

## ASPECTS OF THE REMNANT CONCEPT IN THE GOSPEL OF MATTHEW

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Only some aspects of the remnant concept in the christology and ecclesiology of Matthew are dealt with in this dissertation. Special attention is given to this Gospel-writer's distinctive interpretation of Jesus as the "remnant" and the conceptual structures (e.g., μαθητής, ἐκκλησία, μικροί, πτωχοί, ἐκλεκτοί, ὀλίγοι, and others) that cohere with the remnant concept.

A brief survey of recent debate on the ecclesiology of Matthew and a statement on the purpose, scope, method, and plan of the dissertation are set forth in the Introduction. The need for a careful analysis which would necessitate a much more inclusive review of the complex *Traditionsgeschichte* of ancient Israelite and primitive Christian self-understanding is stressed.

Chap. 1 examines the remnant concept in the OT prophets and in selected literature of Late Judaism. Chap. 2 investigates the remnant concept in the way Matthew introduces Jesus as the Son of David (legitimate King), the Son of Abraham (true Israelite), and the Prophet like Moses (new Lawgiver). Chap. 3 treats the remnant concept in the Baptist's message of judgment and repentance. Chap. 4 examines the remnant concept in the baptism and temptation of Jesus. Chaps. 5-7 deal with the nature of the remnant concept in the ecclesiology of the gospel: First, chap. 5 treats the remnant concept in Jesus' call of disciples; then chap. 6 discusses the concept as related to the Sermon on the Mount; and finally, chap. 7 examines the concept in four other teachings of Jesus—the poor, the little ones and the sheep, the reproof of an erring brother, and the covenant at the Last Supper.

Because of the difficulties and pitfalls in reducing the remnant concept in Matthew to a set of lowest-common terms, greater emphasis is placed on Matthew's presentation of Jesus as the remnant of Israel, whose role of sonship Jesus reenacts with divine approval. Following the call of the first disciples, an ever-widening circle of disciples is formed around Jesus, the Master. This, in essence, is Matthew's ἐκκλησία: those who have appropriated Jesus' words on his messianic authority and who, as disciples, share in the experiences of the Master, who in turn shares in the experiences of ancient Israel.