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METÁNOIA (REPENTANCE): A MAJOR THEME
OF THE GOSPEL OF MATTHEW

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
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December 2018

APPROVAL SHEET

**METÁNOIA (REPENTANCE): A MAJOR THEME
OF THE GOSPEL OF MATTHEW**

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For the glory of God

TABLE OF CONTENTS

	Page
List of Abbreviations	vii
PREFACE.....	ix
Chapter	
1. INTRODUCTION.....	1
Thesis	4
Arguments for <i>μετάνοια</i> (Repentance) as a Major Theme of Matthew	7
2. HISTORY OF RESEARCH OF THE THEME OF METÁNOIA.....	23
Overall History of Research of the Theme of Repentance (<i>μετάνοια</i>).....	24
Lexical Study of <i>μετάνοια</i>	25
Repentance (<i>μετάνοια</i>) in the OT	27
Repentance (<i>μετάνοια</i>) in the NT	32
3. THE MEANING AND TRANSLATION OF METANOÉΩ AND METÁNOIA IN HISTORY.....	53
First and Second Centuries of the Church	54
Reformation Era.....	60
Commentators and Dictionaries.....	67
4. JOHN THE BAPTIST’S METÁNOIA PREACHING (MATT 3:1-12): INTRODUCING METÁNOIA AS A MAJOR THEME OF THE GOSPEL OF MATTHEW	77

Chapter	Page
History of Research of John the Baptist and Parallelism between John and Jesus	78
<i>μετάνοια</i> in the Parallelism between John (3:1-12) and Jesus.....	83
Jesus' Holy Spirit and Fire Baptism for <i>μετάνοια</i>	92
Jesus' Life and Temptation as the Model of Fruit Worthy of Repentant People	95
5. MAJOR TOPICS OF MATTHEW AND METÁNOIA	99
Discipleship as an Expression of <i>μετάνοια</i>	100
Righteousness, Doing the Will of Father, and Doing Good as the Essence of <i>μετάνοια</i>	111
<i>μετάνοια</i> as a Major Matthean Soteriological Category.....	125
The Great Commission and <i>μετάνοια</i>	134
Gentile Inclusion Theme and Universal <i>μετάνοια</i>	144
6. THE SERMON ON THE MOUNT: THE METÁNOIA MESSAGE OF JESUS CHRIST.....	159
Repentance (<i>μετάνοια</i>) and the Sermon in History	160
The Meaning of <i>μετάνοια</i>	166
The Commandment of Turning (<i>μετανοέω</i>) in Matthew 4:17 as the Opening Focal Point of the Sermon	169
Parallelism between the <i>μετάνοια</i> Preaching of John the Baptist (3:2-12) and the Sermon	175
Major Themes and Contents of the Sermon as Contents of the Commandment of Turning (<i>μετανοέω</i>) in 4:17	178
7. MATTHEW 10: UNIVERSAL METÁNOIA COMMISSION	192

Chapter	Page
Matthew 10 as <i>μετάνοια</i> Commissioning Discourse.....	193
Matthew 10 as Universal <i>μετάνοια</i> Commissioning for the Post-Resurrection Church	201
Matthew 10 as Expansion of the Universal <i>μετάνοια</i> Great Commission (Matthew 28:19-20).....	208
8. EIGHT PARABLES OF JESUS IN MATTHEW 13: EXPLANATION OF MIXED RECEPTION OF METÁNOIA AND EXHORTATION OF METÁNOIA.....	222
Function and Meaning of the Parables in Matthew 13	223
The Context of Matthew 13: Exhortation of <i>μετάνοια</i> and Mixed Reception of <i>μετάνοια</i>	228
The Parallel <i>μετάνοια</i> Exhortations among Matthew 3, The Sermon, and Matthew 13.....	235
The Meanings of the Parables of Matthew 13: Explanation of Mixed Reception and Exhortation of <i>μετάνοια</i>	240
9. MATTHEW 18: THE COMMUNITY DISCOURSE OF METÁNOIA.....	257
History of Research on <i>μετάνοια</i> in Matthew 18	258
<i>μετάνοια</i> as a Major Theme of Matthew 18	263
10. MATTHEW 23-25: THE LAST DISCOURSE AND METÁNOIA	278
<i>μετάνοια</i> Context of Matthew 19-22	278
<i>μετάνοια</i> as a Major Theme of the Last Discourse.....	291
11. CONCLUSION	312
BIBLIOGRAPHY.....	315

LIST OF ABBREVIATIONS

<i>ABD</i>	D. N. Freedman, ed., <i>The Anchor Bible Dictionary</i> . New York: Doubleday, 1992
BDAG	Walter Bauer, Frederick William Danker, William F. Arndt, and F. Wilber Gingrich, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3 rd ed. Chicago: University of Chicago Press, 2000
BECNT	Baker Exegetical Commentary on the New Testament
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>EBC</i>	<i>The Expositor's Bible Commentary</i>
<i>ExpTim</i>	<i>Expository Times</i>
ICC	International Critical Commentary
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
LXX	Septuagint
NA27	Novum Testamentum Graece, 27 th ed.
NIBC	New International Biblical Commentary
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NTS</i>	<i>New Testament Studies</i>
<i>TDNT</i>	Gerhard Kittel and Gerhard Friedrich, eds. <i>Theological Dictionary of the New Testament</i> . Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976.
WBC	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>

WUNT

Wissenschaftliche Untersuchungen zum Neuen Testament

PREFACE

During the first seminar of the Sermon on the Mount with Dr. Jonathan T. Pennington at SBTS, I became interested in the theme of *μετάνοια* in the Gospel of Matthew. Jesus opens his public ministry with the commandment *Μετανοεῖτε, ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν* “Repent, for the kingdom of heaven is at hand” (4:17), but the theme of *μετάνοια* in Matthew has not been studied by scholars. I explore the theme of *μετάνοια* in the Gospel of Matthew as a major theme. Special thanks to my supervisor, Dr. Jonathan T. Pennington, for his sincere help in my doctoral program and his labor with rough drafts of this dissertation. Thanks also to Dr. Robert L. Plummer and Dr. Brian J. Vickers for their careful reading. Special thanks to my advisors and friends at Gordon Conwell Theological Seminary, Dr. Ciampa for directing my study and for his encouragement, and many friends who make my life fruitful. Thanks to my teachers in Hapdong Theological Seminary, where I was stimulated by the study of theology and New Testament theology. Special thanks to my father and mother EulPyo Lee and Ogbog Jun for their constant love and support. This dissertation is dedicated to my family, SangHee Kim, and Haram Christine Lee, whose support has allowed me to finish. *Soli deo gloria.*

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December 2018

CHAPTER 1

INTRODUCTION

Matthew describes the beginning of Jesus' ministry with the summary words, Μετανοείτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν ("Repent, for the kingdom of heaven is at hand" (4:17)).¹ Matthew begins John the Baptist's ministry with the exact same phrase, Μετανοείτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν (3:2). Why does Matthew use this command μετανοείτε at the beginning of their ministry? What do μετανοέω and μετάνοια mean? How does this opening commandment μετανοείτε function in the Gospel of Matthew and how does it relate to the rest of the gospel? Scholars have stated that μετανοέω in 4:17 has critical value for understanding Matthew because the verse functions as a summary statement (or key phrase) of Jesus' public ministry and teaching.² This opening statement shows that μετάνοια (repentance) is an important theme or

¹Unless otherwise noted, all Scripture references are from the English Standard Version.

²R. T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: Wm. B. Eerdmans, 2007), 143. Dale C. Allison Jr., "The Structure of the Sermon on the Mount," *JBL* 106, no. 3 (September 1, 1987): 423-45. Charles H. Talbert, *Reading the Sermon on the Mount: Character Formation and Decision Making in Matthew 5-7* (Grand Rapids: Baker Academic, 2006), 143-44. France explains the role of Jesus in the Sermon on the Mount as eschatological judge (7:13-27) demanding repentance (4:17). And he states that the Sermon shows the contents of repentance. See also Craig S. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary* (Grand Rapids: Wm. B. Eerdmans, 2009), 149. Keener mentions that the Sermon on the Mount is connected to 4:17 as "the repentant lifestyle," or "the nature of the ethic of repentance." He rightly observes their close relationship. Ulrich Luz, *Matthew 1-7*, Hermenia (Minneapolis: Fortress Press, 2007), 198. Luz argues that the repentance message is "the entry gate" to the greater righteousness of the Sermon and *dominates* it. David P. Scaer, *The Sermon on the Mount: The Church's First Statement of the Gospel* (St. Louis: Concordia Publishing House, 2000), 49, 64. Scaer also argues that especially 4:17, which points to the beginning of Jesus' public ministry, is a characteristic summary of Jesus' common message, especially the Sermon. One of his supporting ideas is the appearance of agricultural parables in both John and Jesus (3:17, 13:24-30). See also William Douglas Chamberlain, *The Meaning of Repentance* (Philadelphia: The Westminster Press, 1943), 51; Charles E. Carlston, "Metanoia and Church Discipline in the New Testament" (PhD diss., Harvard University, 1958); Guy D. Nave Jr., *The Role and Function of Repentance in Luke-Acts*, Academia Biblica Series (Atlanta: Society of Biblical Literature, 2002), 95-99.

message of the Gospel of Matthew. But, *μετάνοια* (repentance) has not been sufficiently discussed. Even though Matthew locates *μετανοέω* and *μετάνοια* at the beginning as a major message of John the Baptist (3:2-12), and Jesus and some scholars recognize its critical importance, no work has been done on Matthean *μετάνοια* as a major theme of the book.³ Even the general theme of *μετάνοια* (repentance) within biblical studies has not received sufficient scholarly interest over the last fifty years.⁴

The theme of *μετάνοια* (repentance) has been overlooked in Matthean scholarship for three main reasons. First, the infrequent occurrence of *μετανοέω* and *μετάνοια* in Matthew limits one's ability to recognize the theme of *μετάνοια*. Scholarship has not paid sufficient attention to the theme because the word group of *μετανοέω* and *μετάνοια* occur only seven times in Matthew (3:2, 8, 11; 4:17; 11:20, 21; 12:41).⁵ Does the small number of occurrences indicate Matthew forgets about *μετάνοια* right after this opening phrase? Or does Matthew express *μετάνοια* in other ways? The infrequent use of the terms and *μετάνοια*'s location as the opening summary in Matthew leads back to the question of how this phrase relates to the whole of Matthew.

A second reason the theme of *μετάνοια* has not been developed in Matthean

³There are some works on the theme of repentance in Matthew. However, these works do not argue for the theme of repentance as a major theme in Matthew, but simply a theme in Matthew. See n. 1 above.

⁴For the history of research on the theme of repentance, see Mark J. Boda, *"Return to Me": A Biblical Theology of Repentance* (Downers Grove, IL: IVP Academic, 2015).

⁵W. D. Davies and Dale C. Allison Jr., *Matthew 1-7*, ICC (London: T&T Clark, 2004), 388-89. Davies and Allison say repentance is not a key theme of the Gospel of Matthew since it appears two times in noun form and five times in verb form. Also, they think that Matthew understands repentance as entrance into the Christian community. However, recent research shows that repentance is not just entrance to the community, but is the purpose of community. In Matthew's gospel repentance is not a one-time event, but a lifelong experience/commitment/way of being.

study is due to the misunderstanding of the lexical idea of μετανοέω and μετάνοια. The common understanding of repentance based on the Greek terms μετανοέω and μετάνοια is to regret or feel remorse for past sins and stop doing them, or simply to change one's mind. Therefore, μετανοέω and μετάνοια have been understood as an emotional event or just a change of mind. About a century ago, A. T. Robertson already noted the problem with the English translation "repent," when it is understood to mean "to be sorry again." He argues that instead μεταμέλομαι in Matthew 27:3 has the idea of "being sorry again"/"repenting," and this is different than μετάνοια.⁶ Georg Strecker similarly argues that Luther mistranslated μετάνοια into Buße and notes that μετάνοια does not mean to feel remorse or intellectual change of mind.⁷ This misunderstanding of μετανοέω and μετάνοια hinders their being seen as a major theme of Matthew and fails to emphasize the first phrase of Jesus' public ministry (4:17) as a major Matthean theme or message. The English translations of "repent" and "repentance" do not match the body of Matthew, because the body of Matthew communicates a deeper/bigger idea of turning one's heart and life than just feeling remorse and changing one's mind. The English translations "repent" and "repentance" should be reconsidered. What then do μετανοέω and μετάνοια exactly mean? How does their correct meaning govern the body of Matthew?

The third reason μετάνοια is underappreciated in Matthean studies is the

⁶A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Holman Reference, 2000), Matt. 3:2. See also Moisés Silva, ed., *New International Dictionary of New Testament Theology and Exegesis* (Grand Rapids: Zondervan, 2014), 3:290-91. J. A. Thompson and Elmer A. Martens, *New International Dictionary of Old Testament Theology & Exegesis* (Grand Rapids: Zondervan, 1997), 4:55-59. H. Merklein, *Exegetical Dictionary of the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1990), 2:417-18. Gerhard Kittel and Gerhard Friedrich, *TDNT*, 4:975-80.

⁷Georg Strecker, *Theology of the New Testament* (New York: Westminster John Knox Press, 2000), 224.

insufficient recognition of the location of *μετάνοια* in Matthew's narrative and structure. *Μετανοέω* and *μετάνοια* in summary statements (3:2, 8; 4:17) are powerful motivations for the rest of the Gospel of Matthew. Many scholars divide the introductory section from 1:1 to 4:23 or 25, naming it "Jesus' early history" or "preparation for public ministry," with Jesus' public ministry beginning at 5:1.⁸ Some regard *μετάνοια* as a one-time entrance event to the Christian community since it appears at the beginning of the gospel.⁹ As a result, 4:17 is divided from Jesus' public ministry and its close connection to the rest of the book is lost. How does this opening summary phrase, which commands *μετάνοια*, govern Jesus' teaching and ministry in the Gospel of Matthew?

Thesis

The thesis of this dissertation is that *μετάνοια* is a major theme and commandment in Matthew, manifested in Jesus' first words in Matthew 4:17, which also summarize Jesus' teaching and ministry. The meaning of *μετάνοια* is a turn (or a change) of one's mind (or will, heart) and conduct, and thus whole life to Jesus. This theme of *μετάνοια* is expressed and echoed in various ways in the body of Matthew as a major theme despite the few direct mentions of *μετανοέω* and *μετάνοια* elsewhere in the gospel. This thesis will be established through the following arguments: (1) Matthew's summary of Jesus' teaching in 4:17 (cf. 3:2) shows the commandment of turning (*μετανοέω*) in view of the imminent coming of the kingdom of heaven to be a major theme of Jesus'

⁸For example, Davies and Allison, *Matthew 1-7*, 425-43; France, *The Gospel of Matthew*, 143.

⁹Davies and Allison, *Matthew 1-7*, 388-89.

teaching in Matthew, while 11:20-21¹⁰ denotes *μετάνοια* as the aim of Jesus' wonderwork ministry. (2) The lexical meaning of *μετάνοια* is a turn (or a change) of one's mind (or will, heart) and conduct or whole life. This meaning of *μετάνοια* governs the body of Matthew, which emphasizes turning from wicked mind and conduct to the right mind and right conduct. Many scholars have argued for an improper English translation "repent" and "repentance," because it only reveals negative sides of *μετάνοια*, which are feeling remorse for the past sin and to stop doing it or changing one's mind only. (3) Even though *μετανοέω* and *μετάνοια* occur infrequently in the Gospel of Matthew, the concept and the nature of *μετανοέω* (turning) occur throughout the book and correspond to its lexical meaning. (4) The first discourse block of Matthew, John the Baptist's commandment of *μετάνοια* (3:2-12), first introduces *μετάνοια* as a major theme of the Gospel of Matthew. Specifically, *μετάνοια* appears in the idea of bearing fruit worthy of *μετάνοια* (3:8, 10), and the images about bearing good fruit in the body of Matthew (7:16-20; 12:33; 13:8, 26; 21:19, 34-43) demonstrate the theme of *μετάνοια*. (5) The injunction to discipleship and following Jesus by carrying one's own cross and observing Jesus' teachings (4:18-23; 11:28-30; 16:24; 28:18-20) illustrate the concept and the nature of the opening commandment of turning (*μετανοέω*). (6) The language of righteousness (3:15; 5:6, 10, 20; 6:1, 33; 21:32), doing the will of God (6:10; 7:21; 12:50; 18:14; 21:31; 26:42), and changing one's heart and mind (5:3, 8, 28; 6:21; 9:4; 12:34; 13:19; 15:8, 18,

¹⁰Matt 11:20-21: "Then he began to denounce the cities where most of his mighty works had been done, because they did not repent. 'Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.'" Matt 11:25-27 says that God himself has hidden truth from the unrepentant people, but hardness of heart does not excuse the hardhearted. They still should have repented.

19; 18:35; 22:37; 24:48) express the essence of *μετάνοια* and the contents of fruit worthy of *μετάνοια* (3:8), echoing the commandment of turning (*μετανοέω*) in 4:17. (7) *Μετάνοια* appears as a major Matthean soteriological theme because the summary phrase 4:17 states that *μετάνοια* is required in the coming kingdom. The first words of John and Jesus in Matthew 3:2-12 and 4:17 govern the soteriological theme and language, expressed in ideas such as entering the kingdom of heaven (5:20; 7:21, 18:3; 19:23, 24; 23:13; 25:10, 21, 23), eternal life (7:14; 18:8, 9; 19:17), and judgment (3:2, 7, 9, 10, 12; 4:17; 5:22; 7:19; 13:40, 42, 50; 18:8, 9; 21:13; 25:41). (8) The last words of Jesus, the Great Commission (28:16-20), which are also a summary of Matthew, conceptually share the essence of *μετάνοια* idea that Jesus' disciples also preach a message of turning to Jesus and keeping what He has commanded. The Great Commission echoes 4:17. Therefore, the first and last words of Jesus' public ministry create a conceptual *μετάνοια* inclusio indicating the commandment of turning (*μετανοέω*) as a major theme of Matthew. (9) Following John the Baptist's introductory *μετάνοια* preaching block in 3:1-12, the five major Matthean discourse blocks (5-7; 10; 13; 18; 23-25) continue to communicate the theme of *μετάνοια* in a variety ways, thus demonstrating *μετάνοια* as a major theme. The Sermon on the Mount explains *μετάνοια* and its worthy fruit; the discourse of Matthew 10 commissions the apostles to proclaim *μετάνοια*; the eight parables in Matthew 13 illustrate Jesus' *μετάνοια* ministry and its mixed reception and exhorts *μετάνοια* and fruit worthy of *μετάνοια*; the community discourse of Matthew 18 commands *μετάνοια* through humility and servanthood in the community using its synonym *στρέφω*, "to turn" (18:3); Matthew 23-25 shows negative contents of *μετάνοια* (Matt 23), proclaims the judgment of the coming kingdom (Matt 24), and commands hearers to be ready for the

second coming of Christ (Matt 25) paralleling John the Baptist's commandment of *μετάνοια* and its worthy fruit in such a way as to be ready for the first coming of Christ (3:2-3). These various related and important ideas in Matthew are best understood as a fleshing out of *μετάνοια*. The next section elaborates on these arguments.

Arguments for *μετάνοια* (Repentance) as a Main Theme of Matthew

Μετάνοια toward Jesus and the kingdom of heaven is a major message of Matthew that John the Baptist and Jesus begin their public ministry with. The concept, the essence, and the contents of commandment of turning (*μετανοέω*) in the beginning of Jesus' public ministry is expressed in various ways in the body of Matthew.

First, in the beginning words of John the Baptist's and Jesus' ministry, the commandment of turning (*μετανοέω*) (3:2; 4:17) shows the role of *μετάνοια* as a major theme. The highly structured Gospel of Matthew should be read through the commandment of turning (*μετανοέω*) because Matthew locates it as a summary at the onset of Jesus' public ministry (4:17) and John the Baptist's preaching (3:2). Based on location alone, this Matthean opening summary of Jesus' ministry and teaching is worth emphasizing as a major theme even though it does not occur many times in the book.¹¹ This location should be emphasized, especially when taken together with the last phrase of Jesus' ministry, the Great Commission (28:18-20). In comparison, the last words of Jesus have earned much interest as a main argument of the book because of their location at the end.¹² In terms of structure, some scholars argue that 4:17 begins a new section as

¹¹See n. 2 above.

¹²Oscar S. Brooks, "Matthew 28:16-20 and the Design of the First Gospel," *JSNT* 10 (January 1981): 2-18; Jack Dean Kingsbury, "Composition and Christology of Matt 28:16-20," *JBL* 93, no. 4

the summary statement for Jesus' public ministry and governs the first of Jesus' teaching blocks, the Sermon.¹³ In reality, 4:17 serves as the beginning of Jesus' ministry in Matthew, and so its emphasis should be highlighted as a major theme of the whole book.

Second, the lexical meaning of *μετάνοια* is a turn (or a change) one's mind (or will, heart) and conduct so whole life and this meaning of *μετάνοια* governs the body of Matthew.¹⁴ Strecker explains it as "a total reorientation of human existence, a radical change in human life, a turning from self to God . . . it combines internal and external transformation." He suggests "return" or "turn around" as the proper translation.¹⁵ Louw-Nida's semantic domain for *μετανοέω* and *μετάνοια* places them under "changing behavior" and defines *μετανοέω* and *μετάνοια* as "change [in] one's way of life as the result of a complete change of thought and attitude with regard to sin and righteousness."¹⁶ Robertson suggests "to return" and points out that John and Jesus did

(December 1974): 573-84; Craig S. Keener, "Matthew's Missiology: Making Disciples of the Nations (Matthew 28:19-20)," *Asian Journal of Pentecostal Studies* 12, no. 1 (January 2009): 3-20. For a contrasting argument, see David C. Sim, "Is Matthew 28:16-20 the Summary of the Gospel?" *Hervormde Theological Studies* 70, no. 1 (2014): 1-7.

¹³Jack Dean Kingsbury, *Matthew*, Proclamation Commentaries (Philadelphia: Fortress Press, 1977), 29-30, suggests 4:17 as the beginning of a new section. Talbert, *Reading the Sermon on the Mount*, 11, argues that the Sermon begins at 4:18. Also, Warren Carter, *Matthew: Storyteller, Interpreter, Evangelist* (Peabody, MA: Hendrickson Publishers, 2004), 141-43, argues 4:16 ends Jesus' origin and identification section, and 4:17 begins Jesus' public ministry. John Nolland, *The Gospel of Matthew*, NIGTC (Grand Rapids: Wm. B. Eerdmans, 2005), 170, argues for 4:13-25 as the establishment of Jesus public ministry.

¹⁴Thompson and Martens, *New International Dictionary*, 4:55-59. Silva, *New International Dictionary*, 3:290-91. Merklein, *Exegetical Dictionary of the New Testament*, 2: 417-18; Hermann Cremer, *Biblio-Theological Lexicon of New Testament Greek*. (Edinburgh: T. & T. Clark, 1872), 792. BDAG, 640, defines *μετανοέω* "to change one's mind, feel remorse, repent, be converted." See note 16 and my next chapter for more lexical studies of this term. *Μετάνοια* (repentance) in Matthew therefore is not legalistic because it means to change one's mind (or heart or will) and according conduct. Legalism means to have good conduct only. Also, *μετάνοια* (repentance) is a lifelong relational concept between Jesus and His disciples. *Μετάνοια* (repentance) in Matthew is based on divine initiative and grace. Matthew's Immanuel theme in 1:18 and 28:20 indicates divine initiative—grace supports repentance. Also, John the Baptist's identification of Jesus as the Holy Spirit baptizer for repentance (3:11) indicates so. Moreover, 11:20-27 show that the acceptance of Jesus' *μετάνοια* is dependent on God's election not legalism that God hides Jesus from the wise and intelligent but reveals him to infants whom Jesus wills to reveal.

¹⁵Strecker, *Theology of the New Testament*, 224.

¹⁶J. P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on*

not mean “to be sorry, but to change their mental attitudes and conduct.”¹⁷ Μετανοέω and μετάνοια refer to a change (or turn) of mind and behavior, and thus of one’s whole being and life. Μετάνοια contains not only a negative aspect of being sorry and stopping a sin but also a positive aspect of reorienting one’s whole being and life toward Jesus Christ. The term μετανοέω has strong bond to the Hebrew term *sûb* in the Old Testament (OT) prophets which means to turn or return from sin to a faithful relationship with God (Deut 30:2, 10; Hos 2:7; 3:5; 6:1; 11:15; Amos 4:6, 8-9; Isa 6:10; 9:13; 31:6; Jer 2:27; 3:10, 12, 14, 22; Ezek 14:6; 18:30, 32). Therefore, μετανοέω, in the first words of Jesus’ public ministry, involves a change of mind (or thinking, heart, will) and also a change of behavior as fruit.¹⁸

Semantic Domains (New York: United Bible Societies, 1989), Domain 41, 510.

¹⁷Robertson, *Word Pictures*, Matt. 3:2. In this paper to avoid confusion, I will continue using the terms “repent” and “repentance.” Even earlier seventeenth-century English commentators such as Dickson, Leigh, Lightfoot, and Henry Hammond defined μετάνοια as changing both internal mind and external conduct. See Matthew Lanser, “Repent Ye, for the Kingdome of Heaven Is at Hand: Henry Hammond’s Commentary and Sermon on Matthew 3:2,” *WTJ* 75, no. 2 (September 2013): 279-96. Hammond said μετάνοια is “a change mind . . . conversion . . . and reformation” (quoted in Lanser, “Repent Ye,” 285).

¹⁸For more discussion, see Boda, “Return to Me,” 192-93. Boda states that biblical repentance is “a fundamental return to covenant relationship with the triune God.” Matthew attaches Jesus’ call to follow (4:18-23) to Jesus’ call to repent (4:17b) and keeps saying discipleship (16:21-28 and so on). Another helpful concept study of the theme of repentance in four gospels, especially the fourth gospel, is David A. Croteau, “Repentance Found? The Concept of Repentance in the Fourth Gospel,” *The Master’s Seminary Journal* 24, no. 1 (2013): 97-123. This work provides three main views of μετάνοια as “(1) a turning away from one’s sins (not just a willingness or resolve to do so); (2) the intention, resolve, or willingness to turn from sins; (3) to change one’s mind (about something). μετάνοια does not mean ‘to be remorseful,’ ‘to be sorry,’ or ‘to regret’; that is the primary meaning of μεταμέλομαι” (104). Croteau defines repentance as “a change in the mind and conduct, which involves a turning away from sins and turning to God, which produces demonstrable results” (105). He also argues that repentance is not opposed to salvation by faith because repentance is a gift and a God-enabled human response (Acts 11:18; Rom 2:4; and 2 Tim 2:25) and faith includes repentance (Matt 12:41 with Jonah 3:5; Acts 3:19; 10:43; 11:21; 20:20; 26:20). For the last half of the article Croteau examines the concept of repentance in the fourth gospel (107-23). For more information about meaning of μετάνοια, see Effie Freeman Thompson, “‘Metanoëō and Metamelei in Greek Literature until 100 A.D.: Including Discussion of Their Cognates and of Their Hebrew Equivalents’” (PhD diss., University of Chicago, 1908). Aloys H. Dirksen, *The New Testament Concept of Metanoia* (Washington, DC: Catholic University of America, 1932). Chamberlain, *The Meaning of Repentance*. William D. Chamberlain, “For Deliverance and Freedom: The Biblical Doctrine of Repentance,” *Interpretation* 4, no. 3 (July 1950): 271-83. Mark J. Boda and Gordon T. Smith, eds., *Repentance in Christian Theology* (Collegeville, MN: Michael Glazier, 2006); Nave, *The Role and Function of Repentance in Luke-Acts*. Stanley E. Porter, “Penitence and Repentance in the Epistles,” in Boda and Smith, *Repentance in Christian Theology*, 127-52. Edith M. Humphrey, “And I Shall Heal Them: Repentance, Turning, and Penitence in the Johannine Writings,” in Boda and Smith, *Repentance in*

Third, even though μετανοέω and μετάνοια occur infrequently, the Gospel of Matthew uses the concept of μετανοέω and μετάνοια throughout the book in its meaning, a turn (or a change) of one's mind (or heart or will) and conduct so one's whole being and life. This correct understanding of μετανοέω and μετάνοια can be seen as a major theme of Matthew since Matthew expresses the theme of μετάνοια in the body of his gospel. Word count alone does not seem to support μετάνοια as a Matthean emphasis. However, recent New Testament (NT) scholarship has realized the limits of word counts and is now emphasizing instead concept-based study, which includes literary context, synonyms, antonyms, images, similar language with the same meaning, and paraphrasing statements. A few works on the four Gospels and the Pauline writings do recognize their emphasis on μετάνοια as not only terminological but also conceptual.¹⁹ Matthew also uses widespread conceptual themes, images, and language related to μετάνοια and fruit worthy of μετάνοια. For example, synonyms and terms delivering similar meanings of μετάνοια

Christian Theology, 105-26. Eckhard J. Schnabel, "Repentance in Paul's Letters," *NovT* 57, no. 2 (March 19, 2015): 159-86. David Sterns argues that μετάνοια denotes "change your mind, have a complete change of heart" based on the underlying Hebrew concept of *teshuba*, which means a religious behavioral "turning" from one's sins and "returning" to God. He emphasizes that μετάνοια includes both turning "from" sin and turning "to" observant ways of the manner of life prescribed by Orthodox Judaism. In addition, he states that the Jewish concept of μετάνοια "requires God's grace to be able to do it—'Turn us to you, O Adonai, and we will be turned' (Lamentations 5:21)." Repentance is not a one-time event, but a lifelong event. For more background study, see Bilha Nitzan, "Repentance in the Dead Sea Scrolls," in *Dead Sea Scrolls after Fifty Years: A Comprehensive Assessment*, ed. Peter W. Flint and James C. Vanderkam (Leiden: Brill, 1999), 145-70. Mark Jason, *Repentance at Qumran: The Penitential Framework of Religious Experience in the Dead Sea Scrolls* (Minneapolis: Fortress Press, 2015). Fuller note and discussion of the correct meaning of μετανοέω and μετάνοια (repentance) will follow in a later section.

¹⁹Chamberlain, *The Meaning of Repentance*; Robert Nicholas Wilkin, "Repentance as a Condition for Salvation in the New Testament (metanoia, Epistrepho, Shub, Metamelomai)" (ThD diss., Dallas Theological Seminary, 1985); Nave, *The Role and Function of Repentance in Luke-Acts*; Bailey, "Repentance in Luke-Acts"; Schnabel, "Repentance in Paul's Letters," 159-86; Moses Kintu, "Repentance in the Sermon on the Mount" (PhD diss., Trinity Evangelical Divinity School, 2014); Boda and Smith, *Repentance in Christian Theology*. Croteau, "Repentance Found?," 107-23, has done a concept study of the theme of repentance in four gospels, especially the fourth gospel, and Croteau examines the concept of repentance in the fourth gospel. Even though the terms μετανοέω and μετάνοια do not occur throughout the NT but mostly in the four Gospels and Acts, the concept of repentance is throughout the NT.

and μετανοέω occur in the body of Matthew demonstrating that the theme of μετάνοια appears throughout the body of Matthew: στρέφω occurs in 18:3, ἐπιστρέφω occurs in 13:15, μεταμέλομαι occurs in 21:29, 32.²⁰ In addition, righteousness, doing the will of God, discipleship, changing one's heart, and fruit-bearing images and parables all illustrate the theme and the essence of μετάνοια and echo the opening commandment of μετάνοια (4:17, cf. 3:2, 8) and fruit worthy of μετάνοια (3:8). The opening commandment of turning (μετανοέω) in 4:17 and the Great Commission, in concept and nature, frame Jesus' ministry, and thus, establish the governing ideas of Matthew: turning (μετάνοια) to Jesus with one's whole being and life to enter the kingdom of heaven, or in other words, following Jesus by becoming a disciple and keeping what He commands in order to enter the kingdom of heaven. The following arguments relate to this conceptual illustration of the theme of μετάνοια in Matthew.

Fourth, the first discourse block in Matthew, John the Baptist's introductory μετάνοια preaching (3:2-12), shows that the theme of μετάνοια is a major theme in Matthew. John the Baptist's μετάνοια preaching block is important for understanding Matthew because it introduces the theme of μετάνοια as a key theme of the whole book. The fact that Jesus' first words in public ministry in 4:17 are the same as John the Baptist's (3:2) indicates that Jesus' preaching and ministry parallel John the Baptist's and

²⁰See Louw and Nida, *Greek-English Lexicon*, Domain 41, 510. Louw and Nida's semantic domain for μετανοέω and μετάνοια places them under "changing behavior." It includes στρέφω, "change one's manner of life, with the implication of turning toward God," ἐπιστρέφω and ἐπιστροφή, "change one's manner of life in a particular direction, with the implication of turning back to God," μετανοέω and μετάνοια, "change one's way of life as the result of a complete change of thought and attitude with regard to sin and righteousness," γεννάω, ἄνωθεν and παλιγγενεσία, "experience a complete change in one's way of life to what it should be, with the implication of return to a former state or relation," and ἀμετανόητος, "pertaining to not being repentant."

that *μετάνοια* is a major theme of Jesus' teaching and ministry in Matthew. Matthew 3:2-12 begins with the commandment of turning (*μετανοέω*) and introduces several significant aspects of *μετάνοια*, which repeatedly appear in the body of Matthew: the commandment of turning (*μετανοέω*) (3:2), bearing fruit worthy of *μετάνοια* (3:8), the need for *μετάνοια* (3:7), the reconstitution of the people of God as both Jew and Gentile through *μετάνοια* (3:9), judgment (3:7, 10, 12), and Jesus' Holy Spirit and fire baptism for *μετάνοια* (3:11). These ideas appear thematically and verbally throughout the book of Matthew creating a unique Matthean parallelism between John the Baptist and Jesus Christ, thus indicating that the commandment of turning (*μετανοέω*) is a major theme or message in Matthew.

Moreover, Jesus' baptism of *μετάνοια* before His public ministry shows Jesus' life is a model of the good life of repentant people. Jesus' life as a model or fulfilling of a worthy fruitful life of the repentant expresses the theme of *μετάνοια*. Jesus is not only the incarnation of God but also the one entrusted with what it means to live a life of the repentant people of God. In addition, John the Baptist's identification of Jesus as one who will baptize with the Holy Spirit and fire for *μετάνοια* as John baptizes with water for *μετάνοια* (3:11-12) indicates that Jesus' ministry will be a *μετάνοια* ministry. The baptism with the Holy Spirit and fire (3:12) reveals Jesus as one who enables *μετάνοια* through the Holy Spirit and as the one who has authority to punish the unrepentant sinner with fire. In this sense, Jesus is the fulfiller of the OT prophetic call of *μετάνοια* represented by John the Baptist. Jesus fulfills it through the Holy Spirit and fire. This eschatological *μετάνοια* by the Holy Spirit and fire indicates that Matthew will display Jesus' teaching and

ministry through the lens of *μετάνοια* and the judgment of the wicked, leading to the end of the old era and the establishment of the new people of God and thus the beginning of the new era (3:8-9; 8:11-12; 21:28-32, 39, 43; 22:1-14).

Fifth, Matthew's widespread discipleship language and image express the concept and the essence of *μετάνοια* and echo the commandment of turning (*μετανοέω*) (4:17). Most importantly, the narrative sequence of the commandment of turning (*μετανοέω*) in 4:17 and Jesus' calling of the disciples and their turning to follow Jesus in 4:18-22 closely connects *μετάνοια* and discipleship. Matthew begins Jesus' public ministry with the summary phrase of *μετάνοια* in 4:17 and then the next scene, 4:18-22, unpacks the theme of *μετάνοια*. Matthew 4:17-22 shows a perfect definition of *μετάνοια*. Jesus' calling of the disciples and their turning illustrate *μετάνοια* when *μετάνοια* is correctly defined as turning one's life to follow Jesus by leaving everything behind. This scene shows that *μετάνοια* is not a negative feeling of remorse or regret for the past sins but a positive action of turning one's whole life, including both mind (or will) and conduct. This *μετάνοια* is relational²¹ as human beings turn to follow Jesus with their whole life (4:17-23).

Matthew's teaching on discipleship continues to reflect his idea of *μετάνοια* in other passages as well, echoing the commandment of turning (*μετανοέω*) in the beginning of Jesus' ministry (4:17). Jesus' call to discipleship in 11:28-30 and 16:24-28 illustrate Matthew's idea that *μετάνοια* is turning one's mind and conduct to follow Jesus by giving

²¹Boda, "Return to Me," 192. Boda states that biblical repentance is "a fundamental return to covenant relationship with the triune God." Matthew attaches Jesus' call to follow (4:18-23) to Jesus' call to repent (4:17b).

up one's life to obtain rest and eternal life.²² In addition, the Great Commission's discipleship theme, making disciples and teaching them to observe what Jesus has commanded (28:19-20), illustrates what *μετάνοια* is echoing in the opening commandment of turning (*μετανοέω*) in 4:17 and indicates *μετάνοια* as a major theme of Matthew. Other discipleship language in Matthew, such as being "doers of the will of God" (7:21; 12:50), "being whole" (5:48; 19:21), "being righteous" (10:41; 13:43, 49; 20:4; 23:28-29; 25:37, 46; 27:19), "being followers of Jesus," and "being persecuted/carrying one's own cross," (5:10; 10:38; 16:24),²³ illustrate and comprise the essence of *μετάνοια* and fruit worthy of *μετάνοια*.

In addition, the widespread stories of universal repentant people—both Jew and Gentile as well as unrepentant people—demonstrate *μετάνοια*, a key component in discipleship. For example, turning of disciples (4:18-22; 9:9), the unrepentant generation in comparison with the repentant people of Nineveh and the Queen of the South (12:41-42), the Canaanite woman (15:21-28), and the feeding of four thousand Gentiles (12:33-38) all express the universal *μετάνοια* theme of Matthew. Jesus' universal returning sayings in 8:11-12, 12:17-21, and 24:14 especially point to the universality of *μετάνοια* in

²²Matthew 4:17 and 16:21 make up Kingsbury's well-known structure shift for the Gospel of Matthew (Kingsbury, *Matthew*, 29-30). It is interesting that Peter appears in both places (4:17 and 16:21) positively and negatively, as do stories about discipleship. For a more detailed examination of Kingsbury's structure, see F. Neirynck, "Apo Tote Ērxato and the Structure of Matthew," *Ephemerides Theologicae Lovanienses* 64, no. 1 (1988): 21-59. Kingsbury argues 4:17 to 16:13 deal with Jesus' preaching ministry and 16:21 to 28:20 deal with Jesus' suffering, death, and resurrection. Neirynck revises Kingsbury by proposing that 4:17 and 16:12 clearly divide Matthew but that Jesus' preaching does not end at 16:12 but goes through 28:20 and that Jesus' suffering, death, and resurrection are added from 16:12. I think Jesus' preaching ministry from 4:17 is about repentance. Another work on Matthean structure based on Kingsbury is Wilhelmus Johannes Cornelis Weren, "The Macrostructure of Matthew's Gospel: A New Proposal," *Biblica* 87, no. 2 (2006): 171-200. He argues that 4:12-17; 11:2-30; 16:13-28; 21:1-17 and 26:1-16 are hinges of the Gospel of Matthew that connect, not divide, the Gospel of Matthew. 4:12-26:16 includes the five discourse blocks (5-7; 10; 13; 18; 23-25).

²³For more information of Matthean discipleship, see Michael Wilkins, *Discipleship in the Ancient World and Matthew's Gospel* (Eugene, OR: Wipf & Stock, 2015).

Matthew. These frequent universal *μετάνοια* stories demonstrate *μετάνοια* as a major idea in Matthew.

Sixth, Matthew's emphasis on righteousness (3:15; 5:6, 10, 20; 6:1, 33; 21:32),²⁴ doing good works (5:16), and doing the will of God (6:10; 7:21; 12:50; 18:14; 21:31; 26:42) comprise the opening commandment of turning (*μετανοέω*) in 4:17. These themes also point to outward expressions of *μετάνοια* based on the meaning of turning (or changing) one's mind (will and heart) and conduct toward Jesus echoing 4:17.²⁵ The opening commandment of Jesus in public ministry, *μετανοέω* governs the theme of righteousness, doing good, and doing the will of God as outward expressions or fruits of *μετάνοια*. The close location of 4:17 and Jesus' sayings about righteousness in 5:17-20 implies that "the demand for repentance is a demand for righteousness. Righteousness in Matthew is about how one lives in relationship to God in terms of God's will for what is right."²⁶ The worthy fruit of *μετάνοια* in 3:8 implies that Matthean language of doing good and doing the will of God comprise *μετάνοια*. Also, since *μετάνοια* denotes a change

²⁴Strecker, *Theology of the New Testament*, 364. Strecker titles the Gospel of Matthew the book of "the way of righteousness." Strecker defines righteousness (3:15; 5:6, 10, 20; 6:1, 33, 21:32) as "the comprehensive term for the right conduct of the disciples in general, and thus for the whole Christian community, that must be different from that of the Pharisees and scribes (5:20)." Jesus' righteousness involves the inner and outer righteousness. Strecker argues that Matthean righteousness is "the human answer to the redemptive act of God." It is a demand, and not a "gift" obtained for human beings by Jesus' suffering as atonement or substitutionary death. For a history of research on the law and righteousness in Matthew, see Roland Deines, "Not the Law but the Messiah: Law and Righteousness in the Gospel of Matthew: An Ongoing Debate," in *Built upon the Rock: Studies in the Gospel of Matthew*, ed. Daniel M. Gurtner and John Nolland (Grand Rapids: Wm. B. Eerdmans, 2008), 53-84. Jonathan T. Pennington, *The Sermon on the Mount and Human Flourishing: A Theological Commentary* (Grand Rapids: Baker Academic, 2017), 87-90. Pennington defines righteousness in Matthew as "whole person behavior that accords with God's nature, will, and coming kingdom." And the righteous person is "the one who follows Jesus in this way of being in the world . . . the *whole/teleios* person (5:48) who does not just do the will of God externally but from the heart" (in contrast to the Pharisees) (91).

²⁵They are also related to the Matthean eschatological judgment theme, along with 4:17, such as "entering the Kingdom of Heaven or life (5:20; 7:13, 21; 18:3, 8, 9; 19:17, 23, 24; 23:13; 25:10, 21, 23) or eternal fire (3:10, 11, 12; 5:22; 7:19; 13:40, 42, 50; 17:15; 18:8, 9; 25:41)."

²⁶Nave, *The Role and Function of Repentance in Luke-Acts*, 92.

of one's mind and works, the Matthean emphasis on changing one's heart (5:8, 28; 6:21; 9:4; 12:34; 13:15; 15:8, 18, 19; 18:35; 22:37) also demonstrates the essence of *μετάνοια*. Specifically, "all righteousness" (3:15) and "higher righteousness" (5:20) show the essence of the worthy fruit *μετάνοια* to change both mind and conduct. In these conceptual ways Matthean *μετάνοια* dominates the book.

Seventh, Matthean soteriology shows *μετάνοια* as a major Matthean salvation structure. John the Baptist and Jesus' first words, "Repent, for the kingdom of heaven is at hand," mark *μετάνοια* as the key in Matthew's salvation structure. Scholars have noted righteousness, doing good, and doing the will of God in the Matthean salvation structure.²⁷ As noted above, these ideas are outward expressions of *μετάνοια* demonstrating *μετάνοια* as a major theme in the Matthean salvation structure. Also, soteriological language in the body of Matthew, "entering the kingdom of heaven" or "receiving eternal life" (5:20; 7:13, 21; 18:3, 8, 9; 19:17, 23, 24; 23:13; 25:10, 21, 23) and "being thrown into hell, eternal fire or darkness" (3:10, 11, 12; 5:22, 29, 30; 7:19; 8:12, 29; 10:28; 13:40, 42, 50; 17:15; 18:8, 9, 34; 22:13; 23:15, 33; 24:51; 25:30, 41) express the summary phrase 4:17 which commands *μετάνοια* and the coming kingdom of heaven. Matthean soteriology demonstrates the theme of *μετάνοια* as a major theme in the Gospel of Matthew.

²⁷See Willi Marxsen, *New Testament Foundations for Christian Ethics* (Minneapolis: Fortress Press, 1994), 231-48. For covenantal nomism's understanding of the Matthean salvation structure, see Petri Luomanen, *Entering the Kingdom of Heaven: A Study on the Structure of Matthew's View of Salvation* (Tubingen: Mohr Siebeck, 1998); Roger Mohrlang, *Matthew and Paul: A Comparison of Ethical Perspectives* (Cambridge: Cambridge University Press, 2004). Some scholars argue for divine initiative grace based on human works; see David D. Kupp, *Matthew's Emmanuel: Divine Presence and God's People in the First Gospel* (Cambridge: Cambridge University Press, 2005). See also Charles H. Talbert, *Matthew*, Paideia (Grand Rapids: Baker Academic, 2010), 13-27. Some argue that both indicative and imperative are present in Matthew but that Matthew does not systematically develop a clear relation between the two (see Luz, *Matthew 1-7*, 201-2).

Eighth, the Great Commission, the summary of Matthew conceptually commands *μετάνοια*, echoing the opening commandment of *μετάνοια* in 4:17. The entirety of the Great Commission includes what Matthew has described as *μετάνοια* throughout his book and culminates the theme of *μετάνοια* throughout the Gospel of Matthew. The Great Commission conceptually commands *μετάνοια*—turning one’s whole being and life towards Jesus by making disciples and teaching them to observe all Jesus’ commandments. In this respect, 4:17 and the Great Commission create *μετάνοια* conceptual inclusio. This *μετάνοια* conceptual inclusio demonstrates that the theme of *μετάνοια* governs the whole book of Matthew in which he spurs the listener to turn to Jesus by becoming a disciple and keeping what Jesus taught. In a sense, the Great Commission elaborates the theme of *μετάνοια* as meaning to be baptized in the name of the Father, the Son, and the Holy Spirit. This baptismal formula in the Great Commission has as its backdrop John the Baptist’s *μετάνοια* baptism and Jesus’ baptism with the Holy Spirit. This baptism idea connects *μετάνοια* and the Great Commission. Also, both 4:17 and the Great Commission command universal *μετάνοια*. The Isaiah 9:1-2 citation in 4:12-16 near to 4:17 denotes that Jesus’ summary statement commands the universal *μετάνοια* paralleling the universal range of the Great Commission. The Matthean Gentile inclusion theme also reflects universal *μετάνοια* from the beginning of the book to the end.²⁸ Specifically, the centrality of the Great Commission in Matthew demonstrates the

²⁸Udo Schnelle, *Theology of the New Testament* (Grand Rapids: Baker Academic, 2009), 456. Schnelle states, “The universal mission to all nations is the theological matrix in which Matthew and his church live.” He mentions numerous examples of this widespread universalistic direction: 24:9, 14; 25:32; 28:19; 12:21; 13:38a; 24:9-14; 26:13. He also argues that Matthean community was not within the frame of Judaism but under the universal lordship of Jesus Christ.

centrality of *μετάνοια* in Matthew. Scholars argue that the Great Commission is the summary of the whole Gospel of Matthew and impacts the structure of the book.²⁹ Since the Great Commission conceptually parallels the commandment of turning (*μετανοέω*), the Great Commission-centered reading of Matthew points to *μετάνοια* as a major theme in Matthew.

Ninth, each of the five major discourse blocks of Matthew (5-7, 10, 13, 18, 23-25) include *μετάνοια* as one of their major themes according to the opening of Jesus' preaching in 4:17, "turn, for the kingdom of heaven is at hand." Jesus' teaching provides much evidence for reading the discourse blocks through the theme of *μετάνοια*. For instance, the proximity of 4:17 and the Sermon indicates that the Sermon elaborates the theme of *μετάνοια*, showing *μετάνοια*'s nature, contents, its necessity, and its corresponding judgment. In the Sermon, Jesus proclaims that Israel, who thought themselves righteous, are sinners who need *μετάνοια*. The Beatitudes consist of the contents of fruits worthy of *μετάνοια* (5:3-12). The repeated occurrences of the term "good" in 3:8, 10 and 5:16 shows the Beatitudes are the contents of good fruits worthy of *μετάνοια*. Matthew 5:16 denotes that the characters in the nine Beatitudes are the essence of good works or characters that the disciples have to have. The term "good works" in 5:16 also occurs in 3:8 as "fruit worthy of *μετάνοια*" and 3:10 "good fruits." These repeated occurrences of the term "good works" and "good fruits" indicate that the nine characters of the Beatitudes consist of good fruits worthy of *μετάνοια*.

²⁹Brooks, "Matthew 28"; Kingsbury, "Composition and Christology of Matt 28"; Keener, "Matthew's Missiology." For a contrasting argument see Sim, "Is Matthew 28:16-20 the Summary of the Gospel?," 1-7.

The reverse, the Antitheses, also reveals *μετάνοια* (5:20-45). In the Antitheses, Jesus reinterprets the Torah and rebukes Israel and her leaders for their sinful nature. Each Antithesis comprises the contents of *μετάνοια*. Matthew 6-7 also shows the contents of *μετάνοια* in terms of hypocritical law keeping, prayer, faith, and judgment. The final remark of the Sermon (7:16-29) includes a commandment to bear good fruit worthy of *μετάνοια* for entering into the kingdom of heaven, a rephrasing of 4:17: “Not everyone who says to me, ‘Lord, Lord’ will enter the kingdom of heaven, but the one who does the will of my father who is in heaven” (7:21).³⁰ And the parable of the house on sand and rock (7:24-27) reasserts the opening commandment of turning (*μετανοέω*) and its implications proclaimed in the Sermon.

Matthew 10 functions as a universal *μετάνοια* commission. The context and redaction of Matthew 10 and the parallel universal *μετάνοια* conceptual materials indicate this passage serves as the commissioning of the twelve apostles (10:2) for the universal *μετάνοια* mission. Jesus commands His apostles to preach what He preached (4:17 and 10:7) to Israel (10:5-6) and Gentiles (10:8, 17, 18, 34). In fact, Matthew 10 expands the Great Commission that sends the apostles to the world for the universal *μετάνοια* commission. Matthew 10:5-6 indicates the church’s priority is to preach the gospel to Jewish people rather than Jesus’ restriction of Gentile mission. In addition, Matthew 10 includes teachings on the life of *μετάνοια*. The language of being “worthy” (*ἄξιος*) in 10:11, 13, 37, 38 connects the worthy fruit of *μετάνοια* (3:8; 22:8) and the language of

³⁰See John R. Donahue, *The Gospel in Parable* (Philadelphia: Fortress Press 1988), 90-91. Donahue states that “fruit is a metaphor for repentance, conversion, and actions that manifest such conversion. John proclaims to the Pharisees and the Sadducees, “Bear fruit that befits repentance” (Matt 3:8) and says that every tree “that does not bear good fruit is cut down and thrown into the fire” (3:10).

“receiving a prophet” in 10:14, 40, 41 conceptually refers to receiving John and Jesus’ message of *μετάνοια* as well. Matthew 10:37-39 especially explains the nature of the fruit worthy of *μετάνοια* in relation to Jesus—one must love Jesus more than one’s biological family and take one’s cross and follow Jesus. Jesus explains what *μετάνοια* looks like in each of these passages.

In Matthew 13, Jesus receives a mixed reception. He then uses parables to describe this mixed reception and encourage *μετάνοια* in view of the coming kingdom. Jesus hides the mystery of the kingdom of heaven and His previous message of *μετάνοια* through parables for those who reject his teaching. However, He privately explains the message of *μετάνοια* and the kingdom of heaven in the parables for His followers. A near- and larger-context study of the chapter demonstrates a *μετάνοια* theme in Jesus’ parables. Matthew 13’s opening phrase in 12:50 illustrates *μετάνοια* the same way as in 7:21, indicating that the theme of *μετάνοια* is found throughout the parables. In addition, Matthew 13 includes many parallel concepts related to *μετάνοια* and corresponding judgment: bearing good fruit (13:8, 32, 33, 44, 46), entering into the kingdom of heaven, eternal life, or eternal fire (13:30, 42, 43, 48-50), and so on. Specifically, the fifth and sixth parables exactly match 4:17. First, the presence of the kingdom of heaven in 4:17 is perfectly expressed in the images of the hidden treasure found in front of a man and the pearl of great value found in front of a merchant. Second, the commandment of turning (*μετανοέω*) is perfectly described in the image of the man and the merchant selling all they have and buying the treasure and the pearl, which refers to turning one’s whole life to Jesus by believing in Him and following His commandments.

Matthew 18, the community discourse, begins with the commandment, “turn

and become like children” (18:3-4). This passage is a rephrasing of 4:17 because it uses *στρέφω*, “to turn,” a synonym of *μετανοέω*. In other words, Matthew 18 commands *μετάνοια* in the community. This opening commandment of turning (*μετανοέω*) governs the community discourse. Matthew 18 also includes parallel *μετάνοια* and corresponding reward and judgment language (18:3, 6, 7, 8, 9, 14, etc.) echoing the commandment of turning (*μετανοέω*) in the beginning of Jesus’ ministry (4:17). In particular, the parable of the lost sheep (18:10-14) explains the heavenly value of one who sins (or wanders) but turns back (*μετανοέω*). Matthew 18:15-20 deals with role of the instituted church in carrying out *μετάνοια*. Jesus’ teachings on unlimited forgiveness (18:21-22) in the church, and the unforgiving tenants (18:23-35) encourage sinners to turn (*μετανοέω*) because they will be forgiven.

Matthew 23, in contrast with the nine blessings of *μετάνοια* in Matthew 5, deals with seven woes as the negative content of *μετάνοια*. The judgment language in Matthew 24 is a warning and consequence of eschatological universal *μετάνοια*. The two parables of the kingdom of heaven in Matthew 25 insist on a wise and faithful life as a way to be ready for the second coming of Christ. As John the Baptist commands *μετάνοια* in preparation for the coming of the Christ, Matthew 25 also commands believers to be ready for the coming of the Christ through wise and faithful life of *μετάνοια* in humility and servanthood (23:11-12; 25:34-46).

Conclusion

In conclusion, *μετάνοια* is a major theme in Matthew that has been overlooked. The lexical idea of *μετανοέω* and *μετάνοια* involves a change of mind (or heart, will,

thinking) and behavior, and so in turn of one's whole being and life. In this respect, I suggest "turn" as an English translation. The highly structured Gospel of Matthew begins Jesus' public ministry with the major commandment of *μετάνοια* (4:17). This opening commandment of turning (*μετανοέω*) is fully revealed throughout the body of Matthew in various ways.

John the Baptist's *μετάνοια* preaching (3:2-12) first introduces *μετάνοια* and the fruit worthy of *μετάνοια* as a major theme of Matthew. The discipleship, the language of righteousness, doing the will of God, changing one's heart and mind, the Great Commission, and Matthean soteriological theme convey the essence of *μετάνοια* and the contents of the fruit worthy of *μετάνοια*. The five major Matthean discourse blocks (5-7; 10; 13; 18; 23-25) restate the theme of *μετάνοια* in a variety ways. The Sermon on the Mount comprises the nature of *μετάνοια* and fruit worthy of *μετάνοια*. Matthew 10 charges the apostles to proclaim *μετάνοια*. Matthew 13 illustrates Jesus' *μετάνοια* ministry and its mixed reception and exhorts *μετάνοια* through parables. Matthew 18 commands *μετάνοια* through humility and servanthood using its synonym *στρέφω*, "to turn" (18:3). Matthew 23-25 shows the negative contents of *μετάνοια* (Matt 23), proclaims the judgment of the coming kingdom (Matt 24), and directs listeners to be ready for the second coming of Christ (Matt 25) paralleling John the Baptist's ministry of *μετάνοια* and its worthy fruit as preparation for the first coming of Christ (3:2-3). I suggest when one asks when or what is one's turning point or what and who leads one and one's life change, Christians should be reminded of Matthean Jesus' calling of *μετάνοια*, turn and change your entire life to follow the Son of the living God, who brings His kingdom of heaven to the earth.

CHAPTER 2

HISTORY OF RESEARCH

Biblical research on repentance (μετανοέω and μετάνοια) has only recently received interest from scholars. The greatest effort to research the biblical theme of repentance is found in Mark Boda's several works. Boda recently published a book about a biblical theology of repentance, *"Return to Me: A Biblical Theology of Repentance,"*¹ which follows his editing work for *Repentance in Christian Theology.*² In his section on the history of literature on the biblical theme of repentance, Boda emphasizes that there has been no interest in the theme of repentance within biblical studies for the last fifty years.³ And no work has been done on Matthean repentance as a major idea within Matthew's gospel.

This section first gives an overall history of research on the theme of repentance (μετάνοια). Then, second, looks at a chronological review of the lexical study of μετανοέω and μετάνοια and the biblical theological works on μετανοέω and μετάνοια in the OT and NT. Since this dissertation does not have independent chapters for the background study of μετάνοια but focuses on the Matthean μετάνοια theme, this second

¹Mark J. Boda, *"Return to Me": A Biblical Theology of Repentance* (Downers Grove, IL: IVP Academic, 2015).

²Mark J. Boda and Gordon T. Smith, eds., *Repentance in Christian Theology* (Collegeville, MN: Michael Glazier, 2006).

³Boda, *"Return to Me."*

part will provide a basic background study of *μετάνοια* in the OT, NT, and Second Temple literatures.

Overall History of Research of the Theme of Repentance (*μετάνοια*)

In general, few works were found in the early twenty-first century that focused on a lexical and background study of repentance (*μετανοέω* and *μετάνοια*) in the OT, Second Temple literature, or secular Greek literature.⁴ Likewise, few works are available from the mid-twentieth century that examine repentance (*μετανοέω* and *μετάνοια*) as a NT theme.⁵ Including Boda's, several works have recently been written in the biblical guild including biblical theology, the Sermon on the Mount, Luke-Acts, Johannine writings, and Pauline letters.⁶ Specifically, recent works on Luke-Acts repentance (*μετανοέω* and *μετάνοια*) argue for repentance as one of the driving ideas of Luke-Acts.⁷

⁴Effie Freeman Thompson, "Metanoēō and Metamelei in Greek Literature until 100 A.D.: Including Discussion of Their Cognates and of Their Hebrew Equivalents" (PhD diss., University of Chicago, 1908); Aloys H. Dirksen, *The New Testament Concept of Metanoia* (Washington, DC: Catholic University of America, 1932); J. Bhem, *TDNT*, 4:975-80; E. Würthwein, *TDNT*, 4:980-88; J. A. Thompson and Elmer A. Martens, *New International Dictionary of Old Testament Theology & Exegesis* (Grand Rapids: Zondervan, 1997), 4:55-59.

⁵William Douglas Chamberlain, *The Meaning of Repentance* (Philadelphia: The Westminster Press, 1943); William D. Chamberlain, "For Deliverance and Freedom: The Biblical Doctrine of Repentance," *Interpretation* 4, no. 3 (July 1950): 271-83; Johannes Geerhardus Vos, "The Meaning of Repentance," *WTJ* 6, no. 1 (November 1943): 98-104.

⁶Boda and Smith, *Repentance in Christian Theology*; Robert Nicholas Wilkin, "Repentance as a Condition for Salvation in the New Testament (metanoia, Epistrepho, Shub, Metamelomai)" (ThD diss., Dallas Theological Seminary, 1985); Amitai Etzioni and David E. Carney, *Repentance: A Comparative Perspective* (Lanham, MD: Rowman & Littlefield Publishers, 1997); Helmut Merklein, "Die Umkehrpredigt Bei Johannes Dem Täufer Und Jesus von Nazaret," *Biblische Zeitschrift* 25, no. 1 (1981): 29-46; Guy D. Nave Jr., *The Role and Function of Repentance in Luke-Acts*, Academia Biblica Series (Atlanta: Society of Biblical Literature, 2002); Jon Nelson Bailey, "Repentance in Luke-Acts" (PhD diss., University of Notre Dame, 1993); Moses Kintu, "Repentance in the Sermon on the Mount" (PhD diss., Trinity Evangelical Divinity School, 2014); Eckhard J. Schnabel, "Repentance in Paul's Letters," *NovT* 57, no. 2 (March 19, 2015): 159-86; Stanley E. Porter "Penitence and Repentance in the Epistles," in Boda and Smith, *Repentance in Christian Theology*, 127-52; Edith M. Humphrey "And I Shall Heal Them: Repentance, Turning, and Penitence in the Johannine Writings," in Boda and Smith, *Repentance in Christian Theology*, 105-26.

⁷Nave, *The Role and Function of Repentance in Luke-Acts*; Bailey, "Repentance in Luke-Acts"; Jacques Dupont, "Repentir et Conversion D'après Les Actes Des Apôtres," *Sciences Ecclésiastiques*

These works show that *μετανοέω* and *μετάνοια* do not mean to regret and stop past sins but refer to a lifelong change of heart and behavior, or of one's whole being and life. They also show a trend to study repentance (*μετανοέω* and *μετάνοια*) not only through word statistics but also conceptually, including synonyms, different repentance languages, images, and so on. This dissertation deals conceptually with repentance (*μετανοέω* and *μετάνοια*) as one of the driving ideas of the Gospel of Matthew. Though not a topic for study, the five discourse blocks of Jesus teaching reorient the meaning and importance of *μετανοέω* and *μετάνοια* as a primary Matthean argument.

Lexical Study of *μετάνοια*

Throughout this section I will not only review the literature but also examine how scholars deal with a common misconception about the meaning of *μετανοέω* and *μετάνοια* (commonly translated “repent” and “repentance” meaning “to regret” or “to be sorry for past sins”) and how they define a correct understanding through the lexical and background study from the OT, NT, and Second Temple literature. This history of research on repentance (*μετανοέω* and *μετάνοια*) leads to a reorientation of the biblical understanding of repentance. Repentance means not emotional regret, but a change of one's whole being (heart and deed) and life. All literature reviewed in this section argues that *μετανοέω* and *μετάνοια* repentance includes religious and moral change of one's whole being and life.

Effie Freeman Thompson studied every instance of the terms *μετανοέω* and

12, no. 2 (May 1960): 137-73; Robrecht Michiels, “La Conception Lucanienne de La Conversion,” *Ephemerides Theologicae Lovanienses* 41, no. 1 (January 1965): 42-78.

μετάνοια in the works of each author in each period until AD 100.⁸ She concludes that the classical and Septuagint usage of μετανοέω means to think afterwards, or to think differently; the non-Jewish, post-Aristotelian usages mean to change one's purpose and also to regret; the Alexandrian and Palestinian usages mean to change one's opinion and purpose; and the NT usages mean to change one's purpose (374). Thompson concluded that μετανοέω in the NT means "to change one's fundamental purpose, involving as a necessary consequent, a change in one's life" (372) and "to change one's purpose in regard to special sins or deficiencies" (372). She suggests "change your fundamental purpose" as the best English translation of μετανοέω in Matthew 4:17 (372). Thomson's work is dated but reliable and very helpful for a Matthean study of μετανοέω and μετάνοια.

Aloys H. Dirksen examines the history of interpretation of μετανοέω and μετάνοια throughout literature from the OT to the 1930s. Dirksen argues that μετανοέω and μετάνοια are "a conversion from sin, which required to be sorry for his sin, confess it, then he amends and makes satisfaction for his sin."⁹ Dirksen summarizes repentance in Judaism as consisting of contrition, confession of sin, amendment of life, and satisfaction by prayer, weeping, and fasting. In secular literature of this time the meaning of μετανοέω and μετάνοια is "to convey the idea of regret, to express a change of mind or purpose, and in a technical manner to designate a conversion in an ethical sense."¹⁰ Dirksen argues that

⁸Thompson, "Metanoēō and Metamelei in Greek Literature until 100 A.D.," 372.

⁹Dirksen, *The New Testament Concept of Metanoia*, 31.

¹⁰Ibid., 197.

the OT and Second Temple literature affect the NT concept of repentance and that it therefore includes contrition, confession, amendment of life, and satisfaction.

Dirksen examines the way the apostolic fathers used *μετανοέω* and *μετάνοια* as meaning a conversion from sin consisted of contrition, confession of sin, amendment of life, and satisfaction of sin under the church authority.¹¹ The third-century early Christian literature of II Clement, Justin, Clement of Alexandria, Irenaeus and Tertullian also used *μετανοέω* and *μετάνοια* for conversion from sin, which implies contrition for sin, confession, amendment of life and satisfaction for sin. And Dirksen points out that the Reformers rejected satisfaction but emphasized a “change of mind which brings about a sorrowful consciousness of sin and firm trust or confidence that sin is forgiven.”¹² While I disagree with his main argument that Catholic satisfaction of sin is biblical throughout the history of interpretation, his examination of original sources is very helpful to understand the biblical meaning of repentance: “a change (or turn) of one’s whole life from sin to God.”

Repentance (*μετάνοια*) in the OT

Mark J. Boda most recently published the biblical theology of repentance in the OT and briefly in the NT.¹³ This work is a good source for the OT repentance study. He chooses the main Hebrew terms referring repentance in the OT: (1) *šwb*, “turn,”

¹¹Dirksen, *The New Testament Concept of Metanoia*, 31.

¹²Ibid., 104.

¹³Boda, “Return to Me.” See also, Boda and Smith, *Repentance in Christian Theology*.

“return,”¹⁴ “turn” to God or righteousness,¹⁵ “turn away” from evil;¹⁶ (2) *šwbâ, sūr* “turning aside from or putting aside foreign gods or sinful behavior”;¹⁷ (3) *nhm*, “turn” (mostly divine shift, but also human: Job 42:6; Jer 8:6; 31:19).¹⁸ Also, a few Greek terms refer to repentance in the NT: μετανοέω, μετάνοια, στρέφω, ἐπιστρέφω, ἐπιστροφή, and possibly μεταμέλομαι. Boda examines the traditional understanding of the two main Greek terms of repentance, μετανοέω and μετάνοια by saying, “Although μετανοέω can refer to a change in inner disposition (Acts 8:22), it is regularly connected to a change in external activity (2 Cor 12:21; Rev 2:5, 21, 22; 9:20, 21; 16:11).”¹⁹

Boda picks Zechariah 1:16 and Acts 26:16-20 as representative passages on repentance in which biblical repentance means “a (re)turn to God and away from that which is contrary to God and which also involves a shift in behavior,”²⁰ or in other words, “a turn or return to faithful relationship with God from a former state of

¹⁴E.g., Isa 6:10; Hos 3:5; 11:5; Zech 1:6b; Ps 78:34; Lam 5:21; 1 Kgs 8:47; 2 Chr 6:37.

¹⁵With preposition *‘el*: 1 Sam 7:3; 1 Kgs 8:33, 35, 48; 2 Chr 6:24, 26, 38; 2 Kgs 23:25; Isa 10:21; 44:22; 55:7; Jer 3:10; 24:7; 37:41; Hos 5:4; 6:1; 7:10; Joel 2:13; Zech 1:3; Mal 3:7; Prov 1:23; Ps 51:13; Neh 1:9; 2 Chr 30:6; 36:13; *‘al*: 2 Chr 15:4; 30:9; *‘ad*: Deut 4:30; 30:2; Isa 9:13 [Hebr 9:12]; 19:22; Hos 14:2; Joel 2:12; Amos 4:6, 8-11; Job 22:23; Lam 3:40; Hos 12:6. Boda, “Return to Me,” 25.

¹⁶*min*: 2 Kgs 17:13; Isa 59:20; Jer 18:11; 26:3, 13; 35:15; Ezek 3:19, 22; 13:22; 14:6; 18:21, 27-28, 30, 32; 33:9, 11; Jon 3:8, 10; Zech 1:4; Dan 9:13; Neh 9:35; 2 Chr 7:14; in *hiphil* Ezek 14:6; 18:30, 32; 33:9, 19. Boda, “Return to Me,” 26.

¹⁷In the *qal*: 2 Kgs 10:29; Isa 59:15; Prov 13:19; 14:16; 16:6, 17; Job 1:8; 2:3; 28:28; in the *hiphil*: Gen 35:2; Josh 24:14, 23; Judg 10:16; 1 Sam 7:3; Isa 1:16; Ezek 45:9; Hos 2:2; Prov 3:7; 4:24-27; 13:14; Job 33:17. Boda, “Return to Me,” 26.

¹⁸Boda, “Return to Me,” 26. He also includes *pnh* (‘turn’; Isa 45:22; Jer 2:27); *sbb* (‘turn back’; 1 Kgs 18:37); *šth* (‘turn away’; Prov 4:15); *hdl* (‘cease’; Isa 1:16); *rûm* (*hiphil*; ‘stop’; Ezek 45:9); *‘zb* (‘forsake’; Isa 55:7; Prov 9:6); *šlk* (*hiphil*; ‘cast away’; Ezek 18:31; 20:7); *rhq* (‘remove [sin] far away’; Job 11:14; 22:23); *prq* (Aram ‘break away’; Dan 4:27 [Hebr. 4:24]); *bdl* (*niphal*; ‘separate oneself’; Ezra 6:21; 10:11; Neh 10:28) and *zkr* (‘remember’; e.g., Ezek 36:31; Ps 78:35; Eccl 12:1) (27).

¹⁹Ibid., 29.

²⁰Ibid., 31.

estrangement.”²¹

Boda’s references to and discussions of repentance in the OT are very helpful for a correct understanding of NT *μετανοέω* and *μετάνοια*. Boda correctly finds that the OT prophetic tradition parallels Jesus’ prophetic repentance ministry and the OT understanding of repentance is key to reading the Gospel of Matthew through *μετανοέω* and *μετάνοια*.

Boda’s analysis of the OT prophetic background of *μετανοέω* and *μετάνοια* is helpful to understand repentance in the NT. The first important prophetic repentance call is found in Deuteronomy 4 and again in 30 where Moses predicts Israel’s fall and asks them to return to God, reminding them that God is merciful. Moses emphasizes two things: heart (30:29) and deeds (30:40) along with the list of covenant blessings and curses (30:27-28). In Deuteronomy 4 and 30 Moses predicts the future fall of Israel and commands repentance of heart and deeds. Repentance in Deuteronomy 4 and 30 emphasizes the behavioral and affective dimensions of repentance, exhorting obedience and a change from the heart. Deuteronomy 30 anticipates a divine work that will enable the community to fully embrace the obedience that follows repentance.²²

²¹Boda, “*Return to Me*,” 31.

²²From Boda’s references I also chose a few other places from the OT prophets that speak of repentance. First Samuel 7 reports Samuel’s first speech after Israel’s failure under leadership of Eli. Samuel calls Israel to return to Yahweh with all their heart, by removing foreign gods and directing their heart to serve Yahweh alone, so returning with their whole life. And there was a blessing promise in later 7:3. Also, 7:4 confirms that they serve God alone with their whole life. First Samuel 12:20-25 writes Samuel’s last speech emphasizing serving God with the heart and with obedience action. 2 Samuel 12 tells of David’s sin and repentance: David killed Uriah and took his wife. Nathan’s parable and its interpretation made David confess his sin. There was judgment, the death of their son. This story is similar to Jesus’ parabolic teaching for repentance.

First Kings 8 reports Solomon’s prayer designating the temple as place for prayer. He asks for the forgiveness of the sins of Israel and the whole nation. In his prayer repentance is returning to God with heart and life. 8:33-36 defines repentance as turning from their sins to good ways of life. 8:41 opens repentance to the whole nation. 8:58-9 includes the Immanuel theme in relation to repentance theme. Solomon’s prayer on the temple is very similar to Matthew’s emphasis and the Sermon. They are all fulfilled by Jesus, the new temple who restores the temple as a prayer house for all nations for the forgiveness sins, the teacher of new ways of living and prayer for the forgiveness of sins.

Boda offers two basic repentance patterns in the Latter Prophets (2 Kgs 17:12-15; 18; Jer 18:7-17; Ezek 3:17-21; Zech 7-8): First, Israel sins. Yahweh responds with a call to repentance through the prophets. Israel responds by not listening, stiffening the neck, not believing, and forsaking the commandments. Yahweh responds.²³ Second, a positive human response to the call to repentance earns a positive divine response of salvation or withholding of judgment. A negative human response to the call to repentance ends with a negative divine response of judgment.²⁴

The following OT references, which are from Boda,²⁵ are significant for understanding OT repentance and Jesus' teaching in the Gospel of Matthew as the repentance message parallels the OT prophets: Isaiah 6:9-10, which Jesus cites, indicates His teaching as a repentance message; Jeremiah 7:5-6 contains a detailed repentance message including a reward. The returning (repentance) message of Jeremiah 18 includes changing behavior: "Oh turn back, each of you from his evil way, and reform your ways and your deeds." Jeremiah 24 is also significant because it includes good fruit language with repentance and restoration. It echoes later chapters of the book (32:37-41). Ezekiel 3 and 33 explain that repentance is returning to the Lord from wicked deeds to ensure salvation.

Second Kings 23:3 tells of Josiah's repentance with Israel in heart and deed. He destroyed all idols and their temples to confirm what was written in the law, which was found in the temple. So, here we find two things related to repentance: the law and returning to the Lord. These are the same in the Gospel of Matthew, the law of Jesus and its need to return to the Lord Jesus and His teaching. Second Kings 23:25 uniquely praise him, "Before him there was no king like him who turned to the LORD with all his heart and with all his soul and with all his might, according to all the law of Moses; nor did any like him arise after him." Josiah's turning to the Lord (=repentance) involves heart, soul, and might, in other words one's whole being in life.

²³Boda, "Return to Me," 62.

²⁴Ibid., 65.

²⁵Ibid., 61-93.

Boda also traces the repentance theme in the gospels according to the succession of ministries from John the Baptist to Jesus and to the apostles (disciples). He deals with several passages in the Synoptic Gospels and Acts where *μετανοέω* and *μετάνοια* occur. Boda explains that John the Baptist's repentance "does not merely involve a shifting of inner orientation towards God but rather impacts outward behavior, as John declares in Luke 3:8: 'bear fruits in keeping with repentance'."²⁶ Also, he emphasizes the close relationship between repentance and the Holy Spirit baptism in Matthew 3 and Acts 2, and between repentance and faith in Mark 1:15, "repent, and believe in the gospel" (also Acts 11; 20:21). Boda points out that Jesus calls for repentance in order to escape destruction (Luke 13:1-5).²⁷ In the book of Acts, Luke constantly reports the apostles' repentance ministry (Acts 2:38; 3:19, 26; 15:19; 17:30; 26:18, 20). For Peter, James, and Paul "repentance clearly means turning from one orientation of life with its attendant behavioral patterns to a new orientation of life that impacts actions."²⁸ Boda also extends his study from these terms to related larger literary contexts, images, forms and concepts. He looks for the concepts of repentance in the Synoptics and Acts that do not contain *μετανοέω* or *μετάνοια*: Jesus' invitation to follow Him (Matt 4:18-22; Mark 1:16-20; Luke 5:10-11); Zacchaeus (Luke 19:1-10); Paul's conversion (Acts 9; 22; 26); the lost son (Luke 15:11-32); the rich man and Lazarus (Luke 16:19-31); the two gates image (Matt 7:13-14); carrying the yoke and dying to oneself (Matt 11:28-30; 16:24-25; 18:4; Mark 8:34-35). This analysis helps to study

²⁶Boda, "Return to Me," 164.

²⁷Ibid., 164-66.

²⁸Ibid., 65.

repentance in the Gospel of Matthew where μετανοέω or μετάνοια occur few times. Not only these but all the parables and other teachings of Jesus are about repentance.

Boda concludes that the biblical understanding of repentance is not a one-time event but rather a lifelong relationship. “Repentance is not just the gateway into relationship with the triune God; it is the pathway for that continuing relationship, as Luther wrote: ‘the entire life of believers should be one of repentance.’ The Christian life involves a lifelong relationship, and as long as we are in this fallen world repentance will be an enduring part of our lives.”²⁹ “Repentance is thus a way of life.”³⁰ “Repentance is fundamentally a return to intimate fellowship with the triune God.”³¹

Repentance (μετάνοια) in the NT

William D. Chamberlain argues for the importance of repentance in the NT and the need for restudy of the term’s biblical meaning. He first asserts the importance of repentance because the Synoptics report it at the front of both John the Baptist and Jesus Christ’s ministry. Secondly, Chamberlain asserts the need for retranslation of μετανοέω and μετάνοια. The English words “repent” and “repentance” cause a shallow understanding of repentance as “emotionalism or sacramentarianism,” and this translation causes the church to lose its proper practice in the world.³² Chamberlain criticizes Tyndale’s English translation “repent” and “repentance” because it only emphasizes

²⁹Boda, “*Return to Me*,” 194.

³⁰Ibid.

³¹Ibid., 198.

³²Chamberlain, *The Meaning of Repentance*, 17.

regret, remorse, and morbid introspection.³³ Thirdly, Chamberlain revisits the Reformers’ teachings on repentance, in which their emphasis “on the transformation of the whole mind, heart, and will of man” (22) contrasts with the Catholic emphasis on penitential practices. “A transformation of the mind transforms the man; a transformation of the man transforms his conduct” (22). Fourth, Chamberlain points out Paul’s use of *μετανοέω* and *μετάνοια* in which “repentance is more than godly sorrow for sin (2 Cor 7:8-10)” (25). Fifth, he points to the failure to distinguish *μετανοέω* from *μεταμέλομαι*, which is also translated “repent” in the King James Version (Matt 21:29, 32; 27:3; 2 Cor 7:8; Heb 2:7), because the former means to change one’s mind and life and the latter means “regret or sorrow for what has been done” (30-31). Finally, Chamberlain briefly studies the history of interpretation of those who have protested the misunderstanding of *μετανοέω* and *μετάνοια* and concludes that “Repentance is a pilgrimage from the mind of the flesh to the mind of Christ” (34).³⁴

Chamberlain examines the NT emphasis on repentance. Chamberlain again asserts that the location of repentance at the beginning of Matthew (Matt 3:2; 4:17) indicates that repentance reverberates throughout the whole NT (35). Chamberlain

³³Chamberlain, *The Meaning of Repentance*, 29.

³⁴Here is Chamberlain’s history of interpretation: “(1) Tertullian said *μετανοέω* was not to confess a sin but to change one’s mind. (2) Lactantius (A.D. 260-330) and Theodore Beza with him said *μετανοέω* was ‘a return to a right understanding’ so ‘a recovery of one’s mind.’ (3) The Geneva Bible translated *μετανοέω* ‘Amend your lyves.’ (4) John Calvin defined *μετανοέω* as a ‘change of mind and intention,’ in other words, ‘the change of the life design: the whole life pattern is changed; the goal of life is different; the aspirations are different.’ (5) Jeremy Taylor (seventeenth-century bishop) said, ‘To repent is to ‘turn’ from darkness to light, from the power of Satan to God, doing works worthy of amendment of life, for the forgiveness of sins, that we may receive inheritance among them that are sanctified by faith in Christ Jesus.’ (6) George Campbell translated *μετανοέω* and *μετάνοια* ‘reform’ and ‘reformation.’ (7) Coleridge suggested ‘transmutation,’ which refers to ‘a transposed mind which things new thoughts, aspires for better things and acknowledges a new sovereignty—God’s will, not one’s own.’ (8) Matthew Arnold said, ‘The main part of *μετάνοια* is active and fruitful, the setting up of an immense new inward movement for obtaining the rule of life.’” Chamberlain, *The Meaning of Repentance*, 36-47.

defines repentance in John the Baptist's preaching in Matthew 3:2-8 (and Luke 3) as "reformation in conduct, and transformation of mental outlook"³⁵ because John demanded the fruit of repentance and destroyed the ethnic privileges of Israel. Jesus elaborates on repentance in relation to "happiness, righteousness, the nature of God and of his kingdom," (54) especially in the Sermon. From the four gospels Chamberlain briefly examines Mark 6:12; 8:35; Luke 5:32; 10:13; 11:32 and John 10:10 and summarizes repentance as a change to a new center of life, "Not my will, but thine, be done" (59), in other words, a change of the mind of the flesh to the mind of Christ. He says repentance is the purpose of God for all nations and that the Acts of the Apostles is a story of apostle's carrying repentance to all nations (60-61). Chamberlain includes other NT analyses of repentance from Pauline letters, general Epistles, and Revelation in which he not only focuses on the term itself but also includes other terms and themes about changing the mind of flesh to the mind of God.

Chamberlain's work is important for opening a discussion on NT repentance and it reveals the need for restudy of NT repentance (*μετανοέω* and *μετάνοια*). My thesis affirms Chamberlain's definition of repentance (*μετανοέω* and *μετάνοια*). Repentance is not a gloomy feeling of regret or remorse but a bright life of turning to the light of the world, Jesus Christ. We should think of repentance with a picture of Jesus' disciples turning and following Jesus, leaving everything behind when He called them. In particular, Chamberlain's comment on the negative misunderstanding of repentance that causes the church's lack of proper actions in the world is reasonable. This indicates the importance of the restudy of repentance in the church today where people become

³⁵Chamberlain, *The Meaning of Repentance*, 52.

Christians with a cheap gospel. Also, his brief history of the protest against the misunderstanding of repentance is helpful for revealing the need for restudy of repentance (*μετανοέω* and *μετάνοια*). However, Chamberlain's work does not deal with repentance (*μετανοέω* and *μετάνοια*) as a leading idea of any NT book but reveals its importance in NT study overall. Chamberlain hints in his book that the Gospel of Matthew includes repentance, but I further say that repentance (*μετανοέω* and *μετάνοια*) is a major theme of the Gospel of Matthew.

Similarly, C. E. Carlston argues the significant point that the synoptic Gospels do not include *μετανοέω* and *μετάνοια* many times, but the prominent location of these words strongly indicates that Jesus' ministry is a repentance ministry, especially in terms of His teaching.³⁶ All the Synoptic Gospels summarize Jesus' ministry with repentance (Matt 4:17; 10:7; Mark 1:15; 6:12; Luke 5:32; 24:46). Carlston distinguishes non-eschatological and eschatological repentance. Repentance without the eschatological pressure (the prayer of Manasseh on the individualistic plane, Tobit on the national, the testament of the twelve patriarchs and in the life of Adam and Eve) commands more faithful observance of the Law and a higher ethical life. Repentance with eschatological pressure (the Psalms of Solomon and jubilees) emphasizes one's allegiance more than one's ethical standing.³⁷ In the NT, John the Baptist's repentance is an eschatologically urgent, motivated prophetic demand including judgment on Israel and forming a separate

³⁶Charles E. Carlston, "Metanoia and Church Discipline in the New Testament" (PhD diss., Harvard University, 1958).

³⁷Ibid., 3. Carlston examines Philo's understanding of repentance as "change of mind and regret and also conversion from sin to God" without an eschatological emphasis. And Josephus' repentance is simply "obedience to the Law." Qumran document emphasized eschatological repentance and the division between sectarians, the true Israel, and outsiders. Repentance in Rabbinic literature emphasizes "the life of the pious Israelite" including the genuine abandonment of sin; contrition; confession and restitution. Rabbinic repentance is a daily rather than once-for-all act as the prerequisite of blessing.

Baptist sect.³⁸ Carlston distinguishes Jesus' repentance calling as more than John the Baptist's calling since Jesus inaugurated the future kingdom.³⁹

Robert Nicholas Wilkin argues that repentance in the NT is a condition for salvation and requires a change of thinking and attitude concerning oneself, Jesus Christ, idols, and God to avoid eternal judgment.⁴⁰ Also, he argues that repentance does not require good deeds as a precursor but appropriate fruit, and it requires the absolute lordship of Jesus in one's life. And repentance in the NT does not require acts of penance nor sorrow over one's sins.⁴¹ He suggests an English translation of μετανοέω as "to change one's mind (or thinking)."⁴²

While Wilkin's study is mainly limited to the places where the term μετανοέω and μετάνοια occur (3:2-15;⁴³ 4:17;⁴⁴ 12:41), he widens it a bit to conceptual repentance: (1) In Matthew 9:13 and 11:20-21, Jesus declares that He came to call sinners, not the (self) righteous; (2) in 18:1-4, στρέφω occurs; (3) in 21:28-32, the parable of two sons is conceptual repentance.⁴⁵ Wilkin's study of Matthean repentance only examines how

³⁸Carlston, "Metanoia and Church Discipline," 7.

³⁹Ibid., 7-8.

⁴⁰Wilkin, "Repentance as a Condition."

⁴¹Ibid., 197-203.

⁴²Ibid., 207.

⁴³Wilkin examines John the Baptist's preaching as likely being rabbinic preaching of teshuba, which "calls Israel to turn from sins and to commit wholeheartedly to obeying God." He interprets 3:2-15 by saying that John mainly preached repentance by commanding Israel to put down self-righteous attitudes and favoritism as a seed of Abraham but to confess their sins, bearing fruits worthy of repentance and believe Jesus Christ. John enforced his repentance preaching with strong judgment language. Wilkin, "Repentance as a Condition," 96.

⁴⁴Jesus' repentance preaching in the beginning of His public ministry in 4:17 is "a call for people to change their attitude and thinking about themselves (i.e., to give up self-righteous thinking and instead to recognize one's sinfulness and need of forgiveness)." Wilkin, "Repentance as a Condition," 102.

⁴⁵Wilkin, "Repentance as a Condition," 95-117. Wilkin exegetes 18:1-4 another an example of Matthean repentance in that one must realize their smallness before God so change attitude. I think "to be a

Matthew understands repentance, which is helpful to define Matthean repentance, but his work does not deal with repentance as a main theme of the Gospel of Matthew, and he limits his work to word occurrence.

Helmut Merklein has done work on the repentance preaching of John the Baptist and Jesus.⁴⁶ He notes that *μετανοέω* plays a major role in the NT. Its concept is in all the NT through a line of ministry from John the Baptist and Jesus to the apostles. *μετανοέω* appears almost exclusively in the context of the ministry of John the Baptist and Jesus. Merklein's basic understanding of *μετανοέω* is that studying its semantic roots in the Greek is not sufficient, but the Old Testament and Jewish tradition are also needed. In the German "umkehren," "umkehr" (reverse, reversal) are best suited.⁴⁷ He says the repentance message of John and Jesus is radical and eschatological. He mostly deals with Lucan repentance material. From Luke 13:3-5 he says turning away is the basic character of repentance: repentance requires distance from everything. From Luke 10:13-15 and 11:31 he declares that Jesus' miracles are for repentance.⁴⁸ He also interprets the parable of the prodigal son in Luke 15 through the repentance theme. He warns against reading the return of the son as the same as repentance but focuses on the action of the father running to his son with joy and hugging and kissing him as a sign of forgiveness before his son confesses his fault. Repentance is not what the son can do before forgiveness, but

child" means to be the least in the world as a worthy fruit of repentance. Lastly, the parable of the two sons he explains religious leaders' need to change their self-righteous attitude. It explains true repentance and commands it with bearing fruits worthy of repentance.

⁴⁶Helmut Merklein, "Die Umkehrpredigt Bei Johannes Dem Täufer Und Jesus von Nazaret," *Biblische Zeitschrift* 25, no. 1 (1981): 29-46.

⁴⁷Ibid., 29-30.

⁴⁸Ibid., 41-43.

what he can do after forgiveness.⁴⁹

Jacques Dupont examines the theme of repentance and conversion in the Acts of the Apostles.⁵⁰ Dupont's work is important because it deals with the theme of repentance and conversion in a particular NT book. As the title indicates, Dupont sees the NT concepts of repentance and conversion as equal. He notes that the Septuagint (LXX) uses ἐπιστρέφω to translate *šwb*, but the NT uses μετανοέω as its counterpart. While he tried to distinguish conversion and repentance in Acts by proposing that ἐπιστρέφω is related to "convert" and μετανοέω to "repent,"⁵¹ the text does not clearly distinguish them. It is rather understood that the meaning of μετανοέω changed to *šwb* during the intertestamental period.⁵² Dupont also argues that Jesus' death and resurrection are key aspects of the theme of repentance because they appear together many times in the preaching of the apostles.⁵³

Robrecht Michiels has written a work on the Lucan concept of conversion, based on μετανοέω and ἐπιστρέφω.⁵⁴ Michiels examines almost every Lucan passage where μετανοέω and ἐπιστρέφω appear. He argues that Acts especially proclaims repentance for Jesus' death (47) and includes the concept of repentance through moral content (49) and Gentile repentance from the sin of idolatry (53). Michiels notes

⁴⁹ Merklein, "Die Umkehrpredigt Bei Johannes Dem Täufer Und Jesus von Nazaret," 44.

⁵⁰ Jacques Dupont, "Repentir et Conversion D'après Les Actes Des Apôtres," *Sciences Ecclésiastiques* 12, no. 2 (May 1960): 137-73.

⁵¹ *Ibid.*, 138.

⁵² *ABD*, 6:654-73.

⁵³ Dupont, "Repentir et Conversion D'après Les Actes Des Apôtres," 149.

⁵⁴ Robrecht Michiels, "La Conception Lucanienne de La Conversion," *Ephemerides Theologicae Lovanienses* 41, no. 1 (January 1965): 42-78.

μετανοέω in the Synoptic Gospels as an eschatological concept continuing the OT prophetic call to conversion or condemnation. μετανοέω is total conversion, once for all. It conveys a total change, particularly a return to God to escape His wrath and to enter His reign.⁵⁵

Michiels also emphasizes the content of repentance in the apostolic preaching: moral behavior, sin, Jesus' murder, and the impiety of idolatry. He also notes that Luke refers to μετανοέω as a permanent moral disposition of the Christian life (Luke 3:8; 17:3, 4; acts 26:20), which is related to the new life of Christians.⁵⁶ Finally, he argues that the theme of repentance in Luke-Acts is universal and this universal repentance is dominant throughout Acts, with the apostle Paul's repentance mission ending in Rome, the very center of the pagan world.⁵⁷

Jon Nelson Bailey argues that repentance is most prominent in Luke-Acts based on word statistics because μετανοέω and μετάνοια occur in Luke-Acts more than in any other of the NT books.⁵⁸ He also notes that repentance appears conceptually without these terms in Luke-Acts, arguing that the concept of "conversion" is not different from repentance. He says, "For Luke, repentance is a change of attitudes and actions, resulting in a life of faith and ethical righteousness."⁵⁹ Bailey distinguishes two kinds of repentance in Luke-Acts: Jews' and Gentiles.' For the Jews, repentance involves

⁵⁵Michiels, "La Conception Lucanienne de La Conversion," 75-76.

⁵⁶Ibid., 76.

⁵⁷Ibid., 77-78.

⁵⁸Bailey, "Repentance in Luke-Acts." The 22 occurrences of μετανοέω and μετάνοια in Luke-Acts is relatively frequent compared with the other synoptic Gospels (7 times in Matthew, 3 times in Mark). This frequency indicates that Luke-Acts is driven by repentance theme.

⁵⁹Ibid., 285.

acknowledging their rejection of Jesus and His death and believing in Him for salvation and eternal life. For the Gentiles, repentance requires turning from idols to the risen Jesus, the true God.

Bailey also argues that different NT authors have different understandings of repentance. Specifically, Luke develops his own view on repentance by combining ideas from the OT, early Judaism, early Christianity, and Hellenistic ideas of repentance *μετανοέω* and *μετάνοια*, which were related to Gentile Christians' prior religious conversion and moral transformation. Bailey says, "Lukan Repentance is a transformation of belief, involving faith in God and in Jesus as the Messiah and risen Lord. Repentance is also a change of behavior involving a life of ethical righteousness in the Christian community."⁶⁰

Bailey's helpful contribution is his thorough examination of the religio-historical background of repentance *μετανοέω* and *μετάνοια*. For OT repentance, he briefly explains repentance as "a religious reorientation in which people turn away from sin, and turn to God and a life of righteousness,"⁶¹ physical action of turning, moral, spiritual, or religious turning; "turning from evil and turning to God" (Jer 3:6-25; 4:1; 5:3; 15:7; 18:8; 26:3; 36:3; Ezek 3:19; 18:21-32; 33:7-16; Hos 3:5; 5:4; 6:1; 7:10; 11:5; Amos 4:6-13).⁶² Deuteronomy 30:10, for example, indicates that repentance is "a change

⁶⁰Bailey, "Repentance in Luke-Acts," 4.

⁶¹Ibid., 32. Bailey further explains that OT repentance includes prophetic spokespersons demanding change and reactions: regret, sorrow, shame, expressed as fasting, weeping, mourning, offering sacrifices, confessing sins, wearing sackcloth, sitting in ashes (Deut 8:11-20; 11:1-28; Judg 20:26; 1Sam 7:3-6; 2Sam1:11-12; 12:16-23; 1Kgs 21:27-29; 2Kgs 19:1-2; 2Chr 20:3-12; Ezra 9:1-15; 10:1; Neh 1:4-11; 9:1-37; Job 1:20; 2:8; 16:15-16; 42:5-6; Pss 32:5; 35:13-14; 44:1-26; Isa 1:10-15; Jer 6:26; Dan 9:3-19; Joel 1:5-14; 2:12-17; Jonah 3:5-8), and fasting and confession in the Day of Atonement (Lev 16:29-34; 23:27-32; Num 29:7).

⁶²Ibid., 30-32. Bailey points out that in the LXX *μετανοέω* and *μετάνοια* indicate "a change of one's beliefs and behavior, a transformation of one's attitudes and actions. . . . It is required of all people throughout the world, and not just the Israelites" (35). From the Pseudepigrapha, he concludes,

not only in what the Israelites believe, think, and feel, but also a change in how they live (Isa 1:16-20; 58:5-14; Mic 6:6-8).⁶³ In addition he points out that the book of Jonah 3:5-10 emphasizes the repentance of Gentiles or non-Israelites to God. Bailey also emphasizes the role of the prophetic spokesperson in returning to righteousness and restoring the covenantal relationship (32).

For the Qumran documents, Bailey points to repentance as essential for the Qumran sect. Qumran repentance was not only penitence but also “a change of beliefs and behavior resulting in a new social and religious identity as a member of a separate sect of Judaism” (35). He also emphasizes that the “Teacher of Righteousness” was crucial for the repentance of the sect, which thought it was the true Israel in a new covenant with God (35).

For Rabbinic Judaism repentance was not only feeling remorse for past sins, but also the reforming of life, cessation of all evil behavior, and restitution of wealth earned through sinful deeds.⁶⁴ In addition, the need for repentance extends beyond Israel to all nations (*Song of Songs Rabbah* 5:16.5), and the Messiah will come and guide people from all nations in the way of repentance (*Song of Songs Rabbah* 7:5.3) (49).

The Hellenistic idea of *μετανοέω* and *μετάνοια* expresses various changes in the mind, will, emotions, and even behavior. These changes usually denote specific sins but also “a change of one’s entire orientation or way of life” (94). Bailey includes Philo:

For Philo, these two terms are associated with the conversion of Gentiles to Judaism and denote turning from sin (especially idolatry) to God to begin a life of virtue.

μετανοέω/μετάνοια is an intellectual and emotional change with penitence toward a life of righteousness by a sinner as the way to avoid God’s judgment (41).

⁶³Bailey, “Repentance in Luke-Acts,” 31.

⁶⁴*b. Ta’anith* 16a; *Baba Kamma* 66a; 94a-b; *b. Baba Bathra* 88b; *b. Sanhedrin* 25a-b; *b. ‘Abodah Zarah* 17a-b. *Ibid.*, 49.

However, these terms also describe the change of attitude and actions by anyone, even a Jew, who turns to God from a life of ignorance, incontinence, injustice, or immorality. And for Philo, *metanoia* is actually considered a virtue in the life of a wise person.⁶⁵

Bailey's great work on the background study provides evidence that *μετανοέω* and *μετάνοια* involve both a change of mind and deeds, thus one's being and whole life.

While Bailey argues for the conceptual appearance of repentance in Luke-Acts, he seems not to examine the concept of repentance in the Gospel of Matthew. Based on word statistics, Bailey does not find the Matthean emphasis on repentance. Bailey's Lukan understanding of repentance does not differ from the Matthean understanding. Bailey argues that Matthean repentance (Matt 3:2, 8; 4:17) is a one-time act, not a continuing act of community life, because Matthew does not give a full explanation of the fruits worthy of repentance (3:8) or the content of the repentance.⁶⁶ Bailey says that Matthean repentance applies only to Jews to avoid judgment and to accept Jesus as the Messiah.⁶⁷ However, the Sermon is a fuller explanation of repentance than any Lukan discourse. Matthew 18, which has been known as "Community Rules," is actually "Community Repentance Rules" and deals with a continuing life of repentance. In addition, Bailey's OT background argument also parallels repentance in the Gospel of Matthew. For example, Gentile repentance in Jonah clearly shares the Gentile repentance theme of the Gospel of Matthew. Also, Bailey's study on the Second Temple literature and Classical and Hellenistic Greek usage supports the whole person change understanding of Matthean repentance.

⁶⁵Bailey, "Repentance in Luke-Acts," 95.

⁶⁶Ibid., 65.

⁶⁷Ibid., 66.

Guy D. Nave says that even though the terms *μετανοέω* and *μετάνοια* occur primarily in the four Gospels and Acts, the concept of repentance is found throughout the NT. While the traditional understanding of *μετανοέω* and *μετάνοια* does not agree that they were influenced by the pre-Christian Greek meaning but only derived from the OT, Nave argues they were influenced by contemporary Greek concepts of *μετανοέω* and *μετάνοια*, which meant “a fundamental change in thinking that leads to a fundamental change in behavior and/or way of living.”⁶⁸ The biblical terms *μετανοέω* and *μετάνοια* were influenced by Hellenistic ideas of *μετανοέω* and *μετάνοια* and show that repentance involves life transformation.⁶⁹

Terms of *μετανοέω* and *μετάνοια* in the Pseudepigrapha denote “moral, ethical, and religious transformations in the lives of idolatrous and sinful human beings.”⁷⁰ While

⁶⁸Nave, *The Role and Function of Repentance in Luke-Acts*, 89. I think that not only secular Greek usages of *μετανοέω* and *μετάνοια* of that time carry the meaning but also references from the OT.

⁶⁹Ibid., 69-70. From Classical and Hellenistic Greek literature (HGL) including fifth century B.C.E, Epicharmus and Democritus; fourth century, Xenophon; third century, Stoic Chrysippus (according to fifth-century author Stobaeus); second century, Polybius; first century, Diodorus Siculus; and others (Dio Chrysostom, Appian, Lucian, Pausanias, Chariton, Plutarch, Antiphon, Timaeus of Tauromenium, Epictetus, Marcus Aurelius, and so on), Nave analyzes *μετανοέω* and *μετάνοια*: (1) They did not merely denote “thinking afterwards” but instead “change in thinking,” (2) “to think differently, to change one’s mind or view, to form a different opinion, plan or purpose.” (3) “A sense of regret and or remorse is implied as part of the meaning of them, which suggests an emotional change of feeling and or belief as well as an intellectual change of mind.” (4) They include “a sense of regret and or remorse is because the past action or way of thinking is often later perceived as having been wrong, inappropriate, or disadvantageous.” (5) They were expected to those who sin against divine being and human. (6) They “often occurred as a result of chiding, both divine and human took place in the form of speeches and/or messages of exhortations.” (7) They provided a means for escaping judgment and punishment. (8) “Deeds had to accompany any and all claims of repentance. Genuine repentance was manifested by a demonstrable change of behavior.” (9) “Ultimately, the change in behavior resulting from *μετανοέω* lead to forgiveness and reconciliation between estranged parties.” Therefore, he concludes that non-Christian Greek thought influenced Christian *μετανοέω* and *μετάνοια* (69-70).

⁷⁰Ibid., 110. The following is a summary of Nave’s definition *μετανοέω* and *μετάνοια* in the Pseudepigraphical documents. (1) *Joseph and Aseneth* A fundamental change in the life of non-Hebrews; (2) *Sibylline Oracles* Repentance is moral and ethical transformation. (3) *Letter of Aristeas* “you will convert them from evil and bring them to repentance.” (4) *Prayer of Manasseh* Repentance entails a sense of sorrow and remorse over sin. It is God’s mercy and grace that leads sinners to repentance and that makes repentance available to them and secure their salvation. (5) *Apocalypse of Moses* Adam “let us repent and offer prayer for forty days.” Adam fasted for forty days and stood in the Jordan river praying and crying aloud to God that God might forgive him and Eve and have mercy upon them (29:11-14). (6) *Testament of Abraham* “my heart is moved for sinners, so that they may convert and live (ἐπιστρέφω) and repent

non-Jews' repentance involves turning from idols and false gods and turning to the God of Israel, Jews' repentance involves a return to God from wicked and sinful behavior, especially mistreating other human beings, in other words, "a moral and ethical transformation."⁷¹

For early Christian literature, Nave deals with *1 Epistle of Clement to the Corinthians* (I Clem. 1-6; 7.2-8.5; 57.1-2; 65:1-2), *Ignatius of Antioch* (*Smyrn.* 4:1; 5:1-3; 8:1-9:1; *Phld.* 3:2; 8:1), *Epistle of Barnabas* (*Barn.* 1:5; 16:1, 6, 7-10) and *Didache* (*Did.* 10:6; 15:3). He concludes that they all entailed the Christian understanding of *μετανοέω* and *μετάνοια*, "a change in thinking and behavior that sought to address and correct one's relationship with God and Jesus, one's relationship with other human beings, and—as was the case in the late first and early second century—one's relationship with the church."⁷² Nave concludes his interpretation of *μετανοέω* and *μετάνοια* with one phrase from his background study: "a change in thinking that usually leads to a change in behavior and or way of life."⁷³ This definition is not different from Matthean *μετανοέω* and *μετάνοια*.

Nave also argues that only Luke-Acts develops the repentance theme throughout

(*μετανοέω*) of their sins and be saved (*σώζω*)" (12:1-13). (7) *Testament of the Twelve Patriarchs* Repentance is an appropriate response to sin and evil deeds. (8) Sirach 17:24; 48:15; Wis. 11:23. From these works the time of fulfillment had arrived with the expectation of divine judgment that is found in antecedent and contemporary Jewish literature.

⁷¹Nave, *The Role and Function of Repentance in Luke-Acts*, 110. Nave also examines Josephus and Philo. Josephus uses *μετανοέω* and *μετάνοια* seventy-seven times. Josephus uses these terms for human-God and human-human relationship. Nave explains that Philo's usages of *μετανοέω* and *μετάνοια* express the general notions of regret, remorse, and changing one's thinking and/or purpose. They mean to break sin and wrongdoing and to change one's behavior and conduct. In conclusion, Nave emphasizes that repentance in Philo expresses works and actions in an individual's entire lifestyle, one's way of life, and a virtuous and harmonious life (95-96).

⁷²Ibid., 144.

⁷³Ibid., 145.

the book, according to word statistics (thirty-five occurrences in the Synoptics and Acts, twenty-five in Luke-Acts). The Lucan preaching of John the Baptist includes universal salvation through repentance (Luke 3:6) and gives specific behavioral demands (3:10-14), which will be further developed as Lucan social justice. Nave argues that Mark and Matthew do not explain the meaning or content of repentance.⁷⁴ However, Nave still argues that the location of the occurrences of *μετανοέω* and *μετάνοια* in Mark and Matthew, as a summary phrase in the beginning of Jesus' ministry (Mark 1:4, 15; 6:12; Matt 3:2; 4:17; 10:7), signifies how important repentance is to the ministries of John the Baptist, Jesus, and the apostles.

Nave correctly observes that Matthew demands a change in thinking and living in Jesus' teachings, especially in the Sermon. He says that the close location of 4:17 and Jesus' sayings about righteousness in 5:17-20 implies that "the demand for repentance is a demand for righteousness. Righteousness in Matthew is about how one lives in relationship to God in terms of God's will for what is right" (92). The perfect corresponding parable, Nave points out, is the parable of two sons (Matt 21:28-32) (93). Matthew, I submit, actually develops 5:17-20, that is, the demand of the higher righteousness than of the Pharisees, by contrasting the Pharisees' interpretation of the Law with Jesus' reinterpretation of the Law in 5:21-48. Nave says 5:21-48 is Jesus' demand of "a fundamental change in thinking regarding what it means to live righteously" (92). He points out that Matthean righteousness is to live for others as Matthew declares twice the sum of the Law and the Prophets in 7:12 and 22:37-40: "In everything do to others as you would have them do to you;" "the first and the greatest

⁷⁴Nave, *The Role and Function of Repentance in Luke-Acts*, 95-99.

commandment is to love God and the second is love your neighbor as yourself.”

Therefore, *μετανοέω* and *μετάνοια* is not only a private matter between God and an individual but also a public matter between the Christian and society (that is, one’s neighbor).⁷⁵ The fruit-bearing images in the Gospel of Matthew (Matt 3:7-10) are part of the repentance theme because repentance requires not only a change of thinking but also a change of behavior.⁷⁶

Even though Nave argues that only Luke-Acts develops the repentance theme, the Sermon and the following teaching blocks in the Gospel of Matthew fully explain and demand repentance, possibly more than Luke-Acts does. Matthew does not use *μετανοέω* and *μετάνοια* directly, but conceptual references and similar repentance language are everywhere in the Gospel of Matthew. Matthew also includes the universal salvation theme through repentance and behavioral demands of repentance more than Luke-Acts does. The Gospel of Matthew, which is full of Jesus’ teachings and miracles that prove the authority of His teachings, should be read with repentance in mind.

The Gospel of Matthew teaches that *μετανοέω* and *μετάνοια* are a matter between God and an individual, but it is always expressed in a public manner, that is, by doing good for neighbors. Likewise, the concept of repentance is dominant in the Gospel of Matthew. In fact, Nave’s Lucan repentance helps to reveal Matthean repentance in which repentance always includes behavior change—good deeds—according to a change of one’s heart. Also, the repentance-centered ministry of the Acts of the Apostles following Jesus’ ministry proves that repentance was at the center of Jesus’ public

⁷⁵Nave, *The Role and Function of Repentance in Luke-Acts*, 101.

⁷⁶*Ibid.*, 94.

ministry.

Edith M. Humphrey's work looks at repentance in the Fourth Gospel.⁷⁷

Humphrey begins her article by questioning the absence of *μετανοέω* and *μετάνοια* in the fourth gospel in comparison with the Synoptic tradition. She explains this phenomenon as one example of the Johannine tendency to present crucial themes indirectly rather than explicitly. For example, neither Jesus' baptism, the transfiguration, the Lord's Supper, nor the Ascension are present in the fourth gospel but they are all indirectly presented (107). She examines many materials as indirect expressions of *μετανοέω* and *μετάνοια* (repentance): John's disciples' turning and following the Lamb; Nathaniel's changing his mind; Nicodemus' conversion (3:2-15; 19:39-42); the transformation of the Samaritan woman from cynic to evangelist (5:11); the paralytic's changed life (5:11); the recommitment of offenders (6:60-69); the charge to the adulterous woman not to sin again (8:1-11); the blind man's restored sight (ch. 9); Lazarus' sisters' belief in Jesus after His resurrection (ch. 11); Thomas' doubt turned to belief; Mary's move from grief to joy; Peter's betrayal, restoration, and commission by Jesus (107-8). Humphrey argues for continuity between Hebrew piety and the NT *μετανοέω* and *μετάνοια* repentance, especially from the stories of Nicodemus, Lazarus' sisters, and the Samaritan woman.

Humphrey says that John does not use *μετανοέω* and *μετάνοια* but *στρέφω* (12:40) to remove the emotional aspect ("sorrow" or "regret") of one's turning to Jesus (109). Humphrey argues that "turning," which includes the physical action of turning, represents the theme of repentance in the fourth gospel (109-10).⁷⁸ The fourth gospel

⁷⁷Humphrey "And I Shall Heal Them."

⁷⁸Here is Humphrey's explanation of the conceptual expression of *μετάνοια* in the Fourth Gospel. "Light comes into the world, and shines; we expect certain reactions to the light, and will not be disappointed. Before our eyes the world is divided into those who face light and follow, and those who turn

highlights repentance with the concept of following Jesus, just as the Gospel of Matthew does (Matt 4:17-23). Overall, Humphrey's article is a good example of conceptual analysis of repentance in the NT.

Moses Kintu gives a conceptual study of repentance in the Sermon.⁷⁹ Kintu argues that the closeness of summary statement 4:17 to the Sermon hints that the Sermon includes the concept of repentance. He argues that the Sermon is a commentary on this summary phrase. Despite the fact that the term "repent" does not appear in the Sermon, the repentance concept is in the Sermon. This study eventually aims to contribute to the biblical concept of repentance from the Gospel of Matthew.

In the prophets, Kintu finds the Deuteronomic pattern of repentance in which God gave rules, Israel sinned, God called them to repent, and Israel returned. Also, he concludes that repentance in Second Temple literature does not differ from the OT prophets. Kintu's background from the Dead Sea Scroll (DSS) points out that in the Qumran repentance means "entry" and "continuing membership" in the community. This concept became the forerunner of NT repentance.⁸⁰ Kintu concludes that Qumran's repentance and Jesus' repentance are similar in that they both call people to repent in view of the in-coming kingdom of God (Matt 4:17) and expect "bearing fruit worthy of

away. Networks of metaphors spin the story, depicting those who stand, follow, come and see (1:35), who 'believe' (2:23-24) and 'come to the light' (3:20-21), who 'believe and obey' (3:36), who 'hear and believe' and so pass from death to life (5:22-24), who turn from food that perishes to food that endures (6:27), who come and drink (7:37), who are divided one from the other (7:40, 44), who are healed and told to sin no more (8:11), who follow and walk in the light (8:12), who hear the shepherd's voice and follow (10:1-4), who have bathed but must continue to wash (13:10), and who must as branches be 'pruned' (15:2)." Humphrey "And I Shall Heal Them," 109-10. This analysis shows conceptual images and language of repentance in John. There are shared images and language in the Synoptic and especially in the Gospel of Matthew.

⁷⁹Kintu, "Repentance in the Sermon on the Mount."

⁸⁰Ibid., 343.

repentance” (Matt 3:8).⁸¹ In the DSS he concludes, “repentance engaged the whole person, demanding a change in thinking and behavior” (1QS I, 1-3) (115). Kintu emphasizes that the Qumran sect’s purpose was a life of repentance” (1QS V, 1-VI, 23; 1QS V, 1-6:23) (115). “Repentance encompassed both the initial change in thinking and behavior and an on-going mechanism to live out the initial act of repentance” (119). Also, he explains that Qumran repentance involved confession of one’s sin and guilt both individually (CD IX, 13) and communally (1QS I, 24-2:1), restitution (CD XV, 4-15), and a commitment not to sin again (1QS II, 11-20) (115). In short, “Repentance involves ‘walking perfectly in all God’s ways’ (1QSIII, 9)” (118).⁸²

The most important point is that “the goal of repentance is to return to the pure observance of the Torah as interpreted by the community” (120). Repentance is to “take upon his soul by a binding oath to return to the Torah of Moses, according to all which he has commanded with all heart and with all soul, according to everything which has been revealed from it to the sons of Zadok” (1QS V, 8-9), echoing OT repentance (Deut 9:29-31; 30:2-3; 1 Sam 7:3; 1 Kgs 8:47-50; 2 Kgs 23:25; 1 Chr 22:29; Jer 29:13-14; and Joel

⁸¹Kintu, “Repentance in the Sermon on the Mount,” 131.

⁸²“Repentance was comprehensive in scope, beginning with one’s entry into the community and going on throughout one’s membership, and covering one’s thinking, attitude (1QS V, 4-5) and behavior (1QS VII, 1-25). It involved confession of sin (1QS I, 24-II, 1) and commitment to obey the Law (1QS I, 6-18)” Kintu, “Repentance in the Sermon on the Mount,” 129. It involves “incorporated into the community’s liturgical prayers (4 Q504 II, 1-10) (130) related to OT penitential prayer in Dan 9; Ezra 9; and Neh 9.” And “the judicial aspect (1QS V, 25-VI, 1; CD IX, 2-8, 16-22) looks back to the OT (Lev 19:17; Deut 19:15) and forward to the NT (Matt 18:15-17)” (130). Kintu also gives some comments on the relationship between repentance and water purification (1QS III, 9-10 to be sprinkled “with waters of purification” and to repent). Kintu quotes Nitzan who notes that in the “Qumranic philosophy, repentance, ‘with faith and wholeness of heart’ is regarded as the highest virtue a human being can attain, for a person who is clean from any sin and impurity may be equal to the angels (1QHa 16:17-18; 17:14-15; 12:20c-24)” (115). “In Community Rule 1QS I, 24-II-1: repentance includes a confession of sin; 1QS 1:16-18 a commitment to obey all God’s commandments; 1 QS II, 2-4 divine forgiveness after the confession; 1QS V, 12-14 covenant entry ritual: confession own sins, their ancestors, followed OT model in Neh 9:33-34 and Dan 9:4-8; 1QS II, 5-10 must be sincere and whole-hearted, if not the severe curses calling as the lot of Satan; 1QS II, 11, 17 strong curse for halfhearted or insincere repentance: if one enters covenant and assents with the lips, but still worship idols in his heart and does not change his ways he will be ‘cursed forever’ (1QS II, 7) and get ‘everlasting destruction’ (1QS II, 5)” (115-117).

2:12) (120). In other words, Qumran repentance had to be according to the interpretation of the sect done by teachers of righteousness.⁸³

Kintu concludes that in the NT *μετανοέω* and *μετάνοια* have three aspects: (1) the original once-for-all turning away from sin and to Jesus and all that He stands for; (2) the small turns otherwise known as “penance,” a description of the change in thinking and behavior in response to failure by those who are already Jesus’ disciples; (3) an expectation for the disciples of Jesus that they “bear fruit worthy of repentance” (Matt 7:15-20).⁸⁴ Regarding repentance in the Sermon he says, “The Sermon has a dual audience of disciples and crowds. For the disciples, repentance means turning away from specific sins (‘penance’) and bearing fruit worthy of repentance. For the crowds who were part of the audience, repentance means the once-for-all turning from sin to Jesus, a commitment to be Jesus’ follower.”⁸⁵ Kintu also studies Matthean repentance outside of the Sermon. He deals with some passages in the Gospel of Matthew where the terms *μετανοέω* and *μετάνοια* (3:2; 4:17; 10:7; 11:20-24; 12:38-45) and their synonym *στρέφω* (18:1-4) are used. His repentance study outside of the Sermon is limited to occasions where repentance vocabulary is used. *μετανοέω* and *μετάνοια* do not occur many times in

⁸³See Bilhah Nitzan, “Repentance in the Dead Sea Scrolls,” in *The Dead Sea Scrolls after Fifty Years*, ed. Peter W. Flint and James C. VanderKam (Leiden: Brill, 1999), 2:150-51. Nitzan says this Zadokian interpretation was “the hidden matters in which all Israel had gone astray (CD 3:13-16, cf. 1QS 1:13-15)” and only allowed to sectarian members. Repentance for sectarians was “to turn from the corrupt way of performing the Law that the majority of Israel were misled to do. Hence, the sectarian authorities ruled out as incorrect, or as false repentance, the laws as interpreted by other authorities of Israel. . . . the abandoning of the Torah was considered a sin, the sectarian writings from Qumran also considered its incorrect performed as a sin (1QS 5:11; CD 1:14-16; 4QpHosa 2.5).” “The Qumran writing mainly blame the Pharisees for misleading the children of Israel by false interpretation of the Law (see for example, CD 1:14-20, and the *Pesharim* scrolls mentioned above). On the other hand their opponents, the Pharisees, blame those who disbelieve their interpretations of the Law, such as Zaddok and Baitos.” “They considered themselves as “the men that have entered the new covenant,” as promised in Jer 31:30-32 (CD 6:19; 8:21), which meant that the Community was regarded as the congregation of the “new covenant.”

⁸⁴Kintu, “Repentance in the Sermon on the Mount,” 7.

⁸⁵*Ibid.*, iv-v.

the Gospel of Matthew, but Kintu suggests some different repentance concepts—the parable of the two sons (21:28-32)—being one example.

Kintu’s dissertation is important since it is the first work done on the repentance theme of the Gospel of Matthew. However, it is limited to the Sermon only and does not solve the problem of limited word occurrence. He does not clearly analyze repentance in the Sermon and his main section on the Sermon is a typical verse-by-verse exegesis. Also, he skips the Antitheses (5:17-48), which is Jesus’ most important repentance teaching. The Antitheses parallels the Zadokian interpretation of the Law by which the teachers of the righteous lead repentance of the Qumran sect.⁸⁶ Through the Antitheses Jesus plays the same role, “reinterpreting the Law and the Prophet” for repentance. In the Antitheses Jesus interpretation of the Law and the Prophets reveals Israel’s sin and the need to repent. Israel thought themselves righteous following their own interpretation of the OT law, but Jesus reveals them as sinners through His new and correct interpretation. The strong judgment language in the DSS matches the Gospel of Matthew.

Kintu’s explanation of two kinds of repentance based on the dual audience of the Sermon seems an unlikely interpretation. Rather one kind of repentance through one’s whole life is more likely. Repentance is life-changing and life-giving. In other words, repentance is a one-time but on-going event. Repentance always conflicts with everyday challenges from the sin nature, but Jesus allows one to ask forgiveness if one fails.

⁸⁶For the full argument on parallelism between 4QMMT and Matt 5:21-48, see Paul Foster, *Community, Law, and Mission in Matthew’s Gospel* (Tübingen: Mohr Siebeck, 2004), 80-93. Foster argues that “both document contain a series of antithetical halakah and they understand the performance of the legal rulings, as interpreted by respective groups, as pertaining to righteousness” (83). Foster distinguishes Qumran antithetical halakah and Matt 5:21-48 in that while 4QMMT invites the opposing group to their practices, Matthew dismisses the opposing group as “hypocrites’ and unrighteous” (Matt 6:1) (86).

Conclusion

In sum, the history of research on repentance (*μετανοέω* and *μετάνοια*) largely reveals four things: (1) *μετανοέω* and *μετάνοια* have been ignored for a long time but have recently earned the interest of a few scholars. No one has done a *μετανοέω* and *μετάνοια* study from the Gospel of Matthew as a major theme. (2) All literature mentioned above argues that *μετανοέω* and *μετάνοια* repentance includes a religious and moral change of one's whole being and life. This change should be according to Jesus' interpretation of the OT, which reveals the need for and the content of repentance. (3) The word statistics-based study of *μετανοέω* and *μετάνοια* should be widened to a conceptual study including literary context, synonyms, antonyms, images, and similar language with the same meaning or paraphrasing statements. Recent works on repentance in the NT mentioned above prove that *μετανοέω* and *μετάνοια* (repentance) appear conceptually throughout the NT even when the terms do not. (4) NT *μετανοέω* and *μετάνοια* (repentance), especially in the Gospel of Matthew, is not legalism or moralism but emphasizes a change or transformation from heart to behavior. Most of the time eschatological salvific judgment language and images follow it.

CHAPTER 3
MEANING AND TRANSLATION OF ΜΕΤΑΝΟΕΩ
AND ΜΕΤΆΝΟΙΑ IN HISTORY

Introduction

This chapter examines the historical meaning and translation of μετανοέω and μετάνοια in search of a proper definition and understanding. This study sheds additional light on the importance of μετανοέω in Matthew 4:17 as a major message of Matthew. It includes the first- and the second-century church writings, some representative Reformers, and recent dictionaries and commentators. This analysis reveals that from the early church era on, the term μετανοέω has been defined as changing (or amending) one's heart and way of life to God. Secondly, this chapter particularly will study examine William Tyndale's understanding of μετανοέω and his English translation "repent." Tyndale first used the English term "repent" in his 1526 translation of the Bible where he explained μετανοέω as meaning both to feel sorrow or regret for one's sin (contrition) and to change or amend one's life, but chose "repent."¹ Lastly, this chapter examines recent Matthean commentators' and dictionaries' understanding and translation options of μετανοέω. Many scholars criticize Tyndale for translating the Greek word μετανοέω as

¹William Tyndale, *Doctrinal Treatises and Introductions to Different Portions of the Holy Scriptures* (Cambridge: Cambridge University Press, 1848), 477-78. However, *The Historical Thesaurus of The Oxford English Dictionary* gives some old definitions and dates of "repent": "feel sorrow" 1590 "regret" 1606-1631 "rue" 1300- "relent" 1590 "resent" 1622-1676 "remorse" 1483-1593 "remord" 1567 "be penitent" 1290-1682; 1842. Christian Kay, ed., *Historical Thesaurus of the Oxford English Dictionary: With Additional Material from A Thesaurus of Old English* (Oxford: Oxford University Press, 2009). These definitions indicate that "repent" and "repentance" in Tyndale's days mainly mean to feel contrition.

“repent” because that definition only entails the negative meaning of feeling remorse or regret and to stop sinning,² but neglects its positive meaning to change one’s mind, conduct, and life.³ This reductionism of μετανοέω to emotional remorse and refrain from sin obstructs the right understanding of the first word of Jesus Christ in Matthew and therefore obscures its importance as a driving idea of the Gospel of Matthew, which emphasizes changing one’s mind and conduct of life.

First and Second Centuries of the Church

The first- and second-century church used μετανοέω and μετάνοια with the meaning of to change one’s whole life.⁴ In his discussion of “Repentance” in the early church, Alland D. Fitzgerald concludes that in the early church,

μετανοέω was part of a process of conversion from a world described as ‘perverse’ (Acts 2:40), learning how to be part of a holy people (Eph 5:27), forgiven for past sins and thus capable of different way of living (1 Pet 2:12). . . . to define Christian identity by forming catechumens in the ordinary means of conversion, ‘the building

²The English word “repent” means only “to feel or express sincere regret or remorse about one’s wrongdoing or sin,” or stop doing sin or change mind only. Oxford University Press, *New Oxford American Dictionary*, 3rd ed. (Oxford: Oxford University Press, 2010). According to the *Oxford English Dictionary* the English word ‘Repent’ made up with *re* and *penitire* means first “to affect with contrition or regret for something done,” second “to cause to feel regret,” third “to feel contrition, compunction, sorrow or regret for something one has done; to change one’s mind with regard to past action or conduct through dissatisfaction with it or its results,” fourth “to view or think of with dissatisfaction and regret.” Repentance is “the act of repenting or the state of being penitent; sorrow, regret, or contrition for past action or conduct.” *The Oxford English Dictionary*, 2nd ed. (Oxford: Oxford University Press, 2001), 637. *The New Oxford American Dictionary* defines “feel or express sincere regret or remorse about one’s wrongdoing or sin.” This meaning of “repent” does not correspond to μετανοέω. *Webster’s Third New English Dictionary* first explains that repent is compound verb “*re* + *pentir* “to be sorry” from Latin *paenitere* “to be sorry,” and means “to turn from sin out of penitence for past wrongdoings, abandon sinful or unworthy purposes and values, and dedicate oneself to the amendment of one’s life” giving an example of Luke 13:3. Merriam-Webster, *Webster’s Third New International Dictionary of the English Language Unabridged* (Springfield, MA: Merriam-Webster, 1986).

³For example, J. P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1989), Domain 41, 510. A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Holman Reference, 2000), Matt. 3:2. William Hendriksen, *New Testament Commentary: Exposition of the Gospel according to Matthew* (Grand Rapids: Baker Book House, 1973), 196-7. John Albert Broadus, *Commentary on the Gospel of Matthew* (Shanghai: China Baptist Publication Society, 1935), 33-35. See later section in this chapter for more recent scholars’ comments.

⁴This chapter focuses on the first- and the second-century church’s understanding of the terms when Greek was still used, since William Tyndale’s English Bible is the first English translation from the original Greek.

blocks' of Christian living-prayer, fasting, and almsgiving (Mt 6:1-18).⁵

This overview explains the early church's concept and content of *μετάνοια*: to change one's mind and conduct and way of life to God.⁶

Moving to an examination of the representative works of the first- and second-century church writings, we look first at Clement. In his letter *The First Epistle of Clement to the Corinthians*, especially chapters VII-VIII, Clement used *μετανοέω* to mean to change or to correct the course of life. He commanded a certain sect of the Church of Corinth to stop their false teachings and abolishing the church and to correct their course of life under the authority of the church. "Ye therefore, who laid the foundation of the sedition, submit yourselves to the presbyters, and receive the correction so as to repent (*μετάνοια*), bending the knees of your heart. Learn to be subject, laying aside the proud and arrogant self-confidence of your tongue."⁷ Aloys H. Dirksen in his dissertation explains that Clement in his proclamation of *μετάνοια* gives "disciplinary direction, not a doctrinal instruction"⁸ and concludes that Clement's *μετάνοια* means "conversion from sin to a true Christian life."⁹

In the same section, Clement mentions the *μετάνοια* of the Ninevites in the

⁵Alland D. Fitzgerald, *The Oxford Handbook of Early Christian Studies* (Oxford: Oxford University Press, 2008), 787.

⁶Josephus examines John the Baptist as moral exhortation (Antiquities 18.116-19). Also, the Gospel of Matthew summarizes John the Baptist's ministry as one word *μετανοέω*, which has its emphasis on changing the way of life. Further, Matthew who portraits parallelism between John and Jesus also put the first word of Jesus' public ministry *μετανοέω* which has moral emphasis. Judaism conversion in relation to baptism it is total change of life, change identity as Jew and life style as Jew. This is possible background.

⁷Philip Schaff, ed., *Ante-Nicene Fathers* (Grand Rapids: CCEL, 1885), 1:20.

⁸Aloys H. Dirksen, *The New Testament Concept of Metanoia* (Washington, DC: Catholic University of America, 1932), 11. This chapter follows Dirksen's research on Patristic materials.

⁹Dirksen, *The New Testament Concept of Metanoia*, 14.

Book of Jonah that Jesus also mentioned as He proclaimed *μετάνοια* in the Gospel of Matthew chapter 12. Clement and Jesus both use *μετάνοια* to mean a total change of direction of life. In this discussion, Clement cites Ezekiel 33:11, “but that the wicked turn (*ἀποστρέφω*) from his way and live: turn ye, turn ye (*ἀποστρέφω*) from your evil ways; for why will ye die, O house of Israel?” And in Ezekiel 18:30, “Therefore I will judge you, O house of Israel, everyone according to his ways, declares the Lord God. Repent (*ἐπιστρέφω*) and turn (*ἀποστρέφω*) from all your transgressions.” Similar language is found in Isaiah 1:16-20. These citations reveal that Clement understood *μετάνοια* as the OT concept of changing one’s whole life to God.

Second, the Shepherd of Hermas, a second-century work, regarded as an inspired book by some of the early church, which indicates its wide-ranging use in the early period, most abundantly deals with *μετάνοια*. Hermas’ understanding of *μετάνοια* is a conversion from sin to God and changing life. This understanding is clearly shown in Commandment chapter IV, 2 in the Angel’s account,

Repentance (*μετανοέω*) is great understanding. For the sinner understands that he has done wickedly before the Lord, and the deed which he wrought comes into his heart, and he repents (*μετανοέω*) and no longer does wickedly, but does good abundantly, and humbles his soul and punishes it because he sinned. You see, therefore, that *μετάνοια* is great understanding.¹⁰

In short, *μετάνοια* and *μετανοέω* is a result of understanding, that is, total change of being in terms of heart and deeds and thus, of life.

Third, the Martyrdom of Polycarp clearly uses *μετάνοια* and *μετανοέω* in the sense of changing one’s life from bad to good in regard to religion. Chapter XI, 1 said:

I have wild beasts: I will deliver you to them unless you repent (*μετανοέω*). He then said, Call, for *ἡ μετάνοια* from better to worse is impossible. But to change

¹⁰Dirksen, *The New Testament Concept of Metanoia*, 23.

(μετατίθημι) from evil to righteousness is good.¹¹

In this short conversation the Proconsul uses μετανοέω to abandon Christianity and to serve Caesar. However, under the possible threat of wild beasts Polycarp refused to do μετάνοια, that is, to serve evil, but he remained righteous. Proconsul and Polycarp use μετάνοια and μετανοέω in terms of changing one's whole way of life whether under God or Caesar. Also, it is significant that Polycarp uses μετατίθημι (transfer, change, alter, turn away) instead of μετανοέω in similar a sense, which conveys μετανοέω as changing one's life.

Fourth, Justin Martyr's idea of μετάνοια is not different from that of the NT, that is, conversion from sin to God. Justin mentions King David's μετάνοια as a true one that changed his whole conduct.¹² Justin emphasizes true μετάνοια and says that true baptism is only of those "who choose to be born again, and who had been converted from sins."¹³ Also, Justin cites Isaiah 1:16-20 in I Apol. LXI as a way of μετάνοια, that is, escaping sins and doing good conduct. This citation proves that Justin understood μετάνοια as changing one's way of life. In addition, in I Apol. LXVI Justin requires people to "live according to what Christ has commanded," partaking of the eucharist as true repentance, and to "believe what church teaches is true, be bathed for the remission of sins, and live according to what Christ has commanded."¹⁴ What is "what Christ has commanded"? It is probably the contents of the Sermon on the Mount that appear right

¹¹This is my translation.

¹²Dirksen, *The New Testament Concept of Metanoia*, 39-40.

¹³Ibid., 40.

¹⁴Fitzgerald, *The Oxford Handbook of Early Christian Studies*, 795.

after Jesus' commandment on *μετάνοια* in Matthew 4:17.

Fifth, Irenaeus clearly connects *μετάνοια* to a changed way of life—from wickedness to goodness. In his first book of *Against Heresies* X. 1 he says that

He (Jesus) should execute just judgment towards all; He may . . . confer immortality on the righteous, and holy, and those who have kept His commandments, and have persevered in His love, some from the beginning, and others from their repentance (*μετάνοιας*), and may surround them with everlasting glory.¹⁵

Irenaeus understands that being righteous and holy, keeping Jesus' commandments, and being preserved in Jesus love are expected from *μετάνοια*.

Sixth, the *Didache* mentions *μετανοέω* one time in chapter X, 6 “If any man be holy, let him come. If any man be not, *μετανοειτω* Maranatha, Amen.” Here, *μετανοέω* indicates to change from unholy to holy, which is to change heart and conduct, and thus the whole life, from bad to good.

Seventh, Ignatius of Antioch mentions *μετάνοια* one time in chapter X, 1, “pray for the other people straying because there is a hope of *μετάνοια* in them so that they may obtain God.”¹⁶ In this short passage, *μετάνοια* appears as an implied (or indirect) commandment to stop straying, which means to direct one's ways of life to God.

Eight, in Tertullian's works, the Latin term *poenitentia* appears as a counterpart to *μετάνοια*, and *exomologesis* appears as a technical term for penitential discipline. Dirksen introduces Tertullian as a founder of the history of penance that continues until the Reformation era. Tertullian, therefore, is recognized as the first to misinterpret Christ's original teaching of *μετάνοια* and to create the misunderstanding of

¹⁵Schaff, *Ante-Nicene Fathers*, 1:330-31.

¹⁶*Ibid.*, 1:27.

μετάνοια that affected all Latin Christianity.¹⁷ In the opening of his work *De poenitentia*, Tertullian claims *poenitentia* as “to be an emotion of the mind arising from disgust at some previously cherished worse sentiment.”¹⁸

However, Tertullian also includes “changing life” as the basic idea of μετανοέω. In chapters II, he states, “Where there is no amendment, *poenitentia* is of necessity vain, for it lacks the fruit for which God sowed it; that is, man’s salvation,”¹⁹ and in chapter IV, “Having found the truth, repent of errors; repent of having loved what God loves not.”²⁰ These two sentences emphasize returning to God from sin with fruit in relation to *poenitentia*. In chapter V, he also emphasizes the outward act of *poenitentia* by warning that someone who does not do outward acts is a person whose *poenitentia* is unfaithful. In chapter VI he asserts the necessity (or duty) of a changed life, of amendment, of the baptism of μετάνοια, and the fear of God by using the image of the house on the sands doomed to ruin, which is in the Sermon on the Mount. In chapters IX-XII Tertullian deals with the external act of *poenitentia*, also known as *exomologesis*, the penitential discipline, which includes the principles of (1) contrition for sin, (2) confession of sin, and (3) satisfaction for sin.²¹ Overall, Tertullian’s work in *De poenitentia* is strongly interested in outer activities that confirm one’s μετάνοια as true and faithful.

¹⁷Dirksen, *The New Testament Concept of Metanoia*, 52.

¹⁸Schaff, *Ante-Nicene Fathers*, 3:657.

¹⁹Ibid.

²⁰Ibid., 3:659.

²¹Dirksen, *The New Testament Concept of Metanoia*, 57. Dirksen explains that μετανοέω (and μετάνοια) as true conversion widely includes the following materials: to be sorry for sins, to confess them, to make satisfaction for them, and to amend one’s life (60).

Conclusion

It is obvious that the early church's understanding of μετανοέω (and μετάνοια) has a strong emphasis on changing one's way of life to good conduct. This change also confirms μετανοέω (and μετάνοια) as true.

The Reformation Era

Calvin, Valla, Erasmus, and Luther

The Reformers understand μετανοέω (and μετάνοια) as “to change one's mind and live accordingly.” Stuart D. B. Picken remarks that John Calvin defines μετανοέω as “a change of mind or purpose leading to the turning of human life to God.”²² Calvin explains μετανοέω and μετάνοια as “a real conversion of our life unto God, proceeding from sincere and serious fear of God; and consisting in the mortification of our flesh and the old man, and the quickening of the Spirit” (*Institutio* III: iii: 5). It is “a special gift of God” that “depends on the Spirit of regeneration . . . God's workmanship created in Jesus Christ unto good works, which God hath before ordained that we should walk in them” (III: iii: 21).²³

The Reformers mainly object to the Catholic doctrine of penance that has been developed from the Latin translation of μετανοέω as *poenitentia* and in contrast to Roman Catholicism emphasized faith. Their objection appears in the Bible translation of μετανοέω that challenges Latin Vulgata *poenitentia*. First, Laurentius Valla suggests *resipiscentia* (“a change of mind, reformation, repentance”) instead of *Paenitentiam*

²²Stuart D. B. Picken, *Historical Dictionary of Calvinism* (Lanham, MD: Scarecrow Press, 2011), 166.

²³Picken, *Historical Dictionary of Calvinism*, 166.

agite. Second, Erasmus receives this suggestion and uses *resipiscentia* and *resipisxere* in his translation of μετανοέω and μετάνοια, such as in Matthew 12:41.²⁴ Third, Martin Luther's German Bible translates μετανοείτε in the Gospel of Matthew 4:17 as *Tut Buße*, the same meaning as the Latin Vulgate's *Paenitentiam agite*. However, Luther disagrees with the doctrine of penance, and he explained μετανοέω as a compound verb, μετα+νοέω, meaning a transmutation of mind.²⁵ Luther argues that μετανοέω does not convey the elements of Catholic penance, contrition, confession, and satisfaction and argues that μετανοείτε commands one to "change your mind and soul" which includes an acknowledgment of sin, sorrow for sin and fear of God, believing in the forgiveness of sin through Christ alone, and amending one's life.²⁶

One of the most interesting parts of the history of interpretations of μετάνοια in Matthew 4:17 is the first three lines of Luther's 95 theses. There he emphasizes μετάνοια and the life of μετάνοια rather than the sacrament of penance. Luther disputes the long history of the legalistic Catholic sacrament of penance and exhorts not a legalistic approach to μετάνοια and the life of μετάνοια, but a change of heart and deeds, that is one's entire being and life.

1. When our Lord and Master Jesus Christ said, "Repent" (Matthew 4:17), he willed the entire life of believers to be one of repentance. 2. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy. 3. Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh.

²⁴Dirksen, *The New Testament Concept of Metanoia*, 71-72.

²⁵Ibid., 73. Dirksen cites Luther's work: Schmidt, *Luther Opera Latina*, XXXIII, 137.

²⁶Ibid., 74-75. Dirksen cites various works of Luther: Enders, *Luthers Briefwechsel*, I, 197; *Luther's Werke*, (ed Plochmann) XVII, 125; XXIX, 302; XI, 296; LII, 396

Luther notes that *μετάνοια* does not designate confession or the satisfaction of the sacrament of penance, but the turning of one's entire life, both inner and outward, toward the Lord Jesus and His teachings. Luther closes his 95 theses with the same emphasis on the life of *μετάνοια* by exhorting others to follow Jesus diligently through suffering:

94. Christians should be exhorted to be diligent in following Christ, their Head, through penalties, death and hell. 95. And thus be confident of entering into heaven through many tribulations rather than through the false security of peace (Acts 14:22).

What is *μετάνοια* and this life of *μετάνοια* upon which Luther insists in the first lines of the 95 theses? Where we can find the Bible's teaching about *μετάνοια* and the life of *μετάνοια*? The answer is found in Matthew 4:17, the verse Luther cited in the first line of his 95 theses. Matthew begins Jesus' public ministry with the commandment of turning (*μετανοέω*). Following this summary commandment, the rest of the Gospel of Matthew expresses the commandment of turning (*μετανοέω*) and teaches what Luther later insisted upon—the life of *μετάνοια*.

William Tyndale

William Tyndale, in his English translation of the whole Bible from the original Greek, translates *μετανοέω* and *μετάνοια* as “repent” and “repentance.” This choice diverges from the previous English translation in the Wycliffe English Bible, “do penance” and “penance,” which are from the Latin Vulgate *paenitentiam agite* and *poenitentia*. *Paenitentiam agite, poenitentia*, “do penance,” and “penance” were the basis of the Catholic sacrament of penance. Tyndale wants to reject the Catholic sacrament of penance; therefore, he used “repent” and “repentance” instead. Specifically, Tyndale

wants to remove any form of satisfaction for sin through human works.²⁷ In his explanation of penance in relation to the Latin term *Paenitentiam agite* and *poenitentia*, Tyndale said, “Of repentance [Roman Catholics] have made penance, to blind the people, and to make them think that they must take pains, and do some holy deeds, to make satisfaction for their sins; namely such as they enjoin them.”²⁸ Because Tyndale tries to remove any form of works as satisfaction for sin, he translated μετανοέω as “repent.”

Tyndale’s translation has been used today. The most influential and widely used King James Version takes up Tyndale’s translation, along with the Darby Bible, the Webster Bible, and almost all English Bibles today. That is why we need to study how Tyndale understood the terms repent and repentance. In contrast to Tyndale’s English Bible, there are other translation from the same era: the Geneva Bible (1557-1560) translated “repent” in Matthew 3:2²⁹ but “Amende your liues” in 4:17; “amendment of life” in 3:8 but “had repented” in 11:21; “repented” in 12:41 but “the baptism of amendment of life” in Mark 1:4; and “repent” in 1:15. In French, Martin (1744) uses “Convertissez-vous,” which means “convert” in English.

Tyndale first explains μετανοέω (and μετάνοια) as “change one’s way of life.” He says “μετανοέω is from the Hebrew *šub*, ‘turn, or be converted’,” and most often, Jerome’s Latin translation of *šub* is *converti*, or sometimes *agre poenitentiam*, which

²⁷This aim of Tyndale’s through his translation was rejected by the Roman Catholic church along with three other major terms that emphasized works in salvation: “church,” “priest,” “do penance,” and “charity,” which Tyndale translated “congregation,” “senior” (changed to “elder” in the revised edition of 1534), “repent,” and “love.”

²⁸Tyndale, *Doctrinal Treatises and Introductions to Different Portions of the Holy Scriptures*, 260.

²⁹The Geneva Study Bible corrected the English translation “repent,” commenting that “the word in the Greek signifies a changing of our minds and heart from evil to better.”

means Tyndale could have used “convert” when translating μετανοέω, instead of “repent.” Also, he writes that μετανοέω means “to turn, to be converted, and to come to the right knowledge, and to a man’s right wit again” and confirms that “the very sense and significance both *šub* and μετανοέω is, to be converted and to turn to God with all the heart, to know his will, and to live according to his laws; and to be cured of our corrupt nature with the oil of his Spirit, and wine of obedience to his doctrine.”³⁰ Tyndale states μετανοέω means conversion or turning and μετανοέω contains four elements: (1) confession of sins, sinfulness, and unrighteousness to God in the heart; (2) contrition, sorrowfulness for sin and sinful nature; (3) faith in God’s forgiveness through Jesus Christ; (4) satisfaction or amendment to neighbor against whom one sins, not to God with holy works.

Tyndale’s main emphasis on the term repent and repentance lies in life changing or turning to God. The closing words of Tyndale’s “Repentance” section in his book *Doctrinal Treatises and Introductions to Different Portions of the Holy Scriptures*, are very significant, because he allows for another English translation of μετανοέω and μετάνοια that is different from repent. His other suggestions include amendment, converting, and turning to God.

Wherefore now, whether ye call this (μετάνοια) repentance, conversion, or turning again to God, either amending &c.; or whether ye say, “Repent, be converted, turn to God, amend your living,” or what ye lust; I am content, so ye understand what is meant thereby, as I have now declared.³¹

Tyndale confessed that repent (and repentance) is one option for the English

477. ³⁰Tyndale, *Doctrinal Treatises and Introductions to Different Portions of the Holy Scriptures*,

³¹Ibid., 478.

translation. Other English terms, such as amend, convert, or turn, can be used for μετανοέω (and μετάνοια), as long as people understand what Tyndale declares.

While Tyndale rejects any satisfaction through human works for the forgiveness of sin and so translates μετανοέω as repent, he also pays attention to human works as the term μετανοέω indicates. He emphasizes human works, doing good, or changing one's life from an earthly perspective to the new life of a believer rather than satisfaction with holy works for sin. Tyndale's understanding of μετανοέω in relation to "changing life" is easily found in his writings. For example, in *Expositions and Notes on Sundry Portions of the Holy Scriptures*, commenting on the Gospel of Matthew chapter five, he emphasizes "a new life" in relation to repentance. "The sin we do before our conversion is forgiven clearly through faith if we repent and submit ourselves to a new life. The sin, after our conversion, is also forgiven us through faith if we repent and submit ourselves to amend."³² Again he says, "Whatever thou hast done, yet if thou repent and will amend, he promiseth that he will not think on thy sins."³³ This emphasis on amendment and new life after the term "repent" in terms of the forgiveness of sin indicates that μετανοέω and μετάνοια in Tyndale's mind emphasize changing one's life.

Beside this new life and amendment of life, Tyndale's translation of μετανοέω (and μετάνοια) as "repent" (and "repentance") emphasizes emotion, feeling sorry or regret for the past sin.³⁴ In his dialogue with Thomas More, Tyndale defines μετανοέω

³²William Tyndale, *Expositions and Notes on Sundry Portions of the Holy Scriptures: Together with The Practice of Prelates* (Cambridge: Cambridge University Press, 1849), 76.

³³Ibid., 156, 221.

³⁴Ibid., 118, 156, 221. Tyndale explained that μετανοέω means "to forthink" ("to displease, cause to regret)."

and μετάνοια as “repent and repentance, or forethinking and forethink,”³⁵ while he rejects “penance,” which indicates the works of satisfaction for sins. He further explains that μετανοέω means to be sorry, saying, “as we say in English It forethinketh me, or I forethink; and I repent, or It repenteth me, and I am sorry that I did.”³⁶ In other words, he emphasizes emotion in his translation of μετανοέω by using *repent*, a synonym of *forethink* meaning to be sorry. In addition, he explains μετανοέω by using an emphatic demonstrative pronoun “this” to emphasize emotion strongly, “this mourning and sorrow of the heart,” and continues that it “lasteth all our lives long: for we find ourselves, all our lives long, too weak for God’s law, and therefore sorrow and mourn, longing for strength. Repentance is no sacrament.”³⁷ He says that μετανοέω is not the work of sacraments but a deep, lifelong sorrow and mourning of the heart because all people are weak. The *Historical Thesaurus of The Oxford English Dictionary* provides definitions and dates of various terms: “repent”, “feel sorrow” (1590) “regret” (1606-1631) “rue” (1300-); “relent” (1590); “resent” (1622-1676); “remorse” (1483-1593); “remord” (1567); “be penitent” (1290-1682); “express regret for (a fault) apology for” (1633-1671). According to this dictionary, the English terms “repent” and “repentance” emphasized feeling sorrow or regret.

Conclusion

Tyndale’s translation of μετανοέω uses “repent” to emphasize both emotion

³⁵Thomas Russel, ed., *The Works of the English Reformers: Tyndale and John Firth* (London: Ebenezer Palmer, 1831), 2:23.

³⁶Ibid.

³⁷Tyndale, *Doctrinal Treatises and Introductions to Different Portions of the Holy Scriptures*, 260-61.

and a new life. 'His main emphasis as noted above is on "a new life," that is, "amendment of life" or "changing life." However, Tyndale's English translation eventually lost the emphasis on change of life that the Greek term μετανοέω carries, but means to be sorry, to stop doing sin, and to change one's mind. The English terms "repent" and "repentance" mean feeling sorry or regret. This reductionism creates a difficulty with understanding the first words of Jesus Christ in the Gospel of Matthew 4:17. The next section examines some recent commentators' explanations of μετανοέω and reactions to the English translation "repent" and "repentance."

Commentators and Dictionaries

Late Nineteenth Century— Early Twentieth Century

Most scholars from the late nineteenth century to early twentieth century agree that μετανοέω as used in the Gospel of Matthew means "change one's mind and conduct," or "change of life." Not a few scholars reflect this meaning in their own translation of Matthew 4:17 and some even criticize "repent" as an improper translation. For example, Eduard Schweizer translates μετανοέω as "Turn away from your sins" (3:2; 4:17).³⁸ A. T. Robertson suggests "to return" instead, and points out that John and Jesus do not mean "to be sorry, but to change their mental attitudes and conduct."³⁹ William Hendriksen translates the word as "be converted" or possibly "make a complete turnabout in mind and heart (or will)." Hendriksen himself argues that "repent" only explains the negative

³⁸Eduard Schweizer, *The Good News according to Matthew* (Atlanta: John Knox Press, 1975), 45, 74.

³⁹Robertson, *Word Pictures*, Matt 3:2.

aspect of μετανοέω, but ignores the positive aspect, that is, “fruit bearing.”⁴⁰ Hendriksen declares, “In the original the word used by the Baptist indicates a radical change of mind and heart that leads to a complete turnabout of life.”⁴¹ Young’s literal translation (1862) uses “reform.” The Amplified Bible (1987) uses “repent” but corrected the meaning of repent, defining it as to “think differently; change your mind, regretting your sins and changing your conduct.”

John Albert Broadus suggests “reform” as a possible English translation. He states the basic idea of μετανοέω as “to change thought, and so to change the opinion or purpose that include a corresponding change of the outward life.” He removes the idea of grief, sorrow, and regret from μετανοέω, saying that μετανοέω was used to signify a mere change of opinion or judgment. But he notes that μετανοέω can cause grief and regret as a result, or grief and regret can cause a change of purpose and conduct. He examines the OT prophets who told Israel to mourn and weep over their sins, but never exhorted them to “repent,” simply to “turn.” Finally, he examines different versions of the translation of the word. For example, Jerome’s Vulgate, *paenitentiam agere*, is connected etymologically with pain, signifying grief or distress. It rarely extends to a change of purpose, an error existing within Latin Christianity for a long time. Also, the English

⁴⁰Hendriksen, *Exposition of the Gospel according to Matthew*, 196-97. He cites B. Warfield’s definition of μετάνοια as “the inner change of mind which regret induces and which itself induces a reformed life.” Benjamin Breckinridge Warfield, *Biblical and Theological Studies* (Philadelphia: Presbyterian and Reformed Pub. Co., 1952), 366.

⁴¹Hendriksen, *Exposition of the Gospel according to Matthew*, 197. This definition is from his citation, William Douglas Chamberlain, *The Meaning of Repentance* (Philadelphia: The Westminster Press, 1943), 22. Philip A. Micklem defines it as “a change of mind issuing in corresponding conduct, as the essential condition of admission to the kingdom just announced.” Philip Arthur Micklem, *St. Matthew* (London: Methuen & Co., 1917), 14. Hugh J. Schonfield uses *šub* and translates Matt 3:2 as “Repent ye of your lives,” and 4:17 as “Turn ye, turn ye, in repentance,” 11:20 as “because they turned not from their evil deeds,” and 12:41 “they repented.” Hugh J. Schonfield, *The Old Hebrew Text of St. Matthew’s Gospel* (Edinburgh: T. & T. Clark, 1927). Also, hte Modern Hebrew Bible uses *šub*.

term “repent” is derived from Latin term *repaenitere* and it makes grief the prominent element and change of purpose secondary.⁴²

Some major dictionaries also report the problem of the English translation ‘repent’ and offer a different understanding. Marvin R. Vincent (1834-1922) states *μετανοέω* as a compound verb *μετά*, *after*, *with* + *νοέω*, *to perceive*, and *to think*. The preposition *μετά* refers to *change*, denoted by *after* and *different*; so that *μετανοέω* means *to think differently after*, *to change of mind*, which issues in *regret* and in *change of conduct*. He then emphasizes *μετανοέω* as “such a virtuous alteration of the mind and purpose as begets a like virtuous change in the life and practice.” Vincent states that *sorrow* is not, as is popularly conceived, the primary nor the prominent notion of the word. For example, Vincent uses Paul who distinguishes between *sorrow* (*λύπη*) and *repentance* (*μετάνοια*) and puts the one as the outcome of the other. “Godly *sorrow* works *repentance*” (2 Cor 7:10).⁴³

Gerhard Kittel explains *μετανοέω* and *μετάνοια* in the NT (except for Luke 17:3; 2 Cor 7:9) as meaning “to change one’s mind,” “change of mind,” or “to convert,” “conversion.” These terms only share religious and ethical OT and Jewish concepts of

⁴²Broadus, *Commentary on the Gospel of Matthew*, 33-35. John J. Owen’s commentary on Matthew also emphasizes changing one’s life and conduct, referring to the background of John’s preaching of *μετανοέω*: “The nation had become exceedingly wicked, given to traditionary forms and ceremonies, and to a corresponding degree, neglectful of the spirit and requirements of God’s moral law.” And he explains, “*μετανοέω* designates a change in one’s views and principles and implies a radical reformation of life and conduct.” He excludes any emotional aspect of the term by distinguishing it from *μεταμέλομαι* that is also translated “repent” and means a mere feeling of sorrow or remorse, not accompanied or followed by true reformation. John J. Owen, *A Commentary, Critical, Expository and Practical, on the Gospels of Matthew and Mark* (New York: Leavitt & Allen, 1857), 14. Also, Campbell Morgan defines *μετανοέω* as “Change your mind.” He also expresses it in another way: “You are all wrong, wrong at the heart and core of things, wrong in your seeing, and therefore in your doing.” G. Campbell Morgan, *The Gospel according to Matthew* (Philadelphia: Blakiston Co., 1929), 22.

⁴³Marvin R. Vincent, *Word Studies in the New Testament* (New York: Scribner, 1887).

conversion.⁴⁴ These terms are new expression of the NT concept of conversion, in contrast to the ancient concept of religious and moral conversion.⁴⁵ In the NT, *μετανοέω* and *μετάνοια* mean to change one's mind and life (Matt 3:8), that is, to live "a life of love and righteousness in accordance with the will of God (Luke 3:10-14)."⁴⁶ Jesus "demands radical conversion, a transformation of nature, a definitive turning from evil, a resolute turning to God in total obedience (Mark 1:15; Matt 4:17; 18:3)."⁴⁷ Jesus' understanding of them is not just a negative break with one's past life, but the positive creation of a new relationship between man and God.⁴⁸

⁴⁴E. Würthwein provides the OT prophetic concept of the theme of repentance as an origin for the NT *μετανοέω* and *μετάνοια*. It includes penitential observances, external forms of fasting, mourning, sackcloth, sitting in ashes, crying, wailing, and confession of sin (1 Kgs 21:27; Isa 58:5; Neh 9:1; 1 Sam 7:6; Dan 9:4). In addition the OT prophetic concept of conversion conveys a personal view of sin (Hos 1-3; Isa 1:2; Jer 1:16) and a personal view of repentance as turning to Yahweh (Hos 2:9) by obedience to Yahweh's will (Hos 6:1-6; Jer 34:15), trust in Yahweh (Hos 14:4; Jer 3:22-23; 25:5; Isa 10:20), and turning from everything ungodly (Jer 26:3; 36:3). E. Würthwein, *TDNT*, 4:980-88. See also J. A. Thompson and Elmer A. Martens, *New International Dictionary of Old Testament Theology & Exegesis* (Grand Rapids: Zondervan, 1997), 4:55-59. They explain that *šwb* firstly indicates a physical motion of "returning" or "changing directions." Secondly, it denotes reestablishing of broken relationships between husband and wife (Jer 3:1) or king and citizen (1 Kgs 12:27). Thirdly, in a religious sense it is a central word of the theme of repentance "a turnabout to Yahweh" (2 Kgs 17:13; 2 Chr 30:6; Isa 44:22; Hos 14:1-2). Jeremiah 3:22-4:2 includes the detailed process: acknowledging God's lordship (3:22); admitting wrongdoing (3:23), including a verbal confession (3:25); addressing the shame (3:25); and affirming and adhering to new conduct (4:1-2).

⁴⁵J. Behm notes that the ancient Greek usage of *μετανοέω* and *μετάνοια* means, "to change one's mind," "to adopt another view," "to change one's feeling," and "to regret and to feel remorse." In contrast with biblical usage they do not suggest "an alteration in the total moral attitude, a profound change in life's direction, a conversion which affects the whole of conduct." In other words, the ancient Greek usage does not influence the origin of the NT *μετανοέω* and *μετάνοια*. J. Behm, *TDNT*, 4:975-80. Philo and Josephus use the term *μετανοέω* in the same sense. Philo defines *μετανοέω* as a full change in being and conduct (Praem. Poen., 15; Abr., 26; Spec. Leg., I, 187), "radical turning to God (Virt., 179; Spec. Leg., I, 309, 51), turning from sin (Virt., 177; Fug., 99 and 158; Leg. All., III, 106), change of nature (Praem. Poen., 15), turning from the many false gods to the one true God (Virt., 176 f.; Spec. Leg., I, 51), and turning from sin to draw a line under past sins (Virt., 176; Fug., 157) and to sin no more (Fug., 160; Deus Imm., 8 f.)." "Conversion affects the whole man (Mut. Nom., 124; Sobr., 62)." Josephus defines repentance as "an alteration of will or purpose which is then translated into action (Vit., 110 and 370), so also the giving up of evil or ungodly plans (Ant., 2, 23)" and "to change one's life from one full of discord to a better one (Cl. Al. Strom., II, 97, 3)." *μετανοία* is one mark of the pious life among others (1 Cl., 62, 2). Part of *μετανοία* is keeping the commandments (Herm. V., 5, 6; m., 2, 7; s., 6, 1, 3; 7, 6). Gerhard Kittel and Gerhard Friedrich, *TDNT*, 4:975-1008.

⁴⁶Kittel and Friedrich, *TDNT*, 4:999-1001.

⁴⁷*Ibid.*, 4:1002.

⁴⁸*Ibid.*, 4:1003.

Louw and Nida define μετανοέω as “to change one’s way of life as the result of a complete change of thought and attitude with regard to sin and righteousness—“repent, to change one’s way, repentance.” Also, they add, “the focal semantic feature is clearly behavioral rather than intellectual.” In addition, they challenge the English translation “repent” since “its focal component is the sorrow or contrition that a person experiences because of sin,” but they clarify that “μετανοέω and μετάνοια seems to be more specifically the total change, both in thought and behavior, with respect to how one should both think and act.”⁴⁹ Bauer defines it as to “change one’s mind then feel remorse, repent, be converted (in religio-ethical sense).”⁵⁰

Many of these scholars criticize Tyndale for improperly translating μετανοέω as repent and repentance. However, as noted, Tyndale uses “repent” and “repentance” in meaning to feel sorry and to change or turn and amend one’s life to God.

Late Twentieth Century—Present

As with the late nineteenth- and twentieth-century scholars, most recent Matthew scholars understand μετανοέω and μετάνοια as meaning to “change one’s mind and way of life to God,” rather than to feel sorrow or remorse.

Moisés Silva explains that μετανοέω and μετάνοια first convey the idea of thinking differently as μετά indicates “change” and νοέω indicates, “to understand, think.” Secondly, after the change of mind or thinking, there is possibly the sense of

⁴⁹J. P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1989), Domain 41, 510. They examine στρέφωμαι, ἐπιστρέφω, ἐπιστροφή, μετανοέω and μετάνοια in the category ‘Change Behavior’ with the basic meaning of “to change one’s way, to turn to God.”

⁵⁰BDAG, 640.

feeling remorse or regret for the previous false or bad opinion or will. μετανοέω and μετάνοια only appear seven times in the LXX, but they are dominant terms for the conversion of the whole person in later Jewish-Greek writings including Philo (65 occurrences) and Josephus (75 occurrences). In the Synoptics, the idea of μετανοέω and μετάνοια “is viewed in terms of commitment to a person; the call to repentance becomes a call to discipleship. So, repentance, faith, and discipleship are different aspects of the same thing (Mark 1:15, “Repent and believe”).”⁵¹ Moisés Silva importantly points out that the theme of repentance appears conceptually in the NT without the terms μετανοέω and μετάνοια (cf. Matt 18:3; Luke 14:33). Pauline writings and the Johannine corpus convey the theme of repentance by highlighting faith, self-dying images, new life, new creation, new birth, and turning from darkness to light and death to life.⁵²

Scholars explain μετανοέω and μετάνοια under the influence of the Hebrew counterpart *sûb*. Davies and Allison argue,

The Greek word literally means, “change of mind”; but it stands for the Hebrew *sûb*, “turn around”, “return”, and a complete change in conduct, not just a change of opinion, is involved. . . . Israel is called to turn to God and away from sin, to arise in moral earnestness from a sinful slumber and to gain a wakeful heart and sober thought (cf. Isa 55:7; Jub 21:23; and *m. ’Abot* 4:11, where repentance is a “shield

⁵¹Moisés Silva, ed., *New International Dictionary of New Testament Theology and Exegesis* (Grand Rapids: Zondervan, 2014), 3:290-91.

⁵²Silva, *New International Dictionary*, 3:292. See also, H. Merklein, *Exegetical Dictionary of the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1990), 2:417-18. H. Merklein similarly points that μετανοέω and μετάνοια in ancient Greek denote a particular change of mind but in the NT a comprehensive change of attitude affecting one’s entire existence. Repentance is a turning away from sin (Mark 1:4) and bearing fruit worthy of repentance (Matt 3:8) for protection from the immediate judgment (Matt 3:10). Repentance is “committing oneself to the words and deeds of Jesus (Luke 10:13; 11:32),” and it is “the beginning of a turning toward Christian faith (Mark 6:12)” or “the change of attitude that leads to conversion, which must be followed by corresponding deeds (Acts 26:20; Luke 3:7).” Also, Hermann Cremer, *Biblio-Theological Lexicon of New Testament Greek*. (Edinburgh: T. & T. Clark, 1872), 792, says “In the NT, with rare exception (Luke 17:3, 4; 2 Cor 12:21), μετανοέω and μετάνοια are used in an ethico-religious sense with reference to the entire conduct, the character, and the tendency of personal life as a whole.”

against punishment”).⁵³

In short, Davies and Allison state that it means “a radical change of heart and mind, a ‘rebirth’ of sorts.”⁵⁴ Warren Carter strictly states that *μετανοέω* means “turn” or “return” to a faithful relationship with God in comparison to the OT prophets’ commandments of turning Israel to God, such as Moses (Deut 30:2, 10), Hosea (Hos 2:7; 3:5; 6:1; 11:15), Amos (Amos 4:6, 8-9), Isaiah (Isa 6:10; 9:13; 31:6), Jeremiah (Jer 2:27; 3:10, 12, 14, 22), and Ezekiel (Ezek 14:6; 18:30, 32).⁵⁵ Craig L. Blomberg also explains,

Repentance in Greek traditionally implied a change of mind or attitude, but under Old Testament influence it took on the sense of a change of action as well. John was asking his hearers to change their way of life as a result of a complete change of thought and attitude with regard to sin and righteousness.⁵⁶

Carson also emphasizes the Hebrew term *šûb* as a counterpart of *μετανοέω*, arguing for John as a model of an OT prophet. He defines *μετανοέω* as “a radical transformation of the entire person, a fundamental turnaround involving mind and action and including overtones of grief, which results in ‘fruit in keeping with repentance’ (Matt 3:8).”⁵⁷ Also, R.T. France finds John’s message in relation to the Old Testament prophets calling God’s people to “return” to their true allegiance. The difference between the two

⁵³W. D. Davies and Dale C. Allison Jr., *Matthew 1-7*, ICC (London: T&T Clark, 2004), 305-6.

⁵⁴Ibid., 388-89. Davies and Allison though think repentance is not a key theme of the Gospel of Matthew since it appears 2 times in noun form and 4 times in verb form. Also, he thinks that Matthew understands repentance as entrance into the Christian community.

⁵⁵Warren Carter, *Matthew and the Margins: A Sociopolitical and Religious Reading* (Sheffield, England: Sheffield Academic Press, 2000), 91. He also mentions echoes of the prophetic traditions sound in John’s narrative in the Gospel of Matthew: in those days, preaching, in the desert, fruit, fire, water, winnowing wheat, repentance, prophetic critique of false piety, the Spirit, and some rhetorical techniques. These echoes of the prophetic tradition further support that *μετανοέω* has its counterpart Hebrew term *šûb* that carries the concept of the OT prophets’ proclamation, that is, “turning,” not “repenting”.

⁵⁶Craig Blomberg, *Matthew*, New American Commentary (Nashville: Broadman Press, 1992), 73.

⁵⁷D. A. Carson, *Matthew*, in vol. 9 of *EBC*, ed. Tramper Longman III and David E. Garland (Grand Rapids: Zondervan, 2010), 128.

is “a new note of urgency,” the coming kingdom of heaven.⁵⁸ Lastly, Bruner translates μετανοέω as “Turn your lives around” (3:2; 4:17)⁵⁹ and he traces the German translation *umkehren*, “turn around,” and the French *retour*.⁶⁰ The following scholars all agree with these explanations of the term μετανοέω: David L. Turner,⁶¹ John Nolland,⁶² Craig S. Keener,⁶³ Daniel Patte,⁶⁴ Thomas G. Long,⁶⁵ Joseph A. Alexander,⁶⁶ David Thomas,⁶⁷

⁵⁸R. T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: Wm. B. Eerdmans, 2007), 101.

⁵⁹Frederick Dale Bruner, *Matthew: A Commentary: The Churchbook, Matthew 1-12* (Grand Rapids: Wm. B. Eerdmans, 2007), 87; 137-39.

⁶⁰Bruner, *Matthew 1-12*, 137-39. Erasmo Leiva-Merikakis says μετανοέω means “Turn your minds away from the attitudes you have defined for yourselves as the goal of your life and come back to the mind of God.” Erasmo Leiva-Merikakis, *Fire of Mercy, Heart of the Word: Meditations on the Gospel according to Saint Matthew* (San Francisco: Ignatius Press, 1996), 109. He states that “Repentance is the heat that melts us so that we can start moving, since there is no movement there is no life” (114). “Repentance means, not only to forsake our old sinful ways, since this would be a merely moral change: repentance means to put on a new attitude because we recognize the compellingly royal presence of God before us. This entails a change of vision, a change of home, a change of lover.” He emphasizes “change.”

⁶¹David L. Turner explains the aspects of repentance: the emotional sorrow for sin, the etymological-intellectual change of mind, the temporal initial conversion, and the volitional actions of penance. But he also states that repentance is more than those; it is “the turning of the whole person from sin to God in obedience to the message of the kingdom.” David L. Turner, *Matthew*, BECNT (Grand Rapids: Baker Academic, 2008), 106-7.

⁶²John Nolland also says, “John’s call is for a fundamental change of life direction” John Nolland, *The Gospel of Matthew*, NIGTC (Grand Rapids: W.B. Eerdmans, 2005), 143-44.

⁶³Craig S. Keener, *Matthew*, IVP New Testament Commentary Series (Downers Grove, IL: IVP Academic, 1997), 80. He explores this argument within John’s discourse material and the Sermon on the Mount well. He especially emphasizes the fruit image that appears in both of them.

⁶⁴Daniel Patte, *The Gospel according to Matthew: A Structural Commentary on Matthew’s Faith* (Philadelphia: Fortress Press, 1987), 56.

⁶⁵Thomas G. Long, *Matthew*, Westminster Bible Companion (Louisville: Westminster John Knox Press, 1997), 28, says that “John wants Israel to redefine the way they see reality, that God—not money, power, status, fear, disease, death, or any other power rules the world.”

⁶⁶Joseph A. Alexander, *The Gospel according to Matthew* (Grand Rapids: Baker Book House, 1980), 48. This commentary was first published in 1860.

⁶⁷David Thomas, *The Gospel of Matthew: A Homiletical Commentary* (Grand Rapids: Kregel Publications, 1979), 26.

Robert H. Smith,⁶⁸ Curtis Mitch and Edward Sri,⁶⁹ Marcus A. Ward,⁷⁰ Francis W. Beare,⁷¹ F. N. Peloubet,⁷² Ben Witherington,⁷³ William Mounce,⁷⁴ J. D. G. Dunn,⁷⁵ and Robert T. Fortna.⁷⁶

Conclusion

People today who use English say that they understand “repent” as the idea of “turning.” I think it might be the result of these works cited above, which rightly define the meaning of μετανοέω. However, as examined in this chapter many scholars, even Tyndale, suggest different English translations, which convey the idea of “turning” or “changing.” In agreeing with these scholars’ explanations and suggestions, I suggest “turn” as a proper English translation of μετανοέω in Matthew 3:2 and 4:17.

I lastly point to Leon Morris’ commentary on Matthew 4:17:

Such preaching (4:17b) is a clarion call to action, not a recipe for slothful

⁶⁸Robert H. Smith, *Matthew*, Augsburg Commentary on the New Testament (Minneapolis: Augsburg Pub. House, 1989), 70.

⁶⁹Curtis Mitch and Edward P. Sri, *The Gospel of Matthew*, Catholic Commentary on Sacred Scripture (Grand Rapids: Baker Academic, 2010), 62.

⁷⁰Arthur Marcus Ward, *The Gospel according to St Matthew*, Epworth Preacher’s Commentaries (London: Epworth Press, 1961), 12.

⁷¹Francis Wright Beare, *The Gospel according to Matthew: Translation, Introduction, and Commentary* (Peabody, MA: Hendrickson Publisher, 1987), 88-89.

⁷²F. N. Peloubet, *Suggestive Illustrations on the Gospel according to Matthew; Illustrations from All Sources, Picturesque Greek Words, Library References to Further Illustrations, Photographs of Celebrated Pictures Referred To, for the Use of Leaders of Prayer-Meetings, Christian Endeavorers, Sunday-School Teachers, Pastors* (New York: E.R. Herrick & Company, 1897), 28.

⁷³Ben Witherington, *Matthew*, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys Pub., 2006), 95.

⁷⁴Robert H. Mounce, *Matthew*, NIBC (Peabody, MA: Hendrickson Publishers, 1991), 22.

⁷⁵J. D. G. Dunn, *New Bible Dictionary* (Downers Grove, IL: IVP Press, 1996), 1007-8.

⁷⁶Robert Tomson Fortna, *The Gospel of Matthew: The Scholars Version Annotated with Introduction and Greek Text* (Santa Rosa, CA: Polebridge Press, 2005), 42-43. Fortna translates μετανοέω as “Change your ways” (Matt 3:2), and μετάνοια as “a change of heart” (Matt 3:8), which is identical to the change (of one’s) ways in Matt 3:2.

complacency. We should not overlook that importance of this call to repentance at the very beginning of Jesus' ministry; everything else follows from that. Matthew has often been seen as one who stresses the importance of good works, and of course he does. But this must not be held in such a form that his emphasis on grace is missed.⁷⁷

I strongly agree with Morris about the importance of the first word of Jesus Christ in His public ministry and his mention of Matthew as one who emphasizes good works in connection with the term *μετανοείτε* and the grace of God in keeping Jesus' first imperative, that is, amending our lives. This first word as a major theme of Matthew summarizes Jesus' teaching and ministry in meaning to turn or change one's mind, heart, will, and conduct, hence one's whole being and life to God. As Morris said, everything in the Gospel of Matthew follows this opening summary commandment of *μετάνοια*. In other words, *μετάνοια* in meaning to turn one's heart, deed and life governs the Gospel of Matthew, which emphasizes a good heart (or mind), deed, and a good life. John the Baptist's same opening commandment of *μετάνοια* in 3:2 also shows the Matthean emphasis on *μετάνοια* as a major message. The next chapter examines John the Baptist's *μετάνοια* preaching in Matthew 3 as an introduction of the Gospel of Matthew and its parallelism to the body of Matthew, showing *μετάνοια* as a major message of Jesus' teaching and ministry in Matthew.

⁷⁷Leon Morris, *The Gospel according to Matthew*, The Pillar New Testament Commentary (Grand Rapids: Wm. B. Eerdmans, 1992), 83.

CHAPTER 4

JOHN THE BAPTIST'S METÁNOIA PREACHING (MATT 3:1-12): INTRODUCING METÁNOIA AS A MAJOR THEME OF THE GOSPEL OF MATTHEW

Introduction

This chapter demonstrates that John the Baptist's *μετάνοια* preaching (3:1-12) serves as the introduction to the whole book of Matthew. This is best seen in the Matthean parallelism between John and Jesus' prophetic *μετάνοια* ministries and teachings. The location of John the Baptist's *μετάνοια* preaching block (3:1-12) in the early chapters of Matthew likely indicates that his emphasis on *μετάνοια* functions as the introduction to the whole book and functions as its main theme and a major message for the entire Gospel of Matthew. The OT prophetic repentance tradition continues in John the Baptist's *μετάνοια* (turning) teaching and ministry and Jesus continues to preach and teach this same message.¹ The commandment of turning (*μετανοέω*) in the beginning of John and Jesus' ministry is echoed in the body of Matthew in a variety of ways.

This chapter first reviews the history of research on John the Baptist and the parallelism between John and Jesus in Matthew. Secondly, this chapter provides evidence for *μετάνοια* as a major theme in Matthew by examining the introductory function of 3:1-12 as shown by the parallelism between John and Jesus' teaching and ministry in

¹See chap. 2 for Mark Boda's the OT prophets' repentance tradition review section.

Matthew. This chapter will show how John's prophetic *μετάνοια* preaching parallels and continues in Jesus' teaching and ministry. Finally, this chapter will show that both Jesus' baptism for *μετάνοια* and His temptation are categorized as one unit with chapter 3:1-12, demonstrating Jesus as a model of the fruitful life of repentant people.

History of Research of John the Baptist and Parallelism between John and Jesus

Scholars who study John the Baptist in Matthew and the other Gospels tend to focus on the historical aspect of his life² and on the origin of his water baptism.³ Some

²For the history of research on John the Baptist, see George Strecker, *Theology of the New Testament* (New York: Westminster John Knox Press, 2000), 217-18. John P. Meier, "John the Baptist in Matthew's Gospel," *JBL* 99, no. 3 (September 1980): 383. For historical study of John the Baptist, see Joan E. Taylor, *The Immerser: John the Baptist within Second Temple Judaism*, Studying the Historical Jesus (Grand Rapids: Wm. B. Eerdmans, 1997). Joan E. Taylor, "John the Baptist and the Essenes," *Journal of Jewish Studies* 47, no. 2 (1996): 256-85. Robert L. Webb, *John the Baptizer and Prophet: A Sociohistorical Study* (Eugene, OR: Wipf & Stock Publishers, 2006). Robert L. Webb, "John the Baptist and His Relationship to Jesus," in *Studying the Historical Jesus: Evaluations of the State of Current Research*, ed. Bruce Chilton and Craig A. Evans (Leiden: E J Brill, 1994), 179-229.

³In regard to the origin of John's baptism there are many explanations. First, baptism symbolizes submission to judgment and features eschatological imagery. C. H. Kraeling, *John the Baptist* (New York: Charles Scribner's Sons, 1951), 117-18, explains that immersion in running water symbolizes submersion in the river of fire, meaning one who is baptized declares he is a sinner who deserves punishment from God. However, John Nolland, "In Such a Manner It Is Fitting for Us to Fulfill All Righteousness": Reflections on the Place of Baptism In the Gospel of Matthew" in *Baptism, the New Testament and the Church*, ed. Stanley E. Porter and Anthony R. Cross (Sheffield, England: Sheffield Academic Press, 1999), 67, argues it is hard to relate the image of baptism to judgment, because there is no indication in the Bible for judgment being connected to the threat of disaster with a "flood of water" (2 Sam 22:5; Pss 69:2-3,15; 32:6; 124:4-5). A second approach is Jewish proselyte baptism theory. However, Nolland considers it unlikely that Jewish proselyte baptism was practiced at the time of John the Baptist, or even the time of Matthew. G. R. Beasley-Murray, *Baptism in the New Testament* (London: Macmillan & Co., 1962), 27-29, 41, rightly points out that Jewish proselyte baptism was the baptism of Gentile converts to Judaism, but John baptized Jews. For the meaning of baptism, W. F. Flemington, *The New Testament Doctrine of Baptism* (London: SPCK, 1948), 11-12, says that the meaning of the verb *baptize* in John's usage is the literal action, the intensive form of βαπτω meaning "to dip, to immerse or to plunge." John said "baptize with Holy Spirit and fire" in the same sense in Matthew 3.

The baptism of John probably derived from water-related ceremonies compared to cleansing (Lev. 15) and to repentance in the OT (Isa 1:16-17; Jer 4:14; Ps 51:7-9; Isa 4:2-6; Ezek 36:25-26, 33; 37:23; Jer 33:8; Zech 13:1) (Bruce Chilton, "John The Purifier" in *Jesus in Context Temple, Purity & Restoration*, ed. Bruce Chilton and Craig A. Evans [New York: Brill, 1997], 220). Also, it is related to the image of God washing away sin (Ps 51:7-9; Isa 4:2-6; Ezek 36:25-26, 33; 37:23; Jer 33:8). In Second Temple Judaism, the use of flowing ("living") water was associated with repentance and forgiveness for the most severe uncleanness (Webb, "John the Baptist and His Relationship to Jesus," 188). However, its form and the way of doing it were unique and new. Therefore, it is likely that this baptism is originated from John the Baptist himself for cleansing and repentance as the last prophet of the old era in which he expects eschatological divine judgment and restoration (Matt 3:2) (Webb, "John the Baptist and His Relationship to Jesus," 187, 189-97).

scholars, however, have examined the parallelism between John the Baptist and Jesus Christ but focus on the redaction of the parallelism and the theological reasons behind it.⁴ The common historical and theological reading of John the Baptist indicates John the Baptist as Jesus' forerunner.⁵ Scholars have not sufficiently recognized that John the Baptist's *μετάνοια* preaching (3:1-12) and the literary parallelism between John and Jesus both highlight the *μετάνοια* theme in Matthew. The Matthew 3:1-12 introduction demonstrates *μετάνοια* as a major theme of Matthew, and this introductory function is shown by the parallelism between John's and Jesus' ministry and teaching.

Parallelism between John the Baptist and Jesus in Matthew

Now I will review representative works on the parallelism between John the Baptist and Jesus Christ in Matthew. Scholars here do not deal with this parallelism literarily, but rather theologically or historically. In any case, they help to show Matthean parallelism between John the Baptist and Jesus Christ and demonstrate that Matthean John the Baptist is an ally to Jesus. These scholars also explain that Jesus continues John's *μετάνοια* ministry for the inauguration of the kingdom of heaven.

Walter Wink provides the best representative redaction study of John the Baptist in Matthew. This study also shows the parallelism between John the Baptist and

⁴For example, Wolfgang Trilling, *Das wahre Israel; Studien zur Theologie des Matthäus Evangeliums* (Munich: Kösel, 1959), 271-89. Walter Wink, *John the Baptist in the Gospel Tradition*. (Cambridge: Cambridge University Press, 1968). Meier, "John the Baptist in Matthew's Gospel." Dale C. Allison Jr., "The Continuity between John and Jesus," *Journal for the Study of the Historical Jesus* 1, no. 1 (January 1, 2003): 6-27.

⁵Strecker, *Theology of the New Testament*, 224. Webb, "John the Baptist and His Relationship to Jesus."

Jesus Christ.⁶ Wink first states that his redaction study is based on theologian Wolfgang Trilling's analysis of John the Baptist in Matthew.⁷ Wink analyzes the fate of the prophet noting the parallel in John and Jesus' passion and death (13:57; 21:33-43; 23:29-36, 14:3-12). First, Wink points out that both John and Jesus inaugurate the kingdom of heaven (3:2; 4:17; 11:12-13). Then Wink shows readers how John as the Elijah-like prophet (Mal 3:1) necessarily suffers before Jesus Christ and the inauguration of the kingdom of heaven (11:10; 17:10-12).

Wink insists that John the Baptist and Jesus Christ are united, but Jesus has superiority in both "assimilation and distinction." First, various texts relate to the assimilation of John and Jesus: (1) Both John and Jesus use the statement: "every tree therefore that does not bear good fruit is cut down and thrown into fire" in 3:10b; 7:19; 15:13; (2) both use the term "brood of vipers" in 3:7; 12:34; and 23:33; (3) both include the proclamation of the kingdom in 3:2 and 4:17; and (4) both suffer the same opposition by the Pharisees in 3:7; 21:32; 21:23-46. Second, other texts show the distinction between the two men: (1) Jesus is the Messiah and the light of the world (4:16); (2) Jesus is superior (3:11b; 3:14); (3) Jesus forgives sins (26:28); (4) Jesus is John's successor (3:11; 4:12, 17); and (5) John is least in the kingdom of heaven (11:12-15) but more than a prophet (11:9). In short, Wink's analysis shows that unlike the other Gospels, in Matthew, John the Baptist and Jesus are united as allies who inaugurate the kingdom of heaven together (3:2; 4:17).⁸

John Meier represents the study of parallelism between John the Baptist and

⁶Wink, *John the Baptist in the Gospel Tradition.*, 27-41.

⁷Trilling, "Das wahre Israel," 271-89.

⁸Wink, *John the Baptist in the Gospel Tradition.*, 39.

Jesus Christ in Matthew through redaction study.⁹ Meier traces John the Baptist and Jesus' parallel proclamations, rebukes, threats, fates, and martyrdoms: the same commandment of *μετάνοια* in 3:2 and 4:17; their confrontation with Israel (14:1-12; 16:1-12); their use of the epithet "brood of vipers" (3:22; 12:34); their declaration of woes against the scribes and Pharisees (3:7; 23:33); and the judgment language they use (3:10; 7:19; 13:40-42, 50; 25:31-46). Then he traces the appearance of John the Baptist in the body of Matthew, identifying him as the midpoint of time between Jesus' earthly life (after the OT and before the church time), and the Elijah-like prophet subordinate to Jesus. Finally, Meier asks why Matthew creates this parallelism through redaction of his sources. Meier agrees with Trilling's salvation-historical answer¹⁰ that Matthew has an apologetic need to support his claim that the true people of God are not the people of Israel but the church. Matthew emphasizes the necessity of Israel's rejection of both the Elijah-like prophet John the Baptist and Jesus Christ.

Dale C. Allison is another representative dealing with the continuity between John the Baptist and Jesus.¹¹ Allison states, "Jesus appears to have been fundamentally indebted to John throughout his ministry."¹² Matthew 3:2 and 4:17 show that both have similar goals and proclamations.¹³ Allison demonstrates Jesus' dependence on, and so continuity with, John the Baptist through several factors: (1) Both John and Jesus use descent from Abraham and judgment (Matt 3:9; 8:11). (2) Both shared images such as

⁹Meier, "John the Baptist in Matthew's Gospel."

¹⁰Trilling, "Das wahre Israel," 271-89.

¹¹Allison, "The Continuity between John and Jesus," 6-27. Allison mainly deals with the continuity between John the Baptist and Jesus Christ through the Q source.

¹²Ibid., 16.

¹³Ibid., 27.

“bearing fruit worthy of *μετάνοια*” and the according judgment (Matt 3:8, 9; 7:16-21; 12:33-35), as well as “the ax already lies at the root of the trees that every tree not bearing healthy fruit is to be chopped down” (Matt 3:10; 7:19), being “thrown on the fire” (Matt 3:9; 7:19; 13:40), “the winnowing fork,” “threshing floor,” “wheat into the barn,” and “the chaff into unquenchable fire” (Matt 3:12; 13:24-30). (3) Jesus is fulfilling John’s proclamation of the coming One (Matt 3:11).¹⁴ Finally, Allison mentions people’s reaction to Jesus: regarding Him as John the Baptist risen from the dead (Matt 14:1-2; Mark 6:14). Their ends are parallel—arrest, execution, and being laid in a tomb.

Conclusion

The scholars listed above discuss parallelism between Jesus and John. They show that Matthew portrays John the Baptist not just as the forerunner of Jesus Christ, but also as an ally united and continuing with Jesus Christ in many aspects. While the common understanding of John the Baptist as Jesus’ forerunner separates John the Baptist and his *μετάνοια* preaching (3:1-12) from the whole narrative context of Matthew, this parallelism leads to reading John’s *μετάνοια* preaching (3:1-12) in connection with the whole narrative context of Matthew. The previously mentioned scholars do not read John’s *μετάνοια* preaching (3:1-12) literarily as an introduction of the *μετάνοια* theme of Matthew. The continuity of preaching contents between John the Baptist and Jesus in Matthew demonstrates that John the Baptist’s ministry and proclamation of *μετάνοια* (3:2-12) are continued in the rest of the book, especially in Jesus’ proclamation and

¹⁴Allison, “The Continuity between John and Jesus,” 16-27. Allison uses the Q source in discussing the continuity, but I change the Q source references to the Gospel of Matthew since I am arguing for a Matthean continuity between John and Jesus.

ministry. The main topic—*μετάνοια*—in John the Baptist’s ministry and preaching (3:1-12) continues appearing as a major theme in the body of Matthew. Through this continuity, John the Baptist’s preaching functions literarily as an introduction to Matthew and demonstrates that the theme of *μετάνοια* is a major theme of the whole book of Matthew.

***μετάνοια* in the Parallelism between John the Baptist (3:1-12) and Jesus**

Matthew’s early reference to John the Baptist’s *μετάνοια* ministry and preaching indicates its likely function as the introduction to the body of Matthew and to Jesus’ ministry and teaching in particular, while acknowledging John’s subordinate role to Jesus’ power and authority (3:11). The scholars named previously examined the parallelism between John and Jesus in Matthew, but their analyses were not comprehensive, especially in terms of the literary function of John’s *μετάνοια* preaching (3:1-12). This section reveals how the introductory *μετάνοια* preaching of John the Baptist parallels Jesus’ ministry and teaching throughout the body of Matthew through parallel language and images and supports *μετάνοια* in 3:1-12 as a major theme of Matthew.

Four *μετάνοια* Thematic Elements in John’s Preaching (3:1-12)

John the Baptist’s preaching begins with the summary commandment of *μετάνοια* (3:2). Matthew expands it in the following verses (3:3-10) and introduces Jesus as the baptizer with the Holy Spirit and fire for *μετάνοια* (3:11-12). John the Baptist’s *μετάνοια* preaching block includes five thematic ideas related to the theme of *μετάνοια*,

which then appears throughout the body of Matthew: the term *μετάνοια* (3:2, 8); bearing fruits worthy of *μετάνοια* (3:8); fruit (3:8, 10); judgment and vindication language corresponding to *μετάνοια* (3:7, 10, 11, 12); and the reconstitution of the people of God corresponding to *μετάνοια* (3:9). These elements can be grouped under the theme of *μετάνοια* as one of the major ideas of the Gospel of Matthew. Each of these five *μετάνοια* thematic elements continues to appear in Jesus' teaching and ministry. This widespread parallel *μετάνοια* theme and language demonstrate that the theme and the essence of *μετάνοια* introduced in Matthew 3 continues in the body of Matthew and that the theme of *μετάνοια* is a widespread theme of Matthew. The commandment of turning (*μετανοέω*) in the beginning of John and Jesus' ministry (3:2; 4:17) is echoed in the body of Matthew in these *μετάνοια* themes and language.

Analysis of the Parallelism between John the Baptist and Jesus

Now I will elaborate on how John the Baptist's *μετάνοια* preaching block functions as the introduction to the whole of Matthew to show that the theme of *μετάνοια* is a major theme in Matthew. I will comprehensively analyze the parallelism related to *μετάνοια* language between 3:2-12 and the rest of the Gospel.

First, the strongest case is that John the Baptist and Jesus both begin their ministry and teaching with the same summary phrase: "Repent, for the kingdom of heaven is near" (3:2; 4:17). This parallelism only appears in the Gospel of Matthew. John the Baptist appears as the returning Elijah and begins to preach, "Repent, for the kingdom of heaven is at hand" (3:1-2). John the Baptist's Elijah figure shows that Matthew begins

to write his Gospel with the prophetic theme of *μετάνοια*.¹⁵ Jesus retains John the Baptist's *μετάνοια* ministry and teaching by using the same opening summary phrase for His own ministry and teaching (4:17). The parallelism between 3:2 and 4:17 denotes that Jesus and John the Baptist's ministry and teaching are parallel in their use of the theme of *μετάνοια*. This continuity shows that 3:1-12 and Jesus' ministry and teaching are united and coherent and that the theme of *μετάνοια* governs the body of Matthew. This opening commandment of *μετάνοια* is echoed in the body of Matthew in a variety of ways. The terms *μετανοέω* and *μετάνοια* in 3:2, 8, 11 occur in 4:17; 9:13; 11:20, 21; 12:41. Also, synonyms and terms with similar meanings of *μετάνοια* and *μετανοέω* occur in the body of Matthew expressing the theme of *μετάνοια* throughout the text: *στρέφω* occurs in 18:3, *ἐπιστρέφω* occurs in 13:15, and *μεταμέλομαι* occurs in 21:29, 32.

In particular, the unique redaction in Matthew of the first phrase of John the Baptist and Jesus Christ "repent for the kingdom of heaven is at hand" (Matt 3:2 and 4:17) emphasizes *μετάνοια* as a major theme. Mark records the first phrase of Jesus' ministry as "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel" (1:15). While Mark adds the time and the command to believe in the gospel, Matthew includes only the command to repent (*μετανοέω*) in view of the coming

¹⁵There are some supporting arguments: First, John's appearance (Matt 3:4) recalls Elijah (2 Kgs 1:8), which further enhances his prophetic appearance. Second, Craig A. Evans, "The Baptism of John in a Typological Context" in *Dimension of Baptism*, ed. Stanley E. Porter and Anthony R. Cross (Sheffield, England: Sheffield Academic Press, 2002), 48-50, says both are associated with the Jordan river: Elijah hid east of the Jordan (1 Kgs 17:3, 5; 2 Kgs 2:6); Elijah divided the Jordan river recalling the Exodus (2 Kgs 2:6-8); Elisha commanded Naaman the Syrian to dip in the river (2 Kgs 5:10, 14). Matthew's intention is related to the traditions concerning Elijah's return to avert the wrath of God and lead Israel to repentance (Mal 3:23-24; Sir 48:9-10). Also, in relationship to the judgment day and to Jesus Christ, John mentions Jesus' baptism to confirm Jesus Christ as the judgment agent. John preaches, "He will baptize you with Holy Spirit and fire" (Matt 3:11).

kingdom. Matthew's shorter version of John and Jesus' opening summary phrases highlights the theme of *μετάνοια* in contrast to Mark. Matthew probably wants to emphasize *μετάνοια* more than believing. Luke and John do not include the opening summary phrase.

More importantly, Matthew's unique parallel redaction of the first phrase of John the Baptist and Jesus Christ (3:2 and 4:17) emphasizes the continuity of *μετάνοια* as a major theme. Matthew alone creates this parallelism between John and Jesus by writing the exact same summary opening phrase for both men. Mark and Luke do not create this parallelism between the two. Instead, Mark and Luke introduce John as the Baptizer for the forgiveness of sins (Mark 1:4; Luke 3:3). John and Jesus' parallel summary statements in Matthew demonstrate that Matthew insists on *μετάνοια* as a major theme for his Gospel, and John the Baptist's ministry and teaching parallels Jesus' public ministry and teaching. John the Baptist's preaching block functions as an introduction to Matthew, introducing *μετάνοια* as a major theme.¹⁶ Matthew 4:12-13 indicates that Jesus continues John's ministry after the latter's arrest. The images and ideas found in John the Baptist's preaching appear repeatedly throughout the body of Matthew.

Second, the phrases "bearing fruits worthy of *μετάνοια*" and "good fruits" (3:8, 10), which are consistent with "good (*καλός*)," "bearing (*ποιέω*)," "fruit (*καρπός*)," and "worthy (*ἄξιος*)," keep appearing in the body of Matthew comprising the commandment of turning (*μετανοέω*). The expression "bearing fruits worthy of *μετάνοια*" in 3:8 asks readers to recall Matthew's frequent expressions about bearing good fruit, which denote

¹⁶See chap. 1, n. 2 for scholars who note Matt 3:2 and 4:17 as a summary statement.

doing what Jesus commands—good works, and thereby expressing the theme of *μετάνοια* in the body of Matthew. The word “good” (*καλός*) occurs in 3:10; 5:16; 7:17, 18, 19; 12:33; 13:8, 23, and 48, indicating good fruit or good works. With that, the term “fruit” (*καρπός*) occurs in 7:16-20; 12:33; 13:8, 26; 21:19, 34, 41, and 43. Additionally, the word “bearing” (*ποιέω*) occurs in 5:19, 32, 46, 47; 6:1, 2, 3; 7:12, 17, 18, 19, 21, 24, 26; 12:12, 33, 50; 13:23, 41; 18:35; 19:16; 21:13, 31, 43; 23:3, 5, 15, 23; 24:46; 25:40, and 45. Worthy (*ἄξιος*) occurs in 10:11, 13, 37, 38; and 22:8. The commandment of turning (*μετανοέω*) in the beginning of John and Jesus’ ministry (3:2; 4:17) is echoed in the body of Matthew in these images and language.

In detail, the first appearance of the term “good” in 5:16 connects the Beatitudes and the good fruits in 3:10 and the fruits worthy of *μετάνοια* in 3:8. This close connection denotes that the Beatitudes comprise the good, worthy fruits of *μετάνοια*. The first appearance of the good fruit imagery in 7:16-21 warns the false prophets and ends with the commandment to do the will of God in order to enter the kingdom of heaven. The good tree and good fruit imagery illustrate *μετάνοια* as meaning turning to do the will of God as Jesus taught in the Sermon. The verb *ποιέω* translated “bearing” and “doing” frequently occurs in the Sermon (5:19, 32, 46, 47; 6:1, 2, 3; 7:12, 17, 18, 19, 21, 24, 26) to express a change of heart and conduct. The Sermon illuminates the nature of the good fruit of *μετάνοια*. Verse 12:33 commands hearers to bear good fruit as an expression of *μετάνοια* (12:41). The verb *ποιέω* also occurs in 12:12, 33, 50 to express the theme of *μετάνοια* in relation to good fruit-bearing language in 12:33. The parables in Matthew 13 are full of similar imagery, which expresses the theme of *μετάνοια* echoing the

commandment of turning (*μετανοέω*). References in 13:8, 23, 26, 41 use fruit images and the verb *ποιέω* to express the theme of *μετάνοια* as meaning to do what Jesus has commanded, not lawlessness. Verse 19:16 uses the verb *ποιέω* to express turning one's heart from love of money to obedience to Jesus, especially by giving money to the poor (19:21) echoing the fruit of *μετάνοια*. Fruit-bearing language occurs in 21:13, 19, 31, 34, 41, 43, which include both negative and positive meanings indicating that the fruit of *μετάνοια* can be good or bad. The verb *ποιέω* in 21:13 expresses the theme of *μετάνοια* by indicating what people in the temple turned from. In 21:19 the theme of *μετάνοια* is visualized through the fruitless fig tree and judgment of the temple. The two parables in Matthew 21 uses the verb *ποιέω* and the fruit image (21:31, 34, 41, 43) to express the theme of *μετάνοια*. The first son in the parable of the two sons (21:28-32) expresses *μετάνοια* through changing his mind and actions and obeying the will of his father. The parable of the wicked tenant in the vineyard (21:33-46) also uses the verb *ποιέω* and a fruit image (21:34, 41, 43). This parable depicts the wickedness of religious leaders of Israel and what they needed to turn away from in order to turn to Jesus—echoing the commandment of turning (*μετανοέω*). Matthew 24:46 uses the verb *ποιέω* to signify the fruits worthy of *μετάνοια* for a follower of Jesus. Finally, 25:40, 45 uses verb *ποιέω* to indicate the fruits worthy of *μετάνοια* for the righteous to enter eternal life.

Two synonyms of the verb *ποιέω*, *ἐργάζομαι* (7:23; 21:28; 25:16; 26:10) and *ἔργον* (5:16), also carry the theme of *μετάνοια* by indicating the bearing of fruits worthy of *μετάνοια*, echoing the opening commandment of turning (*μετανοέω*) in 3:2 and 4:17. Matthew 7:23 uses *ἐργάζομαι* to convey the theme of *μετάνοια*, commanding his audience

to do the will of God instead of living in lawlessness (7:21). The parable of two sons in Matthew 21:28 also uses ἐργάζομαι to communicate the theme of μετάνοια related to the command to do the will of the father. The parable of the talents in Matthew 25:10 uses ἐργάζομαι to express the theme of μετάνοια as meaning to observe what the master commands. In 5:16, ἔργον repeats the theme of μετάνοια, commanding the disciples to do good work as the truly repentant and the people of God. “Good work” in Matthew expresses the theme of μετάνοια echoing the opening commandment of turning (μετανοέω) in 3:2 and 4:17.

“Worthy” (ἄξιος) language also speaks to the theme of μετάνοια. The term occurs four times in Matthew 10 (10:11, 13, 37, 38, and 22:8) echoing the worthy fruit of μετάνοια. The disciples will find people who are worthy and stay with them (10:11, 13). The character of those who are worthy in 10:37, 38 perhaps indicates the worthy fruit of μετάνοια when they love Jesus more than their family, they take their own cross to follow Jesus, and they lose their life for Jesus. These people show μετάνοια through turning their lives to follow Jesus, leaving everything behind.

The summary phrase in 3:2 and 4:17 and the widespread use of the metaphorical image of bearing fruits worthy of μετάνοια indicates μετάνοια as a major theme in the body of Matthew. This fruit-bearing image echoes the commandment of turning (μετανοέω) (3:2; 4:17) in the body of Matthew. “Bearing fruits” appears in the body of Matthew as a metaphorical expression for doing good, righteousness, and the will of Father. In other words, Matthew’s emphasis on righteousness, doing the will of God, and doing good or good action should be understood under the theme of μετάνοια. These emphases illustrate μετάνοια through their meaning: the changing (or turning) of

one's mind, heart, will, and conduct, thus one's whole being and life. Doing good, righteousness, and the will of Father comprise the fruits worthy of *μετάνοια*.

Righteousness occurs in 3:15; 5:6, 10, 20; 6:1, 33, 21:32 and the related idea of doing the will of God in 6:10; 7:21; 12:50; 18:14; 21:31; 26:42.

Third, the judgment and vindication language in Matthew 3:1-12 appears throughout the body of Matthew, demonstrating the theme of *μετάνοια* and echoing the commandment of turning (*μετανοέω*). As the two summary phrases, 3:2 and 4:17, include the commandment of turning (*μετανοέω*) and references to judgment and vindication, together they demonstrate the theme of *μετάνοια* in the body of Matthew. Verses 3:2 and 4:17 indicate that *μετάνοια* determines judgment and vindication, and the latter motivates the former. The judgment and vindication theme of 3:2b, "for the kingdom of heaven is at hand," is expressed with the wrath, the axe, fire, hell, the winnowing fork, the threshing floor, the chaff thrown into unquenchable fire, and the wheat gathered into the barn in 3:3-12. This language and imagery occur throughout the body of Matthew. They typically follow the opening command to turn in meaning to change in heart and deed.

First, wrath, the axe, fire, hell, the winnowing fork, the threshing floor, and throwing the chaff into unquenchable fire (3:7, 10, 11, 12) appear in 5:22, 29, 30; 7:19; 8:12; 13:30, 40, 42, 48, 50; 18:8, 9; 22:13; 24:51; 25:30, 41, 46 demonstrating the judgment corresponding to *μετάνοια* and echoing the opening commandment of turning (*μετανοέω*) meaning to change one's heart and conduct. For example, verses 5:22, 29, and 30 demonstrate the theme of *μετάνοια* when Jesus commands Christians not to be angry or to insult their brothers and not to sin, for they will be thrown into the fire of hell. The fire image appears in 7:19 with the image of bearing fruit, demonstrating the theme of

μετάνοια. The parables in Matthew 13 use judgment and vindication language in 13:30, 40, 42, 48, 50 with a fruit-bearing image to demonstrate the theme of μετάνοια. Verses 18:8, 9 command μετάνοια: do not sin with hand, foot, or eye so that one will not be thrown into eternal fire or fire of hell. Verse 22:13 uses “outer darkness” to demonstrate the theme of μετάνοια in the parable of the wedding guests. In 25:41 and 46 the terms “eternal fire” and “eternal punishment” and “eternal life” demonstrate the theme of μετάνοια related to doing good for the hungry, thirsty, naked, sick, stranger, prisoned, and the least. Verses 8:12; 13:42, 50; 22:13; 24:51; 25:30 use “outer darkness” and “gnashing of teeth and weeping,” but they still demonstrate the theme of μετάνοια by carrying the same judgment, meaning to motivate μετάνοια to do good things.

Secondly, “gather his wheat into the barn” in 3:12 implies life, eternal life, and entering the kingdom of heaven, themes which occur in 5:20; 7:13, 14, 21; 18:3, 8, 9; 19:16, 17, 29; 23:13; 25:10, 21, 23, 46 demonstrating rewards of μετάνοια and echoing the commandment of turning (μετανοέω). For example, the same wording is found in 13:30 indicating the parallelism between John the Baptist and Jesus Christ in Matthew related to the theme of μετάνοια. Most of the Gospel’s occurrences of “life,” “eternal life,” and “entering into the kingdom of heaven” are with the judgment language examined in the previous paragraph. These vindication terms also demonstrate that the theme of μετάνοια in the body of Matthew parallels John the Baptist’s μετάνοια preaching, echoing the opening commandment of turning (μετανοέω) in 3:2 and 4:17.

In addition, the leadership of Israel comes under judgment in the term “brood of vipers,” a reference to the Pharisee and Sadducees. The expression also appears in 12:34; 23:33 indicating parallelism between Matthew 3 and the rest of Matthew as it

relates to the theme of *μετάνοια*. Jesus rebukes the unrepentant generation and proclaims woes to the religious leaders of Israel in chapter 23.

Fourth, “God is able from these stones to raise up children for Abraham” (3:9) indicates the reconstitution of the people of God, not according to Israelite ethnicity but by *μετάνοια* toward Jesus. This reconstitution of the people of God by *μετάνοια* appears in the Gentile *μετάνοια* (or inclusion) theme in the body of Matthew (1:1, 2, 3, 5, 6; 8:5-13; 15:21-28; 24:14; 28:19-20 and so on). The reconstitution of the people of God includes Israel (10:5-6) and the Gentiles (28:19), and all nations (28:19), through *μετάνοια* toward Jesus with worthy fruits. Verses 8:11-12 and 24:31 even rephrase 3:9. This reconstitution of the people of God demonstrates the theme of *μετάνοια* in the body of Matthew echoing the opening commandment of turning (*μετανοέω*) in 3:2 and 4:17.

Finally, John the Baptist’s appearance in the body of Matthew (chapters 11, 14, 17, 21) demonstrates the continuity of the theme of *μετάνοια*. John the Baptist’s *μετάνοια* ministry and preaching led to his persecution and death (14:3-5). His persecution and death parallel Jesus’ (17:12) as Jesus’ *μετάνοια* ministry and teaching also contribute to His persecution and death. Their parallel suffering and death demonstrate their continual *μετάνοια* ministry and preaching and the theme of *μετάνοια* as a major theme of Jesus’ ministry and teaching in the body of Matthew.

Jesus’ Holy Spirit and Fire Baptism for *μετάνοια*

The last part of John the Baptist’s *μετάνοια* preaching block, verses 3:11-12, introduces Jesus Christ as mightier than John and as the baptizer with the Holy Spirit and fire. The parallels continue in their baptism ministries. The obvious difference between their baptisms is that John baptizes with water, but Jesus baptizes with the Holy Spirit

and fire as meaning purification¹⁷ or judgment.¹⁸ Then for what does Jesus baptize with the Holy Spirit and fire? While Matthew writes that John baptizes for *μετάνοια*, he does not directly state for what Jesus will baptize. The context indicates that as John the Baptist baptizes with water for *μετάνοια*, Jesus baptizes with the Holy Spirit and fire for *μετάνοια*. John the Baptist identifies Jesus as one who has authority for salvation and judgment in order to motivate people to turn to Jesus.¹⁹ This introductory identification of

¹⁷I. Howard Marshall, “The Meaning Of The Verb ‘Baptize’,” in *Dimension of Baptism*, ed. Stanley E. Porter and Anthony R. Cross (Sheffield, England: Sheffield Academic Press, 2002), 13-17. Howard Marshall has pointed out that fire and spirit are also regarded as a liquid, that is symbol of judgment. For the spirit as liquid, he presented some OT passages: Isa. 32:15, 44:3-5; Zech. 12:10; Ezek. 36:25-27, 39:29; Joel 2:28-29; 1QS 4:20-21; Test. Jud. 24.2-3. See also, Flemington, *The New Testament Doctrine of Baptism*, 18-19; Dunn, *Baptism in the Holy Spirit*, 12-14. There are many interpretations of this statement. First, some argue that it indicates inflaming, or the purifying work of Holy Spirit. However, John Nolland, *Luke 1-9:20*, WBC (Dallas: Word Books Publisher, 1989), 152-53 says that this is not connected to v. 17. Some say He will judge the wicked with fire and give the Holy Spirit to those who repent, but J. A. Fitzmyer, *The Gospel According to Luke 1-9*, The Anchor Bible (New York: BDDP, 1979), 473, says this is one baptism rather than two. Third, some say it is Pentecostal fulfillment, but Nolland says there was no real fire at Pentecost. Fourth, Fitzmyer says it is a modeling of purification and refinement, but the judgment theme follows in the very next verse (474). In light of these issues, it is difficult to judge which interpretation is correct; however, considering the context, judgment is the most likely explanation. John preached repentance before the coming kingdom (Matt 3:1), and there were those who repented (Matt 3:5, 6), as well as Sadducees and Pharisees who deserved the coming wrath (Matt 3:7-10). Furthermore, this story is located before the coming wrath of God, so it is likely that Jesus’ baptism with the Holy Spirit and fire represents judgment. And finally, as I mentioned earlier, Matthew 3 has strong similarities to Malachi 3 where Jesus is described within the judgment motif.

¹⁸James D. G. Dunn, “‘Baptized’ As Metaphor,” in *Baptism, the New Testament and the Church*, ed. Stanley E. Porter and Anthony R. Cross (Sheffield, England: Sheffield Academic Press, 1999), 302-5. He says, *πνεύματι* is not spirit but a strong wind of judgment. Also, Malachi 3 describes Jesus as a refiner’s fire and fuller’s soap, thus referencing purification and judgment. Ralph L. Smith, *Micah-Malachi*, WBC (Waco, TX: Word Books, Publisher, 1984), 329, says, “Fire purifies as well as destroys.” Meier says that Jesus’ baptism is a punitive plunging of men into fire, yet purification by Holy Spirit, is poured out in the end time (Meier, “John the Baptist in Matthew’s Gospel,” 390). E. Ray Clendenen *Haggai, Malachi*, The New American Commentary (Nashville: B&H, 2004), 387, considers it more likely that it is about judgment, as indicated by the rhetorical questions “Who can endure?” and “Who can stand?” as well as the statement “So I will come near to you for judgment” (Mal 3:5). He also supports this notion with “Who can stand?”, that is Lord wrath image (Nah 1:6; 130:3; 140:17) and battle image (Josh 10:8; 2 Kgs 10:4; Jer 46:15), “our God is a consuming fire, a jealous God” (Deut 4:29; 9:3; Isa 30:27; Ps 50:3; Heb 12:29), “smoking fire pot with a blazing torch” (Gen 15:17; Exod 3:2). Also, James D. G. Dunn, “John the Baptist’s Use of Scripture,” in *The Gospels and the Scriptures of Israel*, ed. C. A. Evans and W. Stegner (Sheffield, England: Sheffield Academic Press, 1994), 47-54, says the image of coming, burning, anger, and fire in Isaiah 30:27-28 supports judgment meaning of the spirit. Among the restoration themes in Matt 1-3, Matthew writes about John the Baptist within an Elijah motif that speaks of the final judgment. See also 1 Pet 3.

¹⁹John’s account in Matt 3:11 corresponds exactly to Malachi’s judgment motif, particularly when John describes Jesus’ baptism as the Holy Spirit and fire (Matt 3:11), which is a symbol of judgment or a judgment metaphor. However, the narrative context of Matt 3:1-12 demonstrates that the Holy Spirit and fire baptism indicate both judgment and vindication, since 3:12 rephrases it with both vindication and judgment images, “gather his wheat into the barn, but the chaff he will burn with unquenchable fire.” The basic meaning of *βαπτίζω* is to dip. Jesus will dip people into the Holy Spirit or fire. Those who turn to

Jesus as the Holy Spirit and fire Baptizer for *μετάνοια* demonstrates that following Jesus' ministry and teaching is for *μετάνοια*.

The supporting clues are as follows. First, the context of Matthew 3, which highlights the command to repent and in light of the corresponding judgments, implies that Jesus' identification as the Holy Spirit and fire baptizer commands *μετάνοια* toward Jesus. Just like John preaches *μετάνοια* motivated by judgment, the Holy Spirit and fire Baptism of Jesus motivated *μετάνοια* toward Jesus. This causal relationship between the command to repent and Jesus' judgment power and authority parallels 3:2 and 4:17, which command *μετάνοια* with a warning and the motivation of the coming kingdom.

Second, Matthew 3:11 implies that Jesus baptizes with the Holy Spirit and fire for *μετάνοια* as John does with water for *μετάνοια*. Verse 3:11 states that John baptizes for *μετάνοια*, but it does not repeatedly state that Jesus baptizes for *μετάνοια*. However, their parallel baptism ministry and teaching of the theme of *μετάνοια* (3:2-12; 4:17) show that 3:11 does not mention Jesus' baptism for *μετάνοια*, but it is implied. Jesus' and John the Baptist's baptism ministries for *μετάνοια* have parallels, but the means are different: John with water, Jesus with the Holy Spirit and fire.

Finally, Jesus commands His disciples to baptize all nations in the name of the Father, the Son, and the Holy Spirit, making disciples, teaching them what Jesus has commanded. The trinitarian baptism is for *μετάνοια*. The trinitarian baptismal formula in the Great Commission indicates that the work of the Holy Spirit is critical for *μετάνοια*.

Jesus will be dipped into the Holy Spirit for reward and those who do not receive and do not turn will be dipped into fire for judgment. This baptism indicates Jesus' power and authority for judgment and salvation.

Also, the Immanuel theme in 1:23 and 28:20 indicates the critical role of Jesus and the Holy Spirit for *μετάνοια*.

This introductory identification of Jesus, the Holy Spirit, and the fire baptism for *μετάνοια* demonstrates that Jesus' powerful ministry and teaching with authority (7:28-29) in the body of Matthew are for *μετάνοια*. Also, the baptism with the Holy Spirit and fire (3:12) reveals Jesus as one who enables *μετάνοια* through the Holy Spirit and as the one who has authority to punish the unrepentant sinner with fire. The Immanuel idea (1:23; 28:20) and judgment ideas and images of fire in the body of Matthew demonstrate that they enable and motivate *μετάνοια*. Jesus fulfills the OT prophetic call of *μετάνοια* through the baptism with the Holy Spirit and fire. This introduction of Jesus as the eschatological *μετάνοια* baptizer with the Holy Spirit and fire shows that *μετάνοια* governs Jesus' teaching and ministry in the body of Matthew.

Jesus' Life and Temptation as the Model of the Worthy Fruit of *μετάνοια*

Jesus' Baptism by John the Baptist

Jesus was baptized by John for *μετάνοια* (Matt 3:13-17). Most scholars think that Jesus' baptism serves as an announcement that He will be crucified as a sacrifice for the sins of the world. Jesus, who did not need baptism for *μετάνοια*, was baptized in order to place Him under the burden of sin, showing that He was going to take on the sins of the world.²⁰ This explanation is likely, because in John's Gospel, John the Baptist says

²⁰Norvald Yri, "Seek God's Righteousness: Righteousness in the Gospel of Matthew," in *Right with God: Justification in the Bible and the World*, ed. D. A. Carson (Grand Rapids: Baker Book House, 1992), 101.

“Behold, the Lamb of God, who takes away the sin of the world” (John 1:29). In Matthew this perspective is announced directly, when Jesus says He has come to give His life as a ransom (Matt 16:13-16; 20:28).

However, this reading only reveals the negative side of Jesus’ water baptism for *μετάνοια*. Here I suggest that this baptism scene illustrates Jesus and His life as the model of *μετάνοια*. The positive aspect of Jesus’ baptism for *μετάνοια* is that Jesus’ life provides a model or fulfillment of the worthy fruit of *μετάνοια*. This baptism for *μετάνοια* foreshadows Jesus’ *μετάνοια* ministry.²¹ Jesus is not only the incarnation of God but also the one entrusted with what it means to be a person of God. Jesus’ temptation and His victory model the life of the true people of God. In the temptation scene, Jesus shows fruits worthy of *μετάνοια* that people of God must show.

Additionally, scholars have suggested that the coming of the Holy Spirit upon Jesus indicates Jesus as the “Spirit-endowed servant” of Isaiah 11:2; 42:1; 61:1,²² “the eschatological bearer of God’s Spirit,”²³ and the “visible equipment and commission for his mission as the spirit giver.”²⁴ Also, according to Matthew 3:17, when the Holy Spirit comes upon Jesus, He becomes convinced more than ever before of His unique messianic (and divine) sonship.²⁵ However, in the narrative context of Matthew 3-4, I suggest that

²¹Webb, “John the Baptist and His Relationship to Jesus,” 188. Webb includes the following positive functions of water baptism together with the negative function: (1) expression of conversionary repentance, (2) mediation of divine forgiveness in some way, (3) purification from uncleanness, (4) foreshadowing of the ministry of Jesus, (5) the initiatory function into the true Israel, (6) protest against the Temple establishment.

²²W. D. Davies and Dale C. Allison Jr., *Matthew 1-7*, ICC (London: T&T Clark, 2004), 338. See also Carson, *Matthew*, 109.

²³Davies and Allison, *Matthew 1-7*, 335.

²⁴R. T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: Wm. B. Eerdmans, 2007), 121.

²⁵Flemington, *The New Testament Doctrine of Baptism*, 29; James D. G. Dunn, *Jesus and the*

Jesus' receiving of the Holy Spirit confirms that Jesus will be the Holy Spirit baptizer for *μετάνοια* (3:11) and that the Holy Spirit will enable Jesus' success within temptation. Jesus' response to temptation while led by the Holy Spirit demonstrates His life and response to temptation as the model of *μετάνοια*. Additionally, this scene indicates that Jesus is the one who gives people the Holy Spirit to enable *μετάνοια* and its worthy life.

Jesus' Temptation as a Model of the True People of God

The sequential narrative context of Matthew 3-4, John the Baptist's *μετάνοια* baptism and preaching (3:1-10), Jesus' baptism by the Holy Spirit and fire (3:11-12), Jesus baptized for *μετάνοια*, the endowing of the Holy Spirit (3:13-17), and Jesus' successful response to temptation while led by the Holy Spirit (4:1-11) indicate that Matthew 3-4 are related to the theme of *μετάνοια*. The Holy Spirit and the sonship language connect Jesus' *μετάνοια* baptism (3:13-17) and His temptation (3:17 and 4:1, 3, 6). The temptation narrative after Jesus' baptism for *μετάνοια* (3:13-17) demonstrates Jesus as a model for true people of God and for the work of the Holy Spirit in accomplishing it.

Jesus' temptation is a recapitulation of the temptation in which old Israel failed, thus demonstrating the theme of *μετάνοια*. Jesus now is victorious over Satan's temptation and offers a model of success. Jesus' faith and actions embody the standard of repentance God requires of His children. This is seen most clearly as Jesus does what Israel should have done, but failed to do in their temptations in the wilderness and the test

Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament (Grand Rapids: Wm. B. Eerdmans, 1975), 62-67.

of obedience that Adam and Eve failed in the garden. Jesus models himself as the One who turns away from Satan's temptation and toward God and His will. Jesus does not need *μετάνοια*, but as the representative of Israel, Jesus models the life of the true people of God who should turn to follow Him. The narrative context of 3:1-4, 17 and 4:17 shows that Jesus commands *μετάνοια* following His own model.

Conclusion

Chapters 3 and 4 of Matthew feature many references to *μετάνοια*. John the Baptist's *μετάνοια* preaching functions as the introduction to Matthew and demonstrates *μετάνοια* as a major theme of Matthew. The unique parallelism between John and Jesus' teaching and ministry in Matthew shows the continuity between them in the theme of *μετάνοια* and *μετάνοια* as a major theme of the Gospel of Matthew. John's identification of Jesus as the baptizer with Holy Spirit and fire encourages *μετάνοια* to Jesus. It also identifies Jesus as the one who has the authority of life and death, judgment and vindication. With the Holy Spirit, Jesus enables *μετάνοια* and with fire He punishes the wicked, fruitless, and unrepentant people. Both Jesus' baptism for *μετάνοια* and His temptation, which are categorized as one unit with chapter 3:1-12, demonstrate Jesus as a model of true people of God and of a life producing good fruit.

CHAPTER 5
MAJOR TOPICS OF MATTHEW AND ΜΕΤΑΝΟΙΑ

Introduction

In part, this dissertation argues that *μετάνοια* is a concept that ties together and summarizes Jesus' ministry and teaching in Matthew (4:17). This chapter examines other major Matthean topics to show their conceptual overlaps and close relationship to *μετάνοια* as different expressions of the nature of *μετάνοια*. It will deal with discipleship, righteousness, and doing the will of God, Matthean soteriology, the Gentile inclusion theme, and the Great Commission as it relates to the theme of *μετάνοια*.

The driving idea this chapter is that despite the rare occurrence of the term *μετάνοια*, in the beginning of Jesus' ministry, Jesus proclaims *μετάνοια* (turning) for the coming kingdom of heaven and this proclamation echoes in the body of Matthew in many ways. For example, the discipleship language and image express *μετάνοια* in its inseparable relationships and conceptual overlaps. Jesus' calling of the disciples, their turning their lives to Jesus, and His teachings and life illustrate the nature of *μετάνοια* and the fruit worthy of *μετάνοια*. Matthean righteousness, doing the will of God, and doing good comprise the fruit worthy of *μετάνοια*. Therefore, righteous living, obeying the will of God, and outward expressions of goodness illustrate what *μετάνοια* looks like. *μετάνοια* is a major Matthean soteriological category, as 4:17 commands *μετάνοια* as a requirement for entering the coming kingdom of heaven. The (universal) Great

Commission has a significant conceptual overlap with the commandment of turning (μετανοέω). Jesus, in the opening of His public ministry, commands people to turn their hearts and deeds, thus, their whole being and life. In the final words of the Commission, Jesus commands people μετάνοια, to turn, to become His disciples and to keep what He commands. Therefore, the first and the last words of Jesus Christ in Matthew create a conceptual inclusion of μετάνοια. Finally, the Gentile inclusion theme of Matthew has a close relationship to the theme of μετάνοια in Matthew (cf. Matt 3:9) in that the Gentile inclusion theme shows the theme of μετάνοια in Matthew is universal.

Discipleship as an Expression of μετάνοια

Matthew puts Jesus' commandment of μετάνοια at the outset of Jesus' public ministry (4:17). After the commandment of turning (μετανοέω), Matthew places the calling of the disciples and the disciples' turning to Jesus (4:18-23). Why does Matthew locate Jesus' commandment of μετάνοια and Jesus' calling of the disciples together at the dawn of Jesus' public ministry? First, this proximity indicates that the themes of μετάνοια and discipleship are connected, as scholars also note. For instance, Strecker says that the command to turn (μετανοέω) and be saved implies discipleship.¹ Furthermore, Schnelle comments that μετάνοια, discipleship, and faith are inseparable.²

In agreeing with this insight and building upon it, I contend that Matthew places μετάνοια at the opening of the book as the summary of Jesus' ministry and

¹Georg Strecker, *Theology of the New Testament* (New York: John Knox Press, 2000), 407.

²Udo Schnelle, *Theology of the New Testament* (Grand Rapids: Baker Academic, 2009), 423.

teaching. Then he begins to unpack the nature of *μετάνοια* through one of Matthew's major themes and the language of discipleship. In other words, the Matthean discipleship theme and language conceptually express and illustrate the essence of *μετάνοια*. Also, the connection between *μετάνοια* in 4:17 and discipleship in 4:18-23 denotes that Matthew defines *μετάνοια* through Jesus' calling of the disciples and their leaving everything behind to follow Him (4:18-25). Thus, in Matthew, discipleship illustrates the meaning of *μετάνοια*, turning (or amending or changing) one's mind (will or heart) and deeds, so one's whole being and way of life, toward Jesus. This section will continue to show how the discipleship theme and language in the body of Matthew illustrate and express the essence of *μετάνοια*.

Matthean Discipleship and Its Conceptual Connection to *μετάνοια*

A review of assorted works on the theme of discipleship in Matthew shows the centrality of this idea in the first Gospel and how it connects strongly with the theme of *μετάνοια*. This section reviews representative works on the Matthean discipleship theme and discusses how Matthean discipleship expresses the theme of *μετάνοια*.

Michael J. Wilkins provides a comprehensive background study of the term *μαθητεύω*. Wilkins includes classical and Hellenistic sources, the LXX, Rabbinic literature, Qumran documents, and the NT.³ He refutes the traditional understanding of the term *μαθητεύω* as suggested by Rengstorf.⁴ Wilkins contends that the term does not

³Michael J. Wilkins, *Discipleship in the Ancient World and Matthew's Gospel* (Eugene, OR: Wipf & Stock, 2015).

⁴K. H. Rengstorf, *TDNT*, 4:394-99.

specifically refer to a master-disciple relationship, but to a general learner or adherent relationship. The master determines the type of adherence. He concludes,

The progression to “adherent” in Hellenism at the time of Christ and the early church made μαθητής a convenient term to designate the followers of Jesus, because the emphasis in the common use of the term was not upon “learning,” or upon being pupil, but upon adherence to a great master. Hence a “disciples” of Jesus, designated by the Greek term μαθητής, was one who adhered to his master, and the type of adherence was determined by the master himself.⁵

Wilkins says that the early church read this adherent relationship between Jesus and the disciples in Matthew as a role model for their relationship with Jesus.⁶

Wilkins’ work contributes to a correct understanding of the relationship between Jesus and the disciples as not limited to a teacher-student or master-learner relationship, but instead as a master-intimate follower or adherent relationship. In fact, Matthew describes that they are united to each other by life (10:38-39; 16:24-25) and that they share a family-like intimate relationship (10:37; 12:49-50). These relationship images express Jesus’ calling for a μετάνοια of turning one’s mind (heart or will) and conduct, and so one’s whole being and life, to Jesus. Also, Jesus teaches the contents of μετάνοια as including both a turning of heart and deeds, so one’s whole being and life, in a variety of ways in the body of Matthew.

While Wilkins contributes to an understanding of Matthean discipleship from a lexical study of μαθητεύω, Warren Carter provides insight using the narrative contextual interpretation of 4:18-23.⁷ Carter agrees with the common view that 4:18-23 is the center

⁵Michael J. Wilkins, *Greek Disciples at the Time of Jesus: An Analysis of K. Rengstorf’s Thesis about the Greek Background of Jesus’ Disciples* (Portland, OR: Theological Research Exchange Network, 2005), 22.

⁶Ibid.

⁷Warren Carter, “Matthew 4:18-22 and Matthean Discipleship: An Audience-Oriented Perspective,” *CBQ* 59, no. 1 (January 1997): 58-75.

scene of Matthean discipleship because the disciples left everything behind to follow Jesus.⁸ He argues for 4:18-22 as key verses that begin the main section of the book. The introduction of Jesus in 1-4:16 and His call to turn (*μετανοέω*) for the coming kingdom of heaven creates the significance of Jesus' calling in 4:18-22 and the disciples' reaction. This is the salvation call and the rejection of it means judgment. Matthew 4:18-22 insists on two different directions for discipleship: one is leaving everything behind to follow Jesus, and the other is going to other human beings as a fisher of men. Leaving everything behind is not a literal detachment for Jesus says that His disciples are the salt of the earth and the light of the world (5:13-16). In contrast with the common view, Carter emphasizes the dual function of discipleship indicated in 4:18-22, "detachment and participation." This dual function means "the coexistence of both a settled way of life involving participation in social and economic structures and a life of wholehearted commitment to doing and obeying God's will which prevents disciples from being wholehearted participants in societal structures."⁹

Carter's work reveals the importance of 4:18-22 in terms of Matthean discipleship. Moreover, Carter emphasizes the call to the implied readers in 1-4:17 to read 4:18-22 significantly as an invitation to *μετάνοια*, a turning toward the Jesus who has been introduced in 1-4:17. Carter implies that 4:18-22 expresses Jesus' *μετάνοια* calling

⁸For this view, see Gerhard Kittel and Gerhard Friedrich, *TDNT*, 4:210-15; Wilkins, *Discipleship in the Ancient World and Matthew's Gospel*; Strecker, *Theology of the New Testament*; Warren Carter, *Households and Discipleship: A Study of Matthew 19-20* (Sheffield, England: JSOT Press, 1994); Jack Dean Kingsbury, *Matthew as Story* (Philadelphia: Fortress Press, 1988), 129-45. Ulrich Luz, "The Disciples in the Gospel according to Matthew," in *The Interpretation of Matthew*, ed. Graham Stanton (Philadelphia: Fortress Press, 1983), 98-128; R. Edwards, "Uncertain Faith: Matthew's Portrait of the Disciples," in *Discipleship in the New Testament*, ed. Fernando Segovia (Philadelphia: Fortress Press, 1985), 47-61.

⁹Carter, "Matthew 4:18-22," 71.

in 4:17. I argue that 4:17 is key to understanding both the introduction section (1-4:17) and Jesus' calling of His disciples (4:18-22). Verse 4:17 functions as a door that closes the previous section and opens a new section on the public ministry and teaching of Jesus. This structural function of 4:17 indicates 4:18-22 unpacks and expresses the theme of *μετάνοια*.

Ulrich Luz defines a disciple in Matthew as one who understands Jesus' teaching (13:16) and does the will of God (12:50). The disciples of Jesus are transparent and models for Christians in every age. Matthew uses *μαθητής* as an ecclesiological term referring to Christians of all ages to assert the connection of the earthly Jesus with Christians in every age. Disciples in Matthew equal Christians in the church.¹⁰ Luz does not mention the theme of *μετάνοια* in this work. However, Luz's dual explanation of Matthean discipleship as understanding and doing what Jesus commands demonstrates the theme of *μετάνοια* if, indeed, as I am arguing *μετάνοια* means changing (or turning) one's mind (and heart and will) is based on an understanding Jesus' teaching and following Jesus' commands and life as a model.

Donald A. Hagner defines Matthean discipleship as "a calling to fulfill the righteousness of the Torah, but in a new way, . . . (which is) upon Jesus and his teaching."¹¹ The disciples are doers of the twofold love commandment—loving God and loving one's neighbor (22:40)—an idea similar to doing to others as you want them to do to you (7:12). The disciples' priority must be to do righteousness (6:33). Hagner asserts that Matthean discipleship and its accompanying righteousness is neither nomism nor

¹⁰Luz, "The Disciples in the Gospel according to Matthew."

¹¹Donald A. Hagner, "Law, Righteousness, and Discipleship in Matthew," *Word & World* 18, no. 4 (September 1998): 369.

new covenantal nomism but is accomplished by the presence of the Messiah.¹² Like Hagner, George Strecker also connects Matthean righteousness and discipleship by stating that righteousness is a “comprehensive term for the right conduct of disciples in general.”¹³ Matthew begins his writing about Jesus’ ministry with *μετάνοια* (4:17) and expresses this *μετάνοια* through the themes of discipleship (4:18-22) and righteousness (5:20). In short, *μετάνοια* is turning from everything past and turning to follow Jesus with heart and deed, and so with one’s whole being and life. The essence of *μετάνοια* means to turn to be an adherent or disciple (4:18-22) of Jesus.

***μετάνοια* as a Major Theme of Matthew Expressed in Discipleship**

Now, based on the conceptual connection between the themes of *μετάνοια* and discipleship in Matthew, I argue that the theme of *μετάνοια* is illustrated in the book of Matthew through the discipleship theme and language. The opening commandment of turning (*μετανοέω*) is echoed in the discipleship theme and language in the body of Matthew and shows *μετάνοια* to be a major idea of Matthew.

First, as mentioned above, the link between the concept and location of the term in 4:17 and the calling of the disciples and their following Jesus in 4:18-23 demonstrates that Matthew defines *μετάνοια* through discipleship. In addition to the now well-understood sense of to turn or change one’s whole being and life, Matthew also includes the concept of following Jesus as an adherent (or disciple) and leaving behind

¹²Hagner, “Law, Righteousness, and Discipleship in Matthew,” 364-71.

¹³Strecker, *Theology of the New Testament*, 382.

everything belonging to the past. Moisés Silva comments that the idea of μετανοέω and μετάνοια “is viewed in terms of commitment to a person; the call to repentance (μετάνοια) becomes a call to discipleship. So, repentance (μετάνοια), faith, and discipleship are different aspects of the same thing (Mark 1:15, “Repent and believe”).”¹⁴ The opening commandment of turning (μετανοέω) is echoed in the body of Matthew through the discipleship theme and language.

Second, the discipleship theme and language in the body of Matthew convey the nature of μετάνοια. Examples include suffering for righteousness (5:10; 8:20); the fulfilling of righteousness according to Jesus’ teaching (5:20); being whole (5:48; 19:21); being righteous (10:41; 13:43, 49; 20:4; 23:28-29; 25:37, 46; 27:19); being followers of Jesus and being persecuted/carrying one’s own cross (5:10; 10:38; 16:24); being commissioned to preach repentance and turning toward Jesus (10:7, 24-25; 28:19-20); leaving houses and family (10:37; 19:27-30); giving up one’s life for Jesus and taking up one’s cross (10:38-39; 16:24-25); being the family of Jesus (12:50); doing the will of God (7:21-23; 12:49-50); loving God, one’s neighbor (22:34-40), and one’s enemies (5:43-46); forgiving (18:21-35); being humble (18:1-8; 20:26-28; 23:11-12); and living in contrast to the Pharisees and Sadducees (23).¹⁵ These thematic teachings and sayings about discipleship illustrate the essence of μετάνοια and its implications, showing what disciples turn from and turn to. Specifically, the discipleship theme of 18:3—“turn and

¹⁴Moisés Silva, ed., *New International Dictionary of New Testament Theology and Exegesis* (Grand Rapids: Zondervan, 2014), 3:290-91.

¹⁵This list is based on Terence L. Donaldson, “Guiding Readers—Making Disciples: Discipleship in Matthew’s Narrative Strategy” in *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker (Grand Rapids: Wm. B. Eerdmans, 1996), 41-49.

become like children,” an expression using a synonym of *μετάνοια*—expresses the theme of *μετάνοια*.

Third, the widespread stories of universal repentant people of both Jew and Gentile followers, manifest *μετάνοια* as a major theme of Matthew (1:3-6; 8:5-13; 15:21-28; 28:18-20). Examples include the turning of the four disciples (4:18-22), the following of the great crowd (4:25; 8:1), the following of a scribe (8:19), and Matthew (9:9). Also, references to the unrepentant generation, indicating those who do not repent and follow Jesus (12:20), demonstrate the theme of *μετάνοια*. The *μετάνοια* that makes up this theme in Matthew is universal. The references to the great faith of the centurion (8:5-13), the unrepentant generation in contrast with the *μετάνοια* people of Nineveh and the Queen of the South (12:41-42), the Canaanite woman (15:21-28), and the feeding of four thousand Gentiles (12:33-38) all express the universal *μετάνοια* (returning) theme of Matthew. Jesus’ universal *μετάνοια* discipleship sayings in 8:11-12; 12:17-21; and 24:14 point to the theme of universal *μετάνοια* in Matthew.

Fourth, the two summary phrases of Jesus’ public ministry 4:17-4:22 and 28:19-20 demonstrate *μετάνοια* as a major theme of Matthew as illustrated in discipleship language.¹⁶ As mentioned above, the location of 4:17 and 4:18-22 at the inception of Jesus’ teaching and ministry indicates that the theme of *μετάνοια* and its expression in discipleship govern Matthew and mean to turn one’s whole being and life to follow Jesus and His instructions. The Great Commission that summarizes Matthew also conceptually

¹⁶For more discussion about this conceptual inclusio, see the later section on the Great Commission and Repentance.

commands *μετάνοια* using discipleship language; it calls for making disciples and teaching them to observe what Jesus has commanded (28:19-20). The Great Commission echoes the commandment of turning (*μετανοέω*) in the beginning of Jesus' public ministry. (I will elaborate on this in a later section). The two summary phrases of Jesus' teaching and ministry (4:17; 28:19-20) create a *μετάνοια* discipleship conceptual inclusio. This *μετάνοια* discipleship inclusio between the beginning and end of Jesus' ministry demonstrates *μετάνοια* as a major theme of Matthew expressed in the book's discipleship theme and language.

Fifth, Matthew 16:21-28, another major structural division section, conceptually signifies the opening commandment of turning (*μετανοέω*) in discipleship language, indicating *μετάνοια* as a major theme of Matthew.¹⁷ The phrase Ἄπὸ τότε ἤρξατο Ἰησοῦς Χριστὸς signals a thematic division and the beginning of a new section of the gospel at both 4:17 and 16:21.¹⁸ Verses 4:17 and 16:21 divide the book's sections and remind the readers of a major theme of Matthew. Verse 16:21 predicts the passion and resurrection of Jesus, but 16:22-28 also expresses the theme of *μετάνοια* in discipleship language. In 16:22-23, Jesus rebukes Peter for thinking according to the will of man not the will of God. The discipleship language of 16:24-28 conveys the nature of *μετάνοια* as following Jesus by denying oneself and taking up one's cross to earn eternal life. In all three places where Matthew discipleship language appears, it expresses the theme of

¹⁷A similar concept of discipleship is found in 11:28-30 expressing the theme of repentance.

¹⁸Jack Dean Kingsbury, *Matthew*, Proclamation Commentaries (Philadelphia: Fortress Press, 1977), 29-30. His structure is (1) The Person of Jesus Messiah (1:1-4:16); (2) The Public Proclamation of Jesus Messiah (4:17-16:20); and (3) The Suffering, Death, and Resurrection of Jesus Messiah (16:21-28:20). Also, the temporal conjunction *tote* clearly divides the two sections.

μετάνοια as a major theme in meaning to turn (or change or amend) one's whole being and way of life to Jesus.

To strengthen the case, one can examine all three places where kingdom language implying judgment is found: “for the kingdom of heaven is at hand” (4:17), “for the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done” (16:27-28), and “all authority in heaven and on earth” (28:18).¹⁹ These three passages all enforce the commandment of turning (μετανοέω) meaning to change one's heart and deeds. Jesus' prediction of the coming kingdom of heaven in 4:17 and His coming with the kingdom in 16:28 are fulfilled in 28:18 where His disciples hear and see Jesus and He states, “All authority in heaven and on the earth has been given to me.” These connections indicate that the first word of Jesus Christ is accomplished by being a follower of Jesus Christ and His commandments. A disciple who abandons the old way of life and even life itself, takes up his or her cross and goes to the end of the earth with Immanuel Jesus Christ (Matt 1:18), the Savior, the Lord (King) of heaven and earth, is assured of His promise to be with His people forever (Matt 28:20).

Finally, the five major discourse blocks demonstrate μετάνοια in discipleship theme and language. For example, Matthew 5-7 gives the essence of μετάνοια by

¹⁹More parallel content between these three sections exists. First, the first words of Jesus in both 4:17 and 16:21 each begin with same phrase, Ἀπὸ τότε ἤρξατο Ἰησοῦς Χριστός. Second, the prophetic message of Jesus' suffering, death, and resurrection in 16:21-28 is fulfilled in the last section of the Gospel of Matthew. Third, there are disciples in 5:1; 16:21, 24; and 28:16, and discipleship appears in 16:24, “follow me” (ἀκολουθεῖτω μοι), as in 4:18-25 and 28:19. And “taking up the cross” appears in 16:24 and 27:32. Also, the “losing and finding life” theme appears in 6:25 and 16:25-26. Fourth, all have judgment and reward statements: 4:17, “for the Kingdom of Heaven is near”; 16:27, “then he will repay according to what he has done”; 28:20, “behold, I am with you always, to the end of the age.” Fifth, in addition to the kingdom language that appears in all three places (4:17; 16:28; 28:18), angels also appear in all three places (4:11; 16:27; 28:2, 5).

instructing the disciples what to turn from and turn to. Matthew 10 calls the disciples to universal proclamation of *μετάνοια* (10:7). Matthew 18 commands *μετάνοια*, meaning to turn and become like a little child. Matthew 23-25 explains the theme of *μετάνοια* through a negative discipleship model (v. 23) and positive parables about *μετάνοια* discipleship (vv. 24-25).

Conclusion

Matthean scholars agree on the inseparable nature of *μετάνοια* and discipleship. The nature of Matthean discipleship and the contents of that discipleship equal the nature and contents of *μετάνοια*. Matthew expresses and comprises *μετάνοια* by using the discipleship theme and language. The connection between the concept and location of *μετάνοια* in 4:17 and the calling of disciples in 4:18-23 demonstrates that Matthew identifies being a Christian with *μετάνοια* discipleship that means turning and adhering to Jesus, leaving behind everything belonging to the past. The *μετάνοια* discipleship inclusion between the first words (4:17) and the last words (28:19-20) of Jesus' public ministry shows that *μετάνοια* is a major theme of Matthew. Another major structural division, verses 16:21-28, also summarizes Matthew's theme of *μετάνοια* discipleship. The widespread thematic materials on discipleship in the body of Matthew also echo the commandment of turning (*μετανοέω*) and indicate *μετάνοια* as a major idea in Matthew. Also, this thesis reconsiders the role and function of *μετάνοια* to show that it is not just an event that initiates being a Christian but is a lifelong process of turning and following.

Righteousness, Doing the Will of Father, and Doing Good as the Essence of μετάνοια

The opening phrase of Jesus ministry (4:17) proclaims the commandment of turning (μετανοέω), meaning to turn (or change) one's whole life and being toward Jesus and the kingdom of heaven. Jesus commands μετάνοια in order to enter the kingdom of heaven and to avoid the judgment. This theme of a whole change of being, including both mind (heart, and will) and conduct, opens Jesus' teaching and suggests μετάνοια as a major theme of the body of Matthew. How does Matthew express this beginning commandment in the body of his gospel? What does Jesus command people to turn from and turn to? What is the essence or the contents of the fruit worthy of μετάνοια (3:8)?

As noted in the previous chapter, μετάνοια does not occur many times in the body of Matthew. However, the theme of μετάνοια appears in various ways, from John the Baptist's μετάνοια preaching in 3:2-12 to Jesus' teaching and ministry. For instance, Matthew's emphasis on righteousness, doing good, and doing the will of the Father contains the essence of μετάνοια. In particular, righteousness, doing the will of the Father, and doing good all are the contents of μετάνοια and express the worthy fruit of μετάνοια in Matthew 3:8. The Matthean Jesus comprises μετάνοια in keeping with His instruction to do the will of God (7:21; 12:50), good works or bear good fruits (5:16-19; 12:33; 13:8, 23, 48) and to live righteously (3:15; 5:6, 10, 20; 6:1, 33, 21:32). Righteousness and doing good works (or fruits) and the will of God are the essence of the commandment of turning (μετανοέω) and fruit worthy of μετάνοια in that they instruct what people turn from and turn to. These μετάνοια expressions and examples in the body of Matthew echo the opening commandment of turning (μετανοέω) in 3:2, 8 and 4:17 and show that

μετάνοια is a major theme or message of Matthew.

This section will review representative works on Matthean righteousness with its related ideas of doing good and doing the will of God. Then, it will examine how the passages on righteousness, doing good, and doing the will of God are governed by the theme of μετάνοια and how these passages express the theme of μετάνοια and its contents.

Righteousness in Matthew

Current Matthean scholarship has discussed the law and righteousness as main themes in the Gospel of Matthew.²⁰ For instance, George Strecker titles the Gospel of Matthew “the way of righteousness”²¹ and Udo Schnelle “the new and better righteousness.”²² Strecker points to righteousness as a summary of Jesus’ teachings in Matthew.²³ Roland Deines also argues for righteousness as the main theme and 5:17-20 as the center of Matthew.²⁴ In particular, righteousness in Matthew has been discussed in comparison to Pauline righteousness as to whether it is an imputed gift of God or God’s demand of humans.²⁵ Recently the latter has been accepted in much Matthean

²⁰For a history of research of the law and righteousness in Matthew, see Roland Deines, “Not the Law but the Messiah: Law and Righteousness in the Gospel of Matthew: An Ongoing Debate,” in *Built upon the Rock: Studies in the Gospel of Matthew*, ed. Daniel M. Gutner and John Nolland (Grand Rapids: Wm. B. Eerdmans, 2008), 53-84, Charles Lee Irons, *The Righteousness of God: A Lexical Examination of the Covenant-Faithfulness Interpretation* (Tübingen: Mohr Siebeck, 2015), 263-67, Benno Przybylski, *Righteousness in Matthew and His World of Thought* (Cambridge: Cambridge University Press, 2004).

²¹Strecker, *Theology of the New Testament*, 364.

²²Schnelle, *Theology of the New Testament*, 429.

²³Strecker, *Theology of the New Testament*, 382.

²⁴Roland Deines, *Die Gerechtigkeit der Tora im Reich des Messias: Mt 5,13-20 als Schlüsseltext der matthäischen Theologie*, WUNT 177 (Tübingen: J. C. B. Mohr Siebeck, 2004), 95-101.

²⁵Some scholars even argue that Matthew insists on the whole Torah-keeping righteousness as a way of entering the kingdom of heaven. For a history of research for this approach, see David C. Sim, “The Rise and Fall of the Gospel of Matthew,” *ExpTim* 120, no. 10 (July 2009): 478-85. Sim uses “works righteousness” as a summary of this understanding. This article tries to show the current movement of Matthean scholars toward an anti-Pauline works righteousness understanding that causes the fall of Matthew. They argue that Matthew is written for the law-keeping Jewish Christian community and emphasizes works of the law in contrast to Pauline law-free faith or grace righteousness. This works

scholarship, and many scholars have argued for reading Paul and Matthew separately rather than in contrast.²⁶ Some scholars argue that Matthean righteousness does not refer to a legalistic demand for human righteousness that contradicts Paul, but instead Matthean righteousness is based on the grace of God for salvation along with being something God demands of humans.²⁷

Strecker defines Matthean righteousness (3:15; 5:6, 10, 20; 6:1, 33, 21:32) as “the comprehensive term for the right conduct of the disciples in general, and thus for the whole Christian community, that must be different from that of the Pharisees and scribes (5:20).”²⁸ Strecker argues that Matthean righteousness is “the human answer to the redemptive act of God;” it is a demand and not a gift obtained for human beings by Jesus’ substitutionary death.²⁹ Strecker does not deny divine power or help for this human answer.

Benno Przybylski also concludes that Matthean righteousness consistently means “the conduct demanded of the disciples, a conduct characterized by the meticulous observance of the law.”³⁰ He argues that this righteousness is demanded according to

righteousness reads Matthew as a legalistic and anti-Pauline gospel. However, as clearly indicated, Matthew’s foe is contemporary religious leaders of Israel, not Paul. For more discussion on the difference between Matthean and Pauline righteousness, see Roger Mohrlang, *Matthew and Paul: A Comparison of Ethical Perspectives* (Cambridge: Cambridge University Press, 2004).

²⁶Donald A. Hagner, “Righteousness in Matthew’s Theology,” in *Worship, Theology and Ministry in the Early Church: Essays in Honor of Ralph P. Martin*, ed. Ralph P. Martin, Michael J. Wilkins, and Terence Paige (Sheffield, England: JSOT Press, 1992), 108. Hagner reports G. Strecker, D. Hill, and J. Dupont as forerunners of this view and representatives of Matthean scholarship on righteousness. B. Przybylski and R. Mohrlang, as well as the two monumental commentaries of U. Luz and W. D. Davies-Dale Allison have accepted this view.

²⁷For a representative work on this view, see Hagner, “Righteousness in Matthew’s Theology,” 108.

²⁸Strecker, *Theology of the New Testament*, 364.

²⁹Ibid.

³⁰Przybylski, *Righteousness in Matthew and His World of Thought*, 84.

Jesus' new interpretation of the law (5:20-48). And this newly interpreted law creates a quantitative and qualitative difference between Christian righteousness and the Pharisees' and the scribes' righteousness. He denies that any idea of Matthean righteousness as God's gift is what creates the qualitative difference between Christian righteousness and the Pharisees' righteousness.³¹ In terms of the relationship to Pauline righteousness Przybylski notes that both Matthew and Paul demonstrate that salvation is God's gift but that Matthean righteousness does not attach to the salvation structure. He rather argues that Matthew uses ἐλεέω (5:7; 9:27; 15:22; 17:15; 18:33; 20:30, 31) to designate God's saving grace upon people. He argues Matthean righteousness designates proper religious people but not disciples of Jesus. Rather the "doers of the will of God" designate the disciples of Jesus.³² However, Matthean righteousness designates the disciples of Jesus. Jesus instructs His disciples to hunger and thirst for righteousness (5:6) and to suffer for righteousness for the sake of the kingdom of heaven (5:10), and even commands them to seek first the kingdom of heaven and righteousness (6:33).

W. D. Davies and Dale C. Allison distinguish Matthean and Pauline righteousness and define Matthean righteousness as follows:

"Righteousness" is therefore Christian character and conduct in accordance with the demands of Jesus-right intention, right word, right deed. Hence "righteousness" does not refer, even implicitly, to God's gift. The Pauline (forensic, eschatological) connotation is absent. This conclusion is confirmed by the mention of the scribes and Pharisees. For they too have a righteousness, but it is of a sort insufficient to enable them to enter the kingdom of heaven. So what they are is clearly not the gift of God; instead their want of righteousness is a failure in their conduct The greater righteousness is a doing more (5:47). It is therefore a quantitative advance. Yet this is not to deny that, in Matthew's eyes, there is also a qualitative advance. After all, love cannot be quantified. Further, in following Jesus' example and obeying his commandments, the disciples are to obtain "perfection."³³

³¹Przybylski, *Righteousness in Matthew and His World of Thought*, 85.

³²Ibid., 107-8.

³³W. D. Davies and Dale C. Allison Jr., *Matthew 1-7*, ICC (London: T&T Clark, 2004),

Davies and Allison note that there is no indication in Matthew of righteousness as God's gift. Matthean righteousness has its own emphasis on deeds. However, this emphasis does not mean there is no divine empowerment for righteous deeds and that Matthean righteousness and Pauline righteousness are in conflict. Davies and Allison's definition of Matthean righteousness can be summarized as quantitative and qualitative development of Christian character and conduct following Jesus' example and obeying His commandments for "perfection."

Donald A. Hagner argues for reading Matthew's ethical demand for righteousness "in proper perspective by seeing the larger framework of grace present in the Gospel."³⁴ Matthew's righteousness is grounded in the salvation of God, so it is a gift rather than demand. It is true that Matthew emphasizes human works, but he puts more emphasis on the concept of gift, and the idea of gift always precedes human demand in Matthew. Examples include the arrival of the kingdom of heaven, and so the announcement of good news, before the call to righteousness (4:23; 9:35; 24:14); a statement of grace in the Beatitudes before references to righteousness (5:3, 10); the acceptance of the unworthy (9:10-13; 11:9; 18:10-14; 21:31; 22:1-10); the humble childlikeness of the disciples indicating total dependence on God and His favor (18:1-4; 10:42; 18:6, 10, 14, 23-35; 20:1-16); and Jesus' ministry of forgiving sins (1:21; 6:12, 14; 9:2, 6; 12:31; 20:28). Hagner examines all occurrences of righteousness in Matthew and concludes that the righteousness in 5:20 and 6:1 refers to an ethical demand but that other references to righteousness refer to God's saving grace. Reviewing Hagner, Irons argues

499-500.

³⁴Hagner "Righteousness in Matthew's theology," 101-20.

that only 3:15 and 5:6 are plausible in reference to saving righteousness and that the other references (5:10, 20; 6:1, 33; 21:32) are to an ethical demand.³⁵

Roland Deines argues that righteousness in Matthew should be reconsidered as referring to “Jesus-righteousness,” which denotes that “righteousness is not possible without Jesus” and that disciples “get a share of this righteousness and thus can be addressed concerning their righteousness, as in 5:20 and 6:1.”³⁶ He argues that Matthew instructs “the practice of eschatological righteousness” (5:16-48) as fulfilled and made possible by Jesus (and so by grace).³⁷ Righteousness in Matthew is “actual obedience to God’s will as revealed by Jesus.”³⁸ Therefore, Roland Deines argues that the law is not the central demand in Matthew, but discipleship.³⁹ He further argues that the Sermon is not about the disciples’ ethics (*Jüngerethik*) but the disciples’ commissioning (*Jüngerbeauftragung*).⁴⁰ In terms of the law, Deines says that Matthew neither insists on whole-law-keeping righteousness nor stands against Judaism and the law. For instance, 5:21-48 does not stand against the law but makes the law superfluous. Verse 7:12 follows

³⁵Irons, *The Righteousness of God*, 264-66. Irons argues that every ethical demand in Matthew “is always grounded in the gift of the saving grace brought by the coming of the kingdom in the person of Jesus.”

³⁶Deines, “Not the Law but the Messiah,” 81.

³⁷Ibid., 83, Deines, “Die Gerechtigkeit der Tora im Reich des Messias,” 122.

³⁸Deines, “Die Gerechtigkeit der Tora im Reich des Messias,” 126, quoted in Irons, *The Righteousness of God*, 266.

³⁹Deines, “Not the Law but the Messiah,” 70. Roland Deines disagrees with the idea of a law-keeping Matthean Jesus because “many references in the description of Jesus’ life and teaching show him exactly as what he was: a Jew.” Matthean Jesus’ keeping the law should be understood within history in that Jesus was a Jew who kept the ritual law. Jesus’ keeping the law does not indicate that Matthew insists on law-keeping works righteousness. In addition, Roland states that the use of *anomia* (7:23; 13:41; 23:28; 24:13) does not make Matthew an anti-Pauline law-keeping book, because *anomia* is also used as an accusation against the Pharisees (23:28). Roland argues for distinguishing the ethical demand of the law-keeping materials (5:21ff.; 7:12 and 22:36-40) from a whole-law-keeping demand (5:18; 23:2, 23). Also, Gentile inclusion materials indicate a transition “from an inner Jewish messianic movement to a new people with a vision for the whole world” (62-63).

⁴⁰Deines, “Die Gerechtigkeit der Tora im Reich des Messias,” 157-81.

the love commandment in Leviticus 19:18. Verse 8:3 does not mean to abolish the law because ordinary people can be unclean (8:22; 9:10; 11:11-15, 28-30; 12:1-8, 9-14; 15:1-11, 32-39; 16:19; 17:24; 18:3; 19:3-9; 21:12; 21:31).⁴¹ Similarly to Hagner, Deines takes the middle way that Matthean righteousness is a demand of humans but that it is only made possible by Jesus.

Jonathan T. Pennington in his book on the Sermon, notes that Matthean righteousness should be understood in its “natural ethical sense of what is expected of Jesus’ disciples,” rather than as God’s imputed righteousness for salvation.⁴² Pennington says that righteousness in Matthew is “doing the will of God” (7:21, 24; 12:50; cf. 6:10; 7:12; 18:14; 26:39, 42), that which is required to enter the kingdom of heaven (5:19-20; 7:21).⁴³ He defines righteousness in Matthew as “whole person behavior that accords with God’s nature, will, and coming kingdom.” And the righteous person is “the one who follows Jesus in this way of being in the world . . . the *whole/teleios* person (5:48) who does not just do the will of God externally but from the heart” (in contrast to the Pharisees).⁴⁴ Pennington’s view is similar to Mohrlang, who concludes, “Righteousness to Matthew, then embraces both being and doing; it refers both to a mode of behavior and to the fundamental inner disposition from which that behavior derives.”⁴⁵

What is important in Pennington’s work is that Matthean righteousness

⁴¹Deines, “Not the Law but the Messiah,” 70-83.

⁴²Jonathan T. Pennington, *The Sermon on the Mount and Human Flourishing: A Theological Commentary* (Grand Rapids: Baker Academic, 2017), 90.

⁴³Pennington, *The Sermon on the Mount and Human Flourishing*, 90. Also, Hagner, “Theology of Righteousness,” 118.

⁴⁴Pennington, *The Sermon on the Mount and Human Flourishing*, 91.

⁴⁵Mohrlang, *Matthew and Paul*, 114.

involves not only deeds but also the heart. In particular, Matthew's ideas of righteousness, doing good, and doing the will of God involve changing both one's mind, heart, and will and one's conduct.⁴⁶ This involvement of mind and conduct equals the lexical and biblical meaning of *μετάνοια*, which also involves changing mind and deed. Jesus does not mean that Christians need to do more works of righteousness than the Pharisees. Jesus rebukes sinners like the Pharisees as hypocrites because their hearts are lacking while they keep the law. Matthean righteousness is not just a matter of the number of deeds, but righteousness must involve both one's heart and one's deeds. Jesus commands righteousness from a right heart to right deeds. Matthean righteousness involves both the heart and deeds, so it is not legalism. The perfect example is the love commandment that involves the heart and deeds together. In this sense, higher righteousness refers both to heart and deed righteousness, to having a right heart toward God and corresponding right deeds toward others.

In light of the preceding discussion, I suggest that Matthean righteousness involves one's heart and deeds, not deeds alone. This righteousness of both heart and deeds expresses the theme of *μετάνοια* corresponding to and echoing the summary phrase in 4:17, a commandment to change one's heart and deeds. Righteousness in Matthew is also *μετάνοια*-righteousness. The demand of righteousness in Matthew expresses the demand of *μετάνοια* and instructs regarding the contents of *μετάνοια*. Matthean righteousness expresses a way of the being and life of the followers of Jesus, who turn to Him (*μετάνοια*) with their heart, mind, will, and conduct—their whole life. In particular,

⁴⁶Pennington, *The Sermon on the Mount and Human Flourishing*, 87-91.

“all righteousness” and “higher righteousness” show what *μετάνοια* (= returner, and so disciple) looks like in heart and deed.

Righteousness as an Expression and Essence of *μετάνοια*

Righteousness (3:15; 5:6, 10, 20; 6:1, 33, 21:32) and the related idea of doing the will of God (6:10; 7:21; 12:50; 18:14; 21:31; 26:42) express the theme of *μετάνοια* as its contents or examples. When Jesus teaches and commands righteousness (5:6, 10, 20; 6:1, 33; 21:32), all righteousness (3:15), higher righteousness (5:20), and doing the will of God, He means to turn (*μετανοέω*) to what is right according to the will of God revealed in His instruction. The first summary commandment 4:17 is echoed in the major Matthean theme of righteousness and doing the will of God, that is, changing (or turning) one’s heart (will or mind) and deeds. Several arguments can be made for this conceptual relationship between the themes of *μετάνοια* and righteousness and doing the will of God.

First, recognized Matthean themes of righteousness, doing good, and doing the will of God express the essence of *μετάνοια*. They unpack the nature of *μετάνοια* by following the summary phrase of Jesus’ teaching and ministry (4:17): “Repent, for the kingdom of heaven is at hand.” The idea of a change (or turn) of both heart and conduct governs Matthean righteousness, as well as the ideas of doing good and doing the will of God. In Matthew *μετάνοια* is depicted through the language of righteousness and doing the will of God. These concepts are also elaborated expressions of the fruit worthy of *μετάνοια*.

Deines notes five framing ideas of righteousness in Matthew, but he does not

emphasize the role of *μετάνοια* in the first words of Jesus' public ministry (4:17).⁴⁷

Roland's framing ideas for righteousness are (1) Davidic Messiahship;⁴⁸ (2) the forgiveness motif;⁴⁹ (3) the fulfillment of Scripture;⁵⁰ (4) the universal perspective of the gospel;⁵¹ and (5) entrance into the kingdom of God, salvation, and eternal life through eschatological righteousness⁵² that Jesus imputes (3:15; 5:20).⁵³ Roland's framing ideas are helpful. However, the first summary word of Jesus' Matthean ministry of *μετάνοια* is an important framing concept that righteousness, doing good, and doing the will of God is elaborated in the body of Matthew.

Second, Jesus' command to seek all righteousness (3:15) and to seek higher righteousness (5:20) illustrates the theme of *μετάνοια* in its meaning to change (turn) both mind and deed to what is right. What does "all righteousness" mean? What is "higher righteousness"? Is it to do more good works than the Pharisees and scribes? How is Jesus' righteousness different from that of the Pharisees and scribes, and what exactly does this superfluous righteousness mean? According to Strecker's interpretation, the "all righteousness" of Jesus' baptism (3:15) means "righteousness in attitude and deed."⁵⁴

⁴⁷Deines briefly mentions repentance in John the Baptist's messages as a prerequisite to enter the kingdom of heaven (3:2; 4:17; 10:7) (Deines, "Not the Law but the Messiah," 72). Roland represents current Matthean scholarship's ignorance of repentance in Matthew.

⁴⁸Matt 1:1-17, 20, 23; 2:2-6; 9:27; 11:2; 12:3, 23; 15:22; 16:16-20; 20:30; 21:9; 22:42; 26:63.

⁴⁹Matt 1:21; 3:6; 9:2-6, 10, 13; 11:19; 12:31; 20:28; 26:28.

⁵⁰Matt 1:22; 27:9.

⁵¹Matt 1:1; 28:19.

⁵²Matt 5:20; 7:13; 7:21; 18:3; 18:8; 19:23, 19:25; 19:17; 25:10, 21, 23; 25:46.

⁵³Deines, "Not the Law but the Messiah," 71-72.

⁵⁴Strecker, *Theology of the New Testament*, 388. Strecker goes on to say, "By being baptized by John the Baptist, Jesus fulfills the requirement of righteousness in attitude and deed."

“Higher righteousness” refers not only to doing more works but to a righteousness of mind, heart, will,) and deed being proclaimed by Jesus. The Pharisees and scribes’ righteousness involves only outer conduct so Jesus rebukes them as hypocrites, but Jesus’ righteousness involves both inner and outer righteousness. In other words, Matthean righteousness involves not only doing more visible acts of righteousness but also having a right inner mind, heart, or will. Therefore, this concept of righteousness is not legalistic or one that emphasizes behavior only. The Matthean demand for all righteousness and a higher righteousness expresses the theme of *μετάνοια* that means to change one’s mind and deed toward Jesus, His teachings of the law, and his life. “All righteousness” and “higher righteousness” express *μετάνοια* in mind and deed, in contrast to the hypocritical righteousness of the Pharisees and scribes (23:28). “All righteousness” and “higher righteousness” are the summit of *μετάνοια*, and these concepts instruct people what to turn (*μετανοέω*) to.

Third, *δικαιοσύνη* in 3:15 demonstrates that “fulfilling all righteousness” expresses *μετάνοια*. In this passage, John the Baptist preaches *μετάνοια* (3:2-12) and baptizes for *μετάνοια* (3:11). Jesus, who does not need to be baptized for *μετάνοια* (3:14), says that He wants a baptism of *μετάνοια* and that this reception of the baptism of *μετάνοια* fulfills all righteousness (3:15). Matthew’s connection between Jesus’ receiving the baptism of *μετάνοια* and fulfilling all righteousness denotes the idea of *μετάνοια* through the term “fulfilling all righteousness,” which means returning to the righteousness of God. In short, “fulfilling all righteousness” expresses *μετάνοια*. In addition, *δικαιοσύνη* in 21:32 indicates that John the Baptist comes in the way of righteousness—*μετάνοια* and the way of righteousness point to the same meaning.

Matthean righteousness language signifies *μετάνοια*.

Fourth, the Sermon on the Mount especially conveys the theme of *μετάνοια* and does so through the main idea of the Sermon, *δικαιοσύνη*. As many scholars argue, the Sermon gives the content or essence of *μετάνοια*, instructing how people turn and what people turn from and turn to.⁵⁵ Another major theme of the Sermon, *δικαιοσύνη* displays the content of *μετάνοια*, instructing from what and to what people must turn. Almost all occurrences of *δικαιοσύνη* in Matthew are in the Sermon (5:6, 10, 20; 6:1, 33 except 3:15 and 21:32). Jesus advocates *μετάνοια* by instructing His followers on the correct way to have and pursue righteousness (5:6, 10; 6:33) and “higher” righteousness (5:20), rather doing so hypocritically and in a self-honoring way (6:1). The proximity of 4:17 to Jesus’ sayings about righteousness in 5:17-20 implies that, as Nave says, “the demand for repentance (*μετάνοια*) is a demand for righteousness. Righteousness in Matthew is about how one lives in relationship to God in terms of God’s will for what is right.”⁵⁶ In fact, 4:17 is rephrased in 5:20. Both phrases command *μετάνοια* and righteousness in order to enter the kingdom of heaven. Righteousness in Matthew is *μετάνοια*-righteousness, turning from sin to the righteousness taught by Jesus Christ.

Fifth, those who are righteous in Matthew illustrate the truly *μετάνοια* ones who follow Jesus with their whole hearts and conduct (5:45; 13:43, 49; 25:37, 46). In particular, 27:4, 19 call Jesus the righteous one who follows the will of God and fulfills it on the cross (26:39, 42). Being righteous in Matthew involves not only doing good but

⁵⁵See chap. 1 of this dissertation and chap. 6 on the Sermon and *μετάνοια*.

⁵⁶Guy D. Nave, *The Role and Function of Repentance in Luke-Acts*, Academia Biblica Series (Atlanta: Society of Biblical Literature, 2002), 92.

also having the mind, will, and heart of God.

Sixth, Jesus' instruction about "doing the will of God (or Father in Heaven)" (6:10; 7:21; 12:50; 18:14; 21:31; 26:42) communicates and exemplifies the fruit worthy of *μετάνοια* as both content and consequences for entrance into the kingdom of heaven (or for eschatological judgment), relating back to the first words of Jesus in 4:17 (cf. 3:2, 8). The first appearance of "doing the will of the Father in heaven" is in 6:10, in which Jesus asks for the coming of the kingdom of God and that the will of God will be done on earth. Verse 6:10 expresses 4:17, in which Jesus commands people to change their heart and deeds, showing that command to mean for God's will to be done on earth and for the kingdom of heaven to come.

The second occurrence of "doing the will of the Father in heaven" is in the concluding remarks of the Sermon in 7:21. Jesus states that only those who do the will of the Father in heaven will enter the kingdom of heaven. This phrase equals 4:17, which commands returning to God for the sake of the kingdom of heaven. Verse 7:21 denotes a change of both will and deeds according to God. In this sense, 7:21 express the essence of *μετάνοια* as changing both one's heart (will or mind) and accordingly, one's deeds. Verses 4:17 and 7:21 point to the same meaning in different language. Also, 5:20 equals 7:21 (and 4:17) in terms of righteousness and eschatological judgment. As mentioned above, "doing the will of God" is righteousness that allows entry to the kingdom of heaven. Verses 5:20 and 7:21 create an *inclusio* in the Sermon and indicate that the theme of *μετάνοια* governs the Sermon.

The third occurrence of "doing the will of the Father in heaven" is in 12:50, where Jesus insists that only the truly *μετάνοια* person who does the will of the Father in heaven is Jesus' family, and thus a person who can enter into the kingdom of heaven. The

location of 12:50 indicates that it is the opening focal point of the parables of the kingdom of heaven in Matthew 13 and that the parables illustrate the theme of *μετάνοια*. In 18:14, the fourth reference to “doing the will of the Father in heaven,” also expresses the essence of *μετάνοια*. The child in Matthew 18:3 illustrates *μετάνοια* as one who turns and becomes like a child and who will enter the kingdom of heaven (18:3). And 18:14 denotes that the will of Father in heaven vindicates the *μετάνοια* ones who turn and become like children by humbling themselves (18:4).

Matthew 21:31-32, a fifth reference, demonstrates that the doers of the Father’s will are the righteous and they are the *μετάνοια* ones who change their mind according to the *μετάνοια* ministry of John the Baptist. The parable of the two sons in Matthew 21:31-32 depicts the commandment of turning (*μετανοέω*). The second son turns (*μετάνοια*), changing his mind, and does the will of God, but the first does not do the will of the Father. The tax collectors and the prostitutes demonstrate the theme of *μετάνοια* when they change their minds and believe the *μετάνοια* preaching of John the Baptist, who came in the way of righteousness (21:31-32). Changing their minds and deeds ensures their entrance into the kingdom of heaven (21:31). Finally, 26:42 points to the theme of *μετάνοια* through Jesus’ prayer in which He seeks the will of God, not His own will.

Seventh, “doing good” language illustrates the nature of the worthy fruit of *μετάνοια*. This section will not examine all “doing good” language, because chapter 4 of this dissertation already fully shows “doing good” related to the image of “bearing fruit worthy of *μετάνοια*” (Matt 3:8).⁵⁷

⁵⁷See chap. 4 of this dissertation.

Conclusion

The Matthean gospel recognizes the major theme of righteousness together with the related ideas of doing the will of God and doing good. All portray the essence of *μετάνοια* and are examples of the fruit worthy of *μετάνοια* in Matthew 3:8. Matthean righteousness is not just a problem related to whether it is something demanded of human beings or God's gift, but it is part of Jesus' commandment of *μετάνοια*, that is, turning one's whole life to Jesus and keeping His teachings. The truly *μετάνοια* person seeks the righteousness of God, "higher righteousness," which involves one's heart and deeds in contrast to the legalistic Pharisees and scribes, and results in doing the will of God. The truly *μετάνοια* one is part of the family of Jesus and he/she is the one who enters the kingdom of heaven.

***μετάνοια* as a Major Soteriological Category in Matthew**

Jesus' summary proclamation in 4:17, "repent, for the Kingdom of Heaven is at hand," states that those who *μετανοέω* will enter the kingdom of heaven (or eternal life) but those who do not *μετανοέω* will not. This summary phrase, which initiates and so governs Jesus' teaching and ministry, also demonstrates *μετάνοια* as a major Matthean soteriological category. *Μετάνοια* is also an important soteriological theme in Matthew as shown in John the Baptist's *μετάνοια* preaching (3:2-12). The Baptist employs soteriological words such as of the wrath of God, the axe, cutting down fruitless tree, gathering the wheat into barn, and throwing the chaff into the fire of hell that call for *μετάνοια* and worthy fruit of *μετάνοια*. These examples of soteriological language also occur in the body of Matthew echoing 3:2-12 and 4:17. After a brief history of research of Matthean soteriology, I examine several texts that mirror 3:2-12 and 4:17 in the body

of Matthew.

Ignoring μετάνοια as a Soteriological Theme in the History of Research

Even though Matthew puts μετάνοια in a soteriological context at the beginning of his Gospel, Matthean scholarship has not sufficiently developed μετάνοια as a governing idea for Matthean soteriology. Misunderstandings about the biblical and lexical meaning of μετάνοια, the infrequent use and insufficient emphasis on the location of the term contribute to this oversight. As a matter of fact, scholarly discussion on Matthean soteriology tends to focus on the Matthean righteousness discussion concerning whether Matthew views righteousness as something demanded from humans or as God's gift. Most scholarly arguments about Matthean soteriology see it in three ways: as a legalistic human demand,⁵⁸ as God's gift,⁵⁹ or based on the perspective of covenantal nomism.⁶⁰ Some argue that both the indicative and the imperative are present in Matthew.⁶¹

It is not my focus here to review all scholarly works on Matthean soteriology,⁶²

⁵⁸For a legalistic reading of Matthew, see Willi Marxsen, *New Testament Foundations for Christian Ethics* (Minneapolis: Fortress Press, 1994), 231-48.

⁵⁹For some scholars who argue for divine grace based on human works, see David D. Kupp, *Matthew's Emmanuel: Divine Presence and God's People in the First Gospel* (Cambridge: Cambridge University Press, 2005). See also Charles H. Talbert, *Matthew*, Paideia (Grand Rapids: Baker Academic, 2010), 13-27.

⁶⁰For a covenantal nomism understanding of the Matthean community, see Petri Luomanen, *Entering the Kingdom of Heaven: A Study on the Structure of Matthew's View of Salvation*, WUNT (Tubingen: J. C. B. Mohr Siebeck, 1998); Roger Mohrlang, *Matthew and Paul: A Comparison of Ethical Perspectives* (Cambridge: Cambridge University Press, 2004). The first and the second options are already mentioned in the previous section dealing with whether one should read Matthean righteousness as God's gift or as something demanded of humans.

⁶¹Luz, *Matthew 1-7*, 201-2.

⁶²For a history of research on Matthean soteriology, see Luomanen, *Entering the Kingdom of Heaven*. Since Matthean soteriology and righteousness are closely related, see the research on righteousness in the previous section for additional information.

but I will briefly review the third view: covenantal nomism. A representative of this view is Petri Luomanen who argues that the Matthean salvation structure has been influenced by the covenantal nomism of Judaism. Petri argues that the Matthean Jewish community developed their salvation theory based on the ideas of “getting in” and “staying in.” One enters the community through repentance (meaning acceptance of Jesus’ message) and stays in the community by keeping Jesus’ ethical teaching, such as loving one’s neighbor. Petri mainly examines Matthean texts in two categories: how one enters into salvation (5:17-20; 7:15-23; 13:24-30, 36-43; 19:16-20; 16; 21:28-22; 14; 25:31-46) and how one maintains it (18; 26:26-30; 28:16-20). In particular, Petri argues that Matthew 18 explains how a Christian can stay in the community and how the community should expel one who does not follow its regulations.

However, I suggest that *μετάνοια* does not indicate only a one-time event of entering the community. *Μετάνοια* is a lifelong event of turning one’s heart, mind, will, and conduct, and so one’s whole being and life toward Jesus and His teaching. *Μετάνοια* is not simply an entrance event. Matthew puts *μετάνοια* at the genesis of Jesus’ ministry not because it means entrance into the Christian community but because it summarizes Jesus’ ministry and teaching. According to Petri, Matthew’s redaction of “for the forgiveness of sins” from the baptism of John indicates that baptism and repentance denote not salvation but only entrance into the community. However, 3:2-12 and 4:17 indicate *μετάνοια* as a way for salvation, for entering the kingdom of heaven, for receiving eternal life, and for avoiding judgment. Verses 11:20-24 note that judgment follows a lack of *μετάνοια*. Concerning the theme of *μετάνοια*, Matthew 18 instructs Jesus’ followers to turn and become like a child by being humble (18:3-4) and forgiving each other unceasingly (18:21-22, 35). Matthew does not give instructions here about

how one stays in the community and avoids being expelled but about how one continues in lifelong *μετάνοια*, turning to Christ in community, in order not to be a false turner (*μετάνοια*) but a true turner and follower of Jesus. The judgment language in Matthew 18 motivates this *μετάνοια* (18:6-9, 17, 34-35) and distinguishes true and false *μετάνοια*. Also, Matthew 18 commands unbound forgiveness for those who turn from their sin. The Immanuel theme in Matthew 1:17 and 28:20 insist on God's initiating grace of salvation and the assurance of salvation.

Matthew 4:17 as Summary of Matthean Salvation Language

Matthew puts *μετάνοια* at the opening of Jesus' public ministry, as well as John the Baptist's, along with a judgment connotation: "for the kingdom of heaven is at hand (3:2; 4:17)." This summary phrase subsumes Matthean soteriological themes such as righteousness and doing the will of God, and following reward and judgment language such as on the one hand, "entering the kingdom of heaven," "receiving eternal life" (5:20; 7:13, 21; 18:3, 8, 9; 19:17, 23, 24; 23:13; 25:10, 21, 23), family language of Jesus (12:50) and on the other hand, being thrown into hell, eternal fire or darkness (3:10, 11, 12; 5:22, 29, 30; 7:19; 8:12, 29; 10:28; 13:40, 42, 50; 17:15; 18:8, 9, 34; 22:13; 23:15, 33; 24:51; 25:30, 41). In particular, soteriological reward and judgment language follows the theme of *μετάνοια* and its variety of expressions such as righteousness, doing the will of God, and discipleship. They all express and echo 4:17's commandment of *μετάνοια* and the following soteriological connotation, "for the kingdom of heaven is at hand." In other words, the commandment of turning (*μετανοέω*) in the beginning of Jesus' ministry in 4:17 meaning to turn one's 'whole being and life toward Jesus and His teaching is echoed

in these various soteriological expressions. Matthew 3:2-12 already proclaims *μετάνοια* and the accompanying judgment and reward as an important soteriological category in the Gospel of Matthew. Matthew insists on *μετάνοια* as it relates to salvation.

This *μετάνοια* for salvation is based on the work of the Holy Spirit as indicated by John's identification of Jesus as the baptizer with the Holy Spirit and fire (3:11-12). This Holy Spirit baptism for *μετάνοια* denotes a divine, grace-based *μετάνοια* of both mind and works. Jesus' baptism with the Holy Spirit and fire assures entrance into and living in covenant and community. Although references to the work of the Holy Spirit occur infrequently in the Gospel of Matthew, 3:12 indicates the presence of the Holy Spirit in the believers and His help for lifelong *μετάνοια*. Verse 10:20 indicates the presence of the Holy Spirit in Jesus' disciples while verse 28:19 denotes the work of the Holy Spirit in making disciples and keeping Jesus' commandments—an illustration of *μετάνοια*.

Matthean Soteriology Texts as Expressions of 4:17

Here I examine several Matthean texts to demonstrate the opening soteriological summary commandment of *μετάνοια* in 4:17 as a major theme of Matthean soteriology.⁶³ The Matthean soteriological theme of righteousness, doing the will of God, and doing good conveys the essence of *μετάνοια* and its worthy fruit (3:8). Matthean judgment language related to entering the kingdom of heaven, receiving eternal life, being thrown into the fire of hell, and similar expressions follow these themes to motivate

⁶³The texts I chose here are based on Petri Luomanen's book (5:17-20; 7:15-23; 13:24-30; 36-43; 18; 19:16-20:16; 21:28-22:14; 25:31-46; 28:16-20; 26:26-30).

μετάνοια (cf. 3:7-12). They all parallel the summary of Jesus' teaching, "Repent for the kingdom of heaven is at hand" (4:17; cf. 3:2, 7-12) in the body of Matthew.⁶⁴ Chapter 4 of this dissertation discusses the Matthew 3:2-12 proclamation of μετάνοια with soteriological judgment and reward language indicating μετάνοια as a major Matthean soteriological emphasis. Matthew 3:2-12 summarizes and introduces the Matthean soteriological emphasis on the theme of μετάνοια and worthy fruit of μετάνοια, and they are repeated in the body of Matthew through similar soteriological images and language..

First, Matthew 5:20 mirrors 3:2-12; 4:17's commandment of μετάνοια for salvation by mandating righteousness surpassing that of the scribes and Pharisees. Verse 5:20 is the opening of the Antitheses and of the Sermon. The Antitheses and the Sermon explain what people must turn (μετανοέω) from and must turn (μετανοέω) to enter into the kingdom of heaven and avoid judgment. The verses following 4:17 and 5:20 direct people what they must turn (μετανοέω) from and to with judgment language (5:22, 26, 29, 30).

Second, the concluding remark of the Sermon, 7:15-23, demonstrates 3:2-12 and 4:17 by stating that those who are good trees bear good fruit and they are doers of the will of the Father in heaven who will enter the kingdom of heaven. In particular, the good tree and fruit image parallels John the Baptist's μετάνοια preaching that emphasized fruit worthy of μετάνοια in 3:8, as well as that the bad tree would be cut down and thrown into the fire. In 7:15-23, Jesus also warns people who do lawlessness to turn (μετανοέω),

⁶⁴See chap. 4 of this dissertation for judgement and reward language and images in John the Baptist's μετάνοια preaching and their parallelism in the body of Matthew.

which also parallels John the Baptist's *μετάνοια* preaching. These thematic parallelisms indicate that 7:15-23 expresses 4:17, or that 7:15-23 elaborates on 4:17.

Third, Matthew 8:11-12 demonstrates 3:2, 9 and 4:17 because the centurion of great faith will sit in the kingdom of heaven but those who do not turn (*μετανοέω*) to Jesus but reject Him will be cast out into outer darkness. Specifically, the great faith of the Gentile centurion is an example of Matthew 3:9—raising up children from the stone not from ethnic Israel.

Fourth, Matthew 12:50 expresses the theme of *μετάνοια* when Jesus defines His family by saying that whoever does the will of the Father in heaven is Jesus' brother, sister, and mother. Through this soteriological saying Jesus implicitly commands people around Him to turn (*μετανοέω*) by doing the will of His Father who is in heaven in order to be in the family of Jesus, to be saved.

Fifth, Matthew 13:24-30, 36-43 illustrate 3:2-12 and 4:17 in its description of two kinds of people in the world—wheat and tares. The wheat illustrates those who *μετανοέω* to Jesus and so who will enter their Father's kingdom, while the tares illustrate those who do not *μετανοέω* to Jesus and so will be thrown into the furnace of fire. This parable not only explains Jesus' mixed, earthly reception but also commands *μετάνοια* toward Jesus. Additionally, 13:50 also expresses 3:2-12 and 4:17 by commanding people to be the righteous and not the wicked.⁶⁵

Sixth, Matthew 18:3-9 express 3:2-12 and 4:17 since Jesus commands *μετάνοια* in 18:3 when he says to turn and become like a child. Specifically, 18:3 uses

⁶⁵For this passage and more detailed discussion, see chap. 8 of this dissertation, which deals Matt 13 and the parables of the kingdom of heaven.

στρέφω, a synonym of μετανοέω echoing 3:2 and 4:17. Verses 18:8-9 command leaders not to make these little ones whose angels see Jesus' Father in heaven stumble because one who makes them stumble will be cast into the eternal fire or the fiery hell. These passages thus command μετάνοια and indicate how much Jesus values the one who μετανοέω and becomes like a child.⁶⁶

Seventh, Matthew 19:16-20:16 demonstrates 3:2-12 and 4:17. Verses 19:13-14, which serve as the opening point of 19:16-19:30, recall the μετάνοια commandment in 18:3. Turning and becoming like a child, humbling himself governs the story that follows of the rich young man. This parallel child image indicates that 19:16-30 demonstrates the theme of μετάνοια. Also, the concluding remark in 19:30 and 20:16, “the last shall be first, and the last first,” indicates that 19:16-20:16 demonstrates the theme of μετάνοια by showing that the world must turn (μετανοέω) upside down. Jesus asks the rich young man to follow Him by selling everything he has to enter the kingdom of heaven. This young man replies that he keeps everything that the law says, but Jesus disagrees. Jesus teaches His disciples that a rich man can hardly enter the kingdom of heaven and must turn (μετανοέω) by selling everything he has to be saved. The parable of the vineyard (20:1-16) reveals that salvation is based only upon the will of God and is freely given to whom God wishes.

Eighth, Matthew 21:28-22:14 illustrates 3:2-12 and 4:17. The parable of the two sons (21:28-32) illustrates the theme of μετάνοια as the second son repents (μεταμέλομαι) in heart and deed and does the will of the father. A similar term to

⁶⁶Chap. 9 of this dissertation elaborates more on this passage.

μετάνοια, μεταμέλομαι is used to show that this parable is about μετάνοια. The second son shows what μετάνοια is when he not only changes his mind (μεταμέλομαι) but also does the will of his father by going to vineyard. The μετάνοια first son refers to the tax collectors and prostitutes who μεταμέλομαι and believe in Jesus (21:31-32). They will enter the kingdom of God. Verse 21:43 indicates μετάνοια as bearing fruit of the kingdom of God shows that the one who μετανοέω will enter the kingdom. The following parable of the wedding feast (22:1-14) illustrates this theme of μετάνοια and the corresponding judgment.

Ninth, Matthew 25:31-46 expounds on 3:2-12 and 4:17. The parable of the sheep and goats includes “the least” twice in 25:40 and 45 in relation to the child image of 18:3 and 19:16. This parallel image depicts the theme of μετάνοια and provides the contents of μετάνοια by showing people how to attain eternal life. The sheep and goats are divided according to what they do to “the least;” the former will enter eternal life but the latter the eternal fire.

Finally, Matthew 28:16-20 parallels 3:2-12 and 4:17. They share the same meaning but 28:16-20 consummates 3:9 and 4:17. “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you” consummates the opening commandment of turning (μετανοέω) in 4:17. Raising up children out of the stone, not ethnic Israel in 3:9 is realized through the universal μετάνοια mission 28:16-20. “All authority has been given to Me in heaven and on earth” consummates “for the kingdom of heaven is at hand,” which indicates Jesus’ authority and the reason to turn (μετανοέω) to Jesus. The baptism formula and Immanuel language “I am with you always, even to

the end of the age” parallel 1:18 and 3:12. They are closely related to 4:17, the opening summary of Jesus’ ministry.

Conclusion

The commandment of turning (*μετανοέω*) in the beginning of Jesus’ ministry in 4:17 (cf. 3:2, 7-12) is a governing phrase of Matthean soteriological structure in its meaning of turning one’s whole being and life toward Jesus and His teaching. The commandment of *μετάνοια* is also seen in a variety of expressions such as righteousness, doing the will of God, and discipleship. These terms are followed by soteriological language of reward and judgment: entering the kingdom of heaven, eternal life, the fire of hell and so on (cf. 3:7-12).

The Great Commission and *μετάνοια*

This dissertation has argued first, that Matthew locates *μετάνοια* in the beginning words of Jesus’ ministry to indicate the major message of the Gospel of Matthew (cf. 3:2-18). Even though the word *μετάνοια* occurs in Matthew only seven times (3:2, 8, 11; 4:17; 11:20, 21; 12:41), its location at the onset of Jesus’ ministry indicates its major role in the Gospel. *Μετάνοια* means a turn (or change or emendation) of one’s mind (and heart and thinking) and one’s way of life by following Jesus and His teachings. It includes the positive action of turning one’s whole life, for example, as shown by Jesus’ disciples turning their lives to follow Jesus and His teachings (Matt 4:18-23). *Μετάνοια* is constantly taught and illustrated in a variety of ways in the body of Matthew.

The strongest evidence for the centrality of *μετάνοια* in Matthew is the Great

Commission. The last words of Jesus, the Great Commission (28:16-20) reflect the same meaning of *μετάνοια* as Jesus' first words in public ministry (4:17). Both the opening phrase (4:17) and the last phrase of Jesus' ministry command all nations (28:19) to turn and follow Jesus who has all authority in heaven and earth. In this respect, the first and the last summary words of Jesus' ministry in Matthew create a *μετάνοια* conceptual inclusio. The message of the Great Commission culminates in the commandment of turning (*μετανοέω*)—turning one's whole being and life toward Jesus by making disciples, baptizing them in the name of the Father, the Son, and the Holy Spirit,⁶⁷ and teaching them to observe all Jesus' commandments. This *μετάνοια* conceptual inclusio between the opening and ending of Jesus' ministry and teaching shows that the whole book of Matthew speaks of the theme of *μετάνοια* and worthy fruit of *μετάνοια*.

In addition, as the first words of Jesus public ministry have been recognized as the summary phrase of His ministry and teaching, the Great Commission has been recognized as the summary of the whole Gospel of Matthew and impacts the structure of the book.⁶⁸ Since the Great Commission expresses *μετάνοια*, the Great Commission-

⁶⁷This baptismal formula has as its backdrop John the Baptist's *μετάνοια* preaching and Jesus' *μετάνοια* baptism with the Holy Spirit. In addition, the Immanuel theme (1:17; 28:20) governs the theme of *μετάνοια* in that Jesus and the Holy Spirit make possible one's repentance.

⁶⁸Oscar S. Brooks, "Matthew 28:16-20 and the Design of the First Gospel," *JSNT* 10 (January 1981): 2-18; Jack Dean Kingsbury, "Composition and Christology of Matt 28:16-20," *JBL* 93, no. 4 (December 1974): 573-84; Otto Michel, "The Conclusion of Matthew's Gospel: A Contribution to the History of the Easter Message," in *Interpretation of Matthew*, ed. Graham Stanton (Philadelphia: Fortress Press, 1983), 28; Craig S. Keener, "Matthew's Missiology: Making Disciples of the Nations (Matthew 28:19-20)," *Asian Journal of Pentecostal Studies* 12, no. 1 (January 2009): 3-20. Strecker, *Theology of the New Testament*, 368-71. For more history of research on the Great Commission Centered reading, see Sim, "Is Matthew 28." Sim includes P. F. Ellis (1974), J.P. Meier (1980), O. Brooks (1981), D. J. Harrington (1991), D. A. Hagner (1995), W. D. Davies and D. C. Allison (1997), C. Keener (1999), and P. Foster (2004) as scholars who support a Great Commission-centered reading with good evidence. Some other scholars limit the Great Commission only to a summary of Matthew's mission theme (Evans 2012:482; Krentz 2004:24-31; Senior 2000:251-252). Some others reject the Great Commission as a key for interpretation but see it as the climax. They prefer not to read the Gospel of Matthew backward (Witherington 2006:531; France 2007:1108-9), though they all agree the Great Commission includes some major themes of the Gospel of Matthew.

centered reading also demonstrates *μετάνοια* as a major theme in Matthew.

The Strong Conceptual Overlap of 4:17 and 28:19-20

Matthew 28:20 mirrors 4:17 with a strong conceptual overlap. In Jesus' last words, the reference to the need "to make disciples of all nations teaching them to observe all that Jesus has commanded" (28:20) conveys a similar concept to 4:17, that is, "to turn one's will and life toward Jesus and his teaching." Immediately after 4:17, Matthew includes Jesus' calling of His disciples and their turning to follow Jesus in order to illustrate what *μετάνοια* is. This image of the calling and turning of the disciples parallels the Great Commission, demonstrating further that 4:17 and the Great Commission convey similar meanings. In short, the Great Commission (28:16-20) conceptually commands *μετάνοια* in its references to becoming a disciple of Jesus, following Jesus, and keeping His teachings.

In addition, "teaching them to observe all that I have commanded you" in 28:20 and "*μετανοεῖτε*" in 4:17 both command people to do what Jesus taught in the Sermon (5-7). The Sermon gives the ingredients of *μετάνοια*, and "what Jesus taught" in 28:20 refers to the Sermon. Moreover, both commandments are bolstered by kingdom language: "for the kingdom of heaven is at hand" (4:17) and "all authority in heaven and on earth has been given to me [Jesus]" (28:18). This kingdom language provides the reason for *μετάνοια*, and the latter statement the culmination of the former by showing Jesus as the one who has all authority in heaven and earth is the one to whom people should *μετανοέω*.

**μετάνοια Conceptual Inclusio between
4:17 and 28:19-20**

Thus, the first and the last words of Jesus in public ministry create a *μετάνοια* conceptual inclusio. This framing demonstrates *μετάνοια* as a governing message of Matthew. As noted in the preceding section, 4:17 and 28:16-20 share the theme of *μετάνοια* and the connotation of judgment in the kingdom language. The first words of Jesus Christ command, “Turn (or Change) your life, for the kingdom of heaven is at hand,” and the last words, the Great Commission, commands “make disciples of all nations . . . teaching them to observe all that Jesus has commanded” (28:20) and both connect it to kingdom language, “the kingdom of heaven” (4:17) and “all authority in heaven and on earth” (28:18).

In addition, there are parallel terms between the first words and the last words of Jesus in ministry that complete the inclusio. Jesus’ Great Commission to the disciples is in unity with the “fisher of men” promise of 4:19. Galilee appears in both places (4:12, 15, 18, 23; 28:16). Also, *διδάσκω* (4:23; 5:2; 28:20), making disciples (4:18-25; 28:19), *ὄρος* (5:1; 28:16), *ἔθνος* (4:15; 28:20), “seeing a great light” (4:16) and “seeing Jesus” (28:17) appear in both places. Matthew 4:17 does not include the baptism in the name of the Father, of the Son, and of the Holy Spirit that appears in 28:19. However, this baptismal formula has as its backdrop, John the Baptist’s *μετάνοια* preaching and baptism and Jesus’ baptism with the Holy Spirit. Matthew 3 as an introduction to Jesus and His ministry summarized in 4:17 includes language of the Holy Spirit, the Spirit of God, and the Son.

Also, both 4:17 and the Great Commission are universal. First, 4:17 is universal in its near context. Satan’s temptation of Jesus (4:1-11) shows Jesus’ worldwide

messiahship and the universal *μετάνοια* calling of 4:17. The citation of Isaiah 9:1-2 in 4:12-16 highlights 4:17 as a worldwide calling of *μετάνοια* toward Jesus because the kingdom of heaven has already been inaugurated with Jesus and He has every authority. In addition, the whole context of Isaiah 9 indicates 4:17 as Jesus' judgment call on Israel. Israel failed to act in its Abrahamic covenantal role for the salvation of all nations (Genesis 12:3), but Jesus fulfills the Abrahamic covenant. The Great Commission coheres to this principle of including all the nations, not only Jews but also Gentiles (28:19).⁶⁹ The Matthean Gentile inclusion theme reflects universal *μετάνοια* from the beginning to the end of the book.⁷⁰

Therefore, this *inclusio* verifies that *μετάνοια* of all nations is an overarching plot of the Gospel of Matthew.⁷¹ Jesus' first words in His public ministry serve as a universal *μετάνοια* call with the dawn of the kingdom of heaven (4:17b), and the last

⁶⁹*πάντα τὰ ἔθνη* in the Great Commission can mean "all nations," including both Israel and the Gentiles (Meier, "Nations or Gentiles in Matthew 28:19," 94-102.), or "all Gentiles," excluding Israel (Hare and Harrington, "Make Disciples of All the Gentiles (Mt 28:19)," 359-69). The Gentile inclusion theme and Jesus' reconstitution of the people of God apart from the Jews indicates that *πάντα τὰ ἔθνη* means "all nations" including Israel. Also, Matthew's universal Christology supports this interpretation. In addition, the four consecutive usages of *πᾶς* ("all authority," "all nations," "all that I have commanded," and "all the days [always]") indicate the universal character of the Great Commission. Also, the total authority given to Jesus in the Great Commission repeats and reminds the reader of 11:25 (cf. 7:29; 9:6, 8; 10:1; 13:37-43; 21:23-27) and serves as a summary for the Gospel of Matthew as a whole. Even more, Jesus' universal commissioning of His disciples already appeared in 24:14. In conclusion, the salvation historical perspective based on reading *πάντα τὰ ἔθνη* as "all Gentiles," excluding Israel, is not likely. The other salvation historical perspective that does read *πάντα τὰ ἔθνη* as "all nations" is also not likely because it downplays the Gentile inclusion theme that is widespread and prominent throughout Matthew and creates an illogical succession in which Israel's rejection of Jesus opens salvation to both Israel and the Gentiles. Instead, reading the phrase as "all nations" coheres with Jesus' overarching worldwide repentance ministry that extends from the first word of His public ministry to His last command.

⁷⁰Schnelle, *Theology of the New Testament*, 456. Schnelle states, "The universal mission to all nations is the theological matrix in which Matthew and his church live." He mentions numerous examples of this widespread universalistic direction: 24:9, 14; 25:32; 28:19; 12:21; 13:38a; 24:9-14; 26:13. He also argues that the Matthean community was not within the frame of Judaism but under the universal lordship of Jesus Christ.

⁷¹Luz argues that 28:20 is Christological, ecclesiological, and ethical (Ulrich Luz, *Matthew 21-28*, Hermenia (Minneapolis: Fortress Press, 2005), 633). I think both 4:17 and 28:16-20 are Christological, ecclesiological, and ethical, and so parallel.

words of His public ministry expand the universal *μετάνοια* call to the post-resurrection church of the apostles (28:19-20). One could think that the theme of discipleship creates inclusion between 4:18-23 and 28:18-20 because the discipleship language appears at both places that Jesus calls disciples in 4:18-23 and Jesus commands to make disciples of all nations in 28:18-20. However, the opening commandment of turning (*μετάνοια*) comes right before the theme of discipleship as a governing idea in the narrative flow.

This inclusio is not alone in supporting the imperative *μετανοεῖτε* as one main theme of the whole Gospel of Matthew. Another major division of the Gospel of Matthew, 16:21-28, shares the same *μετάνοια* ideas and expresses the theme of *μετάνοια*.⁷² Matthew 16:21-28 has the same ideas as Jesus' first and last words in terms of changing one's life and doing good, "to change one's life" (4:17), "to observe all that Jesus has commended" (28:20), "to repay according to what he has done" (*κατὰ τὴν πράξιν αὐτοῦ*) (16:27). Also, in all three places the kingdom language is found, "the kingdom of heaven" (4:17), "the son of man coming in his kingdom" (16:28) and "all authority in heaven and on earth" (28:18).⁷³ In fact, Jesus' prediction of the coming kingdom of heaven in 4:17, and His coming with the kingdom in 16:28 are fulfilled in 28:18 where His disciples hear and see Jesus and He states, "All authority in heaven and

⁷²Kingsbury, *Matthew*, 29-30. His structure is (1) The Person of Jesus Messiah (1:1-4:16); (2) the Public proclamation of Jesus Messiah (4:17-16:20); and (3) The Suffering, Death, and Resurrection of Jesus Messiah (16:21-28:20). Also, the temporal conjunction *tote* clearly divides the two sections.

⁷³There are parallel contents between those three sections. First, the first words of Jesus in 4:17 and 16:21 each begin with same phrase. Second, the prophetic message of Jesus' suffering, death, and resurrection in 16:21-28 is fulfilled in the last section of the Gospel of Matthew. Third, there are disciples in 5:1; 16:21, 24; and 28:16, and discipleship appears in 16:24, "follow me," as in 4:18-25 and 28:19. And "taking up the cross" appears in 16:24 and 27:32. Also, the "losing and finding life" theme appears in 6:25 and 16:25-26. Fourth, all have judgment and reward statements: 4:17, "for the Kingdom of Heaven is near"; 16:27, "then he will repay according to what he has done"; 28:20, "behold, I am with you always, to the end of the age." Fifth, in terms of the kingdom language that appears in three places (4:17; 16:28; 28:18), angels also appear in all three places (4:11; 16:27; 28:2, 5).

on the earth has been given to me.” This coherent emphasis in the major dividing sections of the Gospel of Matthew supports the theme of *μετάνοια* as a main argument of the whole book of Matthew.

***μετάνοια*-Centered Reading through the Great Commission-Centered Reading**

As noted above, the Great Commission has been recognized as a summary of the Gospel of Matthew. This Great Commission-centered reading of Matthew demonstrates the theme of *μετάνοια* as a major theme because the Great Commission echoes the commandment of turning (*μετανοέω*) in the beginning of Jesus’ ministry (4:17). I will review the representative works on the Great Commission-centered reading through the lens of the theme of *μετάνοια*.

Oscar S. Brooks Sr. suggests that the Great Commission provides the structure for the whole Gospel of Matthew. He argues that all the material before the Great Commission serves to persuade people to believe and obey the Great Commission’s two-fold idea: “all authority in heaven and on earth has been given to me” and “teaching them to observe all that I have commanded you”—in short, “authority” and “teaching.”⁷⁴ Brooks analyzes every chapter of Matthew in relation to the Great Commission to argue for 28:16-20 as the main thesis of the Gospel of Matthew.

Brooks sees neither that the Great Commission coheres with the first words of Jesus in His public ministry (4:17), creating a large *inclusio* between 4:17b and 28:16-20, nor that 28:16-20 serves as the expanded definition and repetition of 4:17b, saying “Repent to Jesus, for Jesus has all authority in heaven and earth.” One disagreement is

⁷⁴Brooks, “Matthew 28,” 2.

with Brooks' title "teaching." "Teaching" is not the exact sum of the Great Commission, but rather "teaching and making to follow" which has an equal meaning with repentance.⁷⁵ Therefore, it is likely that 4:17 indicates that Jesus is the One who has all authority on heaven and earth and thus that He is the One to whom people must turn. In other words, repentance and Jesus' total authority of judgment (4:17 and 28:16-20) are the main themes of the Gospel of Matthew.

Davies and Allison are representatives of the Great Commission-centered reading of Matthew who include a detailed analysis of the passage. They provide eleven pieces of evidence for the Great Commission-centered reading of Matthew. Sim summarizes Davies and Allison's argument as follows:

(1) the motif of Galilee fulfills the prophecies in 26:32 and 28:7 and creates a bracket with 4:12. (2) The mountain setting recalls other mountain scenes in the Gospel, especially 4:8 and 5:1. (3) The reference to worshipping Jesus but some doubting refers back to 14:31-33. (4) Jesus being given all authority in heaven and on earth echoes 11:27 and also the prophecy of Daniel 7:13-14 that Jesus had previously applied to himself in 24:30; 26:64. (5) The mention of making disciples is reminiscent of 13:52. (6) The reference to 'all the nations' overrides the earlier prohibition in 10:5-6 and realizes the promise made to Abraham in Genesis 12; 18:18 and 22:18. (7) The baptismal formula of the Father, the Son and the Holy Spirit recalls the baptism of Jesus, where all three figures are mentioned. (8) The command to teach mentions a central theme and gives the disciples a task previously attached to Jesus alone. (9) In referring to 'all that I have commanded you', there is a general summary of all Jesus has taught and done in the Gospel. (10) The final 'I am with you always' forms an *inclusio* with 1:23 (cf. too 18:20). (11) The mention of the end of the age recalls 13:39, 40, 49; 24:3 and brings to mind Jesus' teaching about the end.⁷⁶

The Great Commission-centered reading requires a reconsideration of the conceptual *inclusio* between the Great Commission and the first words of Jesus in public

⁷⁵Matt 28:16-20, "Go; make disciples; baptize; teach whatever Jesus taught; make them keep," includes all the contents of repentance that appear fully in the Gospel of Matthew. Specifically, it is not impossible that the main verb of Matt 28:16-20, *μαθητεύσατε*, equals the main verb of Matt 4:17, *μετανοείτε*, as it is immediately followed by Jesus' calling of the disciples and their following Jesus (Matt 4:18-22).

⁷⁶Sim, "Is Matthew 28," 2.

ministry (4:17b) to demonstrate the theme of *μετάνοια* in Matthew. Both summary statements command *μετάνοια* as expressed in a variety of ways in the body of Matthew to mean “a change (or emendation) of one’s mind (or thinking) and one’s way of life by following Jesus and His teachings.” These include: becoming a disciple of Jesus and following Jesus (4:20, 22, 25; 8:19, 22, 23; 9:9, 27; 10:37-38; 16:24; 19:21, 27; 20:34; 21:9) by keeping His teachings (4:18-23; 11:28-30; 16:24-27; 28:16-20), pursuing righteousness (5:17-20), doing good works (5:16), doing the will of God (6:10; 7:21; 12:50; 18:14; 21:31; 26:42), being whole before God (5:48), and bearing fruits worthy of repentance (3:8; 5:16, 17-20; 7:21; 10:37, 38; 12:48). Images and language related to entering the kingdom of heaven and to eternal life and judgment, which motivate to repentance (4:17; 7:19-23; 13:30, 40-43), express Jesus’ total authority in heaven and earth (28:19).

Neither Brooks and Davies nor Allison reference a universal *μετάνοια* conceptual inclusio between the first and last words of Jesus’ public ministry. Almost all of Davies and Allison’s eleven evidences support the inclusio between 4:17 and 28:16-20, with both passages providing a summary of Matthew. This demonstrates the theme of *μετάνοια* as a governing theme in Matthew. First, the Galilee motif and the mountain setting are found in both the Great Commission and 4:17 (4:14-16, 18, 23, 25 and 5:1). The language of “all authority on heaven and earth” also refers back to Jesus’ *μετάνοια* message, with the declaration of the present kingdom of heaven in 4:17. The mention of making disciples refers back to Jesus’ first calling of His disciples in 4:17-22. The baptism of Jesus in Matthew 3 is close to both 28:16-20 and 4:17 as an introduction to Jesus’ ministry. The command to teach “all that I commanded you” alludes to Jesus’ teaching and commandment of *μετάνοια*. The mention of the end of the age also connects

to 4:17, which commands *μετάνοια* based on the inaugurated kingdom of heaven in the end time, which has come with the force of judgment. All the language of eschatological judgment in Matthew bolsters *μετάνοια* by providing a motivation. However, Davies and Allison's understanding of a contradiction between the reference to "all the nations" in the Great Commission and 10:5-6 is less likely because if the two passages contradict, the Great Commission cannot be a summary of Matthew. Rather, Matthew 10 as well as the universal *μετάνοια* conceptual inclusio between 4:17 and the Great Commission refer to a universal mission, in that 10:5-6 designates the prior concern of Jesus for the lost Israel in the universal mission.

Conclusion

Some scholars object to citing the Great Commission as the main summary of Matthew since it is at the end of the book⁷⁷ and the body of Matthew does not insist on Gentile inclusion.⁷⁸ However, the conceptual inclusio between 4:17 and 28:18-20 solves

⁷⁷Mark Allan Powell, "The Plot and Subplots of Matthew's Gospel," *NTS* 38, no. 2 (April 1992): 187-204. Powell criticizes the Great Commission-centered reading of Matthew because "the most significant elements of the story find their resolution earlier and the 'very end' of the narrative deals with lesser concerns." Therefore, the Great Commission cannot be involved in the core theme of the narrative of the Gospel of Matthew but is more likely a new beginning than an ending.

⁷⁸Sim, "Is Matthew 28:16-20," 1-7. Sim disagrees with the Great Commission-centered reading of Matthew for two reasons. First, the Great Commission includes new themes and motifs, and second, the Great Commission does not summarize all the major themes of the Gospel of Matthew. Rather, the Great Commission introduces the new historical stage of the church and their mission for all the nations.

However, Sim's two objections are not convincing. First, he argues that the Great Commission has two new elements not mentioned before, the triadic baptism formula and the evangelism of "all the nations." Firstly, he says that even though the baptismal scene of Jesus (3:13-17) includes the Father, the Son, and the Holy Spirit, the triadic formula of the baptism in the Great Commission is totally new and Matthew's readers are hardly prepared to accept the new formula. However, Matthew's readers already know the triadic formula and have practiced it before the composition of the Gospel of Matthew. In other words, the reader does not need to be prepared for it. When the reader reads 3:13-17 they must recognize the triadic formula for baptism. As Davies and Allison have said, 3:13-17 indicates the triadic baptism when Jesus received the Holy Spirit, and the Great Commission commands baptism in the name of Father, the Holy Spirit, and Jesus. In addition, all the materials before it prepares the reader to understand Jesus' authority as Christ for the triadic baptism formula.

Secondly, Sim argues that evangelizing all nations, Gentile inclusion in other words, is a new element in the Great Commission. He says that 10:5-6 and 15:24 restrict Gentile inclusion but the Great Commission opens it. He sees the Centurion and the Canaanite women as exceptions and states that no one

the first objection. The Great Commission forms an inclusio with the first words of Jesus in His public ministry (4:17), so it effectively appears from the beginning of the book, making it a core theme of the discourses of Matthew. This universal *μετάνοια* inclusio and Gentile inclusion materials in the body of Matthew also solve the second objection.

Gentile Inclusion Theme and Universal *μετάνοια*

In addition to the previous section on the Great Commission and *μετάνοια*, which plays a key role in Matthew, this section shows the universal range of *μετάνοια* in Matthew through examining the Gentile inclusion theme⁷⁹—bolstering *μετάνοια* of all

can be sure that they followed Jesus afterward. However, as I explained in earlier sections, the restriction of 15:24 is immediately resolved since Jesus heals her daughter, so the Canaanite woman actually indicates Jesus' Gentile inclusion. Also, 10:5-6 is not a restriction but indicates Jesus' call to failing Israel's as prior, not prerequisite, to his calling to the Gentiles. Moreover, as many scholars argue, Matthew 10 is full of Gentile mission instruction including words of comfort from Jesus, just as the Great Commission includes the Immanuel concept. As far as the uncertainty of the centurion's and the Canaanite woman's following Jesus, of course nobody can say with certainty whether they followed Jesus or not since the text is quiet, but it is more likely that they followed Jesus. Even more, Jesus' universal commissioning of His disciples has already appeared in 24:9, 14. As this paper argues, the last words of Jesus in the Great Commission parallels the first words of Jesus (4:17b). 4:17b is a worldwide call of Jesus, as 4:12-16 indicates. The idea of a worldwide call to repentance (4:17b) is also furthered supported by the worldwide Christ and worldwide salvation expectation of the Gospel of Matthew. Also, Sim never shows interest in the first words of Jesus in his public ministry.

The second objection Sim offers is that the Great Commission omits dominant Matthean themes: firstly the eschatological judgment and its aftermath, secondly the conflict with Formative Judaism, and thirdly the issue of the Mosaic Law. However, Sim's reading of Jesus' judgmental and authoritative saying, "all authority in heaven and on earth has given to me," and His command to make all nations observe all that He has commanded clearly indicates Jesus' judgment according to one's works. Also, the things "that Jesus has commanded" includes all the judgment language of Jesus. Sim does not read the text thematically but only terminologically. Also, as Sim agrees, Davies and Allison suggest that the "end of the age" includes a judgment theme.

The second missing element, the conflict with Formative Judaism, is indicated in that Jesus after his resurrection does not meet and command the Jewish leadership but the eleven with whom he establishes his church and to whom He gives His authority (10:7). This confirms Jesus' abandonment of Israel's leadership and replacement of them with the eleven apostles.

⁷⁹For more information see Schuyler Brown, "The Matthean Community and the Gentile Mission," *NovT* 22, no. 3 (July 1980): 193-221; Brendan Byrne, "The Messiah in Whose Name 'the Gentiles Will Hope' (Matt 12:21): Gentile Inclusion as an Essential Element of Matthew's Christology," *Australian Biblical Review* 50 (2002): 55-73; Warren Carter, "Matthew and the Gentiles: Individual Conversion And/or Systemic Transformation?" *JSNT* 26, no. 3 (March 2004): 259-82; Kenneth Willis Clark, "The Gentile Bias in Matthew," *JBL* 66, no. 2 (June 1947): 165-72; Douglas R. A. Hare and Daniel J. Harrington, "Make Disciples of All the Gentiles (Mt 28:19)," *CBQ* 37, no. 3 (July 1975): 359-69; John P. Meier, "Nations or Gentiles in Matthew 28:19," *CBQ* 39, no. 1 (January 1977): 94-102; John P. Meier, "Two Disputed Questions in Matt 28:16-20," *JBL* 96, no. 3 (September 1977): 407-24.

nations as a major theme of the Gospel of Matthew. Thus, this section first briefly introduces the theme of Gentile inclusion (and by extension universal *μετάνοια*) from the beginning chapters, which appear not symbolically or implicitly but directly and explicitly. And it gathers thematic materials from the Gospel of Matthew related to Gentile inclusion through some important works and also addresses disagreements with the Gentile inclusion theme of the Gospel of Matthew. Lastly, it will reaffirm that the *μετάνοια* conceptual inclusio between the first and last words of Jesus in public ministry indicates the *μετάνοια* of all nations in the new era as an overarching theme of the Gospel of Matthew.

Universal Commandment of *μετάνοια* and Gentile Inclusion in Matthew

Jesus' commandment of *μετάνοια* in the beginning of His public ministry (4:17) is universal (cf. 4:12-16) and the wide spread Gentile inclusion theme in the Gospel of Matthew proves it, including the Great Commission. Matthew 4:12-16 denotes Jesus as the shining light for the world in the darkness and death, and 4:17 begins Jesus' *μετάνοια* ministry. In other words, the Gospel of Matthew from the beginning to the end focuses on a worldwide Messiah, worldwide *μετάνοια*, and worldwide salvation. It is not likely that the Gospel of Matthew begins by speaking of a Jewish Messiah and salvation limited to Israel only, then suddenly at the end widens this Jewish Messiah to be worldwide and suddenly introduces the salvation of all nations (28:18-20). The theme of Gentile inclusion (and so universal *μετάνοια*) appears from the beginning chapters not symbolically or implicitly but directly and explicitly.

For instance, from the beginning Matthew speaks of the worldwide Messiah

Jesus using *γένεσις* (1:1) in relation to the creation of Genesis 1:1 and to worldwide salvation including both Jews and Gentiles including Abraham (1:1). Davies and Allison's comment connecting Abraham in 1:1 and "all nations" in 28:19 as fulfilling the Abrahamic covenant through the church⁸⁰ strongly shows Gentile inclusion in the Gospel of Matthew. Moreover, Matthew begins Jesus' public ministry with a *μετάνοια* call for all the all nations in the dawn of the kingdom of heaven (4:17b; also the last words of the book, 28:18-20).

The Abrahamic genealogy supports this theme as seen in the inclusion of four Gentile women, the Magi, John the Baptist's judgment language on ethnic Israel and the new definition of the true seed of Abraham (3:2-12), the reference to world authority in the Satan's temptation of Jesus (4:8-9), Jesus' worldwide *μετάνοια* call with the Isaiah citation (4:12-17), the great faith of the Centurion (9) and so on. The four Gentile women in the Abrahamic genealogy indicate a redefinition of the children of Abraham, along with the great faith of the centurion (and the Canaanite woman).⁸¹ They are models of repentance among the nations, i.e., turning away from the nation's idols to God and pursuing righteousness.⁸² Since Abraham was recognized as the father of faith, Matthew's praising the faith of the centurion and the Canaanite woman is a significant indication of the redefinition of the children of Abraham.

⁸⁰W. D. Davies and Dale C. Allison Jr., *Matthew 19-28*, ICC (London: T&T Clark, 2004), 683.

⁸¹Edgar Krentz, "Missionary Matthew: Matthew 28:16-20 as Summary of the Gospel," *Currents in Theology and Mission* 31, no. 1 (February 2004): 29.

⁸²This idea is from Jason B. Hood's review on this dissertation. See Jason B. Hood, *The Messiah, His Brothers, and the Nations: (Matthew 1.1-17)*, Library of New Testament Studies (Book 441) (New York: T&T Clark, 2013). He argues for Jesus' royal role from Gen 49:8-10 allusion in the genealogy. Matthew includes Judah and his brothers to indicate Judah's and Jechoniah's self-sacrifice image in the Second Temple literature. Four Gentile returners in the genealogy indicates Jesus' royal role for the all nations in its close relation to the Great Commission. Therefore, the beginning and the ending of the Gospel of Matthew parallel by the theme of Jesus' messianic royal role and signify the restoration of all nations.

In addition, the Gentile inclusion theme appears with the fulfilled judgment of Israel in the dawn of the kingdom of heaven with Jesus Christ. Gentile inclusion and the fulfillment of judgment against Israel especially appears in the introductory section, Matthew 3:1-12, the first Matthean discourse of John the Baptist which introduces the major ideas of the Gospel of Matthew and the five discourse blocks.⁸³ In particular, “from these stones to raise up children for Abraham” indicates demolition of the physical nation Israel as the people of God, and on the other hand Gentile inclusion, or reconstitution of the people of God only through true repentance and the bearing of worthy fruits (3:11). Also, the explicit language of 3:10, 12, “Even now the axe is laid to the root of the trees,” indicates judgment and destruction of the old, failing Israel. These languages and themes appear throughout the book.

Kenneth W. Clark argues that Matthew wrote with an intentional Gentile bias theme, not as an afterthought. He cites the traditional arguments of a Jewish gospel: the genealogy from Abraham; the blocks of teaching material, the quotations from Jewish scripture; the eschatological passages, the Jewish particularism, Semitic words and idioms, particularly the use of “kingdom of heaven” avoiding “kingdom of God.”⁸⁴ Therefore, “Gentile bias becomes necessary to explain as a secondary trait, which crops forth in the story of the virgin birth, the heightening of miracle, the rejection of Israel (e.g., 21:43), the denunciation of Pharisees (ch. 13) and Sadducees (e.g., 16:6), and the Great Commission.”⁸⁵ He concludes, “Gentile bias is the primary theme in the Gospel of

⁸³See chap. 4 of this dissertation.

⁸⁴Clark, “The Gentile Bias in Matthew,” 165.

⁸⁵Ibid.

Matthew.’⁸⁶ He refutes this traditional view that

Luke, a gentile writer, also used a genealogy; Luke also interested in the type of teaching materials employed in Matthew that all Christians had long since become accustomed to scriptural proof texts and prophecies as also to the eschatological background of Christian belief; Jewish particularism in the earlier part of Matthew is overshadowed by the main theme of the Gospel which is better presented in the Great Commission; Semitic terms and rabbinic avoidance of the divine name are subjected to refutation by detailed analysis (165-66).

In fact, the overtone of the Gospel of Matthew presupposed that Israel has already been judged and its era has ended. Clark further says that Gentile-dominant Christianity is the true people of God replacing Judaism and Jewish people, indicated with Matthew’s Israel judgmental language: “The children of the kingdom will be cast out” (8:12); “in his name will the Gentiles trust” (12:21); “The kingdom of God will be taken away from you, and given to a people producing the fruits of the kingdom” (21:43); “Go and make disciples of all the gentile peoples . . . teaching them to obey all the commands I have laid on you” (28:19-20); Jews rejected and killed God’s son (21:39); Messiah cannot be a descendent of David (22:41-46; 23:37-39), the destruction of the temple of Judaism 24 (166). Parables contain a similar message: “God has rejected them and shut them out of the kingdom, transferring his favor to Christian believers as the true Israel,” as seen in the following passages: the Two Sons (21:28-32); the Vineyard Tenants (21:33-43); the Wedding Feast (22:1-14); the Ten Virgins (25:1-13); the Talents (25:14-30); the Judgment by the Son of Man (25:31-46); the faithful slave of 24:45 representing the Gentile Christian; the wicked slave representing the Jewish hypocrites in 24:51 in a reflection of chapter 23 (166-67).

The parables cited above relocate the boundary of and redefine the true people of God. However, it is not necessarily the case that Matthew insists on the replacement of

⁸⁶Clark, “The Gentile Bias in Matthew,” 166-67.

Israel as the people of God by Gentile believers, rather he sees a reconstitution of or Gentile inclusion in the people of God. Matthew envisions a worldwide, ethnically diverse church not only a Gentile Christian church. The Gentile inclusion theme of Matthew does not mean the replacement or abandonment of Israel but a redefinition or reconstitution of the people of God through Jesus. All nations, including Israel and Gentiles in 28:19-20, are clearly stated in this theme. This is clearly indicated in the very first discourse block of John the Baptist saying, “for I tell you, God is able from these stones to raise up children for Abraham” (3:9).

In addition, the Canaanite woman, who Jesus rebuked once but then offered salvation, emphasizes Israel’s status as a nation under judgment and points to the dawn of Gentile inclusion as Jesus ushers in the kingdom of heaven. Similar language appears in 15:24, the parable of the lost sheep, again indicating the destroyed Israel and Jesus’ compassionate concern for Gentiles. His first priority is always to rescue and save the injured one. Jesus’ concern for this Gentile woman indicates Matthew’s interest in Gentile inclusion from the beginning rather than Jewish particularism. Before this event, Jesus judged the leadership of Israel as wicked and dirty. After this incident, Jesus fed four thousand Gentile people with a holy meal.

David C. Sim disagrees with Clark on the theme of Gentile inclusion in Matthew. Sim acknowledges that Clark’s thesis has generally been accepted, but he objectively argues that “the Jewish Matthaean community largely avoided contact with the surrounding Gentile society and had good reason for doing so.”⁸⁷ Sim’s overall argument is based on his historical presupposition that the Matthean community was a

⁸⁷David C. Sim, “The Gospel of Matthew and the Gentiles,” *JSNT* 57 (March 1995): 21.

strict Law-keeping and anti-Gentile community. He refutes Clark's argument as follows: first, the three women in Matthew's genealogy (Ruth, Rahab and Tamar) were not considered as Gentile but proselyte in Matthew's day and their Gentile background should not be considered and femaleness must be understood as the pre-role of Mary.⁸⁸ However, proselyte women were converters from Gentile. They are examples of the Abrahamic covenant and were saved through their faith with good deeds. Also, their inclusion in genealogy critiques and rejects Jewish pride in the pure bloodline of Abraham and David. If femaleness was for foreshadowing Mary, then why should not Sara, Rebecca, or Rachel be included?⁸⁹ Rather these four women speak not only to four persons' stories, but also four familiar Old Testament stories that contrast the great faith of Gentile believers and wicked Israel.⁹⁰

Sim also argues that wicked Gentile characters such as the Gadarenes (8:28-34), Pontius Pilate (27:2-65), and the Roman soldiers executing Jesus (27:27-37) counterbalance good Gentile characters and the Gentile inclusion theme.⁹¹ In addition, Sim analyzes "anti-Gentile statements" found in 5:46-47; 6:7-8, 31-32, and 18:15-17 arguing that "Gentiles are outsiders and contact with them is to be discouraged rather than encouraged."⁹² Moreover, Gentile persecution (10:17-22; 24:4-14) hindered the

⁸⁸Sim, "The Gospel of Matthew and the Gentiles," 22-23.

⁸⁹Samuel B. Hakh, "Women in the Genealogy of Matthew," *Exchange (Online)* 43, no. 2 (2014): 116-18.

⁹⁰John C. Hutchison, "Women, Gentiles, and the Messianic Mission in Matthew's Genealogy," *Bibliotheca Sacra* 158, no. 630 (April 2001): 152-64. Hutchison says, "The faith of Tamar versus that of Judah, of Rahab versus that of the Israelites in the wilderness, and of Ruth versus that of the judges generation illustrates that at crucial times in Israel's history Gentiles demonstrated more faith than Jews in response to God. Bathsheba is probably cited by Matthew as "the wife of Uriah" in order focus attention on Uriah's faith in contrast to that of David."

⁹¹Sim, "The Gospel of Matthew and the Gentiles," 23-25.

⁹²*Ibid.*, 28.

Matthean community's approach to Gentiles.⁹³ However, counterbalancing good Gentile characters with wicked Gentile characters to get rid of the Gentile inclusion theme is a false dichotomy, because the Gentile inclusion theme does not refer to any or every Gentile, but a reconstitution of the people of God only through faith in Jesus and the bearing of good fruit. In the same sense, anti-Gentile statements cannot remove the Gentile inclusion theme. Lastly, Gentile persecution and negative statements do not necessarily rule out the Gentile inclusion theme, rather Jesus instructs His followers to go to Gentile nations and endure persecution for the gospel.

Brendan Byrne, responding to Sim, identifies Sim's views as the most extreme representative of Jewishness in the Gospel of Matthew and the Matthean community remaining in Judaism and regarding themselves Jews.⁹⁴ Byrne does not object to Sim historically but Christologically saying,

whatever the external evidence, the downplaying of Gentile inclusion is not compatible with what emerges from a reading of the gospel as a whole. . . . from the very beginning, right through to the end, the narrative of Matthew's gospel is designed to present Jesus of Nazareth not only as Messiah but as a Messiah having essential reference to the Gentiles—the one in whose name “the Gentiles will hope” (12:21, quoting LXX Isa 42:4).⁹⁵

Byrne focuses on five major landmarks: opening (1:1-2:23), summary of Jesus inaugural preaching (4:12-17), further summary (12:15-21), encounter with a Canaanite woman (15:21-28), conclusion (28:16-20). In these sections he analyzes the Gentile inclusion theme. First, the opening of the Gospel, Jesus' infancy, and the arrival of the and Magi in 1:1-23, includes the most important direction and tone of the Gospel of Matthew. Matthew titling Jesus as “Son of Abraham” (1:1) in relation to John the

⁹³Sim, “The Gospel of Matthew and the Gentiles,” 30-35.

⁹⁴Byrne, “The Messiah in Whose Name ‘the Gentiles Will Hope’.”

⁹⁵Ibid., 57-58.

Baptist's rebuke of the Pharisees and Sadducees seeking to be baptized ["And do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you, God is able from these stones to raise up children for Abraham" (3:9)] indicates Jesus as creator of a new people of God from all nations. Also, the four Gentile women named in the genealogy "already betrays an openness to the non-Israelite, Gentile world conventionally considered unclean."⁹⁶ The Magi's identification of Jesus as "king of the Jews," which was also written on Jesus' cross, indicates their Gentileness and expectation of Gentile inclusion.

Second, God's direct reference to Jesus, "in whom I am well pleased" in 3:17 and 17:5, cites Isaiah 42:1 which includes the Gentile inclusion theme, "he will bring forth justice to the nations." In the temptation narrative (4:1-11) and 28:19 appears "all the kingdoms of the world . . . (Satan) will give to Jesus" (4:8-9) and "all power on heaven and earth has been given to Jesus" (28:18) refers to Jesus as Christ of all the world. Also, the Isaiah 9:1-2 citation in 4:12-16 laying out Jesus' geographical movement toward Gentile territory prior to His public ministry and preaching summary in 4:17 indicates Matthew's Gentile inclusion theme. In addition, two major section headings of the Sermon on the Mount, "salt of the earth" (5:13) and "light of the world," clearly show Jesus' intent is for the world. Byrne does not forget to mention the great faith of the centurion (8:5-13) in contrast to Jesus' judgment on faithless Israel (8:11).

Third, another Isaiah 61:1 citation in Matthew 12:18-21 anticipates Gentile inclusion. Fourth, the Canaanite woman in 15:21-28 and the feeding of four thousand Gentiles function as representatives of the Gentile world. The parable of the laborers in

⁹⁶Byrne, "The Messiah in Whose Name 'the Gentiles Will Hope'," 60.

the vineyard (20:1-16) and the wicked tenants (21:33-46), especially “a nation” in 21:43 “the kingdom of God will be taken away from you and given to a people producing its fruits” is reminiscent of the centurion and points to the Gentile inclusion theme. The Olivet discourse includes worldwide persecution (24:9b, 14; 25:31-46) indicating Gentile inclusion theme. Finally, the Great Commission 28:16-20 clearly indicates Gentile inclusion theme.

I agree with Byrne with one exception. He regards Gentile inclusion thematic materials before the Great Commission only as anticipation or foreshadow of the Gentile inclusion theme throughout Matthew. In contrast, I think they directly and explicitly indicate Matthew’s Gentile inclusion or reconstitution of the people of God through Jesus Christ from the very beginning to the end of the Gospel of Matthew. And therefore, a salvation-historical reading is not reasonable.⁹⁷

Donald Senior sustains Matthew’s historical relationship to Judaism and Gentiles in balance.⁹⁸ Senior seems to try to balance Davies and Allison’s view of the Matthean relationship to Judaism, that is, the anti-Pharisaic reformation movement after AD 70 still remaining in Judaism but mixed with Jewish and Gentile Christians and Jewish Christians defending their Jewish roots against Gentile Christians. In Luz’s view, the community has broken from Judaism yet continues dialoguing and wrestling with Israel’s rejection of the gospel. Luz further examines Davies and Allison’s argument on Matthew’s polemic relationship to the Gentile world “to be relatively homogeneous and

⁹⁷For salvation historical reading of the Gospel of Matthew, see chap. 6 of this dissertation.

⁹⁸Donald Senior, “Between Two Worlds: Gentiles and Jewish Christians in Matthew’s Gospel,” *CBQ* 61, no. 1 (January 1999): 1-23.

untroubled.”⁹⁹ Also, Senior argues that the Great Commission does not indicate the end of Israel’s mission but extends it to Gentiles, denying the polemic relationship of Jew and Gentile saying, “The purpose of Matthew’s Gospel was ultimately not to defend the legitimacy of his Jewish heritage over against Pharisaic Judaism but to deliver it to a new generation of Christians who would determine the future of his community” (21).¹⁰⁰

He further bolsters the argument that “Matthew’s consistent emphasis on good deeds rather than status or ethnic identity as the criteria for righteousness also paves the way for acceptance of Gentiles who exhibit faith and good works” (7:21-23; 12:46-50; 21:28-32; 22:45; 25:31-46) (16). In addition, Matthew’s emphasis on forgiveness, loving one’s enemy, seeking reconciliation (5:21-26; 6:14-15; 18:21-35), avoiding retaliation (5:38-42), praying for and loving one’s enemy (5:43-48) largely signal Gentile inclusion. Senior points that Matthew’s Gentile mission does not supersede or invalidate Israel’s mission, rather Matthew respects the Jewish character of Jesus and the Law (5:17) (20).

Senior also thinks that Gentile inclusion materials before the Great Commission only signal future Gentile inclusion. And he explains Jesus’ contradictory

⁹⁹Senior, “Between Two Worlds,” 6.

¹⁰⁰Senior himself found eighteen lists of Gentile inclusion materials in the Gospel of Matthew (few are parallel to the other scholars). 1. 1:1 “Son of Abraham”, 2. 1:2-16 Four Gentiles and “outsiders” women, 3. 2:1-12 the Magi, Jesus’ flight to Egypt of Gentile contrasting Israel’s rejection, 4. 4:12-16 “Galilee of the Gentiles” and “sat in darkness” indicating Gentile, 5. 4:23-26 “all Syria” and the “Decapolis” indicates Jesus healing and teaching of both Gentiles and Jews, 6. 8:5-13 the centurion’s exemplary Gentile faith, 7. 11:20-24 Tyre, Sidon, and Sodom’s probable positive reaction to Jesus contrasting to Galilean towns, 8. 12:18-21 fulfillment citation of Isaiah 42:1-4 “proclaiming justice to Gentiles” and “in his name the Gentiles will hope”, 9. 12:38-41 positive response of people of Nineveh to Jonah and the queen of the South to Solomon contrast to rejection of Israel, 10. 15:21-28 Canaanite woman’s faith and breaking Jesus’ mission statement on Israel, 11. 20:1-16 the parable of the laborers alluding marginal Jew and Gentile, 12. 21:43 the parable of the vineyard “people who will produce the fruit” referencing both Jew and Gentile in contrast Jewish leadership, 13. 22:1-14 the parable of the wedding banquet, the rejection of Jesus’ invitation hinting “a wider mission in the wake of the destruction of Jerusalem and the rejection of Jesus’ invitation, a mission including both Jews and Gentiles.” 14. 24:14 “through the world” as a testimony “to all nations”, 15. 25:31-46 the parable of the sheep and the goats from “all the nation”, 16. 27:19 Pilate’s wife Gentile woman attempting to rescue Jesus contrasting to Jewish leaders, 17. 27:54 climax of the Gospel of Matthew the centurion and soldiers’ confession of faith Jesus as “Son of God,” 18. 28:16-20 commandment to proclaim the gospel to “all nations.”

mission charge between Israel and Gentile (10:5-6; 15: 28:19-20) is persuasion for Jewish Christian in the community who objects Gentile mission. However, the Gentile inclusion theme appears directly and explicitly from the beginning chapter and Jesus' commission of Israel and Gentile do not contradict each other but only indicate Jesus' earlier concern over Israel's failure as well as the natural and geographic mission sequence when the eschatological kingdom of heaven and its judgment is inaugurated.

Warren Carter is representative of scholars who argue for the widespread Gentile inclusion theme in Matthew. Carter discusses seven aspects of this theme in Matthew: 1:1—the allusions to Isaiah in 1:23 and 4:15; Satan's role, representative Gentiles, Pilate, the Parousia, and discipleship in the meantime. He argues, "Matthew engages the Gentile world (dominated by Roman imperial control) systemically with a much broader focus on God's just and transforming reign."¹⁰¹ Carter agrees with previous works on the Matthean Gentile inclusion theme by Byrne and Senior and suggests that the Matthean Gentile inclusion materials indicate "the Gospel's much larger systematic concern with God's purposes to establish God's just reign or empire that will transform the whole world."¹⁰² I briefly summarize Carter's analysis of Gentile inclusion in Matthew: First, Carter argues that Βίβλος γενέσεως in Matthew 1:1, used in Genesis 2:4 and 5:1, evokes the whole creation, the fall, the judgment of God and God's restoration plan in Genesis and indicates that the Gospel of Matthew is a new book of Genesis for the whole world, against the Roman empire. In the Matthean genealogy, Abraham recalls

¹⁰¹Carter, "Matthew and the Gentiles," 259, 261. For the Gentile inclusion theme of Matthew, see also Brown, "The Matthean Community and the Gentile Mission"; Byrne, "The Messiah in Whose Name 'the Gentiles Will Hope'"; Clark, "The Gentile Bias in Matthew"; Senior, "Between Two Worlds"; contra. David C. Sim, "The Gospel of Matthew and the Gentiles"; David C. Sim, "Matthew and the Gentiles: A Response to Brendan Byrne," *Australian Biblical Review* 50 (2002): 74-79.

¹⁰²Carter, "Matthew and the Gentiles," 260.

the Abrahamic worldwide covenant of God in Genesis 12:1-3.¹⁰³ Second, Isaiah 7-9 in Matthew 1:23 (“Immanuel”) and 4:15-16 (“Galilee of the Gentiles”) indicates Matthew’s theme of God’s judgment and the hope of the salvation of the whole world from the Roman empire (264-66). Third, Satan’s test, with “all the kingdoms/empires of the world and their glory” (4:8), a phrase which parallels 28:18, indicates Matthew’s emphasis on Jesus’ victory against Satan’s control of the world, especially Rome. Jesus’ healing, exorcisms, and raising of the dead (4:17-23; 8-9; 10:7-8; 11:2-6; 12:22-32; 15:29-39) demonstrate His overturning of Satan’s control of the harassed and helpless world. Specifically, the phrase “like sheep without a shepherd” in 9:36 rebukes Israel’s rulers and the Roman emperor, indicating Matthew’s concern for worldwide salvation through the true leader Jesus Christ (266-72). Fourth, Gentiles such as the Magi, the centurion, and the Canaanite woman function as representatives of the Gentile world, indicating Matthew’s systematic worldwide engagement (273-74). Fifth, the confrontation between Jesus and the Roman governor Pilate depicts a collision of claims of sovereignty, Rome versus God, and Jesus’ death and resurrection defeats the Roman Empire (275-77). Sixth, Jesus’ parousia (24:17-31) will accomplish the judgment of all earthly dominions (25:32) and bring about the Gentiles’ hope of salvation. This worldwide judgment indicates Jesus’ worldwide authority and points to Gentile inclusion (277-79). Seventh, in the meantime, before Jesus’ return, the church has been commanded to evangelize all nations, indicating Matthew’s systematic worldwide transformation (279-81). Matthew 10 also coheres with this worldwide Gentile inclusion theme as instruction to the post-resurrection church for its mission to all the nations. The universal Christology and

¹⁰³Carter, “Matthew and the Gentiles,” 261-64.

Gentile inclusion theme that is widespread in Matthew express the theme of universal *μετάνοια*.

Conclusion for Universality of Matthean *μετάνοια*

Jesus begins His public preaching ministry with the words, “Repent for the kingdom of heaven is at hand” (4:17b). In this summary proclamation of Jesus public ministry (4:17), *μετανοέω* means to change (or amend) one’s way of life to God. This commandment of *μετάνοια* is universal (4:12-16). This universal *μετάνοια* call coheres the whole of Matthew around the Gentile inclusion theme since this theme appears explicitly from the beginning chapter of the Gospel of Matthew to the end. Specifically, in His last words, the reference to the need to become a disciple of Jesus and observe all that Jesus has commanded (28:20), that is, to turn or change (*μετανοέω*) one’s mind, conduct, and entire life to Jesus and His teachings, conveys the same idea and so the Great Commission echoes the commandment of turning (*μετανοέω*) in the beginning of Jesus’ ministry (4:17). As the Great Commission is universal, which means for all nations (28:19), the commandment of turning (*μετανοέω*) in Matthew 4:17 is also universal from the near context (4:12-17). This conceptual inclusio indicates *μετάνοια* is a universal, governing idea in the Gentile inclusion theme in Matthew.

Conclusion

Major Matthean themes unpack the theme of *μετάνοια* in the summary phrase of John the Baptist and Jesus’ ministry and teaching in 3:2-12 and 4:17. They demonstrate the theme of *μετάνοια* as a major theme of Matthew, echoing Jesus’ first commandment of *μετάνοια*. They also provide the contents of *μετάνοια* and fruit worthy

of *μετάνοια*. The concepts of becoming a disciple of Jesus and following Jesus (4:20, 22, 25; 8:19, 22, 23; 9:9, 27; 10:37-38; 16:24; 19:21, 27; 20:34; 21:9) by keeping His teachings (4:18-23; 11:28-30; 16:24-27; 28:16-20) and of being whole before God (5:48) illustrate the nature of *μετάνοια*. In Matthew, righteousness (5:17-20), doing good works (5:16), and doing the will of God (6:10; 7:21; 12:50; 18:14; 21:31; 26:42) outwardly display the essence and the contents of the fruit worthy of *μετάνοια* (3:8; 5:16, 17-20; 7:21; 10:37, 38; 12:48). These expressions of the theme of *μετάνοια* consist of Matthean soteriology. Soteriological images and language related to entering the kingdom of heaven and to eternal life and judgment give motivation for *μετάνοια* (3:2, 7-12; 4:17; 7:19-23; 13:30, 40-43) and demonstrate the theme of *μετάνοια* as a major soteriological category in Matthew. The theme of *μετάνοια* is universal *μετάνοια* in 3:2-12; 4:17. The widespread Gentile inclusion theme of Matthew shows a universal *μετάνοια* theme. The Great Commission imparts the *μετάνοια* theme in the language of discipleship and obedience to Jesus' teachings. These various related and important ideas in Matthew are all best understood as a fleshing out of *μετάνοια*, even though the word itself rarely appears in the Gospel.

CHAPTER 6

THE SERMON ON THE MOUNT: THE METÁNOIA TEACHING OF JESUS CHRIST

Introduction

This dissertation argues for μετάνοια (“turning,” “amendment,” “change”) as a major theme of Matthew. To indicate μετάνοια as a major message of his book, Matthew begins Jesus’ public ministry with a key phrase: “Μετανοεῖτε (Turn), for the kingdom of heaven is at hand” (4:17). Some scholars note that this opening statement (4:17) especially governs the discourse block closest to it, the Sermon on the Mount (4:17-8:1).¹ This chapter suggests that the Sermon is an expansion of Jesus’ opening summary command to turn (μετανοέω).² It demonstrates the theme of μετάνοια and elaborates on the opening commandment of turning (μετανοέω) by showing μετάνοια’s essence, contents, its necessity, and its corresponding reward and judgment.

The first section of this chapter will briefly review the history of interpretation on the Sermon and the theme of μετάνοια in the Sermon. The rest of the chapter will

¹See Talbert, *Reading the Sermon on the Mount*, 2006, 143-44. Craig S. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary* (Grand Rapids: Wm. B. Eerdmans, 2009), 149. Ulrich Luz, *Matthew 1-7*, Hermenia (Minneapolis: Fortress Press, 2007) 198. David P. Scaer, *The Sermon on the Mount: The Church’s First Statement of the Gospel* (St. Louis: Concordia Publication House, 2000), 49, 64. Moses Kintu, “Repentance in the Sermon on the Mount,” (PhD diss., Trinity Evangelical Theological Seminary, 2014).

²R.T. France, *The Gospel of Matthew*, NICNT (Wm. B. Eerdmans, 2007), 143; Dale C. Allison Jr., “The Structure of the Sermon on the Mount,” *JBL* 106, no. 3 (1987): 423-45. In addition it is well known that the Sermon is Jesus’ public teachings selected by Matthew, so that it is quite sure that Jesus preaches his message of μετάνοια and the Sermon in the all the regions of Israel in the synagogues (4:23) during his public ministry.

argue for the theme of *μετάνοια* in the Sermon using the following arguments: (1) The lexical meaning of *μετάνοια* in 4:17 is to “turn,” “change,” or “amend one’s life” (both one’s heart and conduct from sin to right behavior, such as righteousness and doing the will of the Father in heaven). (2) The literary structure of the Sermon shows that 4:17 begins the Sermon, indicating the importance of the theme of *μετάνοια*. (3) The parallelism between John the Baptist’s *μετάνοια* preaching (3:2-12) and the Sermon also demonstrate that the Sermon is a message of *μετάνοια*. (4) Major themes and contents of the Sermon provide the essence of the directive of *μετάνοια* (4:17).

Repentance (*μετάνοια*) and the Sermon in History

How to understand the Sermon has been a long-debated question among many scholars. Throughout the centuries, scholars have suggested many views and driving ideas for the Sermon.³ For example, Clarence Bauman provides thirty different views on the Sermon.⁴ Harvey McArthur offers twelve—six minor and six primary.⁵ His six primary views represent noticeable historical readings of the Sermon: the absolutist view, the hyperbole view, the general principal view, the “attitudes-not-acts” view, the repentance view, and the unconditioned divine will view.

³See Harvey K. McArthur, *Understanding the Sermon on the Mount* (New York: Harper & Brothers, 1960), 105-27. He gives twelve views on the reading of the Sermon. See also W. D. Davies and Dale C. Allison Jr., “Reflections on the Sermon on the Mount,” *Scottish Journal of Theology* 44, no. 3 (January 1, 1991): 283-309. Robert A. Guelich, “Interpreting the Sermon on the Mount,” *Interpretation* 41, no. 2 (April 1987): 117-30. Robert A. Guelich, *Sermon on the Mount: A Foundation for Understanding* (Waco, TX: Word Books, 1991), 14-24. Charles H. Talbert, *Reading the Sermon on the Mount: Character Formation and Decision Making in Matthew 5-7* (Grand Rapids: Baker Academic, 2006), 29-31. For a comprehensive review of the history of modern scholarship on the Sermon on the Mount up to 1991, see Clarence Bauman, *Sermon on the Mount* (Macon, GA: Mercer University Press, 1991).

⁴Bauman, *Sermon on the Mount*, 3-4.

⁵McArthur, *Understanding the Sermon on the Mount*, 105-27.

Practicability of the Sermon

Robert A. Guelich claims that the practicability of the Sermon has been a major question that has divided different readings. According to Guelich, the early church did not question the practicability of the Sermon but simply read it as “the perfect measure of Christian life.”⁶ The Reformers began to raise the question of practicability and emphasized the Sermon’s impracticability. Luther’s repentance view is representative; he argues that the Sermon makes people realize the impracticability of the Sermon and leads them to repentance. John Calvin takes a middle way. He criticizes the literalism of the Sermon because of its impracticability. But he argues for the practicability of the Sermon based on reading the commandments of the Sermon in the broader context of the Bible.⁷

Ethical and/or Eschatological Reading of the Sermon

Recent trends have focused on ethical and (or) eschatological readings of the Sermon rather than the question of its practicability. The ethical reading validates the Sermon for human life. The eschatological reading commands practicing the Sermon, not in the literal sense, but rather based on the context of Matthew. For example, George Strecker reads the Sermon as “the radical, eschatologically based call to repentance of Jesus and the practicable, ethically obligatory instruction as it is presented by the Sermon in the context of the Gospel of Mathew.”⁸ The Sermon exhorts a new, different, and

⁶McArthur, *Understanding the Sermon on the Mount*, 118.

⁷Guelich, “Interpreting the Sermon on the Mount.” 118-20. This is the so-called third use of the law.

⁸Georg Strecker, *The Sermon on the Mount: An Exegetical Commentary* (Nashville: Abingdon, 1988), 184.

better righteousness as a requirement for entrance into the kingdom of heaven.⁹ William D. Davies defines the Sermon as “Messianic Torah,” in that Jesus reinterpreted the Torah with his own divine authority.¹⁰ Hans Dieter Betz says that the Sermon is not law to obey but more likely theological philosophical work in connection to the contemporary “philosophical epitome” for human life.¹¹ Jack D. Kingsbury designates the Sermon as an ethic for disciples. The disciples are called by Jesus to enter the sphere of the kingdom of heaven and summoned to lead a life of greater righteousness, which means “to love God with heart, soul, and mind and to love the neighbors as the self.”¹² In terms of the practicability of the Sermon, Kingsbury notes that Matthew is aware of the disciples’ failure through sin and little faith and their need for continual forgiveness (6:12-13). However, “bound to him [Jesus] and assured of his forgiveness, disciples ‘follow after him’ as they hear his call and lead the life of the greater righteousness.”¹³ Charles Talbert argues that the Sermon aims for character formation and decision-making.¹⁴ Scot McKnight defines the Sermon as a combination of divinely revealed law, prophetic teaching, and wisdom. The Sermon is an invitation to a messianic ethical vision for church that can be lived by the power of the Spirit.¹⁵ Jonathan Pennington argues that the

⁹Strecker, *The Sermon on the Mount*, 61.

¹⁰W. D. Davies, *The Setting of the Sermon on the Mount* (Cambridge: Cambridge University Press, 1976), 107. Also, Dale C. Allison Jr., *The Sermon on the Mount: Inspiring the Moral Imagination* (New York: The Crossroad Publishing, 1999), 25.

¹¹Hans Dieter Betz, *Essays on the Sermon on the Mount* (Philadelphia: Fortress Press, 1985), 11-16.

¹²J. D. Kingsbury, “The Place, Structure, and Meaning of the Sermon on the Mount Within Matthew,” *Interpretation* 41, no. 2 (1987): 143.

¹³Ibid.

¹⁴Talbert, *Reading the Sermon on the Mount*, 2006.

¹⁵Scot McKnight, *Sermon on the Mount* (Grand Rapids: Zondervan, 2013).

Sermon gives a Second Temple Judaism and Greco-Roman epitome of wisdom and virtue. Pennington defines the Sermon as “a Christocentric, flourishing-oriented, kingdom-awaiting, eschatological wisdom exhortation.”¹⁶ He argues that the Sermon aims to form character or virtue. Pennington suggests that the main themes of the Sermon are

the combined themes of *makairos*-ness, *teleios*-ity, wholeness, singularity, righteousness, and others that together create a vision (“a moral imagination”) for a way of being in the world that promises true human flourishing, now partially and eschatologically fully, through believing in and aligning oneself with Jesus Christ, God’s authoritative Son. Jesus is embodiment—even incarnation—of the ideal Philosopher-King, inviting people into flourishing in God’s coming Kingdom.¹⁷

My view is similar to Strecker’s and to Luther’s repentance view. The Sermon commands repentance (*μετάνοια*), which is turning one’s heart, conduct, and whole life toward Jesus and the kingdom of heaven according to Jesus’ reinterpretation of the law presented in the Sermon. The Sermon teaches lifelong *μετάνοια*. But my view differs from Luther’s “repentance view (or impossible ideal view),” which argues that the Sermon brings people to turn (*μετανοέω*) because of the human impossibility of following the Sermon perfectly. The Sermon directly commands *μετάνοια*. It declares what people, especially Israel, must turn from and turn to in order to follow Jesus Christ according to His reinterpretation of the law and the prophets. In addition, this paper agrees with Kingsbury’s approach to the question of the practicability of the Sermon, i.e., Jesus commands His followers to turn to follow Him and His teaching, but He also understands their failure due to human weakness and teaches them to ask for continual forgiveness.

¹⁶Jonathan T. Pennington, *The Sermon on the Mount and Human Flourishing: A Theological Commentary* (Grand Rapids: Baker Academic, 2017), 15.

¹⁷*Ibid.*, 290.

Also, while Betz argues that the Sermon is only a Hellenistic philosophical epitome, I agree with Pennington who approaches the Sermon through its dual settings of Greco-Roman and Jewish background. The Sermon is the ideal Philosopher-king Jesus' teaching. I agree with Pennington's human flourishing view in the sense that Jesus commands *μετάνοια* for true human flourishing as revealed in Jesus Christ the Son of God.

Repentance (*μετάνοια*) in the History of Reading of the Sermon

Most scholars fail to connect *μετάνοια* (4:17) to the Sermon for several reasons. First, the term *μετάνοια* does not occur in the Sermon.¹⁸ Second, it is easy to see that *μετάνοια* message belongs only to John the Baptist. Third, the structures for the Gospel of Matthew that scholars have suggested divide the catch phrase (4:17) from the Sermon, making it more difficult to see the close relationship between the two.¹⁹ Fourth, the tendency for many to think of *μετάνοια* as just turning the heart, including confessing sins²⁰ and feeling remorse, obscures the close relationship between 4:17 and the heart and behavioral change of life instructed in the Sermon.²¹

Some scholars do note the importance of *μετάνοια* in the Sermon. For example,

¹⁸“The Kingdom of Heaven” appears many times in the Gospel of Matthew. Meanwhile “Repent” appears seven times in the Gospel of Matthew: five times in verb form (3:2; 4:17; 11:20, 21; 12:41) and two times in feminine noun form (3:8, 11).

¹⁹Most scholars structure the introduction section of the Gospel of Matthew from chapter 1 to 4:23 or 25, titling it “Jesus’ early history” or “preparation for public ministry,” and the Sermon begins at 5:1. As a result 4:17 and the Sermon are separated, and their close connection is obscured.

²⁰We need to distinguish *ἐξομολογέω* and *μετανοέω*. Matthew does not use the two terms with the same meaning. He reports the people of Israel confessing (*ἐξομολογέω*) their sins at 3:6, but this is not exactly what *μετανοέω* is all about. *Μετανοέω* is not confessing one’s sins but turning one’s heart and deeds.

²¹BDAG, 640, defines *μετανοέω* “to change one’s mind, feel remorse, repent, be converted.”

Charles H. Talbert explains the role of Jesus in the Sermon as eschatological judge (7:13-27) who demands *μετάνοια* (4:17). He states that the Sermon gives the contents of *μετάνοια*.²² Also Craig Keener mentions that the Sermon is connected to 4:17 as “the repentant lifestyle,” or “the nature of the ethic of repentance.”²³ He rightly captures their close relationship. Ulrich Luz argues that the *μετάνοια* message is “the entry gate” to the greater righteousness of the Sermon and *dominates* it [italics mine].²⁴ David P. Scaer also argues that 4:17, which marks the beginning of Jesus’ public ministry, is a characteristic summary of Jesus’ common message, especially the Sermon. One of his supporting ideas is the appearance of agricultural parables in both John and Jesus’ preaching (3:17, 5:26; 6:16-18; 13:24-30).²⁵ Despite the way these scholars observe the importance of *μετάνοια*, none of them read the Sermon through *μετάνοια* or elaborate *μετάνοια* as a major theme in it.

Moses Kintu examines the theme of *μετάνοια* in the Sermon conceptually.²⁶ Kintu argues that the Sermon is a commentary on 4:17. Kintu notes that *μετάνοια* in the Sermon means “(1) the original once-for-all turning away from sin and to Jesus and all that he stands for; (2) the small turns otherwise known as ‘penance,’ a description of the change in thinking and behavior in response to failure by those who are already Jesus’ disciples; (3) an expectation for the disciples of Jesus that they ‘bear fruit worthy of

²²Talbert, *Reading the Sermon on the Mount*, 2006, 143-44.

²³Keener, *The Gospel of Matthew*, 149.

²⁴Luz, *Matthew 1-7*, 198.

²⁵Scaer, *The Sermon on the Mount*, 49, 64.

²⁶Kintu, “Repentance in the Sermon the Mount.”

repentance' (Matt 7:15-20)."²⁷

Kintu examines *μετάνοια* in the Dead Sea Scrolls (DSS) as a forerunner of *μετάνοια* in the Sermon with *μετάνοια* in Qumran designating two things: (1) "entry" and (2) "continuing membership" in the community (343). "Repentance encompassed both the initial change in thinking and behavior and an on-going mechanism to live out the initial act of repentance" (119).²⁸ Kintu emphasizes that the Qumran sect's purpose was a life of *μετάνοια* (1QS V, 1-VI, 23; 1QS V, 1-6:23) (115). Qumran's *μετάνοια* parallels *μετάνοια* in the Sermon because both call people to turn (*μετανοέω*), turning toward the coming kingdom of heaven (Matt 4:17), and to bear fruit worthy of *μετάνοια* (Matt 3:8) (131). Also, the DSS's concept that *μετάνοια* demands a change of the whole person in thinking and behavior (1QS I, 1-3) is similar to the Sermon (115). The Sermon is a commentary of the opening commandment of turning (*μετανοέω*) in view of the coming kingdom (Matt 4:17). The Sermon expands the commandment of turning (*μετανοέω*) by teaching what people must turn from and turn to as they live out *μετάνοια* in their whole lives.

The Meaning of *μετάνοια*

Understanding *μετάνοια* is important for reading the Sermon correctly, because

²⁷Kintu, "Repentance in the Sermon the Mount," 7.

²⁸"Repentance was comprehensive in scope, beginning with one's entry into the community and going on throughout one's membership, and covering one's thinking, attitude (1QS V, 4-5) and behavior (1QS VII, 1-25). It involved confession of sin (1QS I, 24-II, 1) and commitment to obey the Law (1QS I, 6-18)." Kintu, "Repentance in the Sermon the Mount," 129. It is "incorporated into the community's liturgical prayers (4 Q504 II, 1-10) (130) related to OT penitential prayer in Dan 9; Ezra 9; and Neh 9." And "the judicial aspect (1QS V, 25-VI, 1; CD IX, 2-8, 16-22) looks back to the OT (Lev 19:17; Deut 19:15) and forward to the NT (Matt 18:15-17)." (130)

it begins Jesus' ministry and the Sermon forms the focal point of its entire message.²⁹ As this dissertation has argued, the meaning of *μετάνοια* is not just turning the heart—or confessing sins or feeling remorse for past sin and stopping it—but it is a radical turn (or change) of one's whole being and life from bad to good, which includes not only the heart but also deeds (1 Kgs 8:47; Isa 55:7-8; Ezek 33:11; Matt 3:8; Acts 26:20; Heb 6:1).³⁰ Chapter 3 already includes a full discussion of the meaning of *μετάνοια*; therefore I do not need to repeat every detail here. Almost all Matthew commentaries agree that the meaning of *μετάνοια* (repentance) is a significant turn of one's heart and deeds from evil to God, "walking perfectly in all God's ways."³¹ Two synonyms of *μετανοέω*, *στρέφω* and *ἐπιστρέφω* clearly carry the same returning idea, which means "to cause a person to change belief or course of conduct, with focus on the thing to which one turns, turn"; "to change one's mind or course of action, for better or worse."³² As I have noted in Chapter 3, the central concept of *μετάνοια* is turning one's whole being and life from evil to God, following Jesus' teachings about the law as righteousness and the will of God. The Sermon spells out these contents of *μετάνοια*, showing what people turn from and turn to.

These meanings for *μετάνοια* and *μετανοέω* are also found elsewhere in the NT. Within Matthew, John the Baptist proclaimed that *μετάνοια* includes bearing good fruits, which refers to good conduct (3:2-12). Paul also includes deeds in *μετάνοια* in Acts 26:20

²⁹More detailed argument on this structural issue is following in the next section.

³⁰For example, Ezekiel 33:11 ("Turn back, turn back from your evil ways!") also includes heart and deeds by using the symbolic expression "ways."

³¹Kintu, "Repentance in the Sermon on the Mount," 118.

³²BDAG, 382.

(“They should repent and turn to God, performing deeds appropriate to repentance).”³³

Hebrews 6:1 more directly includes good deeds in *μετάνοια* by saying “repentance from dead works.” The Revelation of John also deals significantly with *μετάνοια* in its meaning of turning (or changing) one’s way of life, with a warning about the judgment of God. *Μετανοέω* occurs twelve times in Revelation (the most in the NT) indicating that *μετάνοια* is not only a one-time initial event for entering the Christian community but also a lifelong pattern.

For example, Revelation 2:5, “Remember therefore from where you have fallen; repent (*μετανοέω*) and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent (*μετανοέω*),” gives a clear understanding of the biblical idea of *μετανοέω*, that is, returning to do the works they did at first. Revelation 2:16 warns people who follow the teaching of the Nicolaitans, which is the wicked conduct of Balaam (2:14), to change their life (*μετανοέω*). Revelation 2:21 commands a change of life (*μετανοέω*) from sexual immorality. Revelation 2:22 also deals with *μετανοέω* as changing conduct: “I will throw into great tribulation, unless they repent of her works.” Revelation 3:3 is significant because *μετανοέω* appears with *τηρέω* (“to keep”) (“*τήρει καὶ μετανόησον* what they have received and heard”), which indicates that *μετανοέω* is changing one’s way of life, that is, keeping the commandments of God. Also, it is not a coincidence that *μετανοέω* and *τηρέω* appear individually in the first and last words of Jesus in the Gospel of Matthew, together with kingdom language, “the kingdom of heaven” (4:17) and “all authority in heaven and on the earth” (28:20). In

³³See chap. 2 for more discussion of *μετανοέω* in Luke-Acts.

addition, Revelation 9:20-21 and 16:11 list what the wicked must change (*μετανοέω*). This *μετανοέω* theme of Revelation, that is, changing one's life, appears as a significant theme in the new Jerusalem image. Revelation 21:8-9 list what people must not do if they wish to enter the New Jerusalem, that is, what they should change in their life (*μετανοέω*). Even in "the book of life" is written what people have done and God will judge them accordingly (20:12). A final reference in relation to Revelation's emphasis on *μετανοέω* and corresponding good life appears in the image of the fine linen in 19:8 that is granted to the Bride. This fine linen is significant because it is the righteous deeds of the saints (*τὰ δικαιώματα τῶν ἁγίων*). These righteous deeds are John's emphasis through the commandment of turning (*μετανοέω*).

In conclusion, Jesus' commandment of *μετανοέω* in the opening focal point of the Sermon 4:17 means to turn (or amend or change) one's heart and deeds, and so one's whole being and life. This commandment opens the Sermon and the Sermon reveals the essence and the contents of *μετανοέω*, showing what people should turn from and turn to in terms of heart and deeds. In other words, the Sermon expands the commandment of turning (*μετανοέω*) given in 4:17.

The Commandment of Turning (*μετανοέω*) in Matthew 4:17 as Opening Focal Point of the Sermon

Μετάνοια (4:17) begins Jesus' public ministry and teachings and this beginning summary phrase suggests that the theme of *μετάνοια* dominates in Jesus' first discourse block, the Sermon. This key phrase is critical to understanding the Sermon as well as

Jesus' other five discourse blocks in Matthew,³⁴ since the phrase begins Jesus' ministry and teaching in Matthew and follows "Jesus begins to preach and say" (ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν). While most scholars agree with this structure, they hold slightly different views about where the introduction of the Gospel of Matthew ends and the main body, especially the first discourse block (the Sermon), begins. Many scholars argue for 5:1 as the starting point of the Sermon, emphasizing the geographical setting, "the mount." This structural analysis separates the Sermon (5:1-8:1) and the summary statement (4:17) and obscures the connection between the Sermon and *μετάνοια*.

Meanwhile, some scholars argue that 4:17 begins the Sermon. For example, Kingsbury suggests 4:17 as the beginning of a new section.³⁵ Talbert argues that the Sermon begins at 4:18.³⁶ Also, Carter argues that 4:16 ends Jesus' origin and identification section and 4:17 begins Jesus' public ministry.³⁷ These scholars all see the close connection between the Sermon and the theme of *μετάνοια* (4:17).

Among various structural analyses of the Sermon, Allison offers a representative and widely-accepted structure. I will examine Allison's structure of the Sermon to argue that the Sermon begins at 4:17 with the commandment of turning (*μετανοέω*). Allison sets 4:23-5:2 as the beginning of the Sermon by finding an inclusio

³⁴The five discourse blocks are chapters 5-7, 10, 13, 18, and 23-25. This five-discourses-centered structure of Matthew's Gospel is well known and supported by many scholars. This discourse-centered structure implies Matthew's emphasis on Jesus teaching materials, and therefore the importance of the catch phrase.

³⁵Jack Dean Kingsbury, *Matthew*, Proclamation commentaries (Philadelphia: Fortress Press, 1977), 29-30.

³⁶Talbert, *Reading the Sermon on the Mount*, 11.

³⁷Warren Carter, *Matthew: Storyteller, Interpreter, Evangelist* (Peabody, MA: Hendrickson Publishers, 2004), 141-43

based on corresponding materials in 7:28-8:1: “great crowds followed him,” “the crowds,” “the mountain,” “going up,” “teaching.” His structure is as below:

I. Early history (1:18-4:22)

1. The conception and infancy of Jesus (1:18-2:23)
2. John the Baptist and Jesus (3:1-17)
3. The beginning of Jesus’ ministry (4:1-22)
 - A. The temptation (4:1-11)
 - B. The return to Galilee (4:12-17)
 - C. The calling of four disciples (4:18-22)³⁸

II. The Sermon (4:23-7:29)

Introduction: the crowds on the mountain 4:23-5:2

Discourse 5:3-7:27

Conclusion: the crowds and the mountain 7:28-8:1³⁹

Allison’s inclusio seems very plausible and would advance the beginning point of the Sermon to 4:23 rather than 5:1. However, while the argument for his structure is helpful, the beginning of the Sermon should be moved even further back to 4:17.

First, in Allison’s structure, the division of the two story blocks, 4:18-22 and 4:23-4:25, does not seem obvious, because categories like “early history” and “the beginning of Jesus’ ministry” do not clearly divide the two. Both could likely be considered either “early history” or “the beginning of Jesus’ ministry.” Also, it seems more probable that Matthew 1–4:16 is the identification section of Jesus Christ while 4:17 begins Jesus’ public ministry and the Sermon by calling His disciples.⁴⁰ Also, many

³⁸Davies and Allison, *Matthew 1-7*, 68-69.

³⁹Allison, “The Structure of the Sermon on the Mount,” 429.

⁴⁰Some argue that the calling of the disciples is preparation for Jesus’ public ministry. However, the division of the calling of the disciples implies 4:18-22 is not preparation for public ministry. If Matthew wanted to report the calling of the disciples as part of Jesus’ preparation for ministry, the twelve would need to be shown in chapter 4 as consisting of the inner circle before ministry, but the full members

scholars argue that 4:17 opens the main body of the Gospel of Matthew.⁴¹ Talbert argues well that Matthew 1:18-2:23 and 3-4:16 have similar endings, 2:22-23 and 4:12-16, imply that one section ends and a new section begins;⁴² including political history, the settlement of Jesus, and the OT prophecy fulfillment formula. Especially, according to Kingsbury “Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς” (4:17), which signals thematic division in the Gospel of Matthew and appears at 4:17 and 16:21,⁴³ notifies the reader that a new section begins at 4:17. While some scholars disagree with Kingsbury’s structure for the Gospel of Matthew, strong evidence supports 4:17 as the division point for the sections. And ἤρξατο κηρύσσειν καὶ λέγειν (“began to preach and say” (4:17) would then signal the beginning of the teaching section of the Gospel of Matthew, especially the Sermon.

Second, Allison’s *inclusio* seems to miss a clear bond between 4:18-22 and 4:23-25 formed by the parallel use of ἀκολουθέω (to follow). Verses 4:23-25 report that the crowd was following Jesus (ἠκολούθησαν 4:25); 4:18-22 also introduces the four disciples as following Jesus (ἠκολούθησαν 4:20, 22). Moreover, even the crowd in 8:1, which forms an *inclusio* with 4:18-25, is paralleled by ἀκολουθέω (ἠκολούθησαν).⁴⁴ This

of the disciples are shown at 10:2-3. This implies that there is another reason for the calling of the four disciples. Moreover, I do not find convincing the reasons from scholars for why the calling and following of the four disciples are in chapter 4.

⁴¹France, *The Gospel of Matthew*, 3, 139, 144; Donald A. Hagner, *Matthew 1-13*, WBC (Dallas: Thomas Nelson, 1993), 33a:74, points to the same argument. Also, from 16:21, Jesus’ teachings change to focus on his Jerusalem ministry: His death in Jerusalem, the resurrection, and eschatological sayings. Also, τότε and its explicit temporal development makes a distinct step. Contrast D. A. Carson, *Matthew*, in vol. 9 of *EBC*, ed. Trampler Longman, III and David E. Garland (Grand Rapids: Zondervan, 2010), 146. Carson argues that the identical preaching of John and Jesus binds this section together. However, he does not regard a clear division between John and Jesus.

⁴²Talbert, *Reading the Sermon on the Mount*, 2004, 11.

⁴³Kingsbury, *Matthew*, 29-30. His structure is: (1) The Person of Jesus Messiah (1:1-4:16); (2) the Public proclamation of Jesus Messiah (4:17-16:20); and (3) The Suffering, Death, and Resurrection of Jesus Messiah (16:21-28:20). Also, the temporal conjunction τότε clearly divide the two sections.

⁴⁴One might argue that the disciples are not found in 7:28-8:1, but the crowd in 8:1 implicitly includes the disciples, and Matthew might not want to replicate his mention of them. Also, “the disciples”

strong unity expands Allison’s inclusio to 4:18.

Third, the parallelism between the first (4:17-8:1) and the second discourse block (9:35-11:1) supports the beginning of the Sermon as 4:17.⁴⁵ The catch phrase “Repent for the kingdom of heaven is near” is found in both discourse blocks (4:17 and 10:7), implying that 4:17 can be included in the Sermon.⁴⁶ Also, the appearance of the disciples, named as sub-characters in front of the second teaching block (10:2-4), implies that 4:18-22 can be included in the Sermon. Finally, Jesus’ preaching commandment (10:7) to the disciples repeats 4:17 and implies that the Sermon is what the disciples will preach, since the Sermon is the only thing the disciples have heard so far. This argument supports the idea that 4:17 contains the whole idea of the Sermon, functioning as a summary statement. Therefore, it is likely that the Sermon carries the idea of *μετάνοια* at the beginning.

Then, why does Matthew include the disciples at outset in both the discourse blocks? Matthew unpacks the theme of *μετάνοια* (amendment, turning, changing life) through the theme of discipleship.⁴⁷ Also, Matthew shows them as sub-characters before

appears in 5:1 but not in 7:28-8:1.

⁴⁵The two teaching units are paralleled by many points: (1) the summary phrase of Jesus’ preaching and healing in the Synagogue (4:23, 9:35); (2) the judgment motif (10:14-15); (3) persecution of the disciples (10:16-18; 21-22); (4) trusting God (10:29-31); and (5) reward (10:41-42).

⁴⁶Matthew omits “repent” in 10:7 since the second discourse block focuses more on the disciples’ code of conduct for their trip (16-42), and the nearness of the kingdom of heaven, which indicates future rewards (10:8-13) and judgment (10:14-15, 28). Comparatively, the repetition of the summary statement in 10:7 without “repent” might imply that *μετάνοια* is one of driving idea of the Sermon. Since the first and the second blocks differ in content, the existence or nonexistence of “repent” is natural, and the presence of *μετάνοια* in 4:17 refers to *μετάνοια* as the theme of the Sermon.

One might say it is a small difference and not very significant, but Matthew is a careful writer, and probably he intended it for some reason. For example, the same case is found in 3:17 and 17:5. 3:17 οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. 17:5 οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. Matthew intentionally adds ἀκούετε αὐτοῦ in 17:5 concerning Jesus’ Mosaic prophet identity (Deut. 18:15-18) where Moses and Elijah (the law and the prophet) appear (Carson, *Matthew*, 438-39). Therefore, it is not wise to ignore the small change between 4:17 and 10:7.

⁴⁷For more discussion see chap. 5.

Jesus' discourse. In the case of chapter 10, it is obvious that Matthew needs to mention the disciples because they will be the ones to hear Jesus' commandment and preach. This hints that Matthew begins the Sermon by introducing two groups of sub-characters, the disciples and the crowd who will listen.⁴⁸ It is not unjustifiable that the Gospel of Matthew, which is very thoughtfully designed literature, conveys character traits before the main body of the story unit.

Therefore, I suggest that Allison's *inclusio* can be extended to 4:17, which begins Jesus' first teaching block and functions as a catch phrase alluding to the *μετάνοια* idea of the Sermon. Matthew 4:18-25 shows the two sub-character listener groups of the Sermon, the disciples and the crowds, and illustrates the theme of *μετάνοια* by the theme of discipleship.⁴⁹ This expansion indicates that Jesus' commandment of *μετάνοια* is closely related to the Sermon and could possibly be one of the driving ideas of the Sermon as revealing the contents of the commandment of turning (*μετανοέω*).⁵⁰ My structural analysis of the Sermon is as following,

Μετάνοια proclamation in the Summary Statement 4:17

“Following” of the listeners to the mount 4:18-5:2

⁴⁸See also Davies and Allison, *Matthew 1-7*, 393. Davies and Allison also suggests that Matthew puts the two stories before the Sermon intentionally since the Sermon is for the two groups. Also, Hagner, *Matthew 1-13*, WBC, 76. He finds same point that Jesus calls the disciples who are the hearers prior to the Sermon. Carter, *Matthew: Storyteller, Interpreter, Evangelist*, 141-43, suggests that 4:17-25 begins Jesus public ministry section and functions as a “kernel” or “hinge” that introduces a new section.

⁴⁹Also, notice that the appearing of the disciples both in the Sermon and in the last commandment forms another large *inclusio*. The contents of “what He has taught” in the last commandment clearly includes the Sermon, and this *inclusio* binds together the Sermon and the calling of the disciples. In addition, it is interesting that the same *μετάνοια* message is proclaimed subsequently by John, Jesus, and the disciples 3:2, 4:17, and 10:7.

⁵⁰The story of the crowd (4:23-25) also implies that the Sermon is a *μετάνοια* message. Jesus might expect the crowd to repent as a result of His sermon, for they have gathered because of Jesus' miracles (4:23-25) that are intended to evoke people to repent (Matt 11:20-21). In Matthew 11:20-21 Jesus denounces cities because they did not repent despite the many miracles Jesus had performed. This also likely supports *μετάνοια* theme of the Sermon.

Discourse 5:3-7:27

“Following” of the listeners from the mount 7:28-8:1

Parallelism between the *μετάνοια* Preaching of John the Baptist (3:2-12) and the Sermon

Matthew’s parallelism between his collections of John’s messages (3:2-12) and Jesus’ message, the Sermon (5:3-7:28), evidences the Sermon to be a message of *μετάνοια* as John’s message (3:2-12) is a *μετάνοια* message (3:2). Matthew’s two teaching units parallel each other within one theme, *μετάνοια*. It is interesting to raise the question of why Herod and the people of Israel thought that Jesus was John the Baptist in Matthew (14:2; 16:14). The similarity between the content of their preaching is one possible answer. The ministerial continuity between the two is already well known,⁵¹ while the continuity between the preaching material of the two is especially noticeable in the Gospel of Matthew. Matthew forms a parallelism between John’s *μετάνοια* message (3:2-12) and the Sermon that indicates *μετάνοια* as a cohesive theme of the two.⁵²

First, as already mentioned, Matthew uses the same summary statement in 3:2 and 4:17, and it opens both preaching blocks. Moreover, Matthew intentionally

⁵¹See Dale C. Allison Jr., “The Continuity between John and Jesus,” *Journal for the Study of the Historical Jesus* 1, no. 1 (January 1, 2003): 6-27. Allison also argues for the continuity between John and Jesus in preaching content. For example, John’s call to *μετάνοια*, breaking the confidence of Abrahamic descent (3:9) and referencing imminent eschatological judgment (3:10), parallels Jesus’ call to *μετάνοια* and for his converts to be like a reborn baby (18:3). John warns Israel, “Do not suppose that you can say to yourselves, ‘We have Abraham for our father’; for I say to you that from these stones God is able to raise up children to Abraham” (3:9). And Jesus in Matthew 18:2-3 says, “Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven.” Also, Allison includes many parallel images: “true Israelite” (Matt 3:9; 7:16-21), “bear fruit worthy of *μετάνοια*” and “good fruit” (Matt 3:9; 12:33-35), “thrown into fire” (Matt 3:9; 7:19), and “the ax already lies” (Luke 13:6-9).

⁵²For detailed arguments and discussions, see chap. 4 of this dissertation. Matt 3:1-12 and the Sermon are Matthew’s collections of John’s and Jesus’ everyday message, characterizing the similarity of their preaching ministries. It is clear that neither John’s *μετάνοια* message (3:2-12) nor the Sermon is one-time preaching, but their content must have been repeated during their ministries (4:23). For this reason, Herod and people thought Jesus was John in terms of their preaching similar *μετάνοια* messages.

introduces the two catch phrases with the same word *κηρύσσω* (3:1; 4:17), also signaling the parallelism between the two. The two summary statements indicate that both teaching blocks mainly preach *μετάνοια*, strengthened by future rewards and final judgment.⁵³

A second similarity is that both John and Jesus include the final judgment. Specifically, they both use “fire of hell” images to illustrate the opposite of entering the kingdom of heaven (3:7, 9, 10, 12; 5:13, 20, 22, 29; 7:19; 27): “The axe is already laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire” (3:10); “He will burn up the chaff with unquenchable fire” (3:12); “You will not enter the kingdom of heaven” (5:20); “You will be in danger of the fire of hell” (5:22); “Your whole body thrown into hell” (5:29); “Every tree that does not bear good fruit is cut down and thrown into the fire” (7:19).

Third, both John and Jesus emphasize people’s need to bear good fruit. In particular, John and Jesus’ messages cohere in their use of the image of “the tree and fruit” (3:8, 10, 12; 7:16-20). In fact, both message units’ main theme is to do righteousness, the will of the Father in heaven, and good deeds. John uses warnings to emphasize good deeds, while Jesus explains in the Sermon what the good deeds are.

Fourth, Matthew also closes the two message units with the exact same phrase (3:10 and 7:19) that encourages people to turn (*μετανοέω*): “Every tree that does not bear good fruit is cut down and thrown into the fire.” This phrase closes John’s preaching

⁵³As I demonstrated in the previous chapter that the summary statement matches the Sermon, another instance of the same summary statement (3:2) also matches to *μετάνοια* message of John the baptizer (3:2-12). John proclaimed *μετάνοια* using the same catch phrase (3:2), and it governs his following message (3:3-12). First, John calls for *μετάνοια* by rebuking the Pharisees and Sadducees and demanding good conduct (3:8). Second, he warns of the final judgment (3:7, 9-12) to encourage people to repent. Also, according to John’s case we can characterize a general form of the *μετάνοια* message as including changing one’s heart and deeds from evil to good and proclaiming rewards and judgment. This is also a typical *μετάνοια* message structure in the OT prophets, and it is also found in the Sermon.

section, emphasizing the bearing of good fruits of *μετάνοια* and the final judgment (3:10-12), and this phrase also closes the Sermon. These fruit images manifest the outward expression of *μετάνοια*.⁵⁴ Matthew locates it right after the main part of the Sermon, that is, the *inclusio* section formed by “the Law and the Prophets” (5:17-21), where Jesus teaches the contents of *μετάνοια*, things people of Israel should turn from and turn to. Consequently, we observe that the two message units open by the same phrase (3:2; 4:17) and close with another instance of the same phrase (3:10; 7:19). This structural parallelism demonstrates the centrality of *μετάνοια* in both preaching units. Less significantly, Matthew begins both story units with the gathering of the crowd from all areas (3:5-6 and 4:18–4:25), and John and Jesus both rebuke the Pharisees, the Sadducees, the scribes, and the false prophets (3:7 and 5:20; 7:15).

In addition, Matthew’s identification of Jesus as the prophet-like Messiah who parallels the prophet John the Baptist likely supports the *μετάνοια* theme of the Sermon. The people of Israel understand John the Baptist as a prophet of God (Matt 21:25-16), and they also think of Jesus as Jeremiah or one of the OT prophets (Matt 16:14). In fact, Matthew portrays Jesus as the new Moses (ch. 2; 5:1) and thus clearly as a new prophet (Deut 18:15-18).⁵⁵ In general, Mosaic typology reveals Jesus as the new lawgiver, but Moses also preached a *μετάνοια* message (e.g., Deut 30:2, 8, 10).⁵⁶ Therefore, it is likely

⁵⁴John R. Donahue, *The Gospel in Parable* (Philadelphia: Fortress Press 1988), 90-91.

⁵⁵See Dale C. Allison Jr., *The New Moses: A Matthean Typology* (Minneapolis: Fortress Press, 1994). Also, it is quite interesting that Moses and Jesus proclaim the exact same phrase—“be perfect (τέλειος)” —in Deut 18:13 and Matt 5:48. Especially, the way in which Moses instructs the people of Israel in Deut 18:9-22 with the true words of God that they will follow and prophesies the Mosaic prophet (Deut. 18:15, 18) strongly supports Jesus’ identity as the Mosaic prophet.

⁵⁶In fact, Deut 30 and the Sermon parallel each other in many ways: *ἐπιστρέφω* (30:2, 8, 10); the heart (30:2, 6, 10); mercy (30:3); inherit the land (30:5, 16, 20); love and live (30:6); enemies, hate, and persecution (30:7); to do all the God’s commandments and the righteousness (*δικαιώματα*) in the law (3:10, 16); blessing (land, life) and curse (death) (30:1, 16, 19, 20); do not serve other gods (30:17); heaven and

that John and Jesus both proclaim a *μετάνοια* message just like OT prophets such as Moses, Isaiah, Jeremiah, and Hosea, for in general these prophets proclaimed a *μετάνοια* message.

Why did Herod and the people of Israel think Jesus was John the Baptist? Was it not because their messages were similar in terms of prophetic *μετάνοια*? This explanation suggests that the Sermon teaches *μετάνοια*, especially given its nature and contents.⁵⁷ Moreover, it seems likely that the Sermon elaborates John's brief *μετάνοια* message, giving more explanation as to why the people of Israel needed *μετάνοια*, what their problem was, and what was the bad fruit they must eliminate and the good fruit worthy of *μετάνοια* they must bear. Specifically, John's phrase *καρπὸν ἄξιον τῆς μετανοίας* (3:8), which demands more explanation, is fully explained as good works through the Sermon. In sum, I suggest that the Sermon as a continuation of John's message unit proclaims *μετάνοια* and reveals the contents of *μετάνοια* by showing what people should turn from and turn to.

Major Themes and Contents of the Sermon as Contents of the Commandment of Turning (*μετανοέω*) in 4:17

In General

Μετανοέω in the catch phrase (4:17) becomes the expanded *μετάνοια* message

earth (30:19); the voice of God (30:20). The parallelism of the Mosaic *μετάνοια* message and the Sermon might imply that Jesus as the new Moses preaches a *μετάνοια* message and that the Sermon is this *μετάνοια* message.

⁵⁷The final judgment motif in this section and the command to bear good fruit do not imply "Covenantal nomism," or an "entrance requirement" to the kingdom of heaven but a pure warning and calling to repent. Salvation theory materials do not appear here but only pure warnings to return to God. Also, this content does not mean people can repent by themselves and be saved.

unit, the Sermon. The Sermon includes the content of *μετάνοια*, that is, the things people must turn from and turn to in terms of the heart and deeds (because the biblical idea of *μετάνοια* is not only changing one's heart but also one's deeds). Jesus proclaims *μετάνοια* in the Sermon by rebuking the wicked heart and deeds of Israel and demanding a righteous heart and deeds. His rebuking and demanding elaborate the commandment of turning (*μετανοέω*) from the summary statement (4:17). These contents of *μετάνοια* in the Sermon parallel the contents of the OT and the NT *μετάνοια*. The use of the Hebrew term *šub* ("to go back again" "to return" in a religious and moral sense), which is the counterpart of *μετανοέω*,⁵⁸ gives information about things people should turn from that parallel the Sermon: evil conduct, previous conduct, wicked acts, violence, idols, abomination, sin, ingratitude, unfaithfulness, and disobedience (Jer 1:16; 2:13, 17, 19; 3:22-4:2; 5:7, 19 etc.).⁵⁹ Jesus in the Sermon first rebukes the wickedness of Israel, and the contents of His rebuke do not deviate from the contents above. As *μετάνοια* demands "the worthy fruit of a changed life" (Matt. 3:8; Luke 3:7-14; Eph. 4:17-32; Col. 1:10),⁶⁰ the Sermon fully reveals the contents of the "good fruit and good tree" (3:10; 5:16; 7:16-20). Specifically, the "fruit in keeping with *μετάνοια*" (3:8) that John the Baptist calls for

⁵⁸In the LXX *μετανοέω* occurs 14 times for *nhm*, "to change one's mind or intention" or "to repent" (Jer 8:6; 31:19). And *ἐπιστρέφω* occurs many times for *šub*: they can be almost synonymous (Jer 8:6; Jer. 38:18; Is 46:8) for religious and ethical conversion. "The individual case of penitent change of mind but to an alteration in total attitude, to the relation to God which embraces the whole life, to a change in nature, which results from a reorientation brought about by God" (Jer. 38:18). Gerhard Kittel and Gerhard Friedrich, *TDNT*, 4:997-1008.

⁵⁹Kittel and Friedrich, *TDNT*, 4:975-1008.

⁶⁰Tremper Longman III, *Baker Illustrated Bible Dictionary* (Grand Rapids: Baker Books, 2013), 1411, gives the full meaning of *μετάνοια*: a. a recognition of one's sin b. personal outrage and remorse over one's sin. c. a personal response to God's grace in choosing a new spiritual direction by breaking with the past and returning to God, including confession and renunciation of sin, and prayer for God's forgiveness (Lev. 5:5; Prov. 28:13; 1 John 1:9). d. restitution. e. a rejection of the autonomous life and the surrender of oneself to the lordship of Christ (Jer. 3:22; Mark 8:34-38). f. the worthy fruit of a changed life (Luke 3:7-14; Eph. 4:17-32; Col. 1:10).

is fully revealed in the Sermon. While the people of Israel have thought of themselves as righteous, Jesus reveals their wicked heart and hypocritical behavior and commands them to change their heart and deeds and pursue greater righteousness (5:17-48; 6:1-8; 16-24; 7:1-5).⁶¹

The Sermon's Major Themes Proclaim of Turning (μετανοέω)

Righteousness. The major theme of righteousness in the Sermon gives the contents of the opening commandment of turning (μετανοέω) (4:17). First, the focal point of the body of the Sermon (5:17-20), which commands higher righteousness (5:6, 10, 20; 6:1, 33), a major theme in the Sermon,⁶² denotes the contents of μετάνοια in concept. In other words, it describes μετάνοια as greater righteousness. Matthew 5:17-20 commands the fulfillment of all the law and the prophets through higher righteousness so that one can enter the kingdom of heaven. This commandment of righteousness (5:17-20) echoes the opening commandment of turning (μετανοέω) (4:17); one can enter the kingdom of heaven through having righteousness. Verses 5:17-20 demonstrate that the demand for μετάνοια is a demand both for righteousness and for higher righteousness. Since 5:17-20

⁶¹In particular, one of the opening phrases of the Antithesis (5:17-48), “not to abolish but to fulfill the law” (answering a possible objection to Jesus’ authority as Christ), assures that Jesus does not teach a new thing but teaches a deeper or more genuine meaning of the law that Israel does not follow, thus revealing the wickedness of Israel. And based on this point it must be clear that Mosaic typology indicates Jesus as the one who has the divine authority that allows the trustworthiness of his teachings, revealing the divine intention of the law. Therefore, it is more likely to understand the Sermon not as a new law but as a μετάνοια message responding to the false interpretation of the law and the external heartless false use of the law. Also, “unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven” (5:20) warns Israel to turn from the wicked way of the Pharisees and the Sadducees, that is, their hypocritical behavior.

⁶²Strecker, *Theology of the New Testament*, 364. Strecker titles the Gospel of Matthew the book of “the way of righteousness.” Strecker defines righteousness (3:15; 5:6, 10, 20; 6:1, 33, 21:32) as “the comprehensive term for the right conduct of the disciples in general, and thus for the whole Christian community, that must be different from that of the Pharisees and scribes (5:20).”

is the opening focal point of the body of the Sermon, 5:17-20 indicates that the body of the Sermon provides the contents of *μετάνοια*.

Doing good and the will of Father in heaven. “Doing good” and “doing the will of Father” in the Sermon define *μετάνοια* in its proximity and conceptual connection to 4:17’s *μετάνοια* commandment. For example, Matthew 5:16 commands to do good works referred to as “good fruits” and “worthy fruits of *μετάνοια*” in 3:8, 10. These repeated and conceptually parallel terms and images indicate that good works in the Sermon are the contents of good fruits worthy of *μετάνοια*. Specifically, “Good works” in 5:16 refer to the nine characters of the Beatitudes and indicate the contents and outward expression of *μετάνοια*.

Also, in the final remark of the Sermon (7:21) about entering the kingdom of heaven (6:10; 7:21), “doing the will of Father in heaven” as the same concept of good works shows the contents and so the outward expression of the commandment of turning (*μετανοέω*). “Doing the will of God” is Matthean righteousness (5:17-20).⁶³ Like 5:17-20, 7:21 mirrors the opening commandment of turning (*μετανοέω*) (4:17). Verses 5:17-20 and 7:21 are two different conceptual expressions of the one meaning of *μετάνοια* (4:17). The opening and the ending of the body of the Sermon include languages such as “the Law and the Prophets” (5:17; 7:12), “righteousness” (5:20), “doing the will of father in heaven” (7:21), and “entering into the kingdom of heaven” (5:20; 7:21), which all

⁶³Pennington, *The Sermon on the Mount and Human Flourishing*, 91. Pennington defines righteousness in Matthew as “whole person behavior that accords with God’s nature, will, and coming kingdom.” And the righteous person is “the one who follows Jesus in this way of being in the world . . . the *whole/teleios* person (5:48) who does not just do the will of God externally but from the heart” (in contrast to the Pharisees).

conceptually convey 4:17's commandment of *μετάνοια*.

The commandment of τέλειος (5:48). Τέλειος means “singleness” or “singular devotion” or personal “wholeness,” and this concept deals with the problem of one’s being before addressing one’s doing.⁶⁴ For example, Jesus in the Antitheses rebukes the Israelites as double-minded, which means they externally followed God but internally did not (James 4:8), and calls them to turn to singleness of heart and life (τέλειος), a change of both heart and deeds. As noted above *μετάνοια* means turning one’s heart as well as one’s deeds from bad to good. This definition corresponds with τέλειος (5:48), a word that rebukes the wicked heart and deeds of the people of Israel and demands a single or whole Godward heart with corresponding deeds.

The Nine Beatitudes: The Nine Contents of Good Fruits Worthy of μετάνοια

The Beatitudes, by teaching true happiness or flourishing (*μακάριος*), demand that disciples bear good worthy fruits (or works in 5:16). “Good works” in 5:16 refers to the nine characters of the Beatitudes and as discussed above 3:8, 10, and 5:16 use the same terms—“good works,” “good fruits,” and “worthy fruits of *μετάνοια*” that denote the nine characters of the Beatitudes as the contents of good worthy fruits of *μετάνοια*.

Why does Jesus give nine illustrations of *μακάριος* (“happy,” “well-being” or “flourishing”)?⁶⁵ I suggest, based on the commandment of turning, (*μετανοέω*) the idea of

⁶⁴Jonathan T. Pennington, “Be Ye Virtuous as Your Heavenly Father Is Virtuous: Resourcing a Christian Positive Psychology from the Sermon on the Mount,” 6-9, accessed May 12, 2017, http://www.christianpsych.org/media/be_ye_virtuous.pdf. This Pennington calls “Godward virtue,” which means that “one must also not even lust or covet at the level of the heart. Constantly Jesus is pushing us to think in terms of internal wholeness and purity rather than external duty and piety.”

⁶⁵France, *The Gospel of Matthew*, 160-61. France translates *μακάριος* to “Happy” in the sense

the Sermon that Jesus implicitly rebukes Israel's secularized false concept of happiness or well-being by proclaiming the true characteristics of happiness or flourishing with God, and He demands Israel turn to true happiness from false happiness. The Beatitudes show the content of good fruit worthy of *μετάνοια* (3:8, 10; 5:16), and all their reward language parallels the reward of the coming kingdom of heaven (4:17b).

In the Psalms, the *μακάριος* describes one who turns to God from evil, is forgiven, takes refuge in God, and follows the way of the Lord (1:1-2; 2:12; 4:8, 22; 32:1-2; 33:12; 84:12; 112:1; 119:1; 128:1; 144:15), but the Sermon rebukes Israel because they failed to do such. Also, Isaiah 61, which forms part of the OT background for the Beatitudes, implies that those who possess true happiness are the poor, the brokenhearted, the captives, and the mourning, while Israel is laughing and rich with money (Matt 6:24), and earthly rewards (Matt 6:2, 5, 16, 19). James 4:8-10 demands a turn to the true happiness by instructing the same characteristics as the beatitudes: "Cleanse your hands, you sinners; and purify your hearts, you double-minded. Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom. Humble yourselves in the presence of the Lord." Also, the following warning of judgment for the tasteless salt (Matt 5:13) implies that Israel has lost true happiness and its characteristics, so that Jesus demands them to return to the truth to avoid judgment. In addition, the light image (5:14-16) encourages the crowd to turn to the Beatitudes' nine characteristics and shine in the world.⁶⁶

of a happy situation, not feeling itself. For more information about the meaning and translating *μακάριος* into "flourishing," see Pennington's helpful discussion in Pennington, *The Sermon*, 41-67.

⁶⁶Moreover, interestingly enough, the Greek use of *μετανοέω* also means to turn from the false *μακάριος* to the true, "to come out of the misery by freeing him from false thoughts, passions and joys (*μακάριος*, *eudaimon*) and by showing him the way to true, rational and ethical development (Ceb., Ceb. Tab., 10, 11, 1. 11, 2)" Kittel and Friedrich, *TDNT*, 4:975-1008.

Interestingly, some of the Beatitudes are characteristics of *μετάνοια*. For example, to mourn, to weep, and to be humble are external expressions of *μετάνοια* in the OT (Joel 1; 2:12, 13; Is. 22:12).⁶⁷ Also, the first Beatitude, “poor in spirit,” is not different,⁶⁸ because it is a form of confession,⁶⁹ a “full sense of need for God,”⁷⁰ and a sign of “spiritual bankruptcy”⁷¹ (Ps 69:29; 70:55; 86:1), all of which are signs of *μετάνοια*. In another place Jesus commands forms of confession when He asks people to repent (Matt. 11:21): “Sackcloth and ashes” demonstrate the deep grief or sorrow⁷² when people repent well.⁷³ Furthermore, all the future rewards in the Beatitudes are nothing other than the rewards of *μετάνοια*, for only through *μετάνοια* can Israel inherit the

⁶⁷Davies and Allison, *Matthew 1-7*. 449. He says poor and humble are same.

⁶⁸“Poor in spirit” and “be persecuted” form an *inclusio* by referring to the same reward of the kingdom of heaven. This *inclusio* parallels the catch phrase “repent for the kingdom of heaven” (4:17).

4:17 μετανοείτε· γὰρ ἕγγικεν ἡ βασιλεία τῶν οὐρανῶν.

5:4 μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

5:10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Jesus proclaims *μετάνοια* before the kingdom of heaven, so that people who repent will enter the kingdom of heaven, and He promises the kingdom of heaven as a reward to those who are poor in spirit and persecuted for righteousness. What does it imply? It implies that those who are poor in spirit and persecuted are who repent. Jesus who proclaims for people to repent reveals the characteristics of the returner in the beatitude. Furthermore, all the promised rewards in the beatitude are futuristic heavenly rewards, and they encourage people to repent, for they will be given to people only through *μετάνοια*.

⁶⁹D. A. Carson, *The Sermon on the Mount* (Grand Rapids: Baker Book House, 1978), 17-18.

⁷⁰Davies and Allison, *Matthew 1-7*. 444.

⁷¹Carson, *Matthew*, 162.

⁷²*Ibid.*, 316.

⁷³Also, “humble,” “merciful,” “hunger and thirst for righteousness,” “pure in heart,” and “the peacemaker” also implicitly invoke people to repent, for those characteristics are lacking in Israel, and Jesus demands for people to have these characteristics. In addition, the humble inheriting the land signifies *μετάνοια* theme. The land in the OT, especially the prophets, is related to the reward God promised Israel when they repent and return to God (Jer 31:0-14). Mercy is related to forgiveness (Joel 1). Jesus being merciful to the sinners and tax collectors refers to him forgiving them (Matt 9:13; 9:27; 15:22; 17:15; 18:33-35; 20:30, 31; Rom 11:30-33; 1 Tim 1:13, 16; 1 Pet 2:10). Those who are not merciful shall even receive judgment (23:23). Those who are sick ask Jesus to have mercy on them, which might refer to asking forgiveness. Jesus is merciful (Heb 2:17). One who is pure in heart is one whose heart is free from greed and self-indulgence. Also, that person is not a hypocrite like the scribes and Pharisees (Matt 23:25-26). Psalm 51:9-10, “Hide your face from my sins and blot out all my iniquity. Create in me a pure heart, O God, and renew a steadfast spirit within me,” asks for a pure heart, which refers to *μετάνοια* here.

kingdom of heaven. The promise of the future rewards in the Beatitudes (4:17; 5:3-12) encourages Israel to turn so that they will enter the kingdom of heaven.

The Antitheses Proclaim *μετάνοια* from the False Interpretation of the Law to the True

The Antitheses rebuke Israel for false interpretations of righteousness and call them to turn to the true meaning of the Law and the Prophets (5:17-20). The Antitheses are essentially Jesus' reinterpretation of the Law and the Prophets. This reinterpretation of the Torah goes to the heart of the commandment of turning (*μετανοέω*) (4:17) by teaching what people should turn from and turn to. The Antitheses expand its opening 5:17-20, which deals with righteousness, doing good, and doing the will of God as the essence of *μετάνοια*. The Antitheses reveal the true and deep meaning of the law and demand the hearers to turn (*μετανοέω*) to true righteousness, good works, and the will of the Father in heaven.

This reinterpretation of the law related to the theme of *μετάνοια* is also found in Qumran *μετάνοια*. Qumran repentance tried to return to the Torah according to the reinterpretation of the Torah by the sons of Zadok (1QS V, 8-9), echoing OT repentance (Deut 9:29-31; 30:2-3; 1 Sam 7:3; 1 Kgs 8:47-50; 2 Kgs 23:25; 1 Chr 22:29; Jer 29:13-14; and Joel 2:12).⁷⁴ The Qumran community set itself apart from the authority of Jerusalem and its teaching of the Torah but followed their own reinterpretation of the Torah. The Sermon similarly reinterprets the law and the prophets according to Jesus and commands a turn (*μετάνοια*) to it. The Sermon gives the substance of *μετάνοια* as

⁷⁴Kintu, *Repentance in the Sermon on the Mount*, 120.

interpreted by Jesus the Son of God.

Bilha Nitzan in his article “Repentance in the Dead Sea Scrolls” says this Zadokian interpretation was “the hidden matters in which all Israel had gone astray (CD 3:13-16, cf. 1QS 1:13-15)” and only allowed for sectarian members.⁷⁵ The Qumran community considered themselves “the men that have entered the new covenant,” as promised in Jeremiah 31:30-32 (CD 6:19; 8:21).⁷⁶ Jesus in the Sermon reinterprets the law and the prophets (5:17; 7:12) to designate what people should turn (repent) from and turn (repent) to. Like the teaching of the Qumran community, the Sermon teaches *μετάνοια* and its meaning through Jesus’ reinterpretation of the Torah. The Antitheses parallel the Zadokian interpretation of the Law by which the teachers of righteousness led the *μετάνοια* of the Qumran sect.⁷⁷ Through the Antitheses, Jesus plays the same role, “reinterpreting the Law and the Prophets” for *μετάνοια*. In the Antitheses, Jesus through His interpretation of the law and the prophets reveals Israel’s sin and the need of *μετάνοια*. Israel thought themselves righteous following their own interpretation of the OT law, but Jesus reveals them as sinners through His new and correct interpretation.

⁷⁵Bilhah Nitzan, “Repentance in the Dead Sea Scrolls,” in *The Dead Sea Scrolls after Fifty Years*, ed. Peter W. Flint and James C. VanderKam (Leiden: Brill, 1999), 2:150-51. *Μετάνοια* for sectarians was “to turn from the corrupt way of performing the Law that the majority of Israel were misled to do. Hence, the sectarian authorities ruled out as incorrect, or as false repentance, the laws as interpreted by other authorities of Israel. . . . the abandoning of the Torah was considered a sin, the sectarian writings from Qumran also considered its incorrect performed as a sin (1QS 5:11; CD 1:14-16; 4QpHosa 2.5, etc.). . . . The Qumran writing mainly blame the Pharisees for misleading the children of Israel by false interpretation of the Law (see for example, CD 1:14-20, and the *Pesharim* scrolls mentioned above). On the other hand, their opponents, the Pharisees, blame those who disbelieve their interpretations of the Law, such as Zaddok and Baitos.”

⁷⁶Ibid.

⁷⁷For the full argument on the parallelism between 4QMMT and Matt 5:21-48, see Paul Foster, *Community, Law, and Mission in Matthew’s Gospel* (Tübingen: Mohr Siebeck, 2004), 80-93. Foster argues that “both document contain a series of antithetical halakah and they understand the performance of the legal rulings, as interpreted by respective groups, as pertaining to righteousness” (83). Foster distinguishes Qumran antithetical halakah and Matthew 5:21-48 in that while 4QMMT invites the opposing group to their practices, Matthew dismisses the opposing group as the “hypocrites and unrighteous” (Matt 6:1) (86).

Matthew 6 and 7 as the Contents of the Commandment of Turning (μετάνοια)

Matthew 6 proclaims μετάνοια by rebuking people for doing what they should not do. This rebuke implies what they must turn from and to. Verses 6:1-7 bid μετάνοια by telling the hearers “not to do acts of righteousness before men, but to seek first the kingdom of heaven and God’s righteousness” echoing the commandment of turning (μετανοέω) (4:17). The Lord’s prayer also corrects people’s way of praying. Jesus rebukes wrong prayer (6:5-8) and then teaches the right way. The Lord’s Prayer expresses μετάνοια based on the biblical idea of μετάνοια, which includes confession and renunciation of sin, and prayer for God’s forgiveness (Lev 5:5; Prov 28:13; 1 John 1:9).⁷⁸ For instance, people called on Yahweh (prayer) for the forgiveness of sins with the confession of sin on the day of penitence (Neh 9; Dan 9:4-19; Bar 1:15-3:8; 2 Chr 20:3ff.). It is not coincidental that the people of Israel confess their sins in response to John’s μετάνοια message (Matt 3:6), and at the center of the Sermon Jesus teaches prayer to ask God for forgiveness (6:12, 14-15).

In 6:16-18 Jesus calls for μετάνοια when He tells His hearers to fast before God, not to be seen before people. In 6:19-24 Jesus requires μετάνοια through serving God only, not wealth. Verses 6:25-34 and 7:7-11 proclaim μετάνοια as trusting and pursuing the heavenly Father rather than earthly goods.⁷⁹ The biblical idea of μετάνοια directs one to trust God for one’s life and to renounce the help of other humans and of

⁷⁸Longman, *Baker Illustrated Bible Dictionary*, 1411.

⁷⁹France, *The Gospel of Matthew*, 263.

false gods and idols (Hos 14:1-3; Isa 10:20; 30:15; Jer 3:22, 23; 25:5).⁸⁰ In 6:25-34 and 7:7-11 Jesus rebukes faithless disciples (ὀλιγόπιστοι) and commands μετάνοια through trusting God, not mammon (6:24).

Jesus summons μετάνοια when He calls on His hearers not to judge others but to take the log out of their own eye. In 7:12 μετάνοια demands people treat others as they want to be treated. The following verses, 7:13-14, illustrate μετάνοια as entering the narrow gate of life, not the wide road and gate of destruction. Verses 7:15-22 picture μετάνοια by referring to the image of good and bad fruit to indicate the worthy fruit of μετάνοια (3:8). This fruit image indicates that doing the will of God (7:22) is the fruit of μετάνοια. The parable of the rock and sand in 7:23-27 is yet another illustration of turning (μετανοέω) and of the corresponding reward and judgment according to one's μετάνοια.

The Logic of 4:17, the Command-Enforcement (or Reason), Match the Sermon

While the Sermon expands on the opening summary proclamation of Jesus' ministry, "Turn (Μετανοείτε), for (γὰρ) the kingdom of heaven is near," the logic of the phrase between the two ideas, "Turn (Μετανοείτε)" and "for (γὰρ) the kingdom of heaven is near," is also elaborated in the Sermon. The conjunction γὰρ indicates the explanatory relationship between the two ideas of 4:17 and functions so that the latter strengthens the former.⁸¹ The Sermon demonstrates the essence of μετάνοια and unpacks the nearness of

⁸⁰Kittel and Friedrich, *TDNT*, 4:975-1008.

⁸¹Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis* (Peabody, MA: Hendrickson Publishers, 2010), 51-54. According to Steve Runge, the conjunction γὰρ introduces background information explanation or expositions of the previous assertion, strengthening it rather than providing distinctive information; no development but introduces

the kingdom of heaven through the words of future rewards and judgment to enforce the charge of turning (*μετανοέω*). Since the coming of the kingdom of heaven refers to “God’s eschatological activity as ruler,”⁸² it indicates the time when God will judge people: the good one enters the kingdom of heaven and gets rewards, and the evil one suffers judgment.⁸³ In the Sermon Jesus promises future rewards, which include the entrance to the kingdom of heaven (5:3-12; 6:1; 4; 6; 18), and warns of the final judgment (5:20, 29, 30, 6:1-5, 16, 14-15; 7:19, 21-28). As the catch phrase strengthens *μετάνοια* through the nearness of the kingdom of heaven that refers to future rewards and judgment, Jesus rebukes the wickedness of Israel and demands that people change their heart and deeds, and then reinforces His commandments with reward and judgment (5:13, 19, 20, 22, 29; 6:1, 2, 4, 5, 6, 16, 18, 19-21; 7:19, 21, 24-27). In many cases, reward and judgment immediately follow a rebuke and demand unit, so we can also easily find *γὰρ* between the two. Moreover, the Sermon opens with rewards (5:3-12) and closes with judgment⁸⁴ to strengthen *μετάνοια*. Therefore, it is likely that the summary statement governs the Sermon, and it indicates that *μετάνοια* is an important driving idea in the Sermon revealing the contents of the opening commandment of turning (*μετανοέω*) (4:17)

offline material.

⁸²Davies and Allison, *Matthew 1-7*, 389.

⁸³See Grant R. Osborne, *Matthew*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2010), 110-11. He gives five ideas of the prophetic and intertestamental concepts of “the day of the Lord,” connected especially with final judgment (Isa 13:6, 9; Joel 1:15; 2:31; Zech 14:1-21; cf. Ezek 7:7; Obad 15; Mal 3:2; 4:1, 5); the regathering of Israel (4 Ezra 13:39-41), the destruction of the nations (Dan 2:44; 7:26; 2 Bar. 36-40), the reign of God’s people (Dan 7:27; Wis 3:8; *T. Jud.* 25:1-2; Matt 19:28; 1 Cor 6:2; Rev 20:4), the harvest of judgment (Dan 12:2; 4 Ezra 4:30; 2 Bar. 72-74; Matt 3:12; 13:30, 40), and the transformation of this world into new earth (Isa 65:17; 66:22; *1 En.* 45:3-5; 2 Bar. 32:1-7; Matt 19:28; Rev 21:1).

⁸⁴Allison, “The Structure of the Sermon on the Mount,” 429-31. Allison suggests this pair of opening and closing of the Sermon encourages people to act on what Jesus teaches in the Sermon. Rather, it encourages people to repent.

that the explanatory rewards and judgment strengthen.

Conclusion

In this chapter I suggest that in the Sermon Jesus continues the *μετάνοια* message of John the Baptist. The summary statement of John and Jesus' teachings, "Turn (*Μετανοεῖτε*), for the kingdom of heaven is near" (3:2; 4:17), demonstrates that *μετάνοια* is the driving idea of the two preaching units. Matthew forms a structural parallelism between John's message and the Sermon to indicate the continuation and development of the same message, indicating that the Sermon is a *μετάνοια* message.

The Sermon proclaims *μετάνοια* and reveals the nature of *μετάνοια* by rebuking the wicked heart and behavior of the people of Israel and demanding true righteousness, doing the will of God, wholeness (or singleness of heart and deed in view of the imminent coming kingdom of heaven, so that one can enter the kingdom of heaven and not judgment. The Beatitudes, by teaching true happiness (or flourishing), proclaim *μετάνοια* for the hearers to reject false happiness and find true joy. By rebuking the false interpretation of the law, the Antitheses proclaims *μετάνοια* of heart and deeds leading to single-hearted devotion (*τέλειος*). In Matthew 6, Jesus directs how His hearers should turn, that is, "not to do acts of righteousness before men, but to seek first the kingdom of heaven and God's righteousness." Jesus instructs people to pray for the forgiveness of sins in the Lord's Prayer and to trust God. In chapter 7, Jesus preaches what His hearers should not do, that is, what they must turn from. Finally, the two-fold idea of the phrase ("turn (*Μετανοεῖτε*)" and "the nearness of the kingdom of heaven") and the logic between the two indicated by the explanatory conjunction *γὰρ* strengthening Jesus' *μετάνοια* message coheres with the Sermon. The warnings of the last judgment and reward in 7:13-

27 forms an inclusio with the promise of the future rewards (4:17; 5:3-12) and enforces the opening commandment of turning (μετανοέω) and its full contents in the Sermon.

CHAPTER 7

MATTHEW 10: UNIVERSAL METÁNOIA COMMISSION FOR CHURCH

Introduction

This dissertation argues for *μετάνοια* as a major theme of the Gospel of Matthew. Matthew begins his Gospel with John the Baptist's *μετάνοια* preaching and even begins Jesus' teaching and ministry with the summary statement of *μετάνοια* (4:17). Despite the rare occurrence of the term *μετάνοια*, its meaning of "turning (or changing) one's heart and conduct, and so one's life, to Jesus and his teaching," is echoed in a variety of ways in the body of Matthew. Matthew's major themes (discipleship, righteousness, soteriology, the Great Commission, and Gentile inclusion) communicate the theme and contents of *μετάνοια*. As seen in the previous chapter, the Sermon on the Mount both advances and illustrates by various examples of *μετάνοια* (4:17).

This chapter examines *μετάνοια* as a major theme in Matthew's missionary discourse (9:36-11:1). The typical understanding of Matthew 10 is as Jesus' historical commissioning and instruction of the twelve disciples for the Galilean mission during Jesus' lifetime. However, a close reading of Matthew 10 reveals it to be Jesus' commissioning of the post-resurrection church of the twelve apostles (10:2) for a universal *μετάνοια* call to the kingdom of heaven (10:7) that includes both the lost Israelites (10:6; cf. 9:17; 10:28; 15:24; 21:41; 22:7; 26:52) and Gentiles (10:18). Scholars have noted that Matthew redacts the commissioning story of the twelve disciples using

post-resurrection language to instruct the post-resurrection church for its universal mission and life in a hostile world.¹ Matthew 10 explicitly instructs the church about how to call the whole world to turn (μετανοέω) (10:7) with specific teaching about the μετάνοια life, eschatological judgment, and comforting language. These teachings parallel the μετάνοια language and images in John the Baptist’s preaching and in the Sermon. Matthew 10, as the universal μετάνοια commissioning of the apostles (10:2), shares the same idea of the universal μετάνοια in the Great Commission of 28:18-20.

This chapter first analyzes the theme of μετάνοια in Matthew 10. Second, it offers a redaction-critical study of Matthew 10 defining Matthew 10 as Jesus’ universal μετάνοια commission for the post-resurrection church of the apostles. Third, it examines Matthew 10 as a direct and explicit universal μετάνοια commissioning of the church of the apostles (10:2), serving as an expansion of the universal μετάνοια Great Commission (28:19-20).

Matthew 10 as μετάνοια Commissioning Discourse

Matthew 10 has been read as a missionary discourse. Its main theme is still μετάνοια because the disciples are commanded to call μετάνοια for the kingdom of heaven is at hand in 10:7. The “worthy” (ἄξιος) language in Matthew 10:10-13 and 37-38

¹See Schuyler Brown, “Mission to Israel in Matthew’s Central Section (Mt 9:35-11:1),” *Zeitschrift Für Die Neutestamentliche Wissenschaft Und Die Kunde Der Älteren Kirche* 69, no. 1-2 (1978): 73-90. Brown basically argues that the post resurrection church transparently read the twelve disciples mission in Matthew 10, applying it to their situation. Also, R.T. France, *The Gospel of Matthew*, NICNT (Wm. B. Eerdmans, 2007), 380. Ulrich Luz, *Matthew 8-20*, Hermenia (Minneapolis: Fortress Press, 2001), 120. France and Luz do not agree that the whole of Matthew 10 explicitly and transparently instructs the post resurrection church of apostles, but only that the latter part of Matthew 10:17-42 does so. However, the historical setting of Matthew 10 as a whole from beginning to the end of the chapter is the twelve disciples’ Galilean mission and also Matthew 10 transparently instruct the post resurrection church of apostles for the universal μετάνοια mission in all of hostile world.

echoes the worthy fruit of *μετάνοια* from previous chapters (cf. 3:8). *Μετάνοια* language and images in John the Baptist's *μετάνοια* preaching and the Sermon occur in Matthew 10, showing that the theme of *μετάνοια* is also present in Matthew 10.

Parallelism between 10:7 and Matthew 4:17

Matthew 10:7, “And as you go, preach, saying, ‘The kingdom of heaven is at hand’,” which repeats 4:17, is a key idea of Matthew 10, in which Jesus commissions the apostles (10:2) to preach *μετάνοια*. This summary statement shows that Matthew 10 is Jesus' commissioning instruction for the twelve apostles in continuation of His *μετάνοια* mission. Although Matthew omits *μετάνοια* in 10:7, this statement repeats Jesus' own summary proclamation of His teaching and ministry in 4:17. This *μετάνοια* parallelism in sequence from Jesus to the disciples and from the Sermon to Matthew 10 demonstrates that the theme of *μετάνοια* continues as a major theme in Matthew 10.

The structure of the text between the Sermon and Matthew 10 supports this sequential parallelism. Jesus' second discourse begins at Matthew 9:36 after the first book ends at 9:35, which creates an *inclusio* from 4:23-9:35 surrounding the first discourse and narrative section. The summary proclamation of *μετάνοια* (4:17) in view of the coming kingdom of heaven is Jesus' first teaching statement in the Sermon and the narrative section, and it demonstrates *μετάνοια* as a major theme. Following the first section, the second discourse (Matt 9:36-11:1) demonstrates that Jesus' *μετάνοια* teaching and miracle ministry passes on to the twelve disciples (or apostles) and *μετάνοια* continues in Matthew 10 as a major theme. Jesus' ministry of wonderworks is for the purpose of *μετάνοια* (11:20-21), and this *μετάνοια* miracle ministry is passed on to the

apostles in Matthew 10. Just as 4:17 reappears in 10:7, the “disciples” in 4:18-22 reappear in 10:1-4, indicating the close connection between the first and second discourse blocks. In short, Matthew 10 replaces Jesus with the apostles as the proclaimer of *μετάνοια* call of the kingdom of heaven. In addition, 10:7, which repeats the sum of the Sermon, 4:17 assumes that the content of the disciples’ proclamation comes from the Sermon (chapters 5-7). The apostles will preach and teach *μετάνοια* and its essence and contents—the Sermon.

“Worthy” (ἄξιος) Language in Matthew 10:10-13, 37-38

The “worthy” (ἄξιος) language in Matthew 10:10-13 and 37-38 parallels the “worthy” language in 3:8, the worthy fruits of *μετάνοια*. Two instances of this word form an inclusio in the missionary discourse and demonstrate the worthy one as a major theme of the whole instruction between them. In particular, this worthy language in Matthew 10 parallels the worthy language in John the Baptist’s *μετάνοια* call to bear fruit worthy of *μετάνοια* (3:8). Also, 10:10-13 and 37-38 express the idea of reward and judgment according to the worthy fruit of *μετάνοια*. The worthy one in Matthew 10:11-13 and 10:37-38 possibly demonstrates one who accepts *μετάνοια* and bears the fruit of *μετάνοια*.

First, 10:10-13 instructs the twelve apostles to judge people according to their “worthiness” as to whether the apostolic peace will remain on the house or not (10:11-13). These verses show that the apostles will stay with those who do *μετάνοια* and provide a place to stay. This acceptance and good conduct can be identified as a worthy fruit of *μετάνοια*, which reveals one’s true *μετάνοια* in mind and conduct. Also, 10:13 instructs the apostles to punish the unworthy one who does not accept *μετάνοια* calling by

shaking off their dust. This judgment theme also expresses John the Baptist's judgment and reward language according to fruits worthy of *μετάνοια* (3:10, 11).

Second, the worthy language in Matthew 10:37-38 refers to the fruit worthy of *μετάνοια* as it relates to its universal mission and the corresponding suffering of the followers of Jesus. Jesus' followers, who are sent to preach *μετάνοια* for entry to the kingdom of heaven, are expected to produce the fruit worthy of *μετάνοια* (10:37-38). Matthew 10:37-38 describes the fruit worthy of *μετάνοια* as loving Jesus more than one's family, taking one's own cross to follow Jesus, and losing one's life for Jesus. This is a call of *μετάνοια* in pair with soteriological judgment in 10:39. This parallel language of worthiness between Matthew 3 and 10 shows that Matthew 10 brings together John and Jesus' eschatological judgment *μετάνοια* call. These parallels indicate Matthew 10 as *μετάνοια* commission.

This worthiness of one's *μετάνοια* toward Jesus determines who is part of the people of God. The one who turns one's mind, heart, and life toward Jesus will enter the kingdom of heaven. In Matthew 3 this worthiness determines who is the seed of Abraham, and the worthiness of one's *μετάνοια* indicates the reconstitution of the people of God as coming only through returning to (or receiving) Jesus and producing fruits worthy of *μετάνοια* (3:8). The peace of God would be given not according to Jewish ethnicity but according to the reaction to the apostles' (and Jesus') eschatological calling of *μετάνοια*. The dawn of the new era and its proclamation of *μετάνοια* indicate, on the one hand, the accomplishment of judgment on Israel and the end of the old era when ethnic Israel was the people of God. On the other hand, they also indicate the inclusion of the Gentiles and the salvation of Israel only through *μετάνοια* to Jesus Christ.

μετάνοια Life in Matthew 10 in Parallel to the Sermon

Similar μετάνοια language and images appear in both the Sermon and Matthew 10, borrowing also from the same language in Matthew 3. This parallel language demonstrates μετάνοια as a major theme in both Matthew 10 and the Sermon. For example, the language of confession in 10:32-33 and the reward language in 10:41-42 cohere with the judgment theme of μετάνοια in 3:2; 4:17; 5:12, 46; 6:1-5; 7:23. Judgment language in 10:33 strongly pushes the world to turn to Jesus and not deny Him. In 10:38, following Jesus with each one's own cross is worthy of Jesus, like the fruit worthy of μετάνοια in 3:8. Enduring suffering in 10:17-28 parallels one of the characteristics of true μετάνοια in 5:12. The assurance language in 10:29-31 also parallels the way 6:26 enforces μετάνοια.

It must be noted that Matthew 10 not only includes the μετάνοια commissioning of the apostles but also illustrates the life of μετάνοια. Some scholars identify Matthew 10 as a discipleship discourse rather than a commissioning discourse. For example, Luz calls Matthew 10 a disciple discourse rather than a sending discourse because Matthew 10 is more about discipleship than commissioning.² Both descriptions could be valid in that the narrative setting of Matthew 10 is the universal μετάνοια commissioning, and Matthew 10 is a disciple discourse in the form of a commission. However, the commissioning of μετάνοια governs the true discipleship discussed in the body of Matthew 10. The discipleship language in Matthew 10 refers to fruit worthy of

²Luz, *Matthew 8-20*, 63.

the *μετάνοια* Jesus calls for in His universal mission. As mentioned in the previous section, the body of Jesus' commissioning discourse in Matthew 10 is sandwiched by "worthy" (*ἄξιος*) language (10:10-13, 37-38) referring to fruit worthy of *μετάνοια*. The body of Matthew 10 calls for worthy (*ἄξιος*) fruit from the *μετάνοια* life of the disciples. Matthew 10 follows Matthew's interest in *μετάνοια* and includes *μετάνοια* discipleship in terms of mission.

Also, this *μετάνοια* life instruction in Matthew 10 parallels the Sermon because in both the true *μετάνοια* life endures persecutions with the comfort of the promise of God. Luz explains the parallel materials in the Sermon and Matthew 10 as follows:

The disciples' behavior and fate correspond to the commands of the Sermon on the Mount. The disciples are defenseless (10:10, 16, ch. 5:38-42), poor (10:9-14; cf. 6:19-34), and persecuted (10:16-23, 38-39, cf. 5:10-12). They are under God's care (10:28-31, cf. 6:25, 31) and do not need to worry (10:19, cf. 6:25-34). . . . The content of their proclamation corresponds to their lifestyle.³

Even though Luz's argument for this parallelism falls within the discipleship theme, these parallel materials between the Sermon and Matthew 10 indicate that as the Sermon gives the contents of *μετάνοια*, Matthew 10 also shows the contents of *μετάνοια*. Specifically, Matthew 10 is a topical *μετάνοια* discourse relative to the *μετάνοια* mission of the disciples and their life in a hostile context, which corresponds to the mission and life of Jesus.

Matthew 9:36-38: The Two Opening Images of Matthew 10

Many scholars agree that the structural analysis of 9:36-38 contains two images that function as the heading for Matthew 10. Nolland says, "4:23 and 9:35 serve

³Luz, *Matthew 8-20*, 59.

as an inclusio, bookends that bracket the two books of Jesus' words and deeds within a missional perspective."⁴ In other words, the first discourse and narrative block, which is the Sermon and Jesus' ministry, ends at 9:35 and it begins the new discourse and narrative block. Allison says, "4:23-5:2 and 9:35-10:4 set the narrative contexts for the discourse 5-7 and 10."⁵ Verses 4:23-5:2 and 9:35-10:4 not only set the narrative contexts, but they also head the two discourse blocks thematically. Also, 4:23-5:2 and 9:35-10:4 contain parallel language. They foresee main themes of each discourse block. The first discourse and narrative block and the second discourse and narrative block parallel the *μετάνοια* ministry of Jesus and the disciples. Specifically, 9:35 and 11:1 create an inclusio, and 9:36-10:4 is the opening of chapter 10 and governs the whole theme the chapter.

Matthew 9:36-38 gives two opening focal images that parallel John the Baptist's *μετάνοια* preaching in Matthew 3:1-12, indicating that Matthew 10 is instruction about the eschatological *μετάνοια* call of the apostles. First, the "plentiful harvest" image appears in John the Baptist's harvest prophecy of Jesus in 3:12, which enforces the *μετάνοια* call. Second, *πρόβατα μὴ ἔχοντα ποιμένα*, the "sheep without a shepherd" image correlates with John the Baptist's words of judgment toward Israel's leadership ("many Pharisees and Sadducees" in 3:7). The harvest image and the sheep without a shepherd image demonstrate the theme of *μετάνοια* and the worthy fruit of *μετάνοια*. In Matthew 10, the apostles are commissioned to preach *μετάνοια* and teach the worthy fruit of

⁴John Nolland, *The Gospel of Matthew*, NIGTC (Grand Rapids: Wm. B. Eerdmans, 2005), 406.

⁵W. D. Davies and Dale C. Allison Jr., *Matthew 8-18*, ICC (London: T&T Clark, 2004), 143.

μετάνοια as good shepherds who incorporate warnings of judgment along with the charge to turn and bear good fruit.

These two focal images show the theme of μετάνοια of Matthew 10, in which Jesus commissions the twelve apostles to proclaim μετάνοια to the destructed (ἀπολωλότα) Israel (10:6)⁶ and to the Gentiles because both groups are under the eschatological judgment of the coming kingdom of heaven. First, one of the opening images of Matthew 10, πρόβατα μὴ ἔχοντα ποιμένα, “sheep without a shepherd,” indicates Matthew’s reflection of the status of Israel as under judgment. It points to the destruction of the old Israel with the coming of the new king Jesus and to their absolute need to turn (μετανοέω) to Jesus the new king. Luz says, “the singular ‘shepherd’ (Matt 9:36) does not suggest a direct polemic against the Jewish leaders,” since the OT background (Zech 11:16-17) and even Matthew 9:36 do not refer to bad shepherds. Rather, this image emphasizes the need for Jesus as a shepherd.⁷ Luz also argues that this image refers to all Israel and the issue is not the shepherd of Israel, but the sheep.⁸

The second image, the plentiful harvest and the need for laborers, indicates the dawn of the eschatological worldwide judgment⁹ and the need for the post-resurrection

⁶Almost of all English Bible translates ἀπολωλότα in Matthew 10:6 into “the lost” figuratively with “sheep” image. However, the basic meaning of ἀπολωλότα is “destructed,” which perhaps refers the destruction of Israel as true people of God and possibly the destruction of Israel after Jewish war in AD 70.

⁷Ulrich Luz, *Matthew 8-20*, Hermenia (Minneapolis: Fortress Press, 2001), 64-65.

⁸Ibid.

⁹L. LeGrand “The Harvest Is Plentiful (Mt 9:37),” *The Catholic Biblical Association* (January 1965 No 37): 17:9. He argues that the two images of the harvest and of the lost sheep in 9:35 “were not meant originally to follow each other.” The sheep image of 9:36 and 10:6 governs the Galilean mission and the harvest image governs the worldwide Gentile mission in chapter 10 (2-3). This interpretation is not likely; instead, the sheep image refers to the prior gathering of failing Israel and harvest image refers to worldwide judgment.

church's mission to gather people.¹⁰ The workers in the harvest indicate that Matthew 10 is about the end-time calling of *μετάνοια* (turning to Jesus and following Him) for Israel and the Gentiles. "He had compassion for them" also indicates Jesus' concern for failing Israel and its status of being under judgment.

Matthew 10 as Universal *μετάνοια* Commissioning for the Post-Resurrection Church

The previous section looked at Matthew 10 as *μετάνοια* commission. This section examines the commissioning of *μετάνοια* in Matthew 10 as a universal charge for the post-resurrection church. While Matthew 10 has as its narrative setting Jesus' commissioning of the twelve disciples during His lifetime, the chapter also includes extensive use of eschatological language, a universal range for its commissioning, and post-resurrection sayings of Jesus. This post-resurrection setting shows that Matthew 10 instructs the post-resurrection church about the twelve apostles' (10:2) *μετάνοια* mission for all nations, including both destroyed (*ἀπολωλότα*) Israel (10:6) and the Gentiles at the same time. Scholars say that Matthew 10 transparently commissions the post-resurrection church of the apostles for their universal *μετάνοια* mission and life based on Jesus' historical commission of the disciples.¹¹ The church is called to continue Jesus' *μετάνοια* ministry of proclaiming the dawn of the kingdom of heaven and the end time judgment (4:17; 10:7).

¹⁰Blaine Charette, "A Harvest for the People: An Interpretation of Matthew 9:37," *JSNT* 38 (February 1990): 29-35. Donald A. Hagner, *Matthew 1-13*, WBC (Dallas: Thomas Nelson, 1993), 33a:260. Francis Wright Beare, "Mission of the Disciples and the Mission Charge: Matthew 10 and Parallels," *JBL* 89, no. 1 (March 1970): 7.

¹¹See n. 1 of this chap.

Source and Redaction-Critical Studies of Matthew 10 for Universalism of *μετάνοια* Commission

Because of their universality and post-resurrection setting, Jesus' sayings in Matthew 10, indicate that Matthew 10 as a whole instructs and commissions the apostles for *μετάνοια*. Source criticism shows that Jesus' post-resurrection eschatological sayings in Matthew 10 are paralleled in Mark 6, Luke 9 and 10, and John 15-16. This indicates that Matthew 10 is not part of Matthew's Galilean mission narrative,¹² but the universal mission of the post-resurrection church. Redaction-critical studies in Matthew 10 also show that the whole of chapter 10 is Matthew's redaction work collecting his sources for the mission of the post resurrection church.¹³

These post-resurrection and universal eschatological materials occur from the beginning to the end of Matthew 10. They including the following terms: "apostles" (10:2), and reference to raising the dead (10:8), the day of judgment (10:15), persecution and being delivered over to the court and flogged (10:17), being dragged before governors and kings and witnessing to them and the Gentiles (10:18), the Spirit of their Father speaking (10:20), family being killed (10:21), enduring to the end (10:22), the Son of Man's coming (10:23), and taking one's own cross (10:38). The way these materials are all found in the apostles' mission in the book of Acts demonstrates that Matthew 10 is

¹²Dale C. Allison Jr., "Matthew 10:26-31 and the Problem of Evil," *St. Vladimir's Theological Quarterly* 32, no. 4 (1988): 293-94. Davies and Allison, *Matthew 8-18*, 179-80.

¹³Robert E. Morosco, "Redaction Criticism and the Evangelical: Matthew 10 a Test Case," *JETS* 22, no. 4 (December 1979): 323-31. Harry S. Pappas, "The 'Exhortation to Fearless Confession' - Matt 10:26-33," *The Greek Orthodox Theological Review* 25, no. 3 (September 1980): 239-48. He says, "Matthew adapted some original sayings of Jesus and revised them to fit into his missionary discourse in chapter 10. . . . Through commands, injunctions, analogies, and even encouraging and threatening examples Matthew seeks to exhort and embolden his fellow Christians to proclaim the good news to all, though word and deed and in spite of persecution, that God has come in the last times through the person of Jesus Christ, His Son and the Messiah of Israel, to dwell among His people" (247).

the post-resurrection church of the apostle's universal *μετάνοια* commission.

Concerning the redaction work of Matthew 10, B. W. Beare says, "It is the gospel writer who has arranged them as seemed good to him, fitting them into a pattern of his own designing, like an artist setting the tesserae into a mosaic."¹⁴ Regarding the main theme of chapter 10, Beare says the questions to be asked are, what are the evangelist's motives, and both his and the church's circumstances.

Matthew brings together a variety of sayings which deal more broadly with the dangers that beset the followers of Jesus—not the twelve alone, not at all in the circumstances of a mission undertaken at this period—but all who are called to bear testimony to Jesus and the gospel within a community and a world that they will find hostile.¹⁵

Robert E. Morosco, agreeing with Stendahl's view of the original role of the Gospel of Matthew as a handbook for church leaders and teachers, effectively examines Matthew 10 using redaction criticism. He concludes that Matthew 10 is "a carefully constructed didache on the topic of missions by the evangelist"¹⁶ "to systematically organize important teaching for the church that lift his readers beyond the context of the days of Jesus."¹⁷ Morosco analyzes difficult materials in Matthew 10, concluding that they do not follow the historical narrative context of the Galilean mission during Jesus' lifetime and rather indicate a universal mission for the post-resurrection church. First, he points to the contradictory range of mission: not going to the Gentiles (10:5-6) but

¹⁴Beare, "Mission of the Disciples and the Mission Charge," 4.

¹⁵Ibid.

¹⁶Morosco, "Redaction Criticism and the Evangelical: Matthew 10 a Test Case," 330.

¹⁷Morosco, "Redaction Criticism and the Evangelical: Matthew 10 a Test Case," 330. Robert E. Morosco, "Matthew's Formation of a Commissioning Type-Scene out of the Story of Jesus' Commissioning of the Twelve," *JBL* 103, no. 4 (December 1984): 539-56, suggests that the commissioning stories of Moses had been patterned along with prophets in the OT and Jesus' commissioning His disciples in Matthew 9:35-11:1 and 28:16-20. Matthew has redacted his materials a special kind of biblical genre, called "type-scene" (539). Matthew used as a device for convenience the well-known commissioning type-scene of the OT that of Moses (Exod 3-4) in the second discourse (542-43).

bearing testimony to the Gentiles (10:18). Second, a contrast exists between the lush and ready harvest (9:37-38) and the terrible resistance (10:16-22). Third, the text is silent on the actual mission of the twelve to Israel. Fourth, Jesus' commission seems to be for a short mission trip, but drastic consequences appear within the chapter, such as court trials, floggings, and political actions before governors and Gentile kings, families turning against the disciples, the disciples being betrayed to hostile authorities and executed, and Beelzebul. Morosco's fifth example is the coming of the Son of Man (10:23). Therefore, he concludes,

Matthew gives to chapter 10 a wider significance than just the story of the mission of the twelve. The evangelist used the mission of the twelve as a lens with which to focus on the mission of his contemporary community and the future church. Some in the commissioning story belong to the commissioning of the twelve to go to Israel with others seemingly looking to the later mission in the world (10:16-23).¹⁸

He supports his conclusion by dealing with the most difficult passage (10:16-23) as a later mission in the world, which must be recognized as so by church:

10:16-23 does agree easily with the frame-story of the sending of the twelve . . . it has been edited in largely from a different context, namely that of Jesus' eschatological discourse in Mark 13 . . . which focus is not on the local Palestinian mission of the twelve but on the eschatological mission of the church that was to be terminated with the parousia . . . of the son of man. . . . This redaction does not mean to fool his readers; because it is so obvious that 10:16-23 is from Mark's eschatological context. Matthew redacted his discourse for church's mission, that the commission origins from Jesus and the disciples.¹⁹

Schuyler Brown also helps us understand Matthew 10 as redacted toward the post-resurrection church of apostles, proving Matthew's alteration of sources. Brown says Matthew intentionally designed chapter 10 to be "open-ended." Matthew, in contrast with Mark, does not include materials that hinder the application of chapter 10 to the church,

¹⁸Morosco, "Redaction Criticism and the Evangelical," 326.

¹⁹Ibid., 328-29.

such as the sending out two by two (Mk 6:7), the departure of the Twelve (Mk 6:12), or their return and their report (v. 30). Also, Matthew includes Mark's apocalyptic discourse (Mk 13:9-13) for the church.²⁰ In Matthew, this section does not have a definite beginning or a definite end as in Mark (Mk 6:12, 30); therefore, it applies not as a one-time event related to the twelve in Galilee but as a continuing event for the church.²¹ The term "disciple" applies not only to Jesus' earthly followers but also to any Christian, and here "the twelve disciples" transparently refers to the post-resurrection church members. "Everything addressed to the twelve disciples is intended for all Jesus' future disciples."²²

While Brown convincingly shows that Matthew 10 was written not only for the twelve disciples but for a wider community, he excludes the Gentile mission theme in Matthew 10 by limiting its range to Israel so that the persecution in chapter 10 comes from the Jews, not Gentiles. Rather, he argues that the Great Commission attaches the Gentile inclusion theme by reflecting on the converted situation of the Matthean community in which they were persecuted and separated from the Jewish people and physically moved toward the Gentile world after the Jewish war (AD 70), the destruction of the temple, and the departure of the Christians from Jerusalem.²³ However, Matthew 10 is intended to be read by the whole church about the Gentile mission. The worldwide Gentile territory of the persecution indicates Jesus' commissioning of the later church to the Gentile world. Matthew 10 deals with the worldwide mission of *μετάνοια* and so with

²⁰Schuyler Brown, "Mission to Israel in Matthew's," 75.

²¹Ibid., 79-80.

²²Ibid., 74-75.

²³Schuyler Brown, "The Matthean Community and the Gentile Mission," *NovT* 22, no. 3 (July 1980): 193-221.

the Gentile *μετάνοια* mission theme for the church.

10:1-15 Galilean and 10:16-42 Universal?

Some scholars argue that Matthew 10 includes mission instruction with a two-fold historical context, one part for the twelve disciples of Galilee (10:1-15) and the other for the post-resurrection church of the Gentiles (10:16-42).²⁴ However, this division of the discourse is not persuasive.

First, the universal and post-resurrection language occurs in 10:1-15. The clear post-resurrection terminology and events of 10:1-15, such as the term “apostles” (10:2), the raising of the dead (10:8), and the Day of Judgment (10:15), indicate that Matthew 10:1-15 is instruction to the post-resurrection church of the apostles.

Second, Matthew does not give any clear indication to separate the two different ranges of mission between 10:1-15 and 10:16-42. There is no clear indication that Matthew shifts the mission instruction from the twelve disciples’ Galilean mission to the post-resurrection church’s worldwide mission in the later verses of chapter 10.

Third, 10:16-40 is also situated in the disciples’ Galilean mission and includes the mission instruction for both Israel (cf. 10:17, 23) and the Gentiles (10:17, 18, 34, 38).

²⁴D. A. Carson, *Matthew*, in vol. 9 of *EBC*, ed. Tramper Longman III and David E. Garland (Grand Rapids: Zondervan, 2010), 146. Davies and Allison, *Matthew 8-18*, 179-80 explains that Matthew without explicit notice changes the historical situation from the twelve disciples to Matthew’s own day. Hagner, *Matthew 1-13*, 262, also says that 10:5-6’s restriction to Israel is temporary since “28:19 clearly countermands the present restriction.” Matthew specifically includes this anachronistic material for Jewish-Christian readers that they should know God’s faithfulness to his covenant to Israel and that the church is the true Israel. Similar arguments appear in Brendan Byrne, “The Messiah in Whose Name ‘the Gentiles Will Hope’ (Matt 12:21): Gentile Inclusion as an Essential Element of Matthew’s Christology,” *Australian Biblical Review* 50 (2002): 66. Nolland, *The Gospel of Matthew*, 415, says, “The role of the negative statements can only be apologetic. . . . Matthew will reach to a universalism, but for the moment we have not only Paul’s ‘Jew first’ (Rom. 1:16) but the stronger ‘Jew only’. Jesus comes as, in the first instance, a thoroughly Jewish and restrictedly Jewish messiah. Through and beyond that, Matthew is here preparing, from the perspective of Jewish concerns, for the affirmation of Gentile mission to which he will reach in 28:19.”

Therefore, it is hard to limit 10:16-40's mission for the post-resurrection church to Gentiles alone; instead it includes both the destroyed (*ἀπολωλότα*) Israel and the Gentiles.

Lastly, it seems like 10:5-6 leads to reading Matthew 10:1-15 as a restricted commission for Israel. However, as the previous section has shown, the whole of Matthew 10 clearly instructs the post resurrection universal *μετάνοια* mission of church and 10:5-6 hardly restricts the mission to only Gentiles. Rather 10:5-6 indicates Jesus' prior concern for the destroyed Israel left out of the coming kingdom of Jesus. Specifically, *ἀπολωλότα* in 10:6 presupposes the destroyed status of Israel, which likely refers to the destruction of Israel as the true people of God and possibly the destruction of Israel after the Jewish war in AD 70 (9:17; 10:28; 15:24; 21:41; 22:7; 26:52). The missionary discourse of Matthew 10 instructs the post-resurrection church. Jesus' designation of Israel as "the destructed" (*ἀπολωλότα*) reflects Jesus' prior concern for the people of Israel in the post-resurrection church's universal *μετάνοια* mission. (This point will be elaborated on in the next section.)

As noted in the previous section, Brown argues that the Great Commission indicates the Matthean community's Gentile mission after AD 70. However, as I have argued, the Great Commission functions as a summary of Matthew and demonstrates that Matthew 10 is a universal commissioning, and 10:5-6 indicates the twelve apostles' prior mission for the scattered Israel to call them to turn (*μετανοέω*) to Jesus (10:5-7).

In short, both 10:1-15 and 10:16-40 deal with the universal *μετάνοια* mission of the post-resurrection church, so 10:1-15 can hardly be a mission only for Israel and 10:16-40 a Gentile or universal mission; rather Matthew 10 as a whole should be understood as general universal mission instruction for the post-resurrection church of the

apostles. Matthew redacts the commissioning story of the twelve apostles to explicitly instruct the post-resurrection church about its *μετάνοια* mission for the whole world. So, Matthew 10 is instruction for the church incorporated into the story of Jesus sending the twelve. This universal *μετάνοια* commissioning of Matthew 10 coheres with Matthew's widespread Gentile inclusion theme for his whole Gospel and supports Matthew 10 as the commission of the post-resurrection church of the apostles for the worldwide *μετάνοια* mission including both the lost (destroyed) Israel and the Gentiles at the same time.

Matthew 10 as Expansion of the Universal *μετάνοια* Great Commission (Matthew 28:19-20)

This chapter argues that Matthew 10 is the direct message of Jesus about the church's universal *μετάνοια* mission. In this respect, Matthew 10 as the universal *μετάνοια* commission of the post-resurrection church of the apostles parallels the universal *μετάνοια* Great Commission (28:18-20). Matthew 10 and 28:18-20 are closely connected in that both are Jesus' explicit *μετάνοια* commission of the post-resurrection church of the apostles for all the nations, including both the lost (destroyed) Israel and the Gentiles. As chapter 5 of this dissertation suggested, the last words of Jesus, the Great Commission (28:18-20), and the first words, the commandment of turning (*μετανοέω*) in 4:17, are conceptually parallel in the theme of *μετάνοια* and together summarize the Gospel of Matthew with the theme of universal *μετάνοια*. In this major Matthean theme of universal *μετάνοια*, Matthew 10 develops the theme of universal *μετάνοια* of commissioning the apostles and the church for a universal *μετάνοια* mission, expanding or elaborating on the Great Commission (28:18-20).

Matthew 10 and 28:18-20 Contradictory?

The universal commission of Matthew 10 and its close relationship to the universal *μετάνοια* Great Commission have not been read appropriately and the significance of Matthew 10 for universal *μετάνοια* mission of the post-resurrection church has been somewhat ignored. Specifically, the salvation-historical plot reads 10:5-6 and 28:18-20 as contrasting passages. The salvation historical plot reading of Matthew has significantly influenced the reading of Matthew 10 as commissioning the twelve disciples for a Galilean mission during Jesus' lifetime, a mission that Jesus restricts to "the lost sheep of Israel" (10:5-6; cf. 15:24). After Israel's rejection of Jesus, however, the Great Commission (28:18-20) releases this restriction and sends the disciples to all the nations. This salvation-historical plot reading of Matthew 10 and the Great Commission has been a common view in Matthean scholarship.²⁵

However, as the previous section has demonstrated, Matthew 10 instructs the post-resurrection church about the apostles' universal *μετάνοια* commission including both the destroyed (lost) Israel and the Gentiles. Matthew 10 and the *μετάνοια* Great Commission (28:18-20) do not contradict but cohere so that the *μετάνοια* Great

²⁵Frank J. Matera, "The Plot of Matthew's Gospel," *CBQ* 49, no. 2 (April 1987): 253-54. Morna D. Hooker, "Uncomfortable Words X. The Prohibition of Foreign Missions (Mt 10:5-6)," *ExpTim* 82, no. 12 (September 1, 1971): 361-65. Hooker says, "salvation did indeed come to the Gentiles through Israel - but is was not through her witness, but through her rejection of the Messiah." (365) Therefore, 10:5-6 was temporal before the crucifixion and resurrection of Jesus. For a detailed discussion of the development of a salvation historical reading of the Gospel of Matthew, see John P. Meier, "Salvation History in Matthew: In Search of a Starting Point," *CBQ* 37, no. 2 (April 1975): 203-15. Davies and Allison, *Matthew 8-18*, 179-80 explains that Matthew without explicit notice changed the historical situation from the twelve disciples to Matthew's own day. A similar source is Brendan Byrne, "The Messiah in Whose Name 'the Gentiles Will Hope,'" 66. John Nolland, *The Gospel of Matthew*, 415. "See also Mervyn Eloff, "Από...έως and Salvation History in Matthew's Gospel," in *Built upon the Rock: Studies in the Gospel of Matthew* (Grand Rapids: Wm. B. Eerdmans, 2008), 85-107. For contrast argument, see Jack Dean Kingsbury, "Structure of Matthew's Gospel and His Concept of Salvation-History," *CBQ* 35, no. 4 (October 1973): 451-74; Jack Dean Kingsbury, "The Plot of Matthew's Story," *Interpretation* 46, no. 4 (October 1992): 347-56.

Commission summarizes the book of Matthew, including Matthew 10, in terms of commissioning instruction. I will examine the problem of the contradictory reading between Matthew 10 and 28:18-20 and then suggest the coherent reading to show Matthew 10 as universal commissioning of *μετάνοια* that expands or elaborates on 28:18-20.

The contradictory reading of the salvation-historical plot reading of Matthew 10 and the universal *μετάνοια* Great Commission has critical problems. First, the salvation-historical plot reading downplays Matthew's widespread Gentile inclusion theme. The salvation historical plot argues that 10:5-6 restricts the mission from the Gentiles and that after Israel's rejection of Jesus, the Great Commission declares Gentile inclusion at the end of the book. However, the Matthean Gentile inclusion theme and materials are widespread. Matthew proclaims the Gentile inclusion theme from the beginning of the book (for example, the Abrahamic genealogy) to the end, and the Gentile-inclusive Great Commission summarizes the whole book of Matthew.²⁶ The first summary phrase of Jesus' ministry and teaching (4:17) also proclaims the Gentile inclusion theme.²⁷ The way this Gentile inclusion appears from Matthew's beginning chapters to the end does not support the salvation-historical plot. The widespread Gentile inclusion context of Matthew and the two universal *μετάνοια* summary statements at the

²⁶See Strecker, *Theology of the New Testament*, 368-71. Strecker argues that the Great Commission is a summary of the Gospel of Matthew. The Great Commission indicates that Matthew is a universal Gospel that includes both Jews and Gentiles as the people of God, in other words, the church. This universality rejects the common understanding of Matthew as a Jew-particularistic gospel, in other words, the idea that Matthew does not include Gentile Christians but only Jews. Secondly, Strecker argues for reading 10:5-6 and 15:6 historically with the concept that Matthew redacted those two passages to indicate the Jewish rejection of Jesus during Jesus' lifetime and so the replacement of the Jews as the people of God by the universal church. Thus, Matthew's gospel is for the universal church.

²⁷The universal nature of 4:17 is discussed in chap. 5. The near context of Matthew 4 supports the idea that Matthew introduces Jesus as universal Savior (4:12-16).

beginning (4:17) and the end (28:18-20) of Jesus' ministry rather support the theory that the main plot of Matthew is Jesus' universal *μετάνοια* call in view of the coming kingdom of heaven,²⁸ precisely Jews first and Gentiles at the same time, universal *μετάνοια*.

Therefore, since the Gentile inclusion theme has already occurred from the beginning chapter of the Gospel of Matthew, Matthew 10:5-6 cannot be a mission charge restricted to Israel. It is nonsensical that after healing the centurion's servant, praising the centurion's great faith, rebuking Israel, and declaring the opening of salvation to the Gentiles in 8:11-12, the Matthean Jesus would suddenly overturn this Gentile inclusion and limit salvation only to Israel in 10:5-6. In addition, *πάντα τὰ ἔθνη* in 28:19 refers to "all nations" as a summary of the book of Matthew, where both the destroyed Israel and Gentile inclusion theme is widespread and prominent throughout Matthew. The Great Commission summarizes this two-fold mission charge of the Gospel of Matthew rather than serving as a climax or culmination of the opening of Gentile salvation.

Second, while the salvation-historical plot reads Matthew 10 as the commission for the twelve disciples' Galilean mission, Matthew 10, as already discussed above, includes post-resurrection eschatological sayings of Jesus paralleled in Mark 6, Luke 9 and 10, and John 15-16, indicating that Matthew 10 is not part of Matthew's Galilean mission narrative but of the universal mission of the post resurrection church of apostles. Also, the salvation-historical understanding of Matthew 10 ignores that Matthew 10 includes eschatological language and post-resurrection sayings of Jesus from the beginning to the end of the chapter. As noted above, some salvation-historical readers

²⁸Supporting ideas are from Kingsbury, "Structure of Matthew's Gospel and His Concept of Salvation-History"; Jack Dean Kingsbury, "Composition and Christology of Matt 28:16-20," *JBL* 93, no. 4 (December 1974): 573-84; Kingsbury, "The Plot of Matthew's Story."

argue that Matthew 10 includes a two-fold historical mission instruction, with one part for the twelve disciples of Galilee (10:1-15) and the other for the post-resurrection church of all nations (10:16-42). However, as I have argued, a redaction study of Matthew 10 clearly shows that Matthew 10 is the commissioning of the post-resurrection church of the apostles for a worldwide mission and for their hostile life in the world. In addition, 10:5-6 does not indicate that chapter 10 is a commission only for Israel, excluding the Gentiles; rather it is a mission to Israel first and to the Gentiles at the same time. (This point will be discussed more in the next section).

Third, while the salvation-historical plot reading insists that Matthew intentionally placed 10:5-6 to make it clear that Israel's rejection of Jesus is the reason for the shift of the gospel to the Gentiles as a judgment, Matthew explains that this rejection is the judgment of God according to God's will (11:25-27). Jesus interprets this rejection as a theodicy (11:25-27), not as a cause of the salvation of the Gentiles. In addition, the Matthean story of the rejection of Jesus is universal, not only applying to Israel; eventually it was the Roman authorities who killed Jesus. Matthew 10:17, 18, 22 indicate that Jesus was rejected not only by Israel but also by the nations. Even more, Jesus' universal commissioning of His disciples occurred in 24:14 before the Great Commission.

Matthew 10 and 28:18-20 Coherent

Matthew 10 and 28:18-20, which I call the universal *μετάνοια* in the Great Commission, both instruct the post-resurrection church of the twelve apostles' (10:2) about the *μετάνοια* mission (10:7) to all nations, including both destroyed Israel (10:6) and the Gentiles. Their mission is to continue Jesus' ministry of proclaiming *μετάνοια* in

view of the dawn of the kingdom of heaven and of the end-time judgment (4:17b; 10:7); this same goal is rephrased in the universal *μετάνοια* Great Commission of the twelve apostles to go to all nations, making disciples by teaching what Jesus taught and by following His teaching and warning of His judgment authority over all heaven and earth (28:19-20). Matthew 10 and the Great *μετάνοια* Commission do not contradict but cohere in that Matthew 10 amplifies the Great *μετάνοια* Commission.

Oscar Brooks is representative of dealing with Matthew 10 along with the Great Commission. Brooks argues that 9:35-10:42 is “Jesus’ direction for conducting to mission having the same components in expanded form that are found in 28:16-20.”²⁹ Brooks argues that first, 10:1 includes a declaration of Jesus’ authority as in 28:16. Second, Matthew 10 has a two-stage mission charge: 10:5-15 instructs the apostles to take provisions and go to the house of Israel to heal, to preach, and to hear, and 10:16-23 instructs them about what to do before accusers. Third, 10:24-47 assures “the abiding presence or reassurance for the mission” as 28:20 does.³⁰ In regard to sending the disciples, that Matthew 10 is an expanded version of 28:16-20 should not be in doubt. Brooks also points out that chapter 10 and the Great Commission are “the disciples’ prominent and applicable teaching of Jesus to the post-resurrection community.”³¹ “Apostle” as a title for the disciples (10:2) is a redaction from the post-resurrection community; the warning of bearing testimony before governors, kings, and Gentiles

²⁹Oscar S. Brooks, “Matthew 28:16-20 and the Design of the First Gospel,” *JSNT* 10 (January 1981): 9.

³⁰*Ibid.*

³¹*Ibid.*

(10:18)”³² prove that chapter 10 is an expanded version of 28:16-20, the worldwide mission. Verses 25:31-46 clearly connect to chapter 10, indicating chapter 10 as describing the end-time worldwide persecution and the end-time world mission charge of the post-resurrection church of the apostles. Also, “going” in the Great Commission is especially expanded in chapter 10 to include other matters in mission.

The eschatological universal mission theme of Matthew 10 and 28:18-20 shows a cohere, not a contradictory relationship, between them. As I have shown, Matthew 10 is the eschatological universal commissioning of the post resurrection church of apostles and 28:18-20 coheres with the theme of the universal *μετάνοια* commission. I will highlight four things that show Matthew 10 and 28:18-20 cohere in terms of the post-resurrection eschatological and universal *μετάνοια* commission.

First, *πάντα τὰ ἔθνη* in the Great Commission means “all nations,”³³ including both Israel and the Gentiles, not “all Gentiles,”³⁴ excluding Israel. Matthew 10 and the Great Commission cohere in this universal range of their commissioning.³⁵ Matthew 10 is an expansion of the Great universal *μετάνοια* Commission, Jesus Christ’s commandment for the church to go to preach *μετάνοια* (10:7) and the gospel to the world, both the

³²Brooks, “Matthew 28:16-20 and the Design of the First Gospel,” 9.

³³John P. Meier, “Nations or Gentiles in Matthew 28:19,” *CBQ* 39, no. 1 (January 1977): 94-102.

³⁴Douglas R. A. Hare and Daniel J. Harrington, “Make Disciples of All the Gentiles (Mt 28:19),” *CBQ* 37, no. 3 (July 1975): 359-69.

³⁵Also, Matthew’s universal Christology supports this interpretation. In addition, the four consecutive usages of *πᾶς* (“all authority,” “all nations,” “all that I have commanded,” and “all the days [always]”) indicate the universal character of the Great Commission. Also, the total authority given to Jesus in the Great Commission repeats and reminds the reader of 11:25 (cf. 7:29; 9:6, 8; 10:1; 13:37-43; 21:23-27) and serves as a summary for the Gospel of Matthew as a whole. “All nations” coheres with Jesus’ overarching worldwide *μετάνοια* ministry that extends from the first word of His public ministry to His last command.

destroyed Israel and the Gentiles.

Second, three major focal images, “sheep without a shepherd” (9:36), “the harvest” (9:37), and the “need for laborers” (9:37)” show that Matthew 10 is the end-time universal *μετάνοια* commission in coherence with the Great universal *μετάνοια* Commission. Seeing the implied readers of Matthew 10 as the post-resurrection church of the apostles matches the image of the need for laborers. The old era has ended, and the new era has already come with Jesus Christ (3:2; 4:17; 10:7; 28:19:29). Moreover, 10:7-15 indicates that the apostles of the church were sent to proclaim the already-fulfilled dawn of the kingdom of heaven through Jesus Christ and the accompanying judgment on Israel. Therefore, we should read Matthew 10 and 10:5-6 not as the mission of the twelve, restricted only to the people of Israel, but as the first call to the destroyed Israel into the new kingdom of Jesus in coherence with 28:18-20. Matthew 10:5-6 does not indicate a prerequisite for Gentile inclusion but a mission taking place at the same time.

Third, Matthew’s distinct use of the term *ἀπόστολος* in Matthew 10:2, appearing only this one time in his gospel as the title of the twelve disciples, indicates that all of Matthew 10 is addressed to the post-resurrection church of the apostles. This term emphasizes that Matthew 10 deals with the worldwide mission of reconstituting the people of God from the lost (destroyed) Israel and from the Gentiles at the same time. Using *ἀπόστολος* also parallels Matthew’s distinct use of the term *ἐκκλησία* in 16:18 to refer to the new people of God in the new era, showing that Matthew presupposes the end of Israel in the narrative context of the Gospel of Matthew and directly aims his gospel book to be read by the church of the apostles. The actual mission journeys of the first century missionaries, including the twelve apostles, match 10:5-6 exactly in that they first went to Jewish synagogues to proclaim the gospel of Jesus and the judgment at the end of

the old Israel and then went into Gentile territories to make disciples of Jesus, proclaiming *μετάνοια*. Also, it is significant that Matthew uses *ἀπέστειλεν* in 10:5 and *ἀποστέλλω* in 10:16, which have the same root as *ἀπόστολος* in 10:2. This word choice possibly indicates that 10:5 and 10:16 are Jesus' sending of the twelve apostles. Specifically, the references to powerful ministry in 10:8 and to the Holy Spirit's leading of preaching in 10:19-20 strongly indicate that Matthew 10 as a whole describes the post-resurrection apostles' missionary journey in coherence with the Great Universal *Μετάνοια* Commission (28:18-20).

Fourth, arraying the twelve apostles' names and the number of the apostles, which parallels the twelve tribes of the old Israel, symbolizes that Matthew 10 is the eschatological commission of *μετάνοια* for all the nations and the establishment of the new people of God, with the new eschatological twelve tribes including both Israel and the Gentiles. In contrast, Luz argues that the twelve indicate the twelve tribes of Israel, meaning that Matthew 10 is about the Israel mission of the disciples as a prototype of the church's mission.³⁶ He does not deny that Matthew 10 indicates the beginnings of the church but focuses more on it as a prototype of the church's mission. I agree that Matthew 10 is a prototype of the church's mission, but it is clear that in Matthew 10 Jesus does not send the twelve apostles to Israel only; rather, Jesus sends them to the whole world. This universal mission occurs in the situation of the Matthean audience, the post-resurrection church of the apostles. Three things about the context for which Matthew was written have to be recognized in order to read Matthew 10 correctly: the judgment on ethnic Israel with the dawn of the kingdom of heaven has already been fulfilled by the

³⁶Luz, *Matthew 8-20*, 66-67.

destruction of the temple;³⁷ the people of God are now included only through Jesus Christ, not through ethnic Jewishness; and so Gentile inclusion is taking place with the inauguration of the kingdom of heaven.

In particular, Matthew 10:5-6 and 28:16-20 are coherent, not contradictory. Both 10:5-6 and 28:18-20 indicate the post-resurrection universal *μετάνοια* mission of the church for the Jews first and the Gentiles at the same time. Matthew 10:5-6 does not refer to a restricted commissioning of the twelve disciples for a mission to Israel alone. Jesus commissions the apostles to go to Israel rather (*μᾶλλον*) than Samaritan and Gentile. Specifically, *ἀπολωλότα* in 10:6, which is translated “the lost,” indicates the destroyed Israel, which likely refers to the destruction of Israel as the true people of God and possibly the destruction of Israel after the Jewish war in AD 70 (cf. 9:17; 10:28; 15:24; 21:41; 22:7; 26:52). Matthew inserts 10:5-6 to show Jesus’ concern for the first son Israel, which is destroyed (*ἀπολωλότα*) (10:6), and Israel’s priority in the church’s mission. This interpretation indicates that 10:5-6 does not contradict the Great Commission nor does the Great Commission revoke 10:5-6.

Matthew 10:5-6 does not restrict the apostles from encountering Gentiles and Samaritans on their mission journey but emphasizes the priority of meeting the destructed (*ἀπολωλότα*) sheep of Israel in all the towns of Israel. France’s interpretation of 10:5-6 is likely accurate. He claims that 10:5-6 does not mean Jesus’ ban on Samaria and the

³⁷I tend to understand the Son of Man’s coming in 10:23 as France reads it. France says 10:23 indicates Jesus’ enthronement as one who has all authority through his resurrection and the temple destruction. While I think the Son of Man’s coming eventually indicates Jesus’ second coming, it has to be understood in terms of already-not-yet eschatology. Therefore, in terms of the judgmental nuance of the language of the Son of Man’s coming, that temple destruction is the beginning of the end time judgment that will be fully fulfilled with the parousia. 10:23, therefore, indicates the urgency of the mission to failing Israel.

Gentiles, since the Gentiles have already appeared in other chapters (2:2-12; 4:15, 24-25; 8:5-13, 28-34; 28:19). He argues that 10:5-6 is a geographical symbol of Jesus as Messiah for Israel and that the Gentile mission reaches its culmination after Jesus' death and resurrection in the Great Commission. "The geographical terms used in 10:5-6 ('way of the Gentiles,' 'town of the Samaritans'; cf. 'towns of Israel,' v. 23) indicate a restriction on the area to be visited rather than a total ban on contact with Gentiles and Samaritans as such."³⁸ I agree with his argument. It is hard to say that 10:5-6 restricts the apostles from meeting Gentiles and Samaritans since it uses the words "way" and "town." That the way of the Gentiles and the town of the Samaritans contrast with "all the towns of Israel" in 10:23 indicates that 10:5-6 commands the apostles to go to the diaspora towns of Israel. In doing so they would go to the whole world, meeting Israel first and the Gentiles at the same time, rather than going to the way of the Gentiles and the towns of the Samaritans. This does not restrict the apostles from encountering the Gentiles and Samaritans on their mission journey but emphasizes the priority of meeting the destructed (*ἀπολωλότα*) sheep of Israel in all the towns of Israel.

In addition, 10:23 in coherence with 10:5-6 supports the universal mission charge of Matthew 10 and that passage's inclusion of the lost sheep of Israel and the Gentiles as an expansion of the universal *μετάνοια* Great Commission. Both 10:5-6 and 10:23 command going into the whole world to preach *μετάνοια* in the towns of Israel, first to the people of Israel and to the Gentiles at the same time, before the coming of the Son of Man, that is, the parousia. Additionally, "the Son of Man coming" theme coheres with the judgment idea of the coming of the kingdom of heaven in 10:7. The idea of

³⁸France, *Matthew*, 382. Emphasis is France's.

judgment appears in 10:11-15 and 28-42, and this judgment is the “already not yet” eschatological judgment that accompanies the dawn of the kingdom of heaven in Jesus Christ.

Scholars differ in their understanding of 10:23. However, if focusing on only one main idea in 10:23, that is, the immediacy of the coming of the Son of Man, 10:23 should be read in connection to 10:7 so that they both indicate the end-time universal call of *μετάνοια* before the parousia. “You will not have gone through all the towns of Israel” (10:23) indicates the urgency and immediacy of the coming of the kingdom of heaven. Verse 10:7 explicitly reveals the immediacy of the coming of the Son of Man and the urgent need to call the world to turn (*μετανοέω*). It is not coincidence that 10:7, the preaching commanded by Jesus for the twelve apostles, becomes the actual preaching of the apostles in Acts: “Repent, for the kingdom of heaven is at hand.” This match indicates that Matthew 10 is Jesus’ commission for the post-resurrection church of the apostles as an expansion of the Great *μετάνοια* Commission.

In addition, “All the towns of Israel” in 10:23 indicates diaspora Israel, which indicates the whole world. Also, 10:23 should be read in relation to 24:14. Since they do not contradict literally, 10:23 emphasizes the urgency and immediacy of the coming of the Son of Man while 24:14 emphasizes the quality of the good news, which is for the whole world. In short, 10:23 points to the urgent need for a universal call to turn (*μετανοέω*) to the kingdom of heaven (10:7), first to the lost sheep of Israel and to the Gentiles at the same time, before the imminent parousia. In another respect, 10:23 also promises the imminent cessation of persecution.

Therefore, Matthew 10 is the eschatological commissioning of the post-resurrection church of the apostles (10:2) for a worldwide mission, including both the

destructured Israel and the Gentiles in the universal *μετάνοια* Great Commission. We should read 10:5-6 within Matthew's overall context of the dawning of the kingdom of heaven, indicating the end of the old era, and of judgment on failing Israel that is currently being fulfilled, as shown in phrases like "the sons of the kingdom who will be thrown into the outer darkness" (8:12). The idea of Jews first and then Gentiles does not necessarily indicate that Israel's rejection opens the way for Gentile salvation.³⁹

Conclusion

The Gospel of Matthew effectively explains Jesus' concerns for all nations. Jesus' first and last words in His public ministry in the Gospel of Matthew call the whole world to turn (*μετανοέω*) to Jesus the king of the heavenly kingdom and to change their whole life, including their heart and conduct by following Jesus' teaching and life. Matthew refers to the *μετάνοια* of all nations from the beginning of the book to the end (4:17 and 28:18-20). The universal *μετάνοια* call is present in the whole of Matthew around the Gentile inclusion theme since this theme appears explicitly from the beginning chapter of the Gospel of Matthew to the end. Matthew 10 shows that Jesus' first word (4:17) in His ministry is expanding to the whole world through the apostles and the church. Matthew 10 instructs the apostles and the church about how to call the whole world to turn (*μετανοέω*) with specific teaching about lifestyle, eschatological judgment sayings, and comfort language. While the salvation-historical plot of the Gospel of Matthew somewhat forbids the reading of Matthew 10 from the beginning to the end as

³⁹Marvin Eloff, "Από . . . έως and Salvation History in Matthew's Gospel," in *Built upon the Rock: Studies in the Gospel of Matthew* (Grand Rapids: Wm. B. Eerdmans, 2008), 101. Marvin does not say Jewish rejection of Jesus opens the salvation of the Gentiles.

the explicit commissioning of the post-resurrection church's universal *μετάνοια* mission, Matthew 10 is universal *μετάνοια* commissioning instruction for the post-resurrection church. In this respect, Matthew 10 expands the Great *μετάνοια* Commission (28:18-20) by giving explicit instruction to send the post-resurrection church of the twelve apostles on an eschatological *μετάνοια* mission to all nations, including Jews first and Gentiles at the same time. In this way the modern church should hear Matthew 10 as a direct and explicit commission, serving as the expansion of the universal *μετάνοια* call of Jesus' ministry and of the Great *μετάνοια* Commission. Jesus' worldwide *μετάνοια* call in 4:17 is handed over to the church in Matthew 10, and this idea is summarized in the Gospel's last summary statement, the Great *μετάνοια* Commission.

CHAPTER 8

EIGHT PARABLES OF JESUS IN MATTHEW 13: EXPLANATION OF MIXED RECEPTION OF METÁNOIA AND EXHORTATION OF METÁNOIA

Introduction

Matthew, a skillful writer, structures his gospel with five discourse blocks by gathering eight parables¹ at the center as the third block.² What do the parables of this central discourse block illustrate? What is the function and meaning of the eight parables? This chapter examines the function and meaning of the eight parables in Matthew 13, especially in light of one of the major themes of Matthew, *μετάνοια*. A common view in Matthean scholarship on Matthew 13 is that the eight parables explain previous contexts of Jesus' mixed reception and the present progression of the kingdom of heaven and that they function to hide Jesus and His *μετάνοια* message from the

¹How many parables are in Matthew 13? All agree the first seven stories are parables, as Matthew indicates with the term *παραβολή*, but the last story about the scribes of the kingdom of heaven is disputed. Jesus does not introduce the last story with the term parable *παραβολή* in 13:52, but with *ὁμοίος*. However, right after 13:52, in 13:53, Matthew reports that "Jesus had finished these parables," *ἔτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας*, which strongly indicates that the last story is also a parable. David Wenham adds that *ὁμοίος* is used in Jesus' parables (13:31, 33, 44, 45, 47) See David Wenham, "The Structure of Matthew 13," *NTS* 25, no. 4 (July 1, 1979): 516. Also, Matthew 13:24 uses *ὁμοίω* to compare the kingdom of heaven to a man who sows good seed.

²Charles H. Lohr, "Oral Techniques in the Gospel of Matthew," *CBQ* 23, no. 4 (October 1, 1961): 427. There is also elevation of the discourse setting that highlights Matthew 13 as the center of Matthew: while the first discourse block 5-7 and the last block are set on the mountain, the third and so the center of the five discourse blocks, Matthew 13, is set on the sea. This setting also indicates that the parables are the center of the Gospel of Matthew.

<i>Mountain</i>				<i>Mountain</i>
5-7	(8-9)	(11-12)	(14-17)	(19-23) 24-25
	10		18	
		<i>Sea</i>		
		13		

rejecters in order that they will not turn to the kingdom of heaven and be healed (13:15).³

In this chapter, however, I will suggest, first, that the eight parables illustrate the previous narrative context of Jesus' *μετάνοια* teachings from the beginning of His ministry with the commandment of turning (*μετάνοια*) (4:17; 10:7). Secondly, they illustrate the mixed reception of Jesus' ministry of *μετάνοια* (11:20-21; 12:41; 13:16), and thirdly, while these parables hide Jesus and His *μετάνοια* message, they still figuratively exhort *μετάνοια* echoing Matthew 4:17's commandment of *μετάνοια* as exhortation through illustration, which is a common function of biblical parable. *Μετάνοια*, here and elsewhere in Matthew, means to turn (or change) oneself and one's life to Jesus and bear fruit worthy of turning (*μετάνοια*). The essence is portrayed with these parables, indicating *μετάνοια* as a major theme.

To argue for this idea this chapter will first briefly review a representative history of research on the function and meaning of Matthew 13. It will then examine the wider and narrower context of Matthew 13 and the two OT citations in Matthew 13. Then it suggests the meanings of the parables as descriptions of Jesus' *μετάνοια* ministry and of people's mixed reaction, and as exhortations of *μετάνοια*.

Function and Meaning of the Parables in Matthew 13

Before diving into the text, it is necessary to examine the general function of parables and representative readings of Matthew 13. Davies and Allison note that the

³R.T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: Wm. B. Eerdmans, 2007), 499-50. Dale C. Allison Jr., "Matthew : Structure, Biographical Impulse, and the Imitatio Christi," in *Four Gospels*, ed. F. Van. Segbroeck (Louvain: Peeters, 1992), 1203-21. David L. Turner, *Matthew*, BECNT (Grand Rapids: Baker Academic, 2008), 334. Jonathan T. Pennington, "Matthew 13 and the Function of the Parables in the First Gospel," *Southern Baptist Journal of Theology* 13, no. 3 (September 1, 2009): 12-20.

usual sense of παραβολή in Greek literature is “comparison.”⁴ The comparison almost always aims to exhort someone to something or persuade someone to do something. Snodgrass defines parable as “an expanded analogy used to convince and persuade”⁵ in most cases by indicating that it is explanation for exhortation. He notes the OT prophets’ parables as an important backdrop for Jesus’ parables and their importance for understanding Jesus’ parables.⁶ Snodgrass uses the terms “convince” and “persuade,” which are close to “exhort.” A parable is not mere explanation but aims for exhortation through comparative explanation. Robert Stein also explains the twofold nature of parables in the Bible: they have an informative dimension and an affective dimension. While the first dimension explains some literal facts, the latter serves to “disarm and persuade (cf. Matt 20:1-16; Luke 7:41-43; 10:30-35; 15:11-32).”⁷ The words “convince,” “persuade,” and “exhort” explain the connotation of the parable since parables aim for the listener to do something or to take some action.

Parables also function to hide one’s message because one cannot understand the meaning of a parable without interpretation by the author. A parable is a figurative speech containing the author’s plain argument in a different form. A parable needs the author to explain its meaning. For example, in Matthew 13 Jesus only preaches in parables to hide His message of the kingdom of heaven. According to Isaiah, this hiding of the kingdom is because of judgment on the wicked people of Israel (13:14-16). Jesus

⁴W. D. Davies and Dale C. Allison Jr., *Matthew 8-18*, ICC (London: T&T Clark, 2004), 378.

⁵Klyne R. Snodgrass, *Stories with Intent: A Comprehensive Guide to the Parables of Jesus* (Grand Rapids: Wm. B. Eerdmans, 2008), 9.

⁶Ibid., 38-42. In Matthew 13:57 Jesus identifies himself as a prophet and hints at the eight parables’ prophetic exhortation functions.

⁷Robert H. Stein, “The Genre of the Parables,” in *Challenge of Jesus’ Parables*, ed. Richard N. Longenecker (Grand Rapids: Wm. B. Eerdmans, 2000), 48.

preaches in parables so that the rejecters of *μετάνοια* (11:20) never *μετανοέω* (*ἐπιστρέφω*) to God (13:16). However, Jesus distinguishes His disciples as those who have eyes to see and ears to hear (13:16). Jesus' disciples learn the meaning of the parable from Jesus' himself, and they thus receive the fearful, critical ideas about the kingdom of heaven in terms of *μετάνοια*.

Are the parables in Matthew 13 mere explanation or do they aim to exhort? Jonathan T. Pennington suggests that the main argument of the parables is "Revelation and Separation" in relation to 11:25-30 and that Matthew 13 explains the rejection of Jesus by Israel narrated in chapters 11 and 12. God reveals Jesus as Christ only to His elect and hides Him from His rejecters, and thereby come two separated groups of people, the so-called insiders and outsiders not based on ethnicity but by faith in Jesus. The parables are primarily explanation of this "mixed reception to Jesus' kingdom message," not exhortation.⁸ Pennington does not deny the exhortative nature of the parables but indicates it as a secondary function. According to Pennington, the Isaiah 6:10 citation indicates that this one-sided revelation is punishment on the wicked Israel. Pennington's thesis about what is explained in the parables states,

Jesus' parabolic teaching is a sowing of the Word in the world. This Word from God is simultaneously a message of judgment on the unbelieving and a word of hope and blessing for the believing. The Word both reveals and conceals and in the process it performs a great separation of all people (cf. Heb 4:12), based on their response to the Son, the Incarnate Word.

Pennington correctly notes that the function of the eight parables is to explain the mixed reception of Jesus and they thus aim to punish the rejecters of Jesus.

However, some think that explanation and exhortation carry equal importance

⁸Pennington, "Matthew 13 and the Function of the Parables," 12-20.

in the parables. D. A. Carson argues that the first parable in chapter 13 not only explains but also “implicitly challenges hearers to ask themselves what kinds of soil they are.”⁹ Hearers are those who have ears to hear, like the disciples. Carson’s wording here means that the first parable exhorts the hearers to do the will of the Father in heaven through comparing the four kinds of soil with oneself. Craig Evans connects the parables in chapter 13 to the parable Nathan told King David about the rich man and the poor man’s sheep in 2 Samuel 12.¹⁰ Nathan’s aim with the parable is that David repent, and after Nathan’s explanation of the parable King David does repent. This scene is the same as in Matthew 13; after an explanation of the parables the disciples are exhorted to turn (*μετανοέω*) to have and do the will of the Father in heaven. John R. Donahue argues that the parables in Matthew 13 not only deal with the rejection of Israel but also the responsibility of Christian ethics of discipleship.¹¹ The parables explain the rejection of Israel to warn the disciples not to reject Jesus¹² and exhort them to live their present life in the hope of a future with God’.¹³

What these scholars note is that the parables exhort the disciples to follow Jesus’ teachings, and this chapter argues that they essentially teach *μετάνοια*, or in other words, what evil people should turn from and what good they should turn to. While Donahue notes that the parables exhort the ethics of discipleship, I rather say it is

⁹D. A. Carson, *Matthew*, in vol. 9 of *EBC*, ed. Tramper Longman III and David E. Garland (Grand Rapids: Zondervan, 2010), 356.

¹⁰Craig Evans, *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 46. Also, Craig Blomberg, *Matthew*, New American Commentary (Nashville: Broadman Press, 1992), 225.

¹¹John R. Donahue, *The Gospel in Parable* (Philadelphia: Fortress Press 1988), 66.

¹²*Ibid.*

¹³*Ibid.*, 70.

μετάνοια discipleship. Because the nature of ethics instructs people to do good things without legal binding powers, but the parables have legal binding powers whether one will enter into the kingdom of heaven or the fire of hell as illustration of Jesus' commandment of μετάνοια with the legal binding power. In addition, Isaiah 6:10 cited in Matthew 13:14-15 indicates that the parabolic teaching works not only to conceal the secret of the kingdom of heaven from rejecters but also for insiders to turn (ἐπιστρέφω, synonym of μετανοέω) to God and be healed (13:16)—to bear fruit worthy of μετάνοια (the deeds of the will of Father in heaven 12:50).

In addition, since the basic nature of a parable is to depict in order to exhort or persuade, this chapter suggests that “the hot spot” of the parables is not only explanation of the mixed reception of (μετάνοια toward) Jesus but also exhortation (of μετάνοια), corresponding to the near and wider context of Matthew 13. In fact, since the nature of the parables includes both explanation and exhortation, it is not helpful to distinguish explanation from exhortation, identifying the former as being primary and the latter secondary. In other words, by nature the primary function of a parable is two-fold: both to explain and exhort. Parallels with Old Testament prophetic parables probably mean that New Testament parables also have imperatival and exhortative force. One must consider Jesus' prophetic role in the parables, which is also clearly mentioned in 13:57. Jesus defines himself as a prophet and thus asks the readers to read the eight parables as a prophetic exhortation. In the wider context of the Gospel of Matthew, Jesus parallels the prophet John the Baptist who exhorted the people of Israel to turn (μετανοέω) (3:2) and to bear fruit worthy of μετάνοια (3:1-12). Also, the appearance in the parables of the μετάνοια fruit-bearing image, with its overall imperatival force in Matthew, illustrates the

μετάνοια exhortation of the parables and within their interpretation by Jesus. Images in the parables of judgment (both vindication and punishment) accompany Jesus' teachings of *μετάνοια*.

The following sections elaborate on this thesis and its arguments by considering the overall context of Matthew 13 and then examining the meanings of the parables.

The Context of Matthew 13: Exhortation of *μετάνοια* and Mixed Reception of *μετάνοια*

This wider context of Matthew 13, from its beginning chapters, has critical importance for understanding the parables' intended authorial meaning. As the third discourse block, which is located at the center of Matthew, the parables in Matthew 13 illustrate the previous context of Matthew 3-12 and one of its major arguments, that is Jesus' teaching and ministry of *μετάνοια*.

The *μετάνοια* Context from Matthew 3 to Matthew 13

Following John the Baptist's *μετάνοια* preaching (Matt 3), Jesus opens His public ministry with the same prophetic exhortation: "Turn (*μετανοέω*), for the kingdom of heaven is near" (4:17b). Jesus expands this exhortation through the Sermon (4:17-8:1), giving the contents of *μετάνοια*. Jesus sends His apostles to preach *μετάνοια* in Matthew 10. Then Matthew 11 and 12 report people's reaction: Israel rejects Jesus and also *μετάνοια* (11:20-22; 12:41). Jesus rebukes Israel for not having *μετάνοια* in contrast with the *μετάνοια* of the Gentiles. In addition, Jesus calls people to turn again in a different form in 11:28-30 and 12:45-50. Matthew 11:25-30, the important backdrop for the eight

parables, explains the reason for the mixed reception and exhorts hearers to turn and follow Jesus by taking on His yoke (11:30).

The parables illustrate these previous exhortations of *μετάνοια* (4:17, 10:7), the contents of *μετάνοια* in the Sermon and in Matthew 10, and the mixed reception and exhortation of *μετάνοια* (11:2-12:50). This backdrop is what the parables illustrate and exhort. Jesus' public ministry critically changes in Matthew 13 through His use of parables as He confronts the opposition of Israel. The parables hide Jesus and His *μετάνοια* message as judgment in order that the rejecters will no longer be able to turn to Him (*ἐπιστρέφω*, a synonym of *μετανοέω*) (13:16), but they figuratively exhort *μετάνοια*, especially for those who have the interpretation of the parables. (13:16).

Matthew 11-12: Rejection of *μετάνοια* and Recalling of *μετάνοια*

Many commentators emphasize Matthew 11 and 12 as the parables' near context. These scholars focus on Israel's rejection of or opposition to Jesus in these chapters and argue that the parables are an explanation of this separation¹⁴ and of "the present progression of the kingdom of heaven."¹⁵ However, it is important to realize that Matthew reports not only the rejection of Jesus but also the rejection of *μετάνοια*. The actual wording of Matthew 11 and 12 focuses on Israel's rejection of *μετάνοια*. While Matthew 11 and 12 report many encounters between Jesus and Israel, these stories are summarized at the end of each chapter in terms of Israel's rejection of *μετάνοια* (11:20,

¹⁴France, *Matthew*, 499-50. Allison Jr, "Matthew : Structure, Biographical Impulse, and the Imitatio Christi," 1203-21. Davies and Allison also state that this separation is a sort of theodicy. Davies and Allison, *Matthew 8-18*, 375.

¹⁵Turner, *Matthew*, 334.

21; 12:41) in contrast with the *μετάνοια* of the Gentiles (11:20-24; 12:40-42). The near context of Matthew 13 reports not only the mixed reception of Jesus but also the mixed reception of Jesus' and the disciples' *μετάνοια* call (11:20-22; 12:41). Also, these two chapters end with Jesus' recalling *μετάνοια* both directly (11:28-30) and indirectly by comparing not *μετάνοια* Israel and *μετάνοια* Gentile and proclaiming judgment (11:20-24; 12:17-21, 33-37, 41-45, 46-50).

In this sense, Matthew 11 and 12 follow the book of Matthew's major theme of *μετάνοια* (as this dissertation has argued from previous chapters) as they keep demonstrating *μετάνοια* as their own major theme. This *μετάνοια*-focused story line from Matthew 3-12 is illustrated in Matthew 13, which explains the present progress of *μετάνοια* ministry and renews Jesus' exhortation of *μετάνοια* through the eight parables. Jesus teaches in parables to lead people to turn (*μετανοέω*) to God, just like the OT prophets did. Specifically, 13:57 identifies Jesus as prophet. Jesus interprets the parables to His followers, with the result that He renews the exhortation of *μετάνοια* only to His disciples. The parables explain the overall *μετάνοια* ministry of Jesus and the disciples, but they also keep exhorting *μετάνοια*.

In detail, the overall contents of Matthew 11 and 12 are as follows. Matthew 11 reports Israel's rejection of *μετάνοια* (11:1-19), Jesus' rebukes Israel for their lack of *μετάνοια* in contrast with the *μετάνοια* of the Gentiles (11:20-24), Jesus proclaims consequent judgment (11:22-24), an explanation for the lack of *μετάνοια* (11:25-27), and another conceptual call for *μετάνοια* (11:28-30). Matthew 12 reports the opposition to Israel (12:1-45), Jesus' rebukes Israel for their refusal of *μετάνοια*, and proclaims

consequent judgment (12:33-42) in contrast to the coming of *μετάνοια* among the Gentiles (12:17-21, 38-42), and another conceptual definition of *μετάνοια* (12:46-50) that parallels the summary exhortation of *μετάνοια* in the Sermon (7:21).

In Matthew 11 the appearance of John the Baptist specifically reminds the readers of the *μετάνοια* ministry of John and Jesus. John's disciples ask if Jesus is the one to whom John exhorted people to turn (*μετανοέω*). Jesus answers that He is the one to whom people need to turn (*μετανοέω*). Matthew 11 reports the reactions of people after hearing the *μετάνοια* message proclaimed by Jesus and the twelve apostles. While it includes some positive reaction it mainly shows the lack of *μετάνοια* among the people of Israel. Matthew 11 shows that both John and Jesus' message of *μετάνοια* is denied (11:18-19). Matthew 11:20 uses the term *μετάνοια* as Jesus reports the lack of *μετάνοια* in many cities and curses them, contrasting them with the Gentile cities Tyre and Sidon that might *μετανοέω* if the same miracles had been performed in them as in Israel (11:20-24). Verses 11:25-27 explain this rejection of *μετάνοια* as a theodicy. Finally, Jesus calls people to turn (*μετανοέω*) again, saying to come to Him (11:28-30). This is another conceptual *μετάνοια* calling that echoes 4:17's *μετάνοια* commandment. Matthew uses Jesus' calling language, but its meaning expresses *μετάνοια* (4:17-23). It is natural to read 11:28-30 as another *μετάνοια* calling because it follows Jesus' rebuke of cities for their lack of *μετάνοια* cities and His judgment on them. Jesus rebukes cities that do not *μετανοέω*, then calls for *μετάνοια* again inviting others to come to Him with persuasive words. However, the *μετάνοια* calling at this time is limited to those who labor and are heavy laden. This theodicy regarding the un-*μετάνοια* of Israel contrasts with the Gentile

μετάνοια, and together with the new μετάνοια calling of Matthew 11, demonstrates that the theme of μετάνοια in Jesus' teaching and miracle ministry continues. Then, through the parables, such as fruitful and fruitless soil, the weed and the wheat, and so on, Matthew 13 describes this contrast between the un-μετάνοια of Israel and the μετάνοια of the Gentiles and the continued μετάνοια calling.

Matthew 12 also continues narrating μετάνοια as a major theme. The main story line of Matthew 12 is two-fold: the opposition of Israel and Jesus' rebuke of Israel for their un-μετάνοια using language that parallels John the Baptist's μετάνοια preaching (3:2-12; 12:33-37). This story is followed by Jesus' redefinition of the true people of God as those who turn (μετανοέω) to Jesus using the Gentile μετάνοια story of Nineveh (12:39-42). Bearing fruits worthy of μετάνοια in 3:8 reappears in 12:33, and the idea is also rephrased as doing the will of the Father in heaven in 12:50. Matthew 11 focuses on Israel's rejection of μετάνοια and of Jesus, and Matthew 12 begins to report the opposition of Israel against Jesus such that they now want to kill Him (12:14). This opposition further indicates the un-μετάνοια status of Israel. This opposition begins with the dispute about the Sabbath between Jesus and the Pharisees (12:1-14) and the dispute about Beelzebul (12:22-32). Jesus' rebuke of the Pharisees in Matthew 12:33-45 parallels John the Baptist's μετάνοια preaching (3:2-12): "a good tree is known only by good fruit" (12:33, 35), "brood of vipers" (12:34), and "righteous" (12:37). This good tree-good fruit metaphor for μετάνοια in 12:33-35 is fully developed in the parables, through the image of good soil that bears fruit 100-, 60-, and 30-fold (13). Because of their bad fruit, Jesus denies that the Pharisees are the people of God, and He condemns Israel as "wicked generation" (12:45). The highlight of Matthew 12 is Jesus' rebuke of Israel for their lack

of *μετάνοια* at Jesus' preaching, which is greater than Jonah's (12:41), in contrast to the *μετάνοια* of the people of Nineveh at Jonah's preaching (12:41). This rebuke is followed by a reproach for not listening to Jesus, who is greater than Solomon, in contrast with the Queen of the South who did listen to King Solomon. Finally, Jesus defines the true people of God as the doers of the will of God (12:50). Overall, Matthew 12 exhorts *μετάνοια* through reporting Israel's opposition to turning (*μετάνοια*), in contrast with the *μετάνοια* of the Gentiles, and by repeating imagery from John the Baptist's *μετάνοια* preaching.

Aside from the above, the parables in Matthew 13 illustrate Matthew 12 by using the same themes, images and language. In 12:28, "the kingdom of heaven come upon you" indicates that the secret of the kingdom of heaven (13:11) is Jesus, and He is now found in the same way the treasure and the pearl are found in the parables (13:44-46). Also, the parables affirm 4:17b, "the kingdom of heaven is near," as being accomplished in Jesus and show that the judgment of the coming of the kingdom of heaven is now upon those who do not believe in Him. Also, the turning (*μετάνοια*) of the people of Nineveh and the Queen of the South (12:41-42) governs the parables that ask for the same good deeds of *μετάνοια*. The judgment language, including the punishment and righteousness language of Matthew 12 (12:31-32, 34-37, 41-45), appears in the parables asking people to bear fruit worthy of *μετάνοια*. The *μετάνοια* context of the previous chapter of Matthew 13 shows the commandment of turning (*μετανοέω*) and the mixed reception of *μετάνοια* are the main illustrations of the parables in Matthew 13.

Universal *μετάνοια* Theme in Matthew 11 and 12

While Matthew 11 and 12 report Israel's refusal of *μετάνοια*, they show a universal *μετάνοια*, that is the *μετάνοια* of the Gentiles. Matthew 11:20-24 alludes to Gentile *μετάνοια*, and 12:39-42 tells stories of faithful Gentiles, praising them because of their good fruit—Jonah and the *μετάνοια* of the people of Nineveh,¹⁶ and the coming of the Queen of the South (12:39-42). Also, through another Isaiah citation in 12:17-21 Matthew identifies Jesus as the light of the Gentiles. Jesus proclaims that wicked Israel is not the people of God, but the Gentiles, who through *μετάνοια* do the will of the Father, are instead God's true people. This comparison of the two groups of people exhorts *μετάνοια* to do the will of the Father in heaven. This comparison and exhortation are the main purpose of the parables and this universal *μετάνοια* context continues in Matthew 13. The parables illustrate the theme of Gentile inclusion through marking the identity of the people of God only by their *μετάνοια* and good deeds of *μετάνοια*, thus rebuking the hypocritical law-keeping ethnic Jews. Specifically, “the good tree-good fruit” saying of Jesus in 12:33-35 exhorts people to do good deeds and is fully developed in the parables of Matthew 13, such as in the image of bearing good fruit (13)—indicating that the only criteria for the people of God is not ethical or hypocritical law keeping but *μετάνοια* to Jesus and bearing good fruit of *μετάνοια* according to Jesus' reinterpretation of the law, the Sermon, which contains the contents of *μετάνοια*.

¹⁶The prophet Jonah and Jesus appear the same, indicating Jesus as Jonah who was raised from the dark and preached repentance in the Gentile world. Jonah in Matthew indicates Jesus' ministry to the Gentiles.

Parallel μετάνοια Exhortations among Matthew 3, the Sermon, and Matthew 13

The parallelism between Matthew 3, the Sermon, and Matthew 13 suggests that the parables augment Jesus' commandments of μετάνοια. Matthew 13 uses the same and similar μετάνοια language and images as found in Matthew 3 and the Sermon. All three passages include the term μετάνοια, synonyms, conceptual μετάνοια phrases, images, judgment metaphors, and so on. This parallelism demonstrates the exhortation of μετάνοια as a major theme of Matthew 13.

Parallelism between John the Baptist's μετάνοια Preaching (Matt 3) and Matthew 13

As chapter 4 of this dissertation argues, Matthew 3 introduces this theme of μετάνοια as a major theme of the entire book through the parallels between the prophet John the Baptist and the prophet-like Messiah Jesus Christ.¹⁷ While Matthew develops Jesus' birth narrative and identity in chapter 1 and 2,¹⁸ in chapter 3, he moves to his emphasis of μετάνοια and the good fruits of μετάνοια through the prophet John the Baptist's exhortation. The Gospel of Matthew emphasizes the good works or righteous deeds of μετάνοια from 3:2 on.¹⁹ This first discourse block about John the Baptist thus

¹⁷For more discussion on the parallelism between John the Baptist and Jesus in the Gospel of Matthew, see chap. 4.

¹⁸These two chapters also include Matthew's emphasis on good deeds and Gentile inclusion: Abraham, the four women, and Mary in the genealogy; Joseph the righteous; and the Magi from the east.

¹⁹Leon Morris, *The Gospel according to Matthew*, The Pillar New Testament Commentary (Grand Rapids: Wm. B. Eerdmans, 1992), 83. Morris points out Matthew's emphasis on good deeds and the importance of 3:2 and 4:17b for a leading idea of the Gospel of Matthew: "Such preaching (4:17b) is a clarion call to action, not a recipe for slothful complacency. We should not overlook that importance of this call to repentance at the very beginning of Jesus' ministry; everything else follows from that. Matthew has often been seen as one who stresses the importance of good works, and of course he does. But this must not be held in such a form that his emphasis on grace is missed."

alludes to a clear driving theme of Matthew—the exhortation of *μετάνοια*. First, the imperative *μετανοεῖτε* in 3:2 asks people to turn or change their whole life through the actions of *μετάνοια*. This *μετάνοια* exhortation governs John’s preaching block as a major theme. Second, this *μετάνοια* imperative is further developed with the exhortation to bear fruit worthy of *μετάνοια*, *ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας* (3:8). Third, this exhortation and fruit-bearing image are enforced by judgment language: *ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν* (3:2b) and images of the axe and the fire (3:10). Finally, Matthew relates this exhortation of *μετάνοια* and the good deeds of *μετάνοια* to the language of the identity of the sons of Abraham, through whom Matthew shows his critical interest in Gentile inclusion (3:9), or in other words, universal *μετάνοια*.

This exhortation of *μετάνοια* (3:2; 4:17) finds parallels in Matthew 13, where the theme of *μετάνοια* continues to govern. The parables in Matthew 13 illustrate this exhortation of *μετάνοια*. This parallelism is accompanied by *μετάνοια* fruit (3:8), enforced by judgment metaphors (3:10), and marks the true people of God that includes Gentiles (3:9). This parallelism between Matthew 3 and 13 points to the exhortation of *μετάνοια* and of the fruit of *μετάνοια* as a major theme of the parables in Matthew 13. The parables in Matthew 13 are full of similar language that illustrates *μετάνοια* as a major theme. The phrase “bearing fruit of *μετάνοια*” (3:8, 10), which consists of “bearing” (*ποιέω*) and “fruit” (*καρπός*), keeps appearing in Matthew 13. These images illustrate the exhortation of *μετάνοια*. The fruit (*καρπός*) images occur in Matthew 13:8, 23, 26, and 41 and the verb *ποιέω* (“bearing”) illustrates the theme of *μετάνοια*, meaning to do what Jesus has commanded, rejecting lawlessness. Also, the parables in Matthew 13 use metaphors of

judgment and vindication parallel to those in Matthew 3 in 13:30, 40, 42, 48, 50, together with a fruit-bearing image to illustrate the theme of *μετάνοια* and to enforce the exhortation of *μετάνοια*. In particular, 13:30 shows the *μετάνοια* parallelism between Matthew 3 and 13 and demonstrates the exhortation of *μετάνοια* in Matthew 13. Matthew 13 repeats exact *μετάνοια* language from John the Baptist: “a good tree is known only by good fruit” (12:33, 35), “brood of vipers” (12:34), and “righteous” (12:37). These words all demonstrate that exhortation of *μετάνοια* continues in Matthew 13.

Parallelism between Matthew 4:17, the Sermon, and Matthew 13

In the Gospel of Matthew, Jesus takes over John’s ministry. The opening word of Jesus in His public ministry (4:17) is exactly the same as that of John the Baptist (3:2). While John the Baptist’s small exhortation preaching block (3:2-12) parallels Jesus’ Sermon on the Mount (4:17-8:1), more than likely most of the material of the Sermon expands John’s preaching unit. Here I show that Matthew 3, 4:17, and the Sermon all cohere in their theme and materials with the parabolic discourse block of 12:46-13:58. Furthermore, the central parabolic discourse block (12:46-13:58) continues to illustrate this theme of *μετάνοια*. This coherence indicates that the parables have a prophetic exhortation force of *μετάνοια* as do the Sermon and John’s preaching block. In short, the third discourse block uses the descriptive manner of the parables to illustrate the opening imperative of Jesus’ public ministry (4:17) and the contents of the Sermon, the first discourse block (4:17-8:1). These different sections include many parallels in terms of language, images, and concepts of *μετάνοια*.

First, Matthew 3, the Sermon and the parables share in their parallel materials

and images of *μετάνοια*, especially the fruit-bearing images and consequent judgment concept (3:8, 10; 7:16-20; 12:33; 13:8, 26). Hagner states that the abundant fruit in the parable of the sower is probably the conduct exhorted in the Sermon; thus this parable not only includes “the problem of unbelief (cf. 10-15), but also a strong element of ethical exhortation.”²⁰ Specifically, the righteousness language is repeated to exhort the good deeds of *μετάνοια* in both the Sermon and Matthew 13 (5:20, 45, 6:1, 33 and 13:43, 49).²¹ Also, “wheat and chaff” appears in 3:12 and 13:29-30. The judgment concept and language in the parables parallel the Sermon and John the Baptist’s discourse in chapter 3, referencing punishment with fire (3:10, 11, 12, 5:22; 7:19; 13:40, 42, 50).

Second, the heading of the eight parables (12:45-50) repeats a conceptual expression of *μετάνοια*, “do the will of the Father in heaven,” which also summarizes the Sermon in 7:21, thus showing the coherence of the theme of *μετάνοια* from Matthew 4 to Matthew 13. Both the heading of the parables (12:50) and the summary of the Sermon (7:21) conceptually express and echo the exhortation of *μετάνοια* in 3:2 and 4:17. This repeated phrase indicates the interconnectedness and the same *μετάνοια* exhortation force of those three discourse blocks.

In fact, 4:17, 7:21, 12:50 all share the same ideas: turning to God, judgment

²⁰Donald A. Hagner, “Matthew’s Parables of the Kingdom (Matthew 13:1-52),” in *Challenge of Jesus’ Parables*, ed. Richard N. Longenecker (Grand Rapids: Wm. B. Eerdmans, 2000), 107-8.

²¹Also, righteousness creates an inclusio between 5:20 and 5:45 and 6:1 and 6:33 in the Sermon. Matthew 5:20-45 is the so-called antithesis that exhorts the followers of Jesus to do good deeds. Chapter 6 is all about doing good in secret, so doing righteousness in secret, and having faith in God only and not in money. The righteousness language in 3:15 (the first occurrence) may be related to this theme. Jesus being baptized means His death and doing the will of Father in heaven. This idea in relation to Immanuel shows the grace of God in the Gospel of Matthew. Also, it creates another inclusio with the ideas of Jesus’ death and of the Holy Spirit between chapter 3 and Jesus’ death and resurrection narrative in chapter 27-8. Also, the statement in 21:32 that John came “in the way of righteousness” indicates John’s way of life, including his good deeds, his whole life-giving ministry, and doing good.

(vindication and punishment), and the kingdom of heaven.²² These three elements occur in all the parables of Matthew 13. Matthew 4:17 fits well with the overall idea of Matthew 13, as will be discussed later. The concept in the same opening phrase (3:2, 4:17, 12:50) governs all three discourse blocks and indicates their interconnectedness with *μετάνοια*.²³ In other words, Matthew 13 commands *μετάνοια* through the parables in order for Jesus' disciples to do the will of the Father as expressed in full in the contents of the Sermon. Moreover, the Sermon's climatic parable of the builder of the house (7:24-27), which is derived from 7:21, and its opening (7:24), "Everyone then who hears these words of mine and does them" (Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς), perfectly connects to Jesus' family definition and inclusion in 12:50 and to the parables in Matthew 13. The last part of the Sermon (7:21-27) is picked up again in Matthew 12:50 and elaborated more by the eight parables. Matthew 13 is an extension of Jesus' first imperative, *μετανοεῖτε* (to turn one's whole life to God to do the will of God).

Third, not only the openings of the two blocks but also the structural settings of the Sermon and the parables connect them. The locations of "mountain" (5-7) and "sea" (13) interestingly connect the two discourse blocks. Matthew 13 follows the theme of Gentile inclusion from chapter 12, especially through Matthew's Isaiah citation of Gentile inclusion in 12:17-21, 4:17. The Sermon also follows Matthew's Isaiah citation

²²4:17 A μετανοεῖτε· B ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν
 7:21 B εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, A ὁ ποιῶν τὸ θέλημα τοῦ
 πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς
 12:50 A ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς B αὐτός
 μου ἀδελφός καὶ ἀδελφὴ καὶ μητὴρ ἐστίν

²³"The will of the Father" is even found in the fourth discourse block (18:14). It seems like "the will of the Father" is very important in the Gospel of Matthew (6:10, 7:21, 12:50, 18:14; 21:31; 26:42). In fact, in Matthew Jesus is depicted as the one who does the will of God through his death. Jesus' death is also illustrated with the images of the parables in chapter 13: the mustard seed, the leaven, the treasure buyer, and the merchant of the pearl. Jesus teaches his disciples to do the same as he did on the cross.

of Gentile inclusion in 4:12-16. Interestingly, both narrative sections follow John the Baptist (3:1-12; 11:1-15) and *μετανοέω* and *μετάνοια* (4:17; 11:20; 12:41).

In conclusion, the contexts of the parables and their parallelism suggest that the parables illustrate Jesus' commandments of *μετάνοια* in 3:2; 4:17 and 7:21 and the mixed reception of *μετάνοια*. Jesus' parables illustrate this exhortation with abundant fruit-bearing soil, self-sacrificing mustard seed and leaven, a landowner and a merchant who sell everything they have, and judgment metaphors of the wheat and weeds and good fish and bad fish in the same net. These visual images of the parables mark the identity of the true people of God which includes Gentiles. They are titled the mother, sister, and brother of Jesus in 12:50 and 13:55-56. The parables are about fulfillment of the family of God that includes both Jews and Gentiles who have a fruitful identity of *μετάνοια*, that is, faith in Jesus and faithfulness to Jesus' commandments of *μετάνοια* and the Sermon.

The Meanings of the Parables of Matthew 13: Explanation of Mixed Reception and Exhortation of *μετάνοια*

This section examines the meanings of the parables. The parables not only explain the mixed reception of Jesus and His *μετάνοια* calling but also exhort *μετάνοια* and its fruits/contents from Matthew 3 and the Sermon. Before interpreting each parable, this section looks at two key points that demonstrate *μετάνοια* as a major theme of the parables and the *μετάνοια* exhortation of the parables. The inclusio between 12:45-50 and 13:53-58, two OT citations in Matthew 13, and the meaning of each parable will be discussed.

The μετάνοια Conceptual Heading of the Parables 12:46-50

As mentioned previously, Matthew 12:45-50 is the heading of the eight parables and demonstrates the exhortation of μετάνοια as a major theme of 13. In 12:45-50 the summary of the Sermon is repeated, a conceptual expression of μετάνοια, “do the will of the Father in heaven” (7:21).²⁴ This repetition indicates that the parables exhort what has been commanded in the Sermon as the contents/fruits of μετάνοια. Also, the scene where Jesus stretches out His hand toward His disciples (12:49) and designates them as His family who are the doers of the will of the Father in heaven demonstrates the essence of μετάνοια in the heading of the eight parables. The disciples represent μετάνοια that Jesus commands because they have left everything behind to follow Jesus (4:17-23). This scene especially shows that the disciples’ obedience to the will of Father in heaven refers to μετάνοια and its worthy fruit and that the family of Jesus consists of those who follow Jesus through μετάνοια by keeping His commandments. This reference to μετάνοια in the heading of Matthew 13, pointing to the μετάνοια of the disciples, shows that the eight parables exhort μετάνοια by showing what μετάνοια looks like, namely doing the will of the Father in heaven and thus taking on the identity of the family of Jesus.

In addition, 12:46-50 and 13:53-58 sandwich the parables in Matthew 13.²⁵ This inclusio hints at μετάνοια as a main argument of the parables,²⁶ just as 4:17-25 and

²⁴For more discussion of this phrase as a conceptual expression of μετάνοια see chap. 5 and 6 of this dissertation.

²⁵Lohr, “Oral Techniques in the Gospel of Matthew.” Lohr argues that the inclusio is a technique of oral communication that limits a discourse block. He finds an inclusio between 12:46-50 and 13:53-58 but does not expand the inclusio into the main argument of the eight parables.

²⁶Also, the Markan parallel hints that the parables are about the family of Jesus. Mark 3:31-35 deals with the same story as Matthew 12:46-50, and 4:1 begins with Καὶ πάλιν ἤρξατο, which appears

7:31-8:2 create an inclusio that frames the Sermon and hints at its main theme.²⁷ Both places refer to “mother” (12:46, 47, 48, 49, 50; 13:55), “brother” (12:46, 47, 48, 49, 50; 13:55), and “sister” (12:50; 13:56) and similarly to the familiar but unbelieving people in Jesus’ hometown. In 12:46-50 and 13:53-58 Jesus denies His blood relatives but defines His family as including only the doers of the will of the Father in heaven (12:50). He does so in two ways: 12:46-50 limits the true people of God to the doers of the will of the Father in heaven; 13:54-58 widens the true family of God to include Gentiles through denying Jesus’ hometown and Israel as the true people of God.²⁸ Also, 13:59 at the end of the parables posits Jesus as a prophet (13:59), and this indicates that the parables are a prophetic exhortation of *μετάνοια*, similar to Nathan’s in 2 Samuel 12.²⁹

This inclusio alludes to *μετάνοια* as a main argument of all the parables of Matthew 13 as one unit, pointing to the identity of the family of Jesus and its marker, namely, doing the will of the Father in heaven. Specifically, the statement that “whoever

several times as a connecting phrase of the stories and their themes in the gospel of Mark.

²⁷This inclusio is further supported by other teaching blocks that all have inclusions that hint at their main arguments. For example, chapter 10 is located right after Jesus’ words about the workers of the harvest (οἱ δὲ ἐργάται ὀλίγοι). 9:35-38 and 11:1 create an inclusio hinting at the main argument of chapter 10, that is, the harvest laborers and their form of life. The Sermon on the Mount (5-7) and chapter 18 are also so. The beginning of the teaching blocks especially provides the main arguments of the blocks: 5-7, following Jesus leads to a different life; 10, the work of the laborer in the time of harvest; 13, doing the will of God; 18, not to give offense but to forgive one’s brothers. 17:24-27 and 18 share the same language: 17:27, *μὴ σκανδαλίσωμεν*; 18:6, 7, 8, *σκανδαλίση*; 18:15-35, forgiving one’s brother (*σκανδαλίση* and *ἐκέρδησας* in 15 appear to have synonym usage so the same theme follows after 17:27). Also, the same wording, “the will of my Father who is in heaven” in 8:14 and “my heavenly Father” in 18:35, indicates that the two story blocks in chapter 18 (18:1-14 and 18:15-35) have the same theme, that is, doing the will of the Father in heaven. The usage of *ἤρξατο* connects and limits the meaning based on the previous story in Mark.

²⁸Family imagery actually creates a perfect analogy of God’s election of His people based on grace alone, since no one becomes a family member from one’s own wishes or out of one’s own authority but only by God. Only by God is His family created.

²⁹Snodgrass distinguishes the parable of Nathan in 2 Sam 12 as a *juridicial parable*, which can “elicit a self-condemnation from the hearer through the aid of image.” Snodgrass, *Stories with Intent*, 13. However, he does not distinguish the eight parables as juridicial parables because the eight parables of Jesus in Matthew 13 have more “self-condemnation” through negative images exhorting good deeds.

does the will of the Father in heaven is my brother and sister and mother” clarifies that the true family of Jesus is neither physical family members nor ethnic Israelites from His hometown but only those who do the will of the Father in heaven. Consistently, the parables emphasize *μετάνοια* and the fruit of *μετάνοια*, that is, the deeds according to the will of the Father in heaven, as the new identity of the true people of God that now includes Gentile.

At the same time, both 12:46-50 and 13:53-58 include a judgment theme related to *μετάνοια* as do the parables. Jesus denies His blood relatives and hometown relationships but fills His family only with disciples who in *μετάνοια* do the deeds according to the will of Father in heaven. This inclusion is a judgment on fruitless Israel. The fact that Jesus does not perform many mighty works in His hometown (13:58) is another form of judgment so that they will not *μετανοέω* and be saved. The reward of *μετάνοια* and the good deeds of *μετάνοια* are also found in that the doers of the will of the Father in heaven are saved or are called the family of Jesus. This judgment and reward are found within the main argument of the parables through the weeds thrown into the fiery furnace and the bad fish thrown away.

Isaiah 6:10 and Psalm 78:2 in Matthew 13

The theme of *μετάνοια* of Matthew 13 is demonstrated in two OT citations. They also explain the near context of Matthew 11 and 12. Beginning in chapter 11, Jesus’ confrontation with the rejecters of *μετάνοια* changes His ministry style, so that in Matthew 13 Jesus begins to teach in parables to hide His message, excluding the rejecters

from His teaching ministry.³⁰

Isaiah 6:10. The Isaiah 6:10 citation in Matthew 13:15 demonstrates that the theme of *μετάνοια* still continues in Matthew 13. Matthew 13:15 explains this situation in which Jesus teaches in parables so that the rejecters of *μετάνοια* will not understand His teaching and turn (*ἐπιστρέφω*) to Him. The Greek term *ἐπιστρέφω* used in Isaiah 6:10 and the word *μετανοέω* are synonyms; *ἐπιστρέφω* in the LXX is a counterpart of *μετανοέω* in the NT.³¹ Jesus judges the rejecters of *μετάνοια* through the parables.³² This shows that the parables carry the major theme of *μετάνοια* within them, but it is hidden. In this way the parables demonstrate the theme of *μετάνοια*. In fact, Jesus' parables in Matthew 13 and their interpretation carry the same theme of *μετάνοια* from previous chapters, but Jesus changes His teaching style to hide His message of *μετάνοια*. Jesus only reveals the *μετάνοια* message in the parables by giving an interpretation for His followers (13:16-18). They exhort the people who hear Jesus and His interpretations that they must bear good

³⁰This judgmental parabolic teaching reflects the Mosaic typology of Exodus 34. Moses hides his face with a veil so that the people of Israel might not see the glory, and Jesus hides the secret of the kingdom of heaven from the rejecters through parables. 2 Corinthians 3 also uses this same typological idea. Specifically, Moses' veiling himself after giving the law parallels Jesus' parabolic teaching after giving the Sermon, the new law.

³¹Isaiah 6:10 uses *ἐπιστρέφω*, "return," instead of *μετανοέω*, "return" or "repent," but the words are used with same meaning and both are counterparts of the Hebrew term *sub* in the OT.

³²Matthew 13 makes clear that the parables are judgment. First, Jesus' saying in 13:11, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given," means that Jesus judges those hearers as not having the truth. 13:12, "but from the one who has not, even what he has will be taken away," clarifies the parables' judgment motif. Also, 13:13, "This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand," confirms the reason for their judgment in parabolic teaching, that is, their wicked heart that does not hear or see. Second, the Isaiah citation in 13:14-15 confirms that Jesus meant to teach in parables so that the hearers will not understand and will not return to God. This is a clear judgment motif. "The one who has, more will be given, and he will have an abundance" (13:12) might mean that it is the insiders who have Jesus and also the words of Jesus, and so have an abundance, Jesus and his words. In contrast, "but from the one who has not, even what he has will be taken away" (13:12) indicates wicked Israel, because they do not have Jesus and their privilege of having the law will be taken away.

fruit as a mark of His true followers. This point is the heart of Matthew 13.

Isaiah 6:10 also explains the judgment of Israel: they will hear the parables in such a way that they cannot understand and cannot turn to God. However, the disciples of Jesus hear the interpretation of the parables so that they can understand and turn to God. It is very important to realize that Isaiah 6:10 has a two-fold idea: hiding and turning (*μετάνοια*). First, the parables aim to hide the secret of the kingdom of heaven from wicked Israel, but the messages inside the parables will be explained to those who follow Jesus. Second, the parables with their interpretations ask the followers of Jesus to return and to be healed, which means to do the will of the Father in heaven. The parables are judgment for the wicked, but at the same time the parables are a *μετάνοια* message in a different form from earlier in Matthew. For those who listen to the interpretation of the parables they exhort a turn (*μετάνοια*) to God and to Jesus. As Nathan exhorted David toward *μετάνοια* through his parable and its interpretation, Jesus exhorts His followers toward *μετάνοια* to God through His parables and their interpretations.

Psalm 78:2. Psalm 78:2 in Matthew 13:35 indicates that the parables aim for the followers of Jesus (the people of God) to turn and place their trust in God and keep the law. Psalm 78:7-8 as the larger unit of Psalm 78:2 discusses not only the things hidden since creation but also the turning (*μετάνοια*) of God's people: "Then they would put their trust in God and would not forget his deeds but would keep his commands. They would not be like their forefathers a stubborn and rebellious generation, whose hearts were not loyal to God, whose spirits were not faithful to him" (Ps 78:7, 8 NIV). These verses demonstrate the theme of *μετάνοια* in the parables and reflect the way the parables aim to exhort *μετάνοια*. In addition, "the creation of the world" hints at the Gentile

inclusion of the parables.

In conclusion, the *μετάνοια* idea of Isaiah 6:10 and the *μετάνοια* concepts of “trusting in God” and “keeping the commands of God” in Psalm 78:1-8 are fully revealed in the parables: the abundant fruit-bearing soil of doing the will of the Father, the self-dying mustard seed and self-sacrificing leaven for the benefit of many, selling everything a landowner and a merchant have for the kingdom of heaven, and bringing everything the master of house has. Also, all the negative images in the parables, such as the fruitless soil, the weeds, or the bad fish, warn the disciples to consider whether they are like them or not. In addition, the judgment metaphors of the parables, especially in the second and the seventh, strengthen those good deeds of *μετάνοια*.

μετάνοια: A Main Argument of Each Parable

The main point of the parables in Matthew 13 depicts the wider narrative context, which is the mixed reception of *μετάνοια* and the exhortation of *μετάνοια*. As noted previously, the exhortation of “doing the will of the Father in heaven” is a main argument that expands on the first imperative of Jesus Christ, *μετανοείτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν* (4:17). Each parable has this imperatival force enforced by judgment metaphors and emphasis on the fruits of *μετάνοια*,³³ together with an explanation of the present progress of the kingdom of heaven.³⁴ Again, the parables

³³Donahue, *The Gospel in Parable*, 90-91.

³⁴It must be noted that the formula of each parable that likens the kingdom of heaven through some figures does not always indicate that the main argument of the parables stays on that figure, but instead it may point to the deeds in the parables. For example, the first parable, titled the parable of the sower (13:18), is not about the sower, but the four kinds of soils, thus their deeds of the will of the Father in heaven. Also, while the fifth and sixth parable carry the exact same meaning of the value of the kingdom of heaven and the actions of the two men are the same, one introduces the kingdom of heaven as a figure, “the kingdom of heaven is like a hidden treasure,” but the other introduces the kingdom of heaven as a man,

illustrate the mixed reception of *μετάνοια* and the exhortation of *μετάνοια*. The following is my structure for the eight parables.

Heading (12:46-50) *the family of Jesus are the doers of the will of the Father, that is, μετάνοια*

a the sower (*interpretation*)

(*OT citation*)

b the weeds (*interpretation*)

c the mustard seed

d the leaven

(*OT citation*)

d' the hidden treasure

c' the pearl of great value

b' the net (*interpretation*)

a' the old and new treasure

Ending (13:53-58) *the family of Jesus is not ethnic Israel, but μετάνοια disciples*

The parable of the sower. The parable of the sower illustrates the mixed reception of *μετάνοια* and the exhortation of *μετάνοια* to have a fruitful life of *μετάνοια* in suffering,³⁵ of “the evil one,” “trouble or persecution,” and “the worries of this life and

“the kingdom of heaven is like a merchant.”

The parable in chapter 22:1-14 coheres to chapter 13. “But when the king came in to look at the guests, he saw there a man who had no wedding garment” (21:11). “For many are called, but few are chosen” (22:14). Those many who were called are Jesus’ followers, and those few who were chosen are Jesus’ true believers who prove their identity by bearing good fruit, that is, good deeds. The garment refers to the good works of true believers. First of all, the whole Gospel of Matthew commands and emphasizes the fruit-bearing people of God and the judgment on those who are fruitless. Second, chapter 21 clearly reveals this interpretation. Third, the Book of Revelation (19:8) shares the same garment image and its explanation. John explains that the garment of Jesus is the good works of the saints. As in Matthew 22:1-14 these clothes appear as a visible boundary or identity marker, good fruits in chapter 13 visually reveal the identity or mark of church.

³⁵Craig Blomberg similarly states, “the true believers’ perseverance in faith.” He states that this parable gives an important reminder from Jesus on his continued blessings on his disciples’ work in a hostile situation. Blomberg, *Matthew*, 214-15. I think “a reminder” is the same as an exhortation.

the deceitfulness of wealth” (v 19-22). Despite Jesus’ naming it “the parable of the sower” (13:18), the main message focuses on the different actions of different groups of people, the four kinds of soils.³⁶ In fact, the parable of the sower illustrates Jesus’ *μετάνοια* ministry and His teaching of *μετάνοια* in the Sermon and Matthew 10. First, sowing the seed indicates Jesus’ calling of *μετάνοια* and the four kinds of soil illustrate reactions of people about Jesus’ calling and teachings of *μετάνοια* and His *μετάνοια* calling reported in previous chapters of Matthew. They also exhort *μετάνοια* by contrasting the fruitless and fruitful soils. The interpretation of the first three kind of soils explains the rejection of *μετάνοια* reported in Matthew 11-12 and also illustrates Jesus’ exhortation of *μετάνοια* in that *μετάνοια* endures suffering and persecution (Matt 5:10-12; 10:16-28, 36, 39) and does not care about the world or worry about riches (Matt 6:19-34; 10:29-31). The fourth soil illustrates the positive reception of Jesus and His *μετάνοια* message also reported in Matthew 8-9 and 11-12. Also, the image of fruit bearing 100-, 60-, and 30-fold illustrate fruit worthy of *μετάνοια* as exhorted in Matthew 3, the Sermon, and Matthew 10. Second, the *μακάριος* language in 13:16 right before Jesus’ interpretation of the parable of the sower shows that the parable of the sower connects with the idea of *μακάριος* in the Sermon. Jesus’ designation of His disciples as *μακάριος* in 13:16 notes that the *μετάνοια* disciples are the *μακάριος* who have the kingdom of heaven and suffer for righteousness because they hear and see Jesus and His *μετάνοια* calling and react positively by turning (*μετάνοια*) to Him (4:17-23).³⁷

³⁶Davies and Allison, *Matthew 8-18*, 378.

³⁷Also, *μακάριος* in 13:16 connects back to the *μακάριος* language in 11:6, which corresponds

The parable of the weeds. The parable of the weeds illustrates the judgment of God corresponding to one's *μετάνοια* and worthy fruit of *μετάνοια*. The parable of the weeds strengthens the first parable, and so the ideas of *μετάνοια* and its worthy fruit, through the judgment images of the harvest: the wheat in Jesus' barn and the burning of the weeds in the fiery furnace. The wheat and the weeds illustrate whether people do *μετάνοια* and bear fruit worthy of *μετάνοια* (cf. 3:12). The second parable, typically known as an explanation of the "delayed Parousia,"³⁸ enforces the exhortation of *μετάνοια* in the first parable through "encouragement and warning."³⁹ This parable also has its main interest in the two different kinds of people and their actions, which are likened to the good, fruit-bearing wheat and to the weeds, thus aiming to exhort people towards *μετάνοια*, meaning to turn to do the will of the Father in heaven.

In fact, the harvest image reflects John the Baptist's judgment saying about the harvest (Matt 3:12) that exhorts people to do *μετάνοια* and bear its worthy fruit (Matt 3:8-11). As the harvest image in Matthew 3:12 exhorts *μετάνοια* and its worthy fruit, the parable of the weeds with its harvest image further exhorts *μετάνοια* and the fruit worthy of *μετάνοια* that the parable of the soils describes. Also, Jesus' interpretation of the second parable using the language of righteousness (v. 43) has a clear connection to "suffering for righteousness" in 5:6, 10-12 in relation to the three suffering images of the first parable.

In addition, the parable of the weeds illustrates Matthew 10 in that both use the

to the parable of the sower by showing that *μετάνοια* disciples should not be offended by Jesus.

³⁸Carson, *Matthew*, 363.

³⁹Hagner, "Matthew's Parables of the Kingdom," 113.

harvest language (9:37-38 and 13:30, 39). The sower of good seed describes Jesus' and his disciples' universal *μετάνοια* mission in the world from Matthew 10. The weed and the wheat describe the worthy and unworthy ones from Matthew 10:13-15, 37-38, where the worthy accepts the disciples and their *μετάνοια* message (10:6) with fruit worthy of *μετάνοια*, but the unworthy does not. The apostolic peace will stay with the worthy, which is illustrated in the wheat going into the barn, but the peace will not stay with the unworthy, which is illustrated in the weed burned with fire. Therefore, this parable of the weeds explains Jesus' and His disciples' *μετάνοια* ministry, its mixed reception, and the consequent reward and judgment to exhort *μετάνοια*. The parable of the weeds and the parable of the soils as a pair explain the mixed reception of *μετάνοια* and exhort *μετάνοια* by proclaiming consequent judgment.

The parables of the mustard seed and the leaven in the flour. The parable of the mustard seed and the parable of the leaven in the flour explain and strongly exhort a self-sacrificing, fruitful life for the benefit of many. This concept basically coheres with the fruitful good soil and wheat images of *μετάνοια* in the first and second parables. Hagner who represents the typical understanding of the third and fourth parables notes that these two parables indicate the already-not yet presence of the kingdom of heaven, emphasizing its presence and its future success. Also, he notes the Gentile inclusion image of the birds and the future growth and effect of the kingdom of heaven indicated by the yeast image.⁴⁰

On the other hand, the self-sacrifice of the mustard seed to bear abundant fruits

⁴⁰Hagner, "Matthew's Parables of the Kingdom," 113-16.

and the self-sacrificial active working of yeast to leaven bread illustrate the theme of *μετάνοια* and its worthy fruit to turn to follow Jesus with suffering and bearing one's own cross for others. The line in John 12:24, "unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (NIV), means exactly the same thing. Both places use *κόκκος* "grain." The interpretation of 12:24 in John 12:25, 26 hints at the meaning of the parables, namely suffering: "The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me" (NIV). In other words, the main arguments are still about the good actions of *μετάνοια* according to the will of the Father in heaven as in the other parables. These are also different forms of the worthy fruit of *μετάνοια* in suffering for the benefit of many. Jesus as a model of fruitful life demonstrates these two parables of self-sacrificing *μετάνοια* for the benefit of many in His own death on the cross. In short, the third and fourth parables describe Jesus' and the disciples' *μετάνοια* and their suffering for the benefit of many to exhort *μετάνοια* and the worthy fruit of *μετάνοια*.

The parables of the hidden treasure and the pearl of great value. Although Jesus likens the kingdom of heaven to the hidden treasure and the pearl of great value, the main message of these parables focuses on the actions of the landowner and the merchant who sell everything to buy the land and the pearl, which refer to Jesus and the kingdom of heaven. These two parables illustrate the nature of *μετάνοια* in meaning to turn oneself and one's life away from the past to Jesus. They explain and exhort *μετάνοια* in its meaning of turning one's life to Jesus, leaving everything behind to enter the kingdom of

heaven.⁴¹ These two parables likely describe the four disciples in Matthew 4 who heard Jesus' *μετάνοια* calling and left everything behind and turned to follow Jesus. This action also involves the suffering of selling everything they have.

Specifically, these parables illustrate Jesus' exhortation of *μετάνοια* in 4:17. The nearness of the kingdom of heaven in 4:17b is perfectly illustrated by the images of the hidden treasure found close to a man and the pearl of great value found in front of a merchant. Also, the imperative *μετανοεῖτε* is perfectly described in the image of the man and the merchant selling all they have to buy the treasure and the pearl, which refers to turning one's whole being and life to Jesus by believing in Him and following His commandments. These parables illustrate 4:17 to exhort *μετάνοια*.

The parable of the net. The parable of the net illustrates *μετάνοια* in its meaning of turning to do the will of God by using the judgment imagery of good and bad fish. Good fish will be kept and bad fish will be thrown away. This parable, just like the parable of weeds, enforces the exhortation of *μετάνοια* of the parables before. Blomberg interestingly argues that "all kinds of fish" indicates all ethnic races, thus emphasizing "the universality of God's judgment of people."⁴² "All kinds of fish" thus indicates Matthew's Gentile inclusion theme, in other words, universal *μετάνοια*. This parable illustrates that every nation, every people, and every tribe who do *μετάνοια* and the good

⁴¹Hagner also agrees with the point that while these two metaphors of hidden treasure and the pearl indicate the worth-everything reality of the kingdom of heaven, the reactions of the finders of the two treasures indicate "a rigorous, self-denying and costly discipleship." (Hagner, "Matthew's Parables of the Kingdom in Matthew 13," 116-18). While Hagner insists that the reactions of the two men are merely supportive details, I think they are the hot spot of the two parables based on the worth-everything reality of the kingdom of heaven. These reactions are encouraged by the following parable of the net.

⁴²Blomberg, *Matthew*, 224.

deeds of *μετάνοια* will enter the kingdom of heaven.

The parable of the old and new treasure. The last parable—of the old and the new treasure—describes the kingdom of heaven as a scribe who provides everything he has, both the old and the new out of his treasure. This parable coheres to the abundant fruit provided by the soil of the first parable. This scribe refers to the disciples, since this parable is directly given to them (13:51).⁴³ Thus, this parable relates to 12:49 where Jesus states that the twelve disciples are His family. Therefore, they create another inclusio of the eight parables indicating that the eight parables are about the *μετάνοια* life of Jesus' followers.

The reference to both the old and the new treasures of the disciples indicates the self-sacrificing life of the Twelve, giving everything they have. “The old and the new things” refer to the commandment of Jesus, specifically the Sermon, the new teaching, which fulfills the OT.⁴⁴ This parable likely reflects the higher righteousness of the disciples compared with the scribes of Israel (5:20). Jesus through this parable commands His disciples to teach and keep His commandments, the Sermon. Jesus does the same in the last commandment, the Great Commission (28:20).

Conclusion. The parables in Matthew 13 explain the mixed reception of Jesus' exhortation of *μετάνοια* (4:17; 10:7) and still exhorts *μετάνοια*. These functions of the

⁴³Carson, *Matthew*, 380-82. Carson argues that the scribe refers to the twelve disciples and their mission to teach

⁴⁴Donald A. Hagner, “New Things from the Scribe's Treasure Box (Mt 13:52),” *ExpTim* 109, no. 11 (August 1, 1998): 333-34, states that the new and the old treasures indicate the OT law and its fulfillment in Jesus, the gospel. He specifically includes the church and Gentile inclusion in the new treasure.

parables demonstrate the theme of *μετάνοια* in Matthew 13 and the exhortative force of the parables. First, the parables describe 4:17's commandment of *μετανοείτε* in its meaning of turning (or changing) one's being and whole life to Jesus and the kingdom of heaven while bearing fruit worthy of *μετάνοια*. This fruit is doing the will of the Father in heaven (12:50), portrayed as the 100-, 60-, and 30-fold fruit of the good soil, the mustard seed becoming a large tree, the leaven leavening three measures of flour, a man selling everything to buy the hidden treasure, a merchant selling everything to buy the pearl of the great value, and a master of a house bringing everything out of his treasure, both new and old. Second, the parables describe 4:17's apodosis *ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν*, a phrase that has a two-fold idea of vindication and punishment and enforces *μετανοείτε*. The parables portray this reality with the wheat that goes into the barn, referring to the righteous shining like the sun in the kingdom of the Father, the weeds that are thrown into the fiery furnace, referring to the fruitless wicked weeping and gnashing their teeth, the good fish that go into a container, referring to the vindication of the righteous, and the bad fish that go into the fiery furnace, referring to the punishment of evil ones.

Conclusion

The eight parables in Matthew 13 as one unit describe what has happened to Jesus and His disciples from the beginning of their *μετάνοια* ministry. The parables focus on two things: the mixed reception of *μετάνοια*, namely the progression of the kingdom of heaven, and Jesus' exhortation of *μετάνοια* and its worthy fruits through judgment metaphors. Isaiah 6:10 explains that Jesus hides what He has proclaimed in parables, so that the rejecters might not turn to God and be healed (13:14-16). Psalm 78:1-8 also

explain that the parables aim for people to trust in God and keep His commands, that is *μετάνοια*.

In the wider context, the third discourse block (Matthew 13) renews the exhortation of John the Baptist's preaching (3:2-12) and Jesus' Sermon (4:17-8:1) in parables. Matthew 13:57 indicates that the parables should be read in line with prophetic *μετάνοια* messages of John the Baptist and the OT prophets. John's preaching, the Sermon, and the parables cohere in their *μετάνοια* themes. The heading of the parables (12:50) and the summary of the Sermon (7:21) are exactly the same and conceptually exhort the opening commandment of turning (*μετανοέω*) in 3:2 and 4:17. Parallel language also appears in the three blocks, such as references to fruit-bearing and judgment. The eight parables visualize the true identity of the family of Jesus (12:48-50), that is, turning (*μετάνοια*) to Jesus and bearing the fruit worthy of *μετάνοια* revealed in Jesus' new teachings on the law and the prophets in the Sermon.

Lastly, the exhortation and explanation of *μετάνοια* through the parables is modeled in the suffering of Christ and His followers. The parables' imagery of fruit-bearing, self-denial, and sacrifice exhort *μετάνοια*, meaning to do the will of the Father, namely suffer, which has its model in Jesus' life and death on the cross. Jesus fulfills what He teaches about *μετάνοια* through the eight parables.⁴⁵ He prays, "The will of the Father who is in heaven be done on earth" (6:9-10) and "the Father's will be done through my suffering" (26:39, 42), and He dies on the cross. He is good soil bearing abundant fruit, a mustard seed and leaven dying and suffering for the universe, the hidden

⁴⁵See chap. 3, which notes Jesus as a model of the repentant people.

treasure and pearl of great value only revealed for His people, and the scribe of the kingdom of heaven giving everything He has for others. And now Jesus says to His hearers, “Turn” (μετανοέω) yourself and your life to Jesus and embrace the life of *μετάνοια* that suffers for the will of the Father in heaven.

CHAPTER 9
MATTHEW 18: THE COMMUNITY DISCOURSE
OF ΜΕΤΆΝΟΙΑ

Introduction

This dissertation argues that the Gospel of Matthew shows *μετάνοια* as a major theme, meaning not only to change one's mind or to stop past sins and feel regret, but also to turn one's whole being and life toward Jesus Christ, following His teachings and His life. The term *μετάνοια* does not occur many times, but its essence and contents echo in many corners of the Gospel of Matthew. The three previous chapters examined the first three major discourse blocks of Matthew: the Sermon on the Mount teaches the nature of *μετάνοια* and the fruit worthy of *μετάνοια*; the missionary discourse teaches Jesus' followers to preach *μετάνοια* and the life of *μετάνοια*; and the parables depict Jesus and the disciples' *μετάνοια* teaching and ministry and the mixed reception of *μετάνοια* and figuratively exhorts *μετάνοια*, its fruits, and its consequent reward and judgment.

This chapter focuses on the fourth discourse block of Matthew, Matthew 18, the community discourse. Matthew 18 begins with a commandment, “turn (*στρέφω*) and become like little children” (18:3-4). This commandment rephrases 4:17's *μετάνοια* commandment by using *στρέφω*, “to turn,” a synonym for *μετάνοια*. Little children serve as a perfect image of *μετάνοια*, turning the definition of the greatest to humility and servanthood in the kingdom (18:1-14). The community discourse begins with this

exhortation of *μετάνοια* and the life of *μετάνοια* in humility and servanthood and thus, also suggests the theme of *μετάνοια* as a major theme echoing 4:17's commandment of *μετάνοια*. The following sections discuss the history of research on the discourse, especially the theme of *μετάνοια*. Then I examine each unit of the discourse in relation to the opening focal commandment of turning as a major theme of the discourse.

History of Research on *μετάνοια* in Matthew 18

Scholars generally identify Matthew 18 as “the community discourse,” which includes a church institution.¹ In particular, the opening of the discourse, Jesus' commandment to turn and become like little children (18:3), signifies humility as one unifying theme of the community discourse.² Don Garlington similarly says that one unifying theme of the community discourse is personal and social humility in the church.³ Donald A. Hagner states, “Jesus reverses the perspective of the world by his statement of a fundamental paradox: greatness in the kingdom is a matter of humility, not power or position.”⁴ This little children image designates the status of the disciples of Jesus,

¹William G. Thompson, *Matthew's Advice to a Divided Community: Matt 17:22-18:35*, Analecta Biblica (Rome: Biblical Institute Press, 1970), 44. He notes that Matthew 18 is proverbial wisdom literature to help Christian members who are struggling with the problem of internal strife and discord. Warren Carter, *Matthew: Storyteller, Interpreter, Evangelist*. (Peabody, MA: Hendrickson Publishers, 2004), 148. See also Warren Carter, “Resisting and Imitating the Empire: Imperial Paradigms in Two Matthean Parables,” *Interpretation* 56, no. 3 (July 2002): 260-72. Carter argues that the two imperial parables of Matthew (18:23-25; 22:1-14) criticize the kingdoms of the world (Herod) and contrast them to the kingdom of Jesus. Carter emphasizes the social virtues of humility, mutual consideration, and forgiveness as unifying themes of the discourse, which follows Jesus' death and resurrection.

²For various interpretations of the meaning of the “little child,” see Ulrich Luz, *Matthew 8-20, Hermeneia: A Critical & Historical Commentary on the Bible* (Minneapolis: Fortress Press, 2001), 427-29. Luz notes that *ταπεινώω* oneself like child (Matt 18:4) primarily means to become “low” and “humble” and signifies Matthew reversal of one's previous and secular standards about the values marking the greatest. Luz says that the visual aid of the “child” does not refer to “good and well-behaved children,” but instead that the child here is synonymous with a “slave.” See also Daniel Patte, “Jesus' Pronouncement about Entering the Kingdom like a Child: A Structural Exegesis,” *Semeia* 29 (1983): 3-42.

³Don Garlington, “Who Is the Greatest?” *JETS* 53, no. 2 (June 2010): 290.

⁴Donald A. Hagner, *Matthew 14-28*, WBC (Dallas: Thomas Nelson, 1993), 33b:518.

focusing on their servanthood.⁵ The theme of humility, which appears in the heading of the community discourse, becomes the governing idea for the following instructions of the church institution and about forgiveness, showing that church powers must be humble like little children.⁶

At the same time, in the study of μετάνοια Matthew 18, especially 18:3, has been a hot spot. Matthew 18:3 commands to turn (στρέφω) and become like a child (18:3) echoing 4:17's μετάνοια commandment. Matthew 18:3 uses στρέφω, which means to turn and is the synonym μετάνοια, to illustrate μετάνοια as turning (στρέφω) to become like a child with emphasis on humility and servanthood. While studies on the Matthean μετάνοια theme have not earned much interest, almost all scholars who do examine it deal mainly with two passages, Matthew 4:17 and 18:1-14.⁷ They emphasize the location of

⁵R. T. France, *Matthew: Evangelist and Teacher* (Eugene, OR: Wipf & Stock Publishers, 2004), 264-65; D. A. Carson, *Matthew*, in vol. 9 of *EBC* (Grand Rapids: Zondervan, 2010), 451.

⁶Elaine Ramshaw, "Power and Forgiveness in Matthew 18," *Word & World* 18, no. 4 (September 1998): 397-404. See also Timothy R. Carmody, "Matt 18:15-17 in Relation to Three Texts from Qumran Literature (CD 9:2-8, 16-22; 1QS 5:25-6:1)," in *To Touch the Text: Biblical and Related Studies in Honor of Joseph A. Fitzmyer SJ*, ed. Maurya P. Horgan and Paul J. Kobelski (New York: Crossroad, 1989), 141-58.

⁷Guy D. Jr. Nave, "'Repent, for the Kingdom of God Is at Hand' Repentance in the Synoptic Gospels and Acts" in *Repentance in Christian Theology*, ed. Mark J. Boda and Gordon T. Smith (Collegeville, MN: Michael Glazier, 2006), 87. See also William Douglas Chamberlain, *The Meaning of Repentance* (Philadelphia: The Westminster Press, 1943). Charles E. Carlston, "Metanoia and Church Discipline in the New Testament" (PhD diss., Harvard University, 1958). Nicholas Wilkin, "Repentance as a Condition for Salvation in the New Testament (metanoia, Epistrepho, Shub, Metamelomai)" (ThD diss., Dallas Theological Seminary, 1985). Mark J. Boda, "*Return to Me*": *A Biblical Theology of Repentance* (Downers Grove, IL: IVP Academic, 2015). Mark J. Boda and Gordon T. Smith, eds., *Repentance in Christian Theology* (Collegeville, MN: Michael Glazier, 2006). Jacques Dupont, "Repentir et Conversion D'après Les Actes Des Apôtres," *Sciences Ecclésiastiques* 12, no. 2 (May 1960): 137-73. Robrecht Michiels, "La Conception Lucanienne de La Conversion," *Ephemerides Theologicae Lovanienses* 41, no. 1 (January 1965): 42-78. Helmut Merklein, "Die Umkehrpredigt Bei Johannes Dem Täufer Und Jesus von Nazaret," *Biblische Zeitschrift* 25, no. 1 (1981): 29-46. Jon Nelson Bailey, "Repentance in Luke-Acts," (PhD diss., University of Notre Dame, 1993). Guy D. Jr. Nave, *The Role and Function of Repentance in Luke-Acts, Academia Biblica Series* (Atlanta: Society of Biblical Literature, 2002). Moses Kintu, *Repentance in the Sermon on the Mount* (PhD diss., Trinity Evangelical Divinity School, 2014). See also, David A Croteau, "Repentance Found? The Concept of Repentance in the Fourth Gospel," *The Master's Seminary Journal* 24, no. 1 (2013): 97-123. Tobias Hägerland, "Jesus and the Rites of Repentance," *NTS* 52, no. 2 (April 2006): 166-87.

4:17. The position of the commandment of turning (*μετανοέω*) ahead of Jesus' public ministry shows the importance of the theme of *μετάνοια* in Jesus' ministry throughout Matthew (Matt 3:2; 4:17; 10:7; also Mark 1:4, 15; 6:12). In addition, they mention 18:1-4 because a synonym of *μετανοέω*, *στρέφω*, occurs. Robert Nicholas Wilkin, whose study is mainly focused on the occurrences of the terms *μετανοέω* and *μετάνοια* in Matthew (3:2-15; 4:17; 12:41), widens his study to include conceptual repentance: (1) Matthew 9:13 and 11:20-21, where Jesus declares that He came to call sinners, not the righteous; (2) Matthew 18:1-4, where *στρέφω* occurs; and (3) 21:28-32, in which the parable of the two sons represents conceptual repentance.⁸ Wilkin exegetes 18:1-4 as an additional example of Matthean repentance in that a person must realize one's smallness in front of God and so change one's attitude.⁹ Mark Boda also extends his discussion of repentance to Matthew 18:1-4 and to carrying the yoke and dying to oneself (Matt 11:28-30; 16:24-25; 18:4).¹⁰ In discussing Matthew 18:1-4, Joachim Jeremias says that turning and becoming like a child is the heart of repentance.¹¹ Bruner notes that turning and becoming like a child in Matthew 18:3 is a call to turn (*μετανοέω*) (the repentance of conversion), which means "to be born again (John 3:3) and again and again." Bruner explains *μετάνοια* in Matthew is both once for all (Matt 3:2, 8, 11; 4:17; 11:20; 12:41, etc.), and "an event constantly repeated in the Christian's life (Matt 18:3)."¹² Luomanen also notes that

⁸Wilkin, "Repentance as a Condition for Salvation," 95-117.

⁹I think rather that to be a child means to be the least in the world as a worthy fruit of repentance.

¹⁰Boda, "Return to Me," 164-66.

¹¹Joachim Jeremias, *New Testament Theology: The Proclamation of Jesus* (New York: Charles Scribner's Sons, 1977), 155-56.

¹²Frederick Dale Bruner, *Matthew: A Commentary: The Churchbook, Matthew 13-28* (Grand Rapids: Wm. B. Eerdmans, 2007), 209. I do not agree that Matthew 18:3 alone indicates lifelong repeated

στρέφω in Matthew 18:1-4 conveys the theme of μετάνοια in that 18:1-4 does not indicate initial μετάνοια but the μετάνοια of straying disciples, who are described as the lost sheep in the parable of wandering sheep (18:12-14).¹³ The parable of the wandering sheep depicts the everyday μετάνοια of the Christian community member. Jesus' commandment to turn and become like a child commands both initial and continuous μετάνοια. Community members need μετάνοια every day since they will sin again and again.

Garlington says "turning" (στρέφω) in Matthew 18:3 does not refer to conversion or to repentance because the disciples are already called and invited as insiders of Jesus (13:10-17; 16:15-18).¹⁴ However, the biblical meaning of μετάνοια (repentance or conversion) not only refers to a one-time event, but it also means a lifelong turning of one's whole being and life. Also, it is not necessary that Jesus calls His disciples to and teaches them about μετάνοια only once. Jesus actually calls His disciples to turn again and again (4:17; 11:20; 12:20; 13). The Matthean Jesus also keeps teaching μετάνοια using different terms and images. These repeated μετάνοια callings of Matthew 18:3 do not indicate that the disciples' initial μετάνοια was not genuine. The term στρέφω and little one image in 18:3 emphasize the positive aspect of μετάνοια through humility and servanthood. Matthew 18 also coheres with teaching about μετάνοια in other parts of Matthew, where it not only means a one-time event but a lifelong event.

μετάνοια, since Matthew 3:2, 8, 11; 4:17; 11:20; 12:41 do as well.

¹³Petri Luomanen, *Entering the Kingdom of Heaven: A Study on the Structure of Matthew's View of Salvation*, WUNT (Tubingen: J. C. B. Mohr Siebeck, 1998), 236. However, this lifelong concept of μετάνοια does not indicate Luomanen's "staying-in" concept of Matthean salvation structure. See chap. 5 of this dissertation for a detailed discussion.

¹⁴Garlington, "Who Is the Greatest?," 295.

It is more likely within Matthew’s literary style that Matthew repeats the theme of *μετάνοια* in each of the five major discourse blocks as a major theme. Jesus teaches about *μετάνοια* throughout His discourses in Matthew, from the Sermon, the missionary discourse, and the parables, to the community discourse. The commandment of turning (*μετανοέω*) in Matthew 18, which answers the disciples’ question about who is the greatest in the kingdom of heaven, points to a new content of *μετάνοια*, humility like that of Jesus who become lowly through His death.

In addition, lexical and theological dictionaries note that Matthew 18:3 commands *μετάνοια* since *στρέφω* in 18:3 is a synonym of *μετανοέω*. Behm says *μετανοέω* and *μετάνοια* are fully synonymous with the *στρέφω* through which Jesus “demands radical conversion, a transformation of nature, a definitive turning from evil, a resolute turning to God in total obedience (Mark 1:15; Matt 4:17; 18:3).”¹⁵ Moisés Silva also points out that the theme of repentance appears conceptually in the NT without the terms *μετανοέω* and *μετάνοια* (cf. Matt 18:3; Luke 14:33).¹⁶ Louw and Nida’s semantic domain for *μετανοέω* and *μετάνοια*, which are under “changing behavior” (domain 41), includes *στρέφω*, “change one’s manner of life, with the implication of turning toward God,” *ἐπιστρέφω* and *ἐπιστροφή*, “change one’s manner of life in a particular direction, with the implication of turning back to God,” as well as *μετανοέω* and *μετάνοια*, “change one’s way of life as the result of a complete change of thought and attitude with regard to

¹⁵J. Behm, *TDNT*, 4:1003.

¹⁶Moisés Silva, ed., *New International Dictionary of New Testament Theology and Exegesis* (Grand Rapids: Zondervan, 2014), 3:290-91.

sin and righteousness.”¹⁷ Bauer defines στρέφω as “to change the position of something relative to something else by turning,” “to carry something back to its previous location, bring back, return,” “to turn something into something else, turn, change,” “to turn away so as to dissociate one self,” and “to experience an inward change, turn, change.”¹⁸ These meanings are the same as for μετανοέω and μετάνοια.

In conclusion, the community discourse begins with the commandment of turning (μετανοέω), with the word replaced by its synonym στρέφω, “turn and become like little children.” The history of research on the community discourse shows that this has been a hot spot in the study of the theme of μετάνοια in Matthew. This opening demonstrates the theme of μετάνοια as a major theme of the discourse. I suggest that the unifying theme for the discourse is not only humility but the humility of μετάνοια. The little child represents the disciples who walk in μετανοέω. They humbled themselves by turning their lives over to Jesus and following His’ teachings and life. Jesus calls people to μετάνοια—to turn from the earthly value of the greatest to the new value of the greatest in the kingdom of heaven, to realize that the greatest is the one who is humble and lowly to serve others just like Jesus suffered and gave His life for others (16:24; 23:11-12).

μετάνοια as a Major Theme of Matthew 18

This section examines μετάνοια as a major theme of the community discourse.

As discussed previously, a unifying theme of the community discourse is μετάνοια

¹⁷J. P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1989), Domain 41, 510. See also Stanley E. Porter “Penitence and Repentance in the Epistles,” in Boda and Smith, *Repentance in Christian Theology*, 128-29, in which he also expands his study of repentance to the term στρέφω according to Louw and Nida.

¹⁸BDAG, 948.

commanded in personal and social humility as well as servanthood in church. Particularly, 18:3 echoes 4:17, and has its emphasis on the theme of humility and servanthood as one of the examples of *μετάνοια*.¹⁹ Turning to little children provides a perfect visual image of *μετάνοια* (18:1-6). This vivid opening commandment of *μετάνοια* expressed in humility or servanthood shows *μετάνοια* as a major theme of the community discourse in echoes of the major theme of *μετάνοια* in Matthew as a whole. Following this heading, each part of the discourse also demonstrates and commands the theme of *μετάνοια*.

18:1-14—Turn to Become a Little One of *μετάνοια*

Matthew 18:1-4 commands *μετάνοια* and depicts it through the little ones. This heading commandment echoes the main summary statement of Jesus' ministry and teachings (4:17). As mentioned above, *στρέφω* in 18:3 rephrases *μετανοέω* from 4:17. This use of a synonym clearly shows the *μετάνοια* theme of Matthew 18. "Unless you turn and become like children, you will never enter the kingdom of heaven" rephrases Matthew 4:17, "Turn, for the kingdom of heaven is at hand." The two form a pair of exhortations of *μετάνοια* and a statement of the consequent reward and judgment of the kingdom of heaven. Matthew 4:17 and 18:3 match exactly in their concepts of *μετάνοια* and their theme of entering the kingdom of heaven. Regarding the salvation structure of 18:3, Daniel Patte says, "entering the kingdom" equals "receiving Jesus," and "receiving

¹⁹This theme of *μετάνοια* governs not only Matthew 18 but also the following chapters where Jesus repeatedly commands his followers to turn away from the values of the world in terms of the first and the greatest to the last and the least (19:13-15, 21, 30; 20:16, 27-28; 23:11-12; 25:40, 45).

a child” contrasts with “scandalizing a little one.”²⁰ In relation to 4:17, 18:3 commands and explains *μετάνοια* and its result of entering the kingdom of heaven.

The image of “little ones” is a perfect image of *μετάνοια* in the kingdom of heaven. These little ones explain what Jesus meant *μετάνοια* to be. A little one represents one who turns from this world’s value of greatness to the humility and servanthood of the kingdom of heaven. Jesus, the greatest in the kingdom of heaven, perfectly exemplifies this servanthood, (cf. 20:26-28).²¹ He follows the Father’s will as He humbles himself and dies to serve His people. Jesus calls the church to this essence of *μετάνοια*. This image of a little child heads Matthew 18 and shows *μετάνοια* as a major theme of the community discourse echoing 4:17.

Matthew 18:5-14 demonstrates the importance of *μετάνοια* through the humility of servanthood by showing how much Jesus values the little one who represent *μετάνοια* in the kingdom of heaven. In 18:5-11, Jesus says that receiving these little ones is receiving Jesus. He also forbids making these little ones stumble. This scene shows the great value of the little one who *μετανοέω* (or *στρέφω*). Another commandment, “do not despise or look down (*καταφρονέω*) one of these little ones (18:10)” also shows the great value of *μετάνοια* through the humility of servanthood. The following judgment sayings of Jesus—having a heavy millstone hung around one’s neck and being drowned in the depths of the sea (18:6), woe (18:7), being cast into the eternal fire (18:8), and being cast into the fiery hell (18:9)—show the great importance of the one who *μετανοέω* (turns and

²⁰Daniel Patte, “Jesus’ Pronouncement about Entering the Kingdom like a Child: A Structural Exegesis,” *Semeia* 29 (1983), 29.

²¹W. D. Davies and Dale C. Allison Jr., *Matthew 8-18*, ICC (London: T&T Clark, 2004), 778.

becomes like a little child) in the kingdom of heaven.

The little one of *μετάνοια* refers to the disciples (Matt 10:42) that set up a structural and thematic parallel to the previous discourse blocks in terms of *μετάνοια* and the disciples. Each discourse talks about *μετάνοια* as a major theme, and the disciples are always there to demonstrate the theme: disciples who are called to turn (*μετανοέω*) (4:17-8:1); disciples who are commissioned to preach *μετάνοια* and a *μετάνοια* mission life style (10); disciples who as the family of God are doers of the will of the Father in heaven with the *μετάνοια* parables of the kingdom of heaven (13); and disciples who are commanded to turn and become like children by being humble and lowly in the kingdom of heaven (18). Some disciples wanted to be the greatest, but Jesus in the community discourse commands them *μετάνοια*, to turn and become like children.

Matthew 16:21-17 and 17:22-23 begins to emphasize the theme of humility and servanthood in his prediction of Jesus' suffering and death (16:21) and that the way to follow Jesus is by denying one's self and carrying one's own cross in humility and servanthood (16:21-28). Following the narrative context of Jesus' death and resurrection prediction, this humility and servanthood theme of the "self-sacrificing servant" continues in the community discourse. Jesus' death and resurrection show the perfect example of a child or the slave image of Matthew 18 that Jesus humbles himself and serves His people through humility and lowliness in His death. Jesus as a model of the fruitful life of the people of God commands a *μετάνοια* turning of the concept of greatness as the basis of the peaceful community life. This continuing theme of *μετάνοια* with its according judgment and reward is explicitly commanded in Matthew 18:1-10

with a little child image.²²

In addition to *μετάνοια* thematic materials above, 18:1-14 contains widespread *μετάνοια* language and imagery that demonstrates *μετάνοια* as a major theme of the community discourse. This *μετάνοια* language and imagery parallels the other discourses and shows the role of *μετάνοια* as a major theme of Matthew. There are largely two types of parallel language and imagery connected to *μετάνοια*: the commandment of turning (*μετανοέω*) and the judgment and reward sayings of *μετάνοια*. As noted above, “Unless you turn and become like children, you will never enter the kingdom of heaven” (18:3) parallels the commandment of turning (*μετανοέω*) and the corresponding judgment or reward language elsewhere in Matthew (4:17; 5:20; 7:21; 19:23, 24; 25:21) about entering the kingdom of heaven. In 18:5, the picture of receiving a little child in the name of Jesus being like receiving Jesus shows the theme of *μετάνοια* playing out in receiving the disciples and their preaching of *μετάνοια* (Matthew 10:14, 42). Receiving and not offending the little one has a three-fold reference to *μετάνοια*: the receiving and offending of *μετάνοια* itself, of the disciples who represent *μετάνοια*, and of their *μετάνοια* message. Those who receive *μετάνοια* will enter eternal life and those who reject *μετάνοια* will enter the judgment of death (18:6-7). Matthew 10:41 and 18:5 together command receiving the prophet, the righteous, and the little child of *μετάνοια*. Matthew 18:8-9 parallels Matthew 5:29-30, which gives the contents of *μετάνοια*.²³ Matthew 18:8-9

²²I will discuss it more in a later part of this chapter, but chapters 5 and 7 already mentioned that the little one image refers to Jesus’ disciples. Here specifically it refers to Jesus followers giving their life for the sake of Jesus Christ in humility and servanthood.

²³See chap. 6 of this dissertation.

commands *μετάνοια* in order not to sin so that one may enter eternal life, not the eternal fire and the fire of hell. This reward and judgment language and images of *μετάνοια* repeat previous language and imagery about the commandments and judgments of *μετάνοια* (3:2-12; 5:22, 29, 30; 7:19; 13:40, 42, 50; 18:8, 9; 25:41, 46).²⁴ In 18:14, the phrase “the will of the Father in heaven” also demonstrates the theme of *μετάνοια* as a major theme of the community discourse. This phrase shares the meaning of *μετάνοια* turning one’s will and life according to the will of the Father in heaven. This phrase occurs in Matthew 6:10, 7:21, 12:50, 18:14; 21:31; 26:42 to command and instruct the contents of *μετάνοια* indicating to what people should turn.

18:10-14—The Parable of the Wandering Sheep

The parable of the wandering sheep (18:10-14) first illustrates the importance of turning (*μετάνοια*) a wandering one. In particular, this parable demonstrates the continuing theme of *μετάνοια* from the community discourse in that Jesus values the little one who represents *μετάνοια* through humility and servanthood (18:3). Jesus wants the wandering (*πλανάω*) sinner (18:12) to turn (*μετανοέω*) from sin again and not perish (*ἀπόλλυμι*) (18:14). The Greek verb *ἀπόλλυμι*, which explains the possible end of the wandering sheep (18:14), means to perish rather than to be lost. This verb expresses the end of sinners and that God does not want any one and any member of the community to stumble and perish but to turn (*μετανοέω*) and not be destroyed.

²⁴For widespread parallel *μετάνοια* language and images that demonstrate *μετάνοια* as a major theme of Matthew, see also chap. 1, 4, and 5 of this dissertation.

Also, the one who searches for the one wandering sheep, leaving the ninety-nine sheep, demonstrates that God always wants sinners to turn (μετανοέω) to Him. This image of the shepherd eagerly seeking the sinner shows how much God wants sinners to turn (μετάνοια) to Him so that he will not perish (ἀπόλλυμι) (18:14). In addition, this wandering and perishing language probably reflects Jesus' hope for perishing (ἀπόλλυμι) Israel to turn (μετανοέω) to Him (10:6; 15:24).²⁵

For reference, the same Lukan parable of the lost sheep (Luke 15:3-7) uses the term μετανοέω and μετάνοια in its interpretation: "There will be more joy in heaven over one sinner who repents (μετανοέω) than over ninety-nine righteous persons who need no repentance (μετάνοια)" (Luke 15:7). While Matthew does not use the term μετανοέω or μετάνοια in the parable, Luke helps to show the theme of μετάνοια in the Matthean parable of the wandering sheep. Luke 15:7 also explains that this lost (ἀπόλλυμι) sheep indicates a sinner who needs μετάνοια. Some scholars argue that while the same parable in Luke 15:3-7 explains God's eagerness to seek sinners and His joy in their conversion, the Matthean parable explains God's care for the disciples and for rescuing believers from sin.²⁶

In addition, the near context of the community discourse (Matthew 17:24-27) shows that Jesus does not want anyone to stumble. Jesus is rebuked for not paying the temple tax, but He finally paid it in order not to cause the tax collectors to stumble (μὴ

²⁵R.T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: Wm. B. Eerdmans, 2007), 689.

²⁶Davies and Allison, *Matthew 8-18*, 768. Davies and Allison say the little one in the parable is not a literal little one but a believer (771). Turner, *Matthew*, 440. Turner notes Matthew use the sheep image for believer in 9:36; 10:6, 16; 12:11-12; 15:24; 18:12; 25:32-33; 26:31.

σκανδαλίσωμεν). Jesus respects the common regulation of paying temple tax so that unbelievers will not stumble but have a chance to turn (μετανοέω) to Him. The same language of σκανδαλίζω and σκάνδαλον appears in 18:6, 7, 8, 9. Jesus' action on behalf of the tax collectors shows that His community needs to do the same for the little ones in Matthew 18 and hints that the little one and the wandering sheep can be both unbelieving people and community members. This parallel language of σκανδαλίζω and σκάνδαλον also indicates that not causing anyone to stumble is part of the content of μετάνοια explained in Matthew 18.

In short, the parable of the wandering sheep emphasizes Jesus' commandment of μετάνοια, to turn and become like little children (18:4) and shows that Jesus wants sinners to turn (μετάνοια) and not perish (ἀπόλλυμι).

18:15-20—the Christian Institution of μετάνοια

Matthew 18:15-20 establishes the Christian institution. The community discourse in Matthew 18 begins with the μετάνοια commandment (18:1-4) and instructs how the community should deal with sins within it. Jesus who exhorts μετάνοια gives authority to the church to discipline members of the church according to their reactions. If members sin, the church must exhort μετάνοια, and according to members' μετάνοια response, the church can exclude or admit them. This is the Christian institution of μετάνοια (repentance) in 18:15-20.²⁷ Strecker names 18:15-20 the “Christian institution of

²⁷See Jeffrey A. Gibbs and Jeffrey J. Kloha, “Following’ Matthew 18: Interpreting Matthew 18:15-20 in Its Context,” *Concordia Journal* 29, no. 1 (January 2003): 6-25, for a structure study of Matthew 18. Gibbs and Kloha note the importance of the context to understand the institution of church. They emphasize 18:1-4 as key to the structure of Matthew 18 and significant for understanding 18:15-20 in particular. The child image in 18:1-4 gives the controlling idea of Matthew 18, “care for the greatest and

penance” that instructs the church’s eschatological authority to bind and loose, in other words to admit and exclude members of the community.²⁸ What Strecker calls the “Christian institution of penance” is actually the “Christian institution of *μετάνοια* (repentance).” Penance and repentance refer to the same thing in Greek, that is *μετάνοια*, but we should use the term *μετάνοια* (repentance) rather than penance. The English word penance represented the Catholic sacrament of penance and was the English translation of *μετάνοια* before William Tyndale.²⁹ This church institution of *μετάνοια* sustains one’s lifelong *μετάνοια* which I call the institution of *μετάνοια*.

This institution of *μετάνοια* indicates that what we call repentance (*μετάνοια*) means not only to stop sinning or to change one’s mind with regret, but to turn oneself and one’s life from sin to righteousness under the guide of the institution of the church. This Christian institution of *μετάνοια* exists for the effective *μετάνοια* life of church members and bolsters the commandment of turning (*μετανοέω*) in its meaning of turning oneself and one’s life to be humble like little children in the community. Turner also says this institution is for repentance that “leads to loosing, or forgiveness, and continued fellowship. The lack of repentance leads to binding, or retention of sin, and exclusion from the community.”³⁰

Matthew 18:15-17 instructs the church to lead sinners to turn (*μετανοέω*).

neediest,” highlighted in the teaching of unlimited forgiveness (18:21-35).

²⁸George Strecker, *Theology of the New Testament* (New York: Westminster John Knox Press, 2000), 390.

²⁹For a detailed discussion, see chap. 3 of this dissertation.

³⁰Turner, *Matthew*, 446.

Specifically, to sin (ἁμαρτάνω), to tell one's fault (ἐλέγχω), and to listen (ἀκούω) or not to listen (παρακούω) describes the church's exhortation of μετάνοια to the one who has sinned against others. If the sinner refuses μετάνοια then the church will exclude him/her. This institution of μετάνοια is not only for the exclusion of sinners³¹ but also to exhort and lead sinners to turn (μετανοέω).³² The previous parable of the wandering sheep and Jesus' instructions that follow about the need for boundless forgiveness, as illustrated in the parable of the debtors, shows this purpose for the institution of μετάνοια in the church. The judgment of excommunication, "Let him be to you as a Gentile and a tax collector" (18:20), demonstrates the theme of μετάνοια in that it parallels the judgment and reward call corresponding to one's μετάνοια. The tax collector and Gentile language parallels between 5:46-47 and 18:17 also demonstrate the theme of μετάνοια. While the tax collector and Gentile language in Matt 18:17 proclaims judgment, 5:46-47 gives the contents of μετάνοια in that Christians must love more than the tax collectors and Gentiles do. The binding and loosing language (Matt 16:19; 18:18) is a shortened form of

³¹Davies and Allison, *Matthew 8-18*, 785, also say the purpose of this institution is not rebuke or condemnation but reconciliation.

³²Estella B. Horning, "The Rule of Christ: An Exposition of Matthew 18:15-20," *Brethren Life and Thought* 38, no. 2 (1993): 69-78. Horning says the rule of Christ performs "in the spirit of shepherd seeking his lost sheep," and the purposes are "repentance, forgiveness, reconciliation, and harmony in the church" (70). For more discussion on Matthew 18:15-20 in terms of church discipline, see Dennis C. Duling, "Matthew 18:15-17: Conflict, Confrontation, and Conflict Resolution in a 'Fictive Kin' Association," *Biblical Theology Bulletin* 29, no. 1 (1999): 4-22. Duling compares Matthew 18:15-17 to Leviticus and Dead Sea Scrolls and notes that Matthew 18:15-17 is a unique Matthean solution for conflict and confrontation based on fictive kin brotherhood love of forgiveness. V. C. Pfitzner, "Purified Community - Purified Sinner: Expulsion from the Community according to Matt 18:15-18 and 1 Cor 5:1-5," *Australian Biblical Review* 30 (October 1982): 34-55. See also David McClister, "'Where Two or Three Are Gathered Together': Literary Structure as a Key to Meaning in Matt 17:22-20:19," *JETS* 39, no. 4 (December 1996): 549-58. McClister examines the chiasm structure of 17:22-20:19 to argue the center of the community discourse is 18:18-20, which notes the unity and reconciliation of disciples on earth (18:18-19) in relationship with Christ (18:20) (557-58). See also Donald A. Carson, "On Abusing Matthew 18," *Themelios (Online)* 36, no. 1 (May 2011): 1-3 for not abusing Matthew 18. And for the shekinah theme of 18:20, see Joseph Sievers, "'Where Two or Three ...': the Rabbinic Concept of Shekinah and Matthew 18:20," in *Jewish Roots of Christian Liturgy*, ed. Eugene J. Fisher (New York: Paulist, 1990), 47-61.

18:15-17.³³ Binding and loosing language elsewhere in the Synoptics also indicates overcoming the power of Satan (Matt 12:29; 13:30; 22:13; Mark 3:27; 5:3; Luke 13:16), and this church institution of *μετάνοια* indicates overcoming Satan's power in the church through *μετάνοια* from Satan to Jesus.³⁴ This institution demonstrates the importance of *μετάνοια* in the community discourse as a major theme.

18:21-35—Unlimited Forgiveness for *μετάνοια*

The first half of the community discourse (18:1-20) commands *μετάνοια* as it relates to humility. The greatest of the kingdom of heaven is the one who turns to become like a little child (18:1-4), and Jesus wants this humble one of *μετάνοια* to be protected (18:5-14). The middle part of the discourse instructs the church institution of *μετάνοια*, which deals with the problem of sins in the community to lead the sinner to turn (*μετανοέω*) (18:15-20). The last part of the community discourse commands unlimited forgiveness of sins for church brothers and sisters (18:21-35). Therefore, the thematic structure of the community discourse is that the command to turn (*μετανοέω*) is followed by the promise of unlimited forgiveness of sins. Jesus first commands *μετάνοια* and the church institution of *μετάνοια* and then assures unlimited forgiveness for those who once

³³Bruner, *Matthew 13-28*, 230. Bruner says it indicates the banning of sinners from the gift of life and the forgiving of the one who responds with *μετάνοια* to receive the gift of life. For a more detailed interpretation of binding and losing in the Gospel of Matthew, see also Mark Allan Powell, "Binding and Loosing: A Paradigm for Ethical Discernment from the Gospel of Matthew," *Currents in Theology and Mission* 30, no. 6 (December 2003): 438-45.

³⁴Richard H. Hiers, "'Binding' and 'Loosing': the Matthean Authorizations," *JBL* 104, no. 2 (June 1985): 233-50. Also, the disciples' power over Satan received from Jesus parallels this binding and losing power over sinners in the community. "Binding and losing" language basically indicate the power to judge sinners (Matt 22:13; 27:2; Mark 6:17; 15:7; John 18:12, 24).

sinned and are now led to turn (*μετανοέω*), which is the purpose of the instituted church.

Forgiveness and *μετάνοια* are inseparable concepts like two sides of a coin. If one sins, he/she needs *μετάνοια*, meaning to turn one's whole being and life to Jesus, and God will forgive. Sin, turning from sin to be right, and forgiveness are all included in the theme of *μετάνοια*. The parallel saying of Luke 17:3-4, "If your brother sins, rebuke him, and if he repents (*μετανοέω*), forgive him, and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent (*μετανοέω*),' you must forgive him," explains how this Matthean unlimited forgiveness commandment demonstrates the theme of *μετάνοια*. Matthew, unlike Luke, does not use the term *μετάνοια* here, but he assumes it.³⁵ This unlimited forgiveness is for the community member who sins against brothers in the community but then *μετανοέω*. Peter's phrase, "my brother sins against me," indicates this commandment applies in the community. Also, the parable of the unforgiving servant shows the forgiver is a community member who has been forgiven his sins.³⁶

To encourage unlimited forgiveness for those who *μετανοέω*, Jesus recounts the parable of the unforgiving servant (18:23-35).³⁷ This parable follows Jesus'

³⁵Hagner, *Matthew 14-28*, 536.

³⁶There is a clear connection between the Lord's prayer 6:12 and the commandment of forgiveness in the community discourse. Both command forgiveness, and *ὀφειλέτης* occurs in both places (6:12 and 18:24), the only two times in the Gospel of Matthew.

³⁷For interpretations of this parable, see Joachim Jeremias, *Parables of Jesus* (London: SCM Press, 2003), 210-14; Martinus C. de Boer, "Ten Thousand Talents: Matthew's Interpretation and Redaction of the Parable of the Unforgiving Servant (Matt 18:23-35)," *CBQ* 50, no. 2 (April 1988): 214-32; Carter, "Resisting and Imitating the Empire"; John Paul Heil "Parable of the Unforgiving Servant in Matthew 18:21-35," in *Matthew's Parables: Audience-Oriented Perspectives*, ed. John Paul Heil and Warren Carter (Washington, DC: Catholic Biblical Assoc of America, 1998), 96-123; Susan Hysten, "Forgiveness and Life in Community," *Interpretation* 54, no. 2 (April 2000): 146-57; S. C. Keesmaat, "Strange Neighbors and Risky Care (Matthew 18:21-25; Luke 14:7-14; Luke 10:25-37)" in *The Challenge of Jesus' Parables*, ed. Richard N. Longenecker (Grand Rapids: Wm. B. Eerdmans, 2000), 263-85; Bernard Brandon Scott, "The King's Accounting: Matthew 18:23-34," *JBL* 104, no. 3 (September 1985): 429-42. See also, Klyne R. Snodgrass, *Stories with Intent: A Comprehensive Guide to the Parables of Jesus* (Grand Rapids: Wm. B. Eerdmans, 2008), 61-76. Daniel Patte, "Bringing out of the Gospel-Treasure What Is New and What Is Old: Two Parables in Matthew 18-23," *Quarterly Review* 10, no. 3 (September 1990): 79-108;

commandment of *μετάνοια* and the institution of *μετάνοια* in the community/church (18:1-20) and calls upon the church to offer unlimited forgiveness for those who *μετανοέω* from sin. This parable insists on *μετάνοια* (a turning/change of heart and attitude) for the community to demonstrate the forgiveness of brothers and sisters, which is demanded by the love of God to fulfill the law—not legalistically but by God’s mercy manifested in the coming of Jesus.³⁸ The forgiven condition of the unforgiving servant and the judgment on this unforgiving servant show the need for the unlimited forgiveness of the church toward those who *μετανοέω* from sin. As noted previously, Luke 17:3-4 shows that this parable of the unforgiving servant is under the theme of *μετάνοια* because this unlimited forgiveness is given to the one who *μετανοέω*. The one who is forgiven his/her sins by God but does not forgive brothers who *μετανοέω* from the heart will be thrown out to the jailers. Every church member who *μετανοέω* and has been forgiven by the love of God must in turn forgive his or her brothers’ and sisters’ sins to accomplish their *μετάνοια*.

On the other hand, this unlimited forgiveness by the church encourages sinners to turn (*μετανοέω*) because the Father in heaven and the church will forgive without limits those who *μετανοέω*. The Father in heaven is searching for the wandering sheep to lead Him to turn (*μετανοέω*) and to forgive Him (18:12-14). The exhortation of forgiveness is

Bridget Illian, “Church Discipline and Forgiveness in Matthew 18:15-35,” *Currents in Theology and Mission* 37, no. 6 (December 2010): 444-50. See Tim Kuepfer, “Matthew 18 Revisited,” *Vision* 8, no. 1 (2007): 33-41, for recent reflection on the history of interpretation of Matthew 18; he specially reflects a Mennonite perspective on the discourse.

³⁸Thomas Deidun, “Parable of the Unmerciful Servant (Mt 18:23-35),” *Biblical Theology Bulletin* 6, no. 2-3 (June 1976): 203-24.

also part of the nature of *μετάνοια*. Any member of the church has been forgiven his/her huge debt by God and is exhorted in turn to forgive those who once sinned but now *μετανοέω*. The last summary commandment of forgiveness from the heart (18:35) demonstrates forgiveness from the heart as one of the contents of *μετάνοια* because the heart language occurs as part of the nature of *μετάνοια* throughout Matthew (5:8, 28; 6:21; 11:29; 12:34, 35; 13:15, 19; 15:8, 18, 19; 18:35; 22:37).³⁹

Conclusion

Matthew 18, the community discourse, begins with the commandment of turning (*μετανοέω*), meaning to turn and become like little children (18:1-4). This commandment to adopt the humility and servanthood of *μετάνοια* is a unifying theme of the discourse. Jesus continues to command the community to receive the little one of *μετάνοια* and not to make them stumble (18:5-10). He gives the parable of the wandering sheep to convey that losing the little one of *μετάνοια* is not the will of the Father in heaven (18:12-14). Jesus commands the institution of the church to practice *μετάνοια* (18:15-20). The purpose this institution is not to judge sinners but to lead them to turn (*μετανοέω*) again. Jesus' unlimited forgiveness commandment shows His love for the sinning community member and His hope for their *μετάνοια*. Anyone who sins but *μετανοέω* will be forgiven again and again. The purpose of this forgiveness is healing and reconciliation in the church.⁴⁰ Matthew 18 includes parallel language of *μετάνοια* and its

³⁹For more discussion on the heart language as content for *μετάνοια* in Matthew, see chap. 5 of this dissertation.

⁴⁰Daniel M. Doriani, "Forgiveness: Jesus' Plan for Healing and Reconciliation in the Church (Matthew 18:15-35)," *The Southern Baptist Journal of Theology* 13, no. 3 (September 2009): 22-32.

corresponding judgment (18:3, 6, 7, 8, 9, 14, etc.), another demonstration of the importance of *μετάνοια* as a major theme of the discourse. In short, the community discourse commands *μετάνοια*, especially the servanthood and humility of *μετάνοια* (18:1-4), commands the protection of the little one of *μετάνοια* (18:5-10), shows the importance of the Father for the little one of *μετάνοια* (18:11-14), commands the community to lead the sinner back to turn (*μετανοέω*) (18:15-20), and promises unlimited forgiveness for those who once sinned but turn (*μετανοέω*) again (18:21-35).

CHAPTER 10
MATTHEW 23-25: THE LAST DISCOURSE
AND METÁNOIA

Introduction

This dissertation argues that the opening commandment of turning (*μετανοέω*) and its reward and judgment in Matthew 4:17 are a major message in the Gospel of Matthew. This major summary commandment and the contents of the fruit worthy of *μετάνοια* are evident in the book of Matthew in various ways. This chapter examines the theme of *μετάνοια* as a major theme in Matthew 23-25, the last of Jesus' five teaching blocks.

Before diving into the fifth and final discourse block, this chapter will first examine the *μετάνοια* context from the previous chapters of Matthew 18-22. Then it will examine the theme of *μετάνοια* in the last discourse block.

***μετάνοια* Context of Matthew 18-22**

This section looks at how the commandment of turning (*μετανοέω*) through humility and servanthood (18:3; cf. 3:2; 4:17) dominates the near context of the previous chapters of the last discourse (Matt 18-22) and how the fifth discourse block continues to emphasize this same message as a major theme (18:1-6; 19:13-15, 19:30, 20:16, 20:26-28; 23:11-12; 25:31-36).

μετάνοια through Humility and Servanthood in Matthew 18-22

Beginning a new phase of teaching and ministry in Matthew 16:21, Jesus predicts His death and resurrection (16:21; 17:23; 20:19) and His public ministry begins to emphasize the theme of humility and servanthood. As chapter 9 noted, the theme of humility and servanthood demonstrated in the predictions of Jesus' suffering and death (16:21; 17:23) begins with the admonition in 18:1-6 to turn to humility and servanthood. Matthew 18:3 commands μετάνοια using the synonym στρέφω when it says, "turn (στρέφω) to become like a little one." This opening focal commandment governs the community discourse. Matthew 18 commands the community to turn to become like a little one when it echoes 4:17's μετάνοια commandment emphasizing its positive aspect of turning to be humble and serve others.

This commandment of μετάνοια through humility and servanthood in 18:1-6 not only governs the community discourse, but also echoes in the following chapters (18-22) as well as the last discourse (Matthew 23-25) through the similar images and language and parallel concepts (19:13-15, 19:30, 20:16, 20:26-28; 23:11-12; 25:31-46). These following chapters depict what the μετάνοια lifestyle looks like in humility and servanthood.

Six parallel summary phrases in the concept of μετάνοια through humility and servanthood: 18:1-6; 19:13-15; 19:30; 20:16; 20:26-28; 23:11-12 and 25:31-46.

Matthew 18:1-6; 19:13-15; 19:30; 20:16; 20:26-28; 23:11-12 and 25:31-36 provide summary phrases for each section of Matthew 18-25. As mentioned above, 18:1-6's commandment of μετάνοια through humility and servanthood echoes 3:2 and 4:17's

commandment of *μετάνοια*, and 19:13-15; 19:30; 20:16; 20:26-28; 23:11-12; 25:31-36 echo 18:1-6's the commandment of turning (*μετανοέω*). These phrases are parallel in their shared concept of *μετάνοια* through humility and servanthood and work together to demonstrate this *μετάνοια* as a major theme of each section of 18-25. Two parallel phrases in 23:11-12 and 25:31-46 are the opening and the ending of the last discourse (Matt 23-25). Matthew 23:11-12 and 25:31-46 in turn show the role of *μετάνοια* through humility and servanthood as a major theme of the last discourse.

I will discuss these passages in order. First, Matthew 18:1-6's commandment of turning to humility and servanthood using *στρέφω*, a synonym of *μετάνοια*, and the little one image¹ illustrate and echo 4:17's commandment of *μετάνοια*.² Matthew 18:1-6 leads these subsequent parallel summary phrases 19:13-15; 19:30; 20:16; 20:26-28; 23:11-12; and 25:31-46 and shows that these summary phrases echo the commandment of turning (*μετανοέω*) as demonstrated through the theme of humility and servanthood. The term *μετάνοια* or its synonyms do not occur in 19:13-15; 19:30; 20:16; 20:26-28; 23:11-12; 25:31-46, but 18:1-6 leads these subsequent parallel summary phrases by the concepts of humility and servanthood and shows that they all imitate 18:3's commandment of *μετάνοια* through the theme of humility and servanthood. Particularly, the words *παιδίον*, *ταπεινώ*, *μικρός*, *ἔσχατος*, *διάκονος*, *δοῦλος*, and *διακονέω* in each summary phrase denote the same concepts of humility and servanthood, in contrast with the terms *μείζων*, *πρῶτος*, *μέγας*, and *ὑψώ*. These verses are also parallel in the theme of

¹See chap. 9 of this dissertation for more discussion of Matthew's use of the image of the little one or child in terms of *μετάνοια*.

²See chap. 9 of this dissertation for a detailed argument.

entering the kingdom of heaven.

Second, the summary of the theme of humility and servanthood in 19:13-15 serves as the opening focal point for the following narrative discourse section, the story of the rich young man (19:13-30) and echoes the same major theme of *μετάνοια* for that section. The image of the little one in 19:14 closes 18:1-19:12 and opens a new narrative section (19:13-19:30), indicating the importance of 18:3's *μετάνοια* commandment through the little one image for the following narrative and discourse.

Third, Matthew 19:30 and 20:16, the same repeated summary phrase for the story of the rich young man story (19:30) and the parable of the laborers in the vineyard (20:16) continue the theme of the humility and servanthood in those two stories. They echo 18:3's commandment of *μετάνοια*. Matthew 20:27, where the same term *πρῶτος* occurs, shows that Jesus' saying, "many who are first (*πρῶτος*) will be last, and the last first (*πρῶτος*)" (19:30; 20:16), denotes the continuing theme of humility and servanthood echoing 18:3's commandment of *μετάνοια*. Matthew 20:27 uses *πρῶτος* and shows *πρῶτος* in 19:30 and 20:16 to be parallel to *μέγας* (great) and *ἔσχατος* (least), as well as to *δοῦλος* (slave) and *διακονέω* (to serve). In other words, "many who are first (*πρῶτος*) will be last (*ἔσχατος*), and the last (*ἔσχατος*) first (*πρῶτος*)" echoes 18:3's commandment of *μετάνοια* in meaning to turn (*μετανοέω*) the first (*πρῶτος*) to the last (*ἔσχατος*) becoming a slave (*δοῦλος*) and being willing to serve (*διακονέω*). This parallelism indicates that the theme of *μετάνοια* appears in the humility and servanthood of 19:30 and 20:16, in the story of the rich young man (19:13-30), and in the parable of the laborers in the vineyard (20:1-16).

Fourth, 20:26-28, the summary exhortation concerning the dispute among the

disciples about who is the greatest, develops the theme of *μετάνοια* through humility and servanthood in this story block. It echoes 18:3's commandment. In 20:18-19, Jesus' prediction of suffering, death, and resurrection, as the opening of the dispute among the disciples, signifies the same theme of *μετάνοια*, because Jesus' suffering and death demonstrate the theme of humility and servanthood.

Lastly, these summary phrases also parallel 23:11-12, the opening for Matthew 23-25, as well as 25:31-46, which ends this last discourse block. These parallel summary statements suggest humility and servanthood as a major theme for Matthew 23-25 echoing 18:3's commandment of *μετάνοια* through humility and servanthood. Also, this opening (23:11-12) and ending (25:31-46) of the last discourse create an inclusio that shows *μετάνοια* through humility and servanthood as a major theme for the discourse. These two passages will be discussed in more detail in later sections of this chapter.

Six Parables in Matthew 19-22 in Connection to *μετάνοια*

Now, based on this structural parallelism and summary phrase, I will discuss in more detail the theme of *μετάνοια* through humility and servanthood in the stories of the rich young man, the parable of laborers in the vineyard, and the dispute over who is the greatest among the disciples. Also, I will include three parables of Jesus in Matthew 21-22, which are in the context of Jesus in conflict with Jerusalem's religious leaders: the parable of the repenting son, the parable of laborers in the vineyard, and the parable of the wedding banquet. I suggest that they reiterate the commandment of turning (*μετανοέω*) in their similar context and continued theme of the last discourse.

The rich young man (19:16-30). The rich young man story mirrors 18:3

where Jesus commands the rich young man to sell his possessions to give to the poor and to follow Jesus in order to enter the kingdom of heaven. In directing the young man to sell everything he has, which will make him last in the eyes of the world, Jesus says he will be first (19:30). This scene expresses the theme of humility and servanthood echoing 18:3's commandment of *μετάνοια*. Scholars say the main theme of this story is “wealth and the kingdom” which has already been dealt with in the Sermon.³

In particular, this scene of the rich young man parallels Jesus' *μετάνοια* call for the disciples to enter into the kingdom of heaven and their response of turning to follow Jesus in 4:17-23—leaving everything behind. The rich young man thinks he has kept every commandment of the law, but he still lacks in regard to his wealth; therefore, Jesus calls him turn to follow Him by leaving everything behind.⁴ The disciples turned to follow Jesus and left everything behind, but this young man does not. Matthew 19:27-30 recalls 4:17-23 and expresses the theme of *μετάνοια* in terms of the compensation of the disciples through life-giving *μετάνοια*. The disciples will inherit eternal life and judge the twelve tribes of Israel in the kingdom of heaven because of their life-giving *μετάνοια*, but the young man will not enter the kingdom of heaven because he rejects *μετάνοια*. This parallelism shows *μετάνοια* through humility and servanthood as a major theme of the story of the rich young man.

This rich young man also expresses the theme of *μετάνοια* by illustrating many

³W. D. Davies and Dale C. Allison Jr., *Matthew 19-28*, ICC (London: T&T Clark, 2004), 40. For more discussion on this rich young man and a full bibliography, see John Nolland, *The Gospel of Matthew*, NIGTC (Grand Rapids: Wm. B. Eerdmans, 2005), 786-87.

⁴Matthew 23:23 hints at how the young man must turn (*μετανοέω*), “For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness.” He has to show justice and mercy and faithfulness by selling all his possession to give them to the poor and by following Jesus.

aspects of *μετάνοια* in the Sermon:⁵ the impossibility of serving both mammon and God (6:24), treasure in heaven (6:19-21), generosity (6:22-3), eschatological reversal (5:3-12), and perfection (5:48).⁶ The story of this young man illustrates the contents of *μετάνοια* in the Sermon and shows *μετάνοια* as a main theme of the story.

In addition, as noted above, 19:30 demonstrates the theme of *μετάνοια* in the whole of the rich young man's story (19:16-30). Verses 19:30 summarize the story of the rich young man's rejection of *μετάνοια* and accords judgment on the young man as one of the last. The rich young man is first in this world with his riches. But he will be the last—in other words, he will not enter the kingdom of heaven—because he rejects Jesus' call for the *μετάνοια* of humility and servanthood expressed in selling his possessions and giving to the poor. Matthew 19:13-15 already demonstrates the theme of humility and servanthood of *μετάνοια* as a major theme, and the summary (19:30) also demonstrates the same theme.

The parable of the laborers in the vineyard (20:1-16). The parable of the laborers repeats 18:3's *μετάνοια* commandment through humility and servanthood. The summary phrase of the parable, “many who are first (*πρῶτος*) will be last (*ἔσχατος*), and the last (*ἔσχατος*) first (*πρῶτος*)” (20:16), indicates that the parable of the laborers in the vineyard (20:1-16) continues the theme of *μετάνοια* through humility and servanthood. This parable first shows God's generous reward (kingdom of heaven) for undeserving

⁵See chap. 6 of this dissertation which argues for reading the Sermon as the contents of *μετάνοια*.

⁶Davies and Allison, *Matthew 19-28*, 39-40, 62-63.

sinners and tax collectors.⁷ Secondly, as the workers hired first grumble against the landowner who gives mercy to those hired last, the first refuse to turn (*μετανοέω*) to be humble and serve the last by giving them mercy. Therefore, this parable expresses and commands the humility and servanthood of *μετάνοια* in relation to 18:3 and 20:16.⁸

A dispute among the disciples and Jesus as a model of humility and servanthood (20:17-28). A dispute among the disciples about who is the greatest reflects 18:3's *μετάνοια* commandment to become humble and serve. The disciples who want to be the greatest offer a contrasting example of humility and servanthood. Jesus rebukes the disciples who dispute about who is the greatest and commands *μετάνοια* through humility and servanthood. The greatest in the kingdom of heaven is the one who chooses through *μετάνοια* to humble himself and serve others. The summary phrase of this story (20:26-28) demonstrates *μετάνοια* through humility and servanthood as a major theme of the dispute in relation to previous parallel summary statements about the humility and servanthood of *μετάνοια*. In addition, Jesus' prediction of His death and resurrection in 20:17-19 begins this story to demonstrate the theme of *μετάνοια* through humility and

⁷Davies and Allison, *Matthew 19-28*, 70, 76. For more interpretation options, see Frederick Dale Bruner, *Matthew: A Commentary: The Churchbook, Matthew 13-28* (Grand Rapids: Wm. B. Eerdmans, 2007) 723; Davies and Allison, *Matthew 19-28*, 67-68; Ulrich Luz, *Matthew 21-28*, Hermenia (Minneapolis: Fortress Press, 2005), 526-30, 537-38. For a full bibliography, see Nolland, *Matthew*, 803-5.

⁸There are three major views on the reversal between the first and the last: "(1) a religious reversal between the Jewish religious leaders and the tax collectors and sinners, (2) a redemptive reversal between Israel and the Gentiles, and (3) an ecclesiastical reversal between the disciples and the humble ones." David L. Turner, *Matthew*, BECNT (Grand Rapids: Baker Academic, 2008), 481. The near and larger context of the parable, the conflict between Jesus and the religious leaders, the Gentile inclusion theme of Matthew, and the dispute among the disciples about who is the greatest together all indicate that this reversal includes all three groups. As a matter of fact, this reversal between the first and the last demonstrates the reversal of *μετάνοια* through humility and servanthood. As noted above, the summary phrase (Matt 20:16) expresses the theme of *μετάνοια* through humility and servanthood. In short, the parable says that no matter whether one is a religious leader of Israel, a sinner or a tax collector, an Israelite, a Gentile, or a disciple, the one who responds in turning (*μετάνοια*) to Jesus through humility and servanthood will be the first in the kingdom of heaven.

servanthood as a main theme of the story.⁹

In addition, the narrative structure, beginning with the disciples' fight about who is the greatest following on the heels of Jesus' death and resurrection prediction and further followed by 20:26-28, holds up Jesus' death as a model of the life of repentant people through humility and servanthood. Jesus humbles himself and serves His people through His death serving as a contrast for His disciples. The disciples must turn from their concern over earthly prestige to the things of God (16:23) and embrace humility and servanthood.

The parable of the repenting son (21:23-32). Matthew 21:23-32, which has been called the parable of the two sons, reflects the commandment of turning (*μετανοέω*). The main emphasis of this parable lies on the repentant (*μεταμέλομαι*) first son who changes his mind and does the will of the father and on the unfaithfulness of the second son toward the will of the father.¹⁰ *Μεταμέλομαι*, translated as “change one’s mind” (ESV, NIV), “regret” (NASB), or “repent” (KJV), means to change one’s mind, repent, or to be sorry. This word is a synonym of *μετανοέω* and demonstrates the theme of *μετάνοια* in this parable. However, the meanings of *μετανοέω* and *μεταμέλομαι* are

⁹Davies and Allison, *Matthew 19-28*, 82. Davies and Allison say 20:17-19 illustrates 19:30-20:16 and also opens 20:20-28 as a governing theme. Nolland says “the Son of Man reaches the pinnacle of greatness by giving his life as a ransom for many.” Nolland, *Matthew*, 817.

¹⁰See Warren Carter, “The Parables in Matthew 21:28-22:14,” in *Matthew’s Parables: Audience-Oriented Perspectives*, ed. John Paul Heil and Warren Carter (Washington, DC: Catholic Biblical Assoc of America, 1998), 147-76; Petri Luomanen, *Entering the Kingdom of Heaven: A Study on the Structure of Matthew’s View of Salvation*, WUNT (Tubingen: J. C. B. Mohr Siebeck, 1998), 156-64; A. W. Martens, “Produce Fruit Worthy of Repentance”: Parables of Judgment against the Jewish Religious Leaders and the Nation (Matthew 21:28-22:14 par; Luke 13:6-9),” in *The Challenge of Jesus’ Parables*, ed. Richard N. Longenecker (Grand Rapids: Wm. B. Eerdmans, 2000), 151-76; Benno Przybylski, *Righteousness in Matthew and His World of Thought* (Cambridge: Cambridge University Press, 2004), 94-96.

different; while μεταμέλομαι only means to repent and to be sorry or change one's mind,¹¹ μετανοέω means to turn one's mind and life from bad to right. The first son's turning his mind (μεταμέλομαι) and doing the right action by following the will of the father fully demonstrates the meaning of μετάνοια. Matthew's use of μεταμέλομαι emphasizes the internal and emotional aspect of the first son. Matthew uses this word in the story of Judas Iscariot noting that he repents when he betrays Jesus (27:3). Judas only emotionally regrets his betrayal, but he does not μετανοέω by turning his wrong mind and action to the right one.¹²

The mention of John the Baptist in 21:25-26 and 21:32 also recalls the commandment of μετάνοια in the parable. The dispute between Jesus and the leaders of Israel about the authority of John the Baptist in the previous verses (21:23-27) reminds the reader of John the Baptist's μετάνοια preaching against the leaders of Israel and their rejection of it.¹³ In particular, 21:32, "For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterward change your minds (μεταμέλομαι) and believe him," clearly states the theme of μετάνοια as a main theme of the parable. As 21:31-32 indicates, John the Baptist commanded μετάνοια and bearing fruit worthy of

¹¹Luz, *Matthew 21-28*, 30 n44 says that μεταμέλομαι can mean both to change one's mind and to be sorry but that here and in Matthew 27:3 it probably means "he was sorry." Also, he says that μεταμέλομαι does not have "the theological weight of μετανοέω."

¹²This parable seems to contrast words (21:29) and deeds (21:30) (Turner, *Matthew*, 509), but this parable contrasts words with μετάνοια, which means to turn one's mind and accordingly to do right deeds.

¹³R.T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: Wm. B. Eerdmans, 2007), 801-2.

μετάνοια in the beginning of the Gospel of Matthew (3:2-12), but the leaders of Israel did not believe Him and refused to turn (μετανοέω). John the Baptist's commandment to turn (μετανοέω) and bear fruit worthy of μετάνοια, Jesus' parallel μετάνοια ministry, the rejection of the leaders of Israel but the acceptance of sinners and Gentiles, and the corresponding judgment are the backdrop of this parable. This backdrop repeats the commandment of turning (μετανοέω) in the parable.

Therefore, it is likely that the first son depicts the tax collectors and prostitutes who turn (μετανοέω) their mind and life toward the will of the Father in heaven. Then the unfaithful second son depicts the unfaithful leaders of Israel who do not turn to follow the will of the Father in heaven. The second son also depicts the chief priest, the elders of the people, the Pharisees, the Sadducees, and the lawyer who all reject the μετάνοια message of John the Baptist and of Jesus. In addition, "doing the will of the Father" and the righteousness language in 21:31-32 also show the theme of μετάνοια in meaning to turn one's mind and deeds from wickedness to the will of the Father in heaven.¹⁴ Sinners and tax collectors who do μετάνοια will enter the kingdom of heaven, but the wicked leaders of Israel who reject μετάνοια will not. The social outcasts, tax collectors, and prostitutes demonstrate the theme of μετάνοια of humility and servanthood.

The parable of the tenants (21:33-46). The next parable illustrates that the leaders of Israel reject Jesus, their final judgment (21:41, 43, 44), and the salvation of the true people of God who bear the worthy fruit (21:43). The wicked tenants portray how

¹⁴See chap. 5 of this dissertation for the connection between μετάνοια and doing the will of the Father in heaven and between μετάνοια and righteousness in the Gospel of Matthew.

the leaders of Israel reject *μετάνοια* to Jesus and kill Him.¹⁵ They will be punished by a miserable death. The closing phrase of the two parables, “the kingdom of God will be taken away from you and given to a people producing its fruits” (21:43) echoes the commandment of turning (*μετανοέω*) and the worthy fruit of *μετάνοια* in Matthew 3:2, 8. What is the fruit of the kingdom of heaven? As noted above, the previous parable has strong connection to John the Baptist’s *μετάνοια* preaching. This parable also connects to John the Baptist’s condemnation of the leaders of Israel and his commandment of *μετάνοια* and of the worthy fruit of *μετάνοια* (Matt 3:2-12). In particular, the parallel fruit language in Matthew 3:8 shows that the fruit of the kingdom of heaven refers to fruit worthy of *μετάνοια*, which links to doing the will of the Father in heaven, righteousness, and doing good.¹⁶

The parable of the wedding banquet (22:1-14). The parable of the wedding banquet depicts Israel’s rejection of Jesus by the rejection of the invited wedding guests, some of whom even mistreat and kill the servants. Throughout Matthew, but especially in the parables of the tenants and the wedding banquet, we see Israel reject the Messiah and His call to *μετάνοια*.¹⁷ The angry king burning and killing all the guests who rejected his invitation as well as the entire town depicts the judgment on Israel, who does not

¹⁵See chap. 8 of this dissertation that shows the plot of Matthew 4-13 from Jesus proclamation of *μετάνοια* and its rejection by Israel. Davies and Allison, *Matthew 19-28*, 176-77 say that this parable has two OT themes: Israel as God’s vineyard and their rejection of the prophet. This parable applies these themes to Jesus as a culmination of the revelation of God and Israel’s rejection of Jesus as a culmination of the rebellion of Israel. See Nolland, *Matthew*, 865-67 for a full bibliography for this parable.

¹⁶See chap. 4 and 5 of this dissertation. This phrase also indicates the theme of universal *μετάνοια*, expressed in the Gentile inclusion theme.

¹⁷See chap. 8 of this dissertation that shows the overall plot of Matthew.

recognize Jesus as their king and rejects *μετάνοια*. The worthy (*ἄξιος*) language in 22:8 recalls the worthy (*ἄξιος*) fruit of *μετάνοια* in 3:8 as do the previous two parables (21:1-46). This worthy language indicates that the rejecters of the wedding feast refer to those who reject *μετάνοια* and do not bear its worthy fruit. Therefore, the wedding garment in 22:11-12 likely depicts the worthy fruit of *μετάνοια*, which Jesus commands in order to enter the kingdom of heaven (3:2, 8; 4:17). The man who does not wear proper wedding garments has to change his dirty clothes for his best, clean clothes for the royal wedding.¹⁸ This need for changing clothes probably expresses the man's need of *μετάνοια* in its meaning of changing or turning (*μετάνοια*) his whole being and life by bearing fruit worthy of *μετάνοια*.¹⁹

The invitation to all the people in the street, both good and bad, therefore, likely depicts Jesus' universal calling of *μετάνοια* toward Him and into His kingdom of heaven. This universal calling of *μετάνοια* does not necessarily indicate a salvation-historical reversal of the people of God from Israel to the Gentiles²⁰ but more likely the salvation of all nations, including sinners from both Israel and the Gentiles only through *μετάνοια* toward Jesus with fruit worthy of *μετάνοια*.²¹

¹⁸France, *Matthew*, 826-27

¹⁹For more discussion of the meaning of this wedding garment, see Davies and Allison, *Matthew 19-28*, 203-6. Turner informs us that most scholars say that this wedding garment indicates personal righteousness. Turner, *Matthew*, 525n6. Also, Robert H. Gundry, *Matthew: A Commentary on His Handbook for a Mixed Church under Persecution* (Grand Rapids: Wm. B. Eerdmans, 1995), 439. This interpretation is likely, but more precisely it refers to *μετάνοια* and the worthy fruit of *μετάνοια*. Personal righteousness is included as the contents of the worthy fruit of *μετάνοια*. For a full bibliography, see Nolland, *Matthew*, 883.

²⁰See Davies and Allison, *Matthew 19-28*, 202; Turner, *Matthew*, 524-25. Contra. Donald A. Hagner, *Matthew 14-28*, WBC (Nashville: Thomas Nelson, 1995), 33b:632.

²¹France, *Matthew*, 828. France says, "The chosen are the new tenants who will produce the fruit, who may be Jewish or Gentile; their chosenness does not depend of their racial origin but on their response to God's summons and their readiness to give God his due." What France says about God's

Conclusion

The narrative context of Matthew 18-22 shows *μετάνοια* as an ongoing theme through parallel summary statements in 18:1-6; 19:13-15; 19:30; 20:16; 20:26-28; 23:11-12. Specifically, 18:1-6 begins to command *μετάνοια* through humility and servanthood and the following parallel statements—19:13-15; 19:30; 20:16; 20:26-28—reflect 18:1-6’s commandment of turning (*μετανοέω*). Chapters 19-22 report conflict between Jesus and the spiritual leaders in Jerusalem, with their fruitlessness, wickedness, and rejection of *μετάνοια*. The story of the rich young man, the parable of laborers in the vineyard, and the account of the dispute among the disciples all speak to the commandment of turning (*μετανοέω*) through humility and servanthood. The parables of the repenting son, the tenants, and the wedding emphasize *μετάνοια* and its worthy fruit pointing to the commandment of turning (*μετανοέω*).²² This theme and commandment of *μετάνοια* continues in Matthew 23-25, the last discourse block.

***μετάνοια* as a Major Theme of The Last Discourse**

As shown above, the near context of the previous chapters (Matt 18-22) expresses *μετάνοια* through humility and servanthood while Jerusalem’s religious leaders’ reject Jesus and their need of *μετάνοια* with worthy fruit. The fifth discourse block continues to emphasize this same major message.

summons and readiness is, I think, equal to Jesus’ calling of *μετάνοια* and the people’s bearing worthy fruit of *μετάνοια*.

²²See Luz, *Matthew 21-28*, 46-47. These three parables depict the leaders of Israel rejecting Jesus, rejecting *μετάνοια*, and rejecting the worthy fruit of *μετάνοια*.

**μετάνοια Inclusio between 23:1-12
and 25:31-46**

First, the opening and the ending of the last discourse, 23:1-12 and 25:31-46, create an inclusio and introduce the commandment of the humility and servanthood for the least, such as the poor, thirsty, stranger, naked, sick, and prisoner with corresponding vindication and judgment as a framing idea. Matthew 23:10-12 explains true leadership where the greatest shall be the servant, who does not exalt himself but humbles himself. Matthew 25:31-46 also advocates serving the little one (ἐλάχιστος), such as the poor, thirsty, stranger, naked, sick, and imprisoned (25:31-46). Both texts proclaim judgment according to humility and servanthood.

Additionally, the language of sitting (καθίζω) in terms of the leadership of Israel establishes another parallel between them. Sitting language (καθίζω) occurs in 23:2, where Jesus rebukes the Pharisees and scribes who are sitting in Moses' seat. Jesus denounces the Pharisees and scribes as false leaders of Israel (23:10) and proclaims himself as the only true leader. Sitting language (καθίζω) also occurs in 25:31, where Jesus describes the Son of Man sitting in His glorious throne. This parallel occurrence indicates that Jesus Christ, enthroned on His glorious throne, is the only true leader of Israel.

This inclusio through humility and servanthood frames the discourse. As noted above, Matthew 23:11-12 and 25:31-46 parallel 18:1-6; 19:13-15, 19:30, 20:16, and 20:26-28 in the theme of humility and servanthood and echo 3:2, 4:17, and 18:3's commandment of μετάνοια, signifying μετάνοια's exhorting force in this final discourse.

In particular, 18:3-4 and 23:11-12 have almost same phrase. They even use the same language. "The greatest (μείζων)" and "humble (ταπεινώ)" occur in both places.

“Servant (διάκονος)” and “child (παιδίον)” occur as synonyms meaning to be humble. Even though *μετάνοια* does not occur in 23:11-12, 23:11-12 expresses the commandment of turning (*μετάνοια*) following 18:3-4. Also, the other part of the inclusio (25:31-46) demonstrates themes parallel to humility and serving the least, such as the poor, thirsty, stranger, naked, sick, and imprisoned and expresses 18:3’s commandment of *μετάνοια* through humility and servanthood. In addition, 18:1-6 and 25:31-46 parallel Jesus equating serving Him with serving the least and echo 18:3’s commandment of *μετάνοια* through humility and servanthood. Both passages command turning oneself to humility and serving the least, and both state that serving the least is serving the Lord himself (18:5; 25:40, 45). As the previous community discourse block of *μετάνοια* (18:1-10) commands *μετάνοια* in its meaning of turning and becoming like little ones and serving the little one, the opening of the last discourse echoes 18:3’s commandment of *μετάνοια* in meaning to turn this world’s value of greatness to the humility and servanthood of the kingdom of heaven.

Besides denouncing the leadership of the Pharisees and scribes, 23:8-10 and 25:31 proclaim Jesus as the only leader of Israel and Jesus’ enthroning as the only leader of Israel. These proclamations implicitly exhort the people of Israel to turn (*μετανοέω*) from the false leadership of the Pharisees and scribes to the only true leader of Israel, king Jesus. The contrast between the Pharisees and the scribes sitting in Moses’ seat and Jesus Christ sitting on His glorious throne also implicitly expresses the Pharisees and scribes’ need of *μετάνοια*. Also, Jesus’ admonition not to do the works of the Pharisees and scribes (23:2) nor follow their wicked ways in 23:3-7 shows the negative contents of *μετάνοια*. The seven woes against the leaders of Israel that follow elaborate on this

negative aspect of *μετάνοια*. In contrast, the other part of this inclusio (25:31-46) commands humility and service to the least, the positive facet of *μετάνοια*, which bears the fruits worthy of *μετάνοια*.

In addition, the humility and servanthood theme in 23:1-12 and 25:31-46 contrasts the Pharisees and scribes, who are self-exalted and served by others, sitting in Moses' seat, with Jesus who humbles himself and serves others as the king of His kingdom. Jesus proclaims himself as the only leader of Israel (23:10) replacing the Pharisees and scribes who exalt themselves to be the greatest sitting on the Moses' seat. This verse calls Israel to turn toward Jesus. Jesus humbles himself and serves His people with His life. The setting of this discourse, in which Jesus came to Jerusalem to lay down His life proves Jesus as only leader of Israel and the universe.

In conclusion, this inclusio between Matthew 23:1-12 and 25:31-46 through the themes and language of humility and servanthood echoes 18:3's commandment of *μετάνοια* through the humility and servanthood as a framing idea of Matthew 23-25. Also, the contrast in leadership between the Pharisees and the scribes sitting in Moses' seat, and Jesus sitting on the throne, calls people to turn to the humble servant king Jesus as opposed to the Pharisees and scribes.²³ Matthew 23-25 also proclaims the final judgment

²³Besides, there is disputation about where the last discourse begins, whether in Matthew 23 or 24. For scholars' further discussion on this matter, see Turner, *Matthew*, 543-44. Turner concludes that Matthew 23 is culmination of the conflict between Jesus and Jerusalem's religious leaders functioning as a bridge or hinge for the eschatological discourse Matthew 24-25. The setting of the mount is found in Matthew 24:3, but Matthew 23 should be included for the following two reasons. The seven woes in Matthew 23 create an inclusio between nine *μακάριος* in the first discourse block of the Sermon. John P. Meier, *The Vision of Matthew: Christ, Church, and Morality in the First Gospel* (Eugene, OR: Wipf & Stock Publishers, 2004), 163. They give positive and negative contents for the commandment of turning (*μετανοέω*) (4:17). Also, in terms of the structural analysis, Matthew 23:1-12 and 25:31-46 creates an inclusio through the theme and language of humility and servanthood and the language of sitting (*καθίζω*), Moses's seat (23:2) and Jesus' glorious throne (25:31). In this sense Matthew 23 should be included in the last discourse blocks.

according to this *μετάνοια*.

Matthew 23:13-39: the Seven Woes as Negative Contents of *μετάνοια*

In Matthew 23 Jesus pronounces seven woes on Israel's spiritual leaders.²⁴ These pronouncements reveal the negative aspects of *μετάνοια* (what Israel's leaders should turn (*μετανοέω*) from), especially as it relates to humility and servanthood (23:1-12). In addition, Jesus' statements are judgments on the scribes and Pharisees for their lack of *μετάνοια* in contrast to nine makarisms in the Sermon, which demonstrate the positive aspects of *μετάνοια*.²⁵ These woes and Jesus' charge of humility and servanthood echo 3:2's and 4:17's *μετάνοια* commandment for the leaders of Israel who are mentioned in John the Baptist's *μετάνοια* preaching 3:7. The seven woes rebuke the Pharisees, scribes, and people of Israel, implicitly calling them to turn. Also, in the opening of the discourse, Matthew 23:11-12, Jesus calls His disciples to turn from the Pharisees and scribes to Jesus and His kingdom using parallel *μετάνοια* language, turning servanthood into the greatest value and reversing the usual understanding of high and low standing.

Matthew summarizes Jesus' ministry in 23:37 noting that He tried to gather the people of Israel, but they rejected Him. Jesus' judgment corresponds to their rejection: "Your house is left to you desolate" (23:38). Finally, in 23:39 Jesus proclaims another conceptual *μετάνοια* call, that if anyone says to Jesus, "Blessed is he who comes in the

²⁴See Luz, *Matthew 20-28*, 168-77, for theological issues and discussions for Matthew 23. Also, see Nolland, *Matthew*, 919-20, 931, for full bibliography lists discussing Matthew 23.

²⁵See chap. 6 of this dissertation for a discussion on the Sermon as the contents of the commandment of turning (*μετανοέω*). Bruner also says the Sermon teaches how to live, and the sermon of woes teaches how not to live. Bruner interestingly connects these two teaching blocks to Jesus' baptism with the Holy Spirit and fire (3:11); one saves and the other judges. Bruner, *Matthew 13-28*, 430.

name of the Lord” (23:39), they will see him (Acts 3:19).²⁶ This final saying of Jesus calls Israel to turn to Him through acknowledging Him as their Lord.²⁷ In short, the seven woes in Matthew 23 proclaim the negative contents of *μετάνοια* by showing what the leaders of Israel must turn from, and then Jesus finally calls them to turn (*μετανοέω*) toward Him through accepting Him as their Lord. Some scholars also say that the seven woes also apply *μετάνοια* to the church.²⁸

Matthew 23 includes parallel *μετάνοια* language, which underscores the theme of *μετάνοια*. For example, the language of “serpents” and “brood of vipers” in 23:33 also recalls John the Baptist’s *μετάνοια* preaching in Matthew 3 and demonstrates Matthew 23 as a *μετάνοια* discourse. Both places proclaim *μετάνοια* to the leaders of Israel. Matthew 23 elaborates the *μετάνοια* message that John the Baptist proclaimed against the leaders of Israel. In addition, parallel *οὐαί* language connects Matthew 23 parallels with *μετανοέω* in Matthew 11:21, “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.” Matthew 11:21 announces woes (*οὐαί*) to the people of Israel who reject *μετάνοια*. Jesus declares the seven woes in Matthew 23 to the un-*μετάνοια* leaders of Israel. Matthew 18:6-7 also proclaims woes (*οὐαί*) to those who cause the little one of *μετάνοια* to stumble. The language of woes (*οὐαί*) occurs in Matthew 11:21; 18:7,

²⁶Davies and Allison, *Matthew 19-28*, 324. In contrast, Luz argues that this phrase indicates the judgment of Israel, which corresponds to Jewish expectations about the Son of Man. Luz, *Matthew 20-28*, 164.

²⁷Turner, *Matthew*, 562.

²⁸Bruner, *Matthew 13-28*, 428-29. See also David E. Garland, *The Intention of Matthew 23* (Leiden: Brill, 1979), 23, 37, 215; Graham Stanton, ed., *The Interpretation of Matthew* (Philadelphia: Fortress Press, 1983), 14. Contra. Luz, *Matthew 21-28*, 391.

and 23 and all occurrences demonstrate the theme of *μετάνοια*.

Matthew 24:1-41: Judgment for Rejecting *μετάνοια* and Signs of the Return of Christ

Matthew 24, the center of the Matthean judgment sayings and language (7:15-27; 10:32-33, 39-42; 13:36-43, 47-50; 18:23-35),²⁹ expresses the woes (*οὐαί*) from the previous section. This judgment discourse proclaims the destruction of the temple and the signs of Christ's return, i.e. the end of the age (24:1-35). This judgment begins with the temple destruction and will end when Christ returns.³⁰ Matthew 24:1-41 indicates that the final judgment day is delayed to the second coming of Christ. The temple destruction in AD 70 anticipates the final judgment at Christ's second coming.³¹

Matthew 23:37-39, which heads Matthew 24, shows that Matthew 24 demonstrates that Israel's judgment is the result of their rejecting the call to *μετάνοια* as proclaimed by prophets, wise men, and scribes (23:31, 34). In contrast, Matthew 24 proclaims salvation. "One will be taken and the other left" (24:40, 41) when Christ returns (24:14, 30, 33, 39). This judgment discourse echoes John the Baptist's *μετάνοια* commandment and judgment sayings in Matthew 3:2-12.³² This coming of the final salvation and judgment with Christ's return also echoes Jesus' commandment of *μετάνοια*

²⁹Luz, *Matthew 21-28*, 179, says that Matthew 24 is the center of Matthew's judgment theme.

³⁰This view is called the "*preterist-futurist*" view by Turner. Turner, *Matthew*, 566-67. Turner explains that this view reads some verses as proclaiming the temple destruction in AD 70 and some other verses as proclaiming the final judgment. There are two other major views on Matthew 24: the "*preterist (past)*" view reads all sayings of Matthew 24 as fulfilled in AD 70. The "*futurist (future)*" holds that all of Matthew 24 will be fulfilled in Christ's second coming. For more discussion of different options for this discourse, see Davies and Allison, *Matthew 19-28*, 328-31. See also Nolland, *Matthew*, 954-56, 964, 968, 977, 981-82, 986, 992, 996 for a helpful bibliography for Matthew 24.

³¹Davies and Allison, *Matthew 19-28*, 328-31.

³²See chap. 4 of this dissertation for John the Baptist's *μετάνοια* preaching in Matthew 3:2-12 as an introduction of the whole Gospel and the parallelism between Matthew 3:2-12 and Matthew 24.

in Matthew 4:17 for the coming kingdom of heaven and Jesus' teachings about vindication and judgment are inseparable to one's *μετάνοια*.³³ This teaching of the last judgment exhorts *μετάνοια* and the life of *μετάνοια* since the end of the world is imminent (3:2; 4:17). Bruner, discussing Matthew 24, conclusively says, "When Jesus said, 'Repent for the kingdom of heaven is very near,' he meant, at least, 'Change your way of living because the end of the world is imminent!'"³⁴ In short, Matthew 24 explains the final judgment and implicitly exhorts *μετάνοια* and a life of *μετάνοια* in order to be saved and not to be judged at the end of the world.

Matthew 24:42-51: Being Ready and Staying Awake as Having Lifelong *μετάνοια* and a Focal Point for Matthew 25

Since no one knows the day and the hour of Christ's return, Matthew 24:42, 44 advises staying awake (*γρηγορέω*) and being ready (*ἔτοιμος*). These two parallel commandments—staying awake (*γρηγορέω*) and being ready (*ἔτοιμος*)—mean the same thing. This commandment to be ready (and stay awake) is a repetition of John the Baptist's ministry with the commandment of turning (*μετανοέω*) and producing worthy fruit (3:1-8). John the Baptist's ministry of preparing the way of the Lord in Matthew 3 complements his commandment of *μετάνοια* for the first coming of the Lord Jesus so that the people of Israel will not perish but enter the kingdom of heaven. This shows that what John the Baptist means by being ready (or preparing) for the coming of the Lord in 3:2-

³³See chap. 5 of this dissertation for *μετάνοια* for a major Matthean salvation structure. It gives full contents of Jesus' judgment and vindication saying in relation to *μετάνοια*.

³⁴Bruner, *Matthew 13-28*, 467.

12 is to turn (*μετανοέω*) and produce the fruits worthy of *μετάνοια*. The same command to be ready and stay awake in Matthew 24:42-51 and in Matthew 25 echoes John the Baptist's commandment of *μετάνοια* and living a worthy life of *μετάνοια*. Matthew 24:42-51 calls people to be ready (*ἔτοιμος*) and stay awake (*γρηγορέω*) for the coming of the Lord. Matthew 25 elaborates this commandment of being ready and staying awake before the second coming of the Lord through three parables. Even though the term *μετάνοια* does not occur in these parables, the concepts of being ready and staying awake parallel John the Baptist's *μετάνοια* preaching as a way to be ready for the coming of the Lord (Matt 3:2-3) and echo 3:2's and 4:17's *μετάνοια* commandment. In short, Matthew 24:42-25 teaches its listeners to be ready for Christ's return through lifelong, wise and faithful *μετάνοια* in humility and servanthood.

Why does Jesus repeat the same commandment of being ready (and staying awake) in parallel to the commandment of turning (*μετανοέω*) (3:2, 3; 4:17; 24:41-25)? The backdrop is the delay in the coming of the kingdom of heaven and the final judgment until the second coming of Jesus. The kingdom of heaven and the final judgment will be accomplished when Christ returns. While being ready language in both places (3:2-12 and 24:42-44) designates to turn (*μετανοέω*) and have fruits worthy of *μετάνοια*, there is a temporal difference in that Matthew 3 awaits the first coming of Christ, but 23-25 awaits the second coming of Christ. John the Baptist proclaims *μετάνοια* for the people of Israel to be ready for the coming kingdom of heaven so that they will not perish but enter the kingdom of heaven. Jesus continues John the Baptist's *μετάνοια* ministry to make His people ready (and awake) for the complete coming of the kingdom of heaven with the second coming of the Lord Christ. In both places, Matthew uses language of being ready

for the coming of the Lord with the meaning of *μετάνοια*.

For instance, John the Baptist's misunderstanding of Jesus Christ in Matthew 11:1-6 explains this temporal gap between the first and the second coming of Christ. John the Baptist does not know about this eschatological time gap between the first and the second coming of Christ. John the Baptist sends his disciple to Jesus to find out if Jesus is the One he awaits. John the Baptist expected Jesus to judge the wicked Israel and vindicate people who received Him and His *μετάνοια* preaching, but Jesus did not. In other words, John the Baptist awaited an eschatological Christ who would perform the final judgment of Israel and of all nations, but the final judgment will come later—at the second coming of Christ. John should not expect the final judgment at the first coming of the Christ but the second coming. That is why Jesus says, “Blessed is the one who is not offended by me” (11:6). This scene explains the delayed coming of the final judgment till the second coming of Christ. In this delayed time frame of the end days, Jesus, just like John the Baptist, proclaims *μετάνοια* as being ready (and staying awake) for the second coming of Christ.

The parable of the wise and faithful servant in 24:45-51 explains that being ready and staying awake means being wise and faithful. In the same way being ready and staying awake denote lifelong *μετάνοια*, so too does being a wise and faithful servant. The servant language of the parable and the work of the servant taking care of the household, giving them food to eat, demonstrates a coherent theme of Matthew 23-25, that is, *μετάνοια* through humility and servanthood. Those who turn (*μετανοέω*) to Jesus and live a fruitful life worthy of *μετάνοια* are wise and faithful and are ready to enter eternal life, not the eternal fire, when Jesus returns.

In addition, *μακάριος* language, calling for the wise and faithful servant who is ready and stays awake in 24:46, expresses the theme of *μετάνοια* of the parable, because *μακάριος* language connects this parable to the *μακάριος* in the Sermon (5:3-12). “Blessed one” (*μακάριος*) in the Sermon indicates those who turn (*μετανοέω*) to Jesus (4:17), and here also *μακάριος* language indicates that the wise and faithful servant who is being made ready for the coming of the Lord is the one who turns (*μετανοέω*) to Jesus. Both the being ready language and the *μακάριος* language express the theme of *μετάνοια* in the parable. In addition, the language of being wise parallels the parable of the wise and foolish builders in the Sermon (7:24-27). The wise builder in the Sermon also illustrates the one who turns (*μετανοέω*) to Jesus and bears worthy fruit of *μετάνοια*, just as the wise servant does here. Also, the contrast between the blessed (*μακάριος*) servant and the evil servant and their corresponding judgment parallels the wise and foolish builder in the Sermon (7:24-27).³⁵ In short, references to being ready, being wise, and being *μακάριος* express the theme of *μετάνοια* in the parable in its close connection to the Sermon.

In addition, 24:42-51 functions as the opening focal point of Matthew 25. This parable of the blessed (*μακάριος*) wise and faithful servant expresses *μετάνοια* and the fruitful life of *μετάνοια* and governs the three parables in Matthew 25 along with humility and servanthood. The three parables in Matthew 25 expand on the theme of being ready and staying awake through the lens of *μακάριος* wise and faithful servant. Based on 24:45 especially, the words “wise” and “faithful” govern the first two parables in Matthew 25.

³⁵Luz, *Matthew 21-28*, 221 also argues for this connection.

The wise and faithful language in 24:45 parallels the parable of the ten virgins (25:2, 4, 8, 9) and the parable of the talents (25:21, 23). The wise and faithful one in Matthew 25 who is ready (or prepared [ἔτοιμος]) and staying awake for the coming of the Lord illustrates the fruitful life worthy of μετάνοια, practicing humility and servanthood in preparation for the second coming or return of Christ. Being faithful and wise is the main theme of the first two parables in Matthew 25 and therefore they exhort μετάνοια through humility and servanthood (25:31-46). In short, the parables of the wise virgins and of the talents in Matthew 25:1-30 command hearers to be wise and faithful in the μετάνοια of humility and servanthood till the second coming of the Lord. Additionally, the last parable of the goats and sheep depicts the final judgment according to this wise and faithful life of μετάνοια lived in humility and servanthood.

Matthew 25: Three Parables Illustrating Lifelong μετάνοια through Humility and Servanthood

As mentioned previously, Matthew 25 is governed by 24:42-51—the wise and faithful servant who illustrates fruitful μετάνοια life as a way of being ready and staying awake before the second coming of the Lord. Matthew 24 indicates that the first coming of Jesus Christ is not the end of the age or the final judgment day, which is delayed until the second coming of the Lord. The parables of the ten virgins and of the talents presuppose this delayed coming of the kingdom of heaven and the final judgment. Therefore, they command believers to be wise and faithful so as to be ready (ἔτοιμος) and to stay awake and live as humble servants while waiting the coming of the final judgment. In other words, they promote μετάνοια and its worthy fruit until the second coming of Christ in order to enter the wedding banquet and the joy of the Lord. The

parable of the goats and sheep also encourages a life of humility and servanthood and points to consequent judgment, either inheriting the kingdom and eternal life or being thrown into the eternal punishment of fire (25:31-46).

Matthew 25:1-13: The parable of ten women. As discussed above, the parable of ten women calls for wisdom. The *μετάνοια* life requires humility and servanthood and the need to be ready (or prepared *ἔτοιμος*) and stay awake (24:42, 44; 25:10, 13) for an unknown length of time.³⁶ The bridegroom's return will be delayed from the time of His last day on earth until the second coming of Christ. The five wise women's oil preparing (*ἔτοιμος*) expresses and echoes a *μετάνοια* life until the second coming of the Christ, especially demonstrated through humility and servanthood.³⁷ As mentioned in the section above, the inclusio and the closing comments of Jesus for the parables in Matthew 25:31-46 indicate that the wisdom of the five women's oil preparing wisdom illustrates being humble and serving the least. The oil the five wise women prepare, the symbol of wisdom, exhorts the need for a continuous life of *μετάνοια* through humility and servanthood while waiting for this delayed coming of the kingdom of heaven with the return of Christ. The five foolish virgins who are not allowed to enter the

³⁶See Craig L. Blomberg, *Interpreting the Parables* (Downers Grove, IL: IVP Academic, 2012), 193-97; R. T. France, "On Being Ready (Matthew 25:1-46)," in *Challenge of Jesus' Parables*, ed. Richard N. Longenecker (Grand Rapids: Wm. B. Eerdmans, 2000), 177-95; J. M. Sherriff, "Matthew 25:1-13: A Summary of Matthaean Eschatology?," in *Studia Biblica 1978, 2: Papers on the Gospels* (Sheffield, England: JSOT Press, 1980), 301-5.

³⁷For a different interpretation of this oil, see Davies and Allison, *Matthew 19-28*, 396-97. They note that a common view is that the oil and lamp indicate good works. But Davies and Allison argue the oil indicates not only good works but also various obligations such as abstinence from bad behavior (15:19), love for enemies (5:44), love of other Christians (24:12), forgiveness of others (18:21-35), unhesitating faith (21:21), loyalty to Jesus (10:23), and love for God (22:37). Davies and Allison also give other different views of interpreting the oil: humanitarian acts, Christ himself, love, the Holy Spirit, grace, faith, fidelity to duty, a personal relationship with the Lord. Also, see Luz, *Matthew 21-28*, 235-44 for a history of interpretation of this parable. One interesting interpretation is the Catholic understanding of the oil as works, so a legalistic understanding. However, the oil as I argue indicates *μετάνοια* and its outward works according to its inward presence.

wedding banquet signify judgment for not preparing the oil that indicates a continuous life of *μετάνοια* of humility and servanthood.

Bruner says that some scholars argue for a legalistic reading of the parable that attacks the Reformation heritage of *sola fide*. However, he argues that the oil in the parable indicates the Christian life instructed in Matthew, not “conversions-only” but “a life of patient listening to the word and of constant repenting under the conviction of the Word.”³⁸ He says Luther even emphasizes the Christian life of *μετάνοια*, quoting Luther’s first line of the Ninety-Five Theses, “When our Lord and Master Jesus Christ said ‘repent (*μετάνοια*),’ he intended for the whole life of believers to be a life of repentance (*μετάνοια*).”³⁹ In other words, the oil in this parable indicates a life of *μετάνοια*. Bruner says that although the word repentance does not occur here and not often in other parables of Matthew, many parables, especially this parable of the ten virgin women proclaim reward and judgment and seek repentance as a key reaction.⁴⁰

Parallel references to being wise (*φρόνιμος*) in the parable of the wise and foolish builders in the Sermon (7:24-27) also show the theme of *μετάνοια* in this parable of ten virgins, five wise and five foolish. The parable of the ten virgins parallels the Sermon with its use of the terms wise (7:24; 24:45; 25:2, 4, 8) and foolish (5:13; 7:26; 25:2, 3, 8). The wise (*φρόνιμος*) in the Sermon indicates the *μετάνοια* one who turns to Jesus and follows his commandment. The wise (*φρόνιμος*) builder indicates the one who

³⁸Bruner, *Matthew 13-28*, 545.

³⁹*Ibid.*, 545-46.

⁴⁰*Ibid.*, 550

pursues the contents of *μετάνοια* that Jesus teaches in the Sermon.⁴¹ The five wise virgins who prepared extra oil illustrate those who do what Jesus teaches in the Sermon, and in the near context, especially the *μετάνοια* of humility and servanthood. The wise among the ten virgins also indicates that they turned to Jesus and followed His commandments till the second coming of Christ. The language of foolishness also parallels the last discourse as well as the Sermon. The fool in the Sermon is the one who does not turn to Jesus and follow His commandments. The fool in the parable of the ten virgins also illustrates those who do not turn to Jesus and follow His command to practice humble servanthood in preparation for the second coming of Christ. The fool in the Sermon and in the last discourse will be taken to eternal fire and punishment, but the wise will enter the kingdom of heaven and have eternal life. Also, the parallel judgment sayings in 7:21-23 and 25:12 demonstrate a *μετάνοια* parallelism between the Sermon and this parable.⁴² As 7:21-23 rebukes those who do not have the sincere life of *μετάνοια* with its worthy fruit, the parallel language in 25:12 indicates that the foolish women who are not ready for bridegroom depict those who do not have the sincere life of *μετάνοια* with worthy fruit.⁴³ The wise women who are ready for the bridegroom illustrate those who have the sincere life of *μετάνοια* with its worthy fruit.⁴⁴

⁴¹See chap. 6 of this dissertation.

⁴²France, *Matthew*, 947.

⁴³Ibid., n51 mentions a similar first-century rabbinic parable in *b. Šabb. 153a* and says that “the context applies it to the danger of leaving repentance until one’s deathbed.” In other words, this parable demonstrates the theme of lifelong sincere *μετάνοια*.

⁴⁴Many parables in Matthew point to this sincere life of *μετάνοια* with worthy fruit, such as the hidden treasure, the Pearl, the wedding garment, the oil in the parable of the ten virgins, and so on. Bruner also connect the oil in this parable to the wedding garments, to selling one’s all in the parables of the hidden treasure and the pearl that they all indicate the Christian life, in other word, the obedience of faith (Bruner, *Matthew 13-28*, 545).

Matthew 25:14-30: The parable of the talents. The parable of the talents commands faithfulness in preparing for the delayed coming of the Lord.⁴⁵ Following 24:42-51 and the parable of the ten virgins, I suggest that this parable of the talents, as well as the inclusion and final explanation of the parable, illustrate faithful *μετάνοια* life through humility and servanthood.

The three servants receive five, two, and one talents. This unrealistic number of talents represents God's gracious gifts for His people.⁴⁶ The word *talent* also occurs in Matthew 18:24 and connects the parable of the unforgiving servant with this parable of the talents. The forgiveness of a ten-thousand-talent debt indicates that the talents here also depict the grace of God. Specifically, the talents refer to the life of Jesus Christ who was humble and gave His life to serve His people and purchase their salvation. In this respect, the talent is a symbol of Jesus' life of humility and servanthood. Jesus sows this life of humility and servanthood and asks us to do the same (25:26).

The first two faithful servants gain extra talents. They work faithfully and gain a profit as expected. Their lives, in the absence of their lord, represent the faithful life of the people of Christ who sincerely follow Jesus' life and His commandment of *μετάνοια*. Practicing humility and servanthood, their lives benefit the "least among them" as indicated in the ending explanation the parable (25:31-46).

⁴⁵See Blomberg, *Interpreting the Parables*, 214-21; John B. Carpenter, "The Parable of the Talents in Missionary Perspective: A Call for an Economic Spirituality," *Missiology* 25, no. 2 (April 1997): 165-81; David C. Steinmetz, "Matthew 25:14-30," *Interpretation* 34, no. 2 (April 1980): 172-76.

⁴⁶Davies and Allison, *Matthew 19-28*, 405. Luz, *Matthew 21-28*, 259 give a historical understanding of the talent: the word of God, varying levels of understanding the Scriptures, charismata (1 Cor 12:12-31), social position, wealth and influence, a person's ability (which is not likely), and so on. Luz concludes that "the parable of talents is theologically true only when it speaks of the God of Jesus Christ, who loves people in such a way that they are indebted to him for everything that they are and that they can achieve. It is theologically true only when it speaks of his commission to love and of the gifts that are used for that purpose and not for just any human activities. It is theologically true only when it is related to the community of love that Jesus wanted." Luz, *Matthew 21-28*, 261-62.

The third, the unfaithful servant, is wicked and slothful. He fails to earn a profit on his talent, which illustrates an unfaithful, fruitless life without *μετάνοια* of humility and servanthood.⁴⁷ He will be cast into outer darkness, while the first two servants will enter into the joy of the Lord.

Matthew 25:31-46: The parable of the goats and sheep. The last section of Matthew 25, the parable of the goats and sheep (25:31-46)⁴⁸ illustrates the theme of humility and servanthood as expressed by caring for and serving the least of the world, such as the poor, thirsty, stranger, naked, sick, and prisoner. Corresponding judgment and reward are expressed by the final judgment of the whole world. This parable also embodies the *μετάνοια* commandment of humility and servanthood from the previous chapter. While the parables of the ten virgins and the talents illustrate *μετάνοια* through humility and servanthood in the picture of wisdom and faithfulness, the last parable of the goats and sheep bolsters this commandment by proclaiming humility and servanthood for the least of the world (25:31-46) and the corresponding final judgment about whether one can inherit the kingdom and eternal life or must be thrown into the eternal fire of punishment.

⁴⁷He is wicked because he gives a false reputation for the lord as hard. He intentionally gives negative representation of the lord to hide his slothfulness.

⁴⁸See John M. Court, "Right and Left: The Implications for Matthew 25:31-46," *NTS* 31, no. 2 (April 1985): 223-33; J. Duncan M. Derrett, "Unfair to Goats (Mt 25:32-33)," *ExpTim* 108, no. 6 (March 1997): 177-78; John R. Donahue, "The 'Parable' of the Sheep and the Goats: A Challenge to Christian Ethics," *Theological Studies* 47, no. 1 (March 1986): 3-31; Graham Foster, "Making Sense of Matthew 25:31-46," *Scottish Bulletin of Evangelical Theology* 16 (1998): 128-39; Francis Watson, "Liberating the Reader: A Theological-Exegetical Study of the Parable of the Sheep and the Goats (Matt 25:31-46)," in *Open Text: New Directions for Biblical Studies*, ed. Francis Watson (London: SCM Press, 1993), 57-84; Dan Via Otto Jr., "Ethical Responsibility and Human Wholeness in Matthew 25:31-46," *Harvard Theological Review* 80, no. 1 (January 1987), 79-100; U. Luz, "The Final Judgment (Matt 25:31-46): An Exercise in 'History of Influence' Exegesis," in *Treasures New and Old: recent contributions to Matthean Studies*, ed. David R. Bauer and Mark Allen Powell (Atlanta: Scholars Press, 1996), 271-310; K. Weber, "The Image of the Sheep and Goats in Matthew 25:31-46," *CBQ* 59 (1997), 657-78.

The closing words of the last discourse (25:31-46) clarify that wisdom and faithfulness in the previous two parables illustrate humility and servanthood as a main point. As noted above, the ending of the last discourse block (25:31-46) creates an inclusio with the opening of the discourse (23:1-12) around the themes of enthroning and of *μετάνοια* through humility and servanthood. Matthew 25:31-46 commands lifelong *μετάνοια* through humility and servanthood using the image of the goats and the sheep, which represent two groups of people—those who are humble and serving on the right and the others who are not humble and do not serve on the left side of the king. In particular, both Matthew 18:1-6 and 25:31-46 command turning to humility and serving the least, and both note that to serve the least is to serve the Lord himself. To serve the least of his brothers probably indicates to serve all who do the will of the Father in heaven (12:50), no matter their ethnicity or background.⁴⁹ The parable of the house builders in the last section of the Sermon, the parable of the wheat and the weeds, and the parable of the net (Matt 13) similarly divide two groups of people, one good and the other bad, to indicate whether one has *μετάνοια* and the fruit of *μετάνοια* in doing the will of father in heaven, righteousness, and good things. The language of righteousness in 25:37, 45, 46 indicates that Matthean righteousness refers to the *μετάνοια* life of humility and servanthood. Because Jesus is always intimate with outcasts and sinners, both Jews and Gentiles, this intimate language of brothers generally indicates the least ones in society regardless of their ethnicity and background.

Interestingly, the theme of being ready through a *μετάνοια* life of humility and

⁴⁹See Davies and Allison, *Matthew 19-28*, 428-29; France, *Matthew*, 957-60; Turner, *Matthew*, 604-7 for more information about scholarly discussion of this matter.

servanthood in the last discourse creates a large inclusio with John the Baptist's being ready through *μετάνοια* and his description of the fruitful *μετάνοια* life in Matthew 3. Matthew 3 and 23-25 parallel the theme and language of the *μετάνοια* life of humility and servanthood, the judgment theme involving language against Israel and the leaders of Israel, the universal salvation theme and language, and the theme of the first and the second coming of the Christ.

Conclusion

Jesus' prediction of His death and resurrection in Matthew 16:21 opens a new stage of Jesus' public ministry where the theme of humility and servanthood begins to be emphasized. Matthew 18:1-6 especially begins to command *μετάνοια* through humility and servanthood. The following parallel summary statements (18:1-6; 19:13-15; 19:30; 20:16; 20:26-28; 23:11-12; 25:31-46) of each major section of Matthew 18-25 demonstrate the importance of *μετάνοια* through humility and servanthood as a major theme of the second phase of the Matthean narrative section, namely Matthew 16:21-25:46. As a previous chapter of this dissertation argues, Matthew narrates the life of Jesus as a model of the repentant people, and the second stage of Jesus public ministry, from Matthew 16:21, demonstrates in His suffering and death Jesus' life as a model of *μετάνοια* through humility and servanthood (20:26-28).

The community discourse (18), the story of the rich young man (19:13-30), the parable of laborers in the vineyard (20:1-16), the dispute among the disciples about who is the greatest (20:20-28), the parable of the two sons (21:20-32), which I call the parable of the *μετάνοια* son, the parable of the tenants (21:33-46), and the parable of the wedding banquet (22:1-14) all illustrate the theme of *μετάνοια* through humility and servanthood.

These stories and parables also depict the leaders of Israel's rejection of *μετάνοια* (through humility and servanthood) and the conflict between Jesus and these leaders.

Matthew 23 rebukes the leaders of Israel for their rejection of *μετάνοια* through humility and servanthood and proclaims the negative contents of *μετάνοια* with seven woes in contrast to the nine *μακάριος* in the Sermon, which give the positive contents of *μετάνοια*. The opening focal phrase of the last discourse block (23:11-12) echoes Jesus' *μετάνοια* commandment in 18:3-4. This repetition of the *μετάνοια* commandment demonstrates *μετάνοια* as a major theme of the last discourse. Matthew 23:33-38 proclaims a corresponding judgment against Israel and the leaders of Israel for their rejection of Jesus' *μετάνοια* calling and their persecution of Jesus. This judgment proclamation (23:33-38) leads to its full contents in Matthew 24-25.

Matthew 24 explains the final judgment on Israel for rejecting *μετάνοια* and warns that everyone must be ready for Jesus' return by living a *μετάνοια* life of humility and servanthood. Matthew 24:42-51 summarizes the rest of the discourse block. Matthew 24:42-25:46 directs listeners to always be ready for Christ's return because the day of judgment has been delayed till the second coming of Christ. Such preparation requires lifelong *μετάνοια* and a fruitful life of *μετάνοια* until Christ returns. Matthew 25 commands a *μετάνοια* life of humility and servanthood in the language of being ready and staying awake (25:1-30). The commandment to be ready (*ἔτοιμος*) and stay awake (*γρηγορέω*) demonstrates a lifelong *μετάνοια* and a fruitful life of *μετάνοια* till the returning of the Christ. John the Baptist originally commands *μετάνοια* as the way to be ready (*ἔτοιμος*) for the first coming of Christ with His kingdom (3:2-3), and the last

discourse commands *μετάνοια* as the way to be ready (*ἔτοιμος*) for the second coming of Christ with His kingdom. The three parables in Matthew 25 each exhort a *μετάνοια* life of humility and servanthood and proclaim the final judgment according to one's *μετάνοια* life of humility and servanthood (25:31-6).

CHAPTER 11

CONCLUSION

This dissertation argues that *μετάνοια* is a major theme in the Gospel of Matthew. This does not mean *μετάνοια* is the only theme of Matthew, but it is a significant theme that Jesus proclaims at the beginning of His public ministry (4:17; cf. 3:2-12). This theme has been somewhat overlooked in Matthean scholarship and in the theology of repentance in biblical scholarship. This dissertation has examined scholarship on the theology of repentance and works as they relate to *μετάνοια* in the Synoptics. Through the history of literature and interpretation, I have examined the lexical and biblical meanings of *μετάνοια*, concluding that *μετάνοια* lexically and biblically means turning (or changing) one's heart and deeds, and so one's whole being and life, from sin to Jesus and His teaching and life. It is a turning of the mind (or heart) and of actions, in which the outward expression and the inward turning are inseparable.

This correct and expanded understanding of the meaning of *μετανοέω* and *μετάνοια* reveals that the opening commandment of turning (*μετανοέω*) in the introductory and summarizing phrases of John the Baptist and of Jesus' public ministry (Matt 3:2-12 and 4:17) leads the whole Gospel of Matthew as a major message. John the Baptist's *μετάνοια* preaching block (3:1-12) functions as the introduction of the whole book and foreshadows the commandment of turning (*μετανοέω*) and the fruit worthy of *μετάνοια* as a major message throughout the book. Much parallel language and many similar images

between John the Baptist's *μετάνοια* preaching block (3:1-12) and the rest of Matthew show that John's preaching introduces the theme of *μετάνοια* and the rest of the book elaborates on this theme of *μετάνοια* as a major message.

While the terms *μετανοέω* and *μετάνοια* do not occur frequently in Matthew, the essence, concepts, images, language, and their contents occur throughout the book and reveal *μετάνοια* and the fruit worthy of *μετάνοια* as a major theme of Matthew. Synonyms, antonyms, conceptual expressions, parables, and indirect or implicit expressions such as widespread discipleship, doing the will of God, righteousness, good works, eschatological judgment, the stories of both repentant and unrepentant people, and the Great Commission all point to the nature of the command to turn (*μετανοέω*) and bear fruit worthy of *μετάνοια* throughout the Gospel of Matthew.

Each of the five major discourse blocks of Jesus' teaching demonstrates the essence of *μετάνοια* as its major theme and thus as a unifying theme of the five discourses. Matthew opens Jesus' public ministry with the opening commandment of turning (*μετανοέω*) (4:17) and the following Matthean discourse blocks each contribute to this theme in a variety of ways. The Sermon describes and illustrates the essence of *μετάνοια* and its fruitful life. Matthew 10 commissions the apostles for universal *μετάνοια* mission and life. Matthew 13 figuratively depicts the mixed reception of *μετάνοια* and exhortation to *μετάνοια*. Matthew 18 teaches the community life of *μετάνοια* advocating turning and becoming like a little child. Matthew 23-25 reveals the negative aspects of *μετάνοια*, the final judgment, and the wise and faithful life of *μετάνοια* in humility and servanthood as preparation for the second coming of the Christ.

This study explores an often-neglected message of Jesus' earthly ministry: his

message to *μετάνοια* from the world and its attractions toward Him and His kingdom. Jesus himself models the fruitful life of His repentant followers. As Matthew demonstrates, *μετάνοια*, includes both negative and positive aspects, and points to a final judgment corresponding to one's *μετάνοια* and fruitful life. This *μετάνοια* in Matthew is not only a once-for-all turning but an on-going life of *μετάνοια*, following Jesus Christ's teaching and His life of humility and servanthood. Matthew emphasizes this theme as the only way to enter the kingdom of heaven. People should be ready for the second coming of the Christ by practicing a fruitful life of *μετάνοια* in humility and servanthood.

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ABSTRACT

METÁNOIA (REPENTANCE): A MAJOR THEME OF THE GOSPEL OF MATTHEW

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Μετάνοια (repentance) is a major theme of Matthew, manifested in Jesus' first words in Matthew 4:17. Matthew 4:17 summarizes Jesus' teaching and ministry (cf. 3:2) and the command to turn (*μετανοέω*) in view of the imminent coming of the kingdom of heaven to be a major message of Jesus' teaching in Matthew, while 11:20-21 denotes *μετάνοια* as the aim of Jesus' wonderworks ministry. Despite the few direct mentions of *μετανοέω* and *μετάνοια* elsewhere in the Gospel, the theme of *μετάνοια* (repentance) based on its meaning, which is a turn (or a change) of one's mind (or will, heart) and conduct, and thus whole life to Jesus and the kingdom of heaven, is constantly taught and illustrated as a major theme in various ways in the body of Matthew. Historically, research examines the understanding of *μετανοέω* and *μετάνοια* from early church writings to modern commentaries and suggests different English translations of "turn" and "turning" instead Tyndale's translation "repent" and "repentance."

John the Baptist's *μετάνοια* preaching block (3:2-12), introduces *μετάνοια* and the fruit worthy of *μετάνοια* (3:8, 10) as a major theme of Matthew. Major Matthean topics such as the discipleship, the language of righteousness, doing the will of God, changing one's heart and mind, the Great Commission, and Matthean soteriological

theme convey the essence of *μετάνοια* and the fruit worthy of *μετάνοια*, echoing the opening commandment of turning (*μετανοέω*) in 4:17.

The five major Matthean discourse blocks (5-7; 10; 13; 18; 23-25) state and restate the theme of *μετάνοια* in a variety of ways demonstrating *μετάνοια* as a major theme. The Sermon on the Mount expresses the nature of *μετάνοια* and fruit worthy of *μετάνοια*. The commissioning discourse of Matthew 10 charges the apostles to proclaim *μετάνοια*. Matthew 13 uses parables to illustrate Jesus' *μετάνοια* ministry and its mixed reception and to exhort *μετάνοια*. Matthew 18 commands *μετάνοια* through humility and servanthood using its synonym *στρέφω*, "to turn" (18:3). Matthew 23-25 shows the negative contents of *μετάνοια* (Matt 23), proclaims the judgment of the coming kingdom (Matt 24), and directs listeners to be ready for the second coming of Christ (Matt 25) paralleling John the Baptist's ministry of *μετάνοια* and its worthy fruit as preparation for the first coming of Christ (3:2-3).

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