

# Contents

<i>Foreword</i>	xv
<i>Grateful Recognitions</i>	xix
<i>Abbreviations</i>	xxiii
<i>Symbols and Other Abbreviations</i>	xxix
<b>Introduction</b>	1
<b>Chapter 1: Recognition as a Literary Device in Antiquity</b>	15
1. Recognition: A Universal Literary Feature	15
2. Recognition in the Greco-Roman Literature	16
2.1. Aristotelian Concept of Ἀναγνώρισις	18
2.1.1. Defining Ἀναγνώρισις	18
2.1.2. The Narrative Plot and Ἀναγνώρισις	19
2.1.3. The Effect of Ἀναγνώρισις on Readers/Audience	21
2.2. Aristotelian Taxonomy of Recognition	22
2.3. Ancient Recognition “Type-Scenes”	23
2.3.1. Gainsford and the “Four Moves” of an Ancient Recognition Scene	24
2.3.2. Larsen and the “Five Moves” of a Gospel-Recognition Scene	25
2.4. Recognition Scenes and Three Ways of Recognizing	27
2.4.1. Transitive Recognition	28
2.4.2. Reflective Self-recognition	29
2.4.3. Mutual or Reciprocal Recognition	30
3. Studies on “Recognition” in the Hebrew Bible	31
4. Studies on “Recognition” in the New Testament	36
4.1. The Gospel of Mark	36
4.2. The Gospel of Luke and Acts	39
4.3. The Gospel of John	42
5. Conclusion	47

<b>Chapter 2: Unveiling the Messiah in the Gospel of Matthew:</b>	<b>49</b>
<b>From the Narrative <i>Incipit</i> to the Divine Recognition</b>	
1. The <i>Incipit</i> (1,1) – the Gospel’s First Moment of “Identification”	49
1.1. Introducing the “Messianic Hero” to the Narrative World	51
1.1.1. Jesus (Ἰησοῦς) – Proper Name Identity of the Protagonist	52
1.1.2. Christ (Χριστός) – Messianic Identity of the “to-be-Recognized”	54
1.1.3. Son of David (υἱὸς Δαυίδ) – Davidic Credential of the Messianic Hero	56
1.1.4. Son of Abraham (υἱὸς Ἀβραάμ) – Universal Significance of the Messianic Protagonist	57
1.2. The Narrative Function of the <i>Incipit</i> and Inception of Ἀναγνώρισις	59
1.3. Conclusion	62
2. Recognition and Revelation (11,27)	62
2.1. Mt 11,27 and the Wider Narrative Context	63
2.2. Mt 11,27 in the Literary Context of 11,25-30	64
2.3. Reciprocal Recognition (v. 27) – Identifying the Questions	66
2.3.1. Passing on the Divine Knowledge from the Father to the Son (πάντα)	66
2.3.2. ἐπιγινώσκω – Knowing or Recognizing?	67
2.3.3. Antithetical Recognition – Vertical and Horizontal	71
2.3.4. Mutual or Reciprocal Recognition of the Father and the Son	72
2.3.5. Jesus as the Revealer of the Father and of Divine Knowledge	74
2.4. Conclusion	75
3. Divine Recognition – Unveiling the True Identity of the “Recognized”	76
3.1. Jesus Baptized and Recognized as the Messianic Son (3,13-17)	76
3.1.1. Pre-Recognition Vision as a Token of Revelation (vv. 16-17)	78
a) Opening of the Heaven (v. 16b)	78
b) Descent of the Spirit (v. 16c)	79
3.1.2. The Voice from the Heaven – The Voice of Recognition (v. 17)	80
a) “This is” (οὗτός ἐστιν)	80
b) “My Son” (ὁ υἱός μου)	83
c) “The beloved” (ὁ ἀγαπητός)	84
d) “In whom I am well pleased” (ἐν ᾧ εὐδόκησα)	84
3.1.3. The Narrative Function of the Father’s Recognition at Baptism	86

3.2. Jesus Transfigured and Recognized as the Messianic Son of God (17,1-8)	88
3.2.1. The Transfiguration – A Luminous Vision of the “Recognized”	89
3.2.2. The Voice from the Cloud – The Voice of Recognition (v. 5)	92
a) The Sign of an Enveloping Cloud (v. 5a)	92
b) The Voice of Recognition (v. 5b)	94
3.2.3. The Narrative Function of the Father’s Recognition at Transfiguration	95
4. Conclusion	99
<b>Chapter 3: Recognition of the Messianic Child (2,1-12): The Antithetical Αναγνώρισις in the Narrative Overture (1,1-4,17)</b>	101
1. The Narrative Framework of a Recognition Scene and Its Cognitive Dynamics	101
2. The Magi Narrative: “Recognition” within a “Quest” Story	103
3. Matthean Birth Stories and the Narrative Context of 2,1-12	105
4. The Narrative Outline of 2,1-12	107
5. Tracing the Recognition Dynamics	108
5.1. The Narrative Settings: Introducing the Recognition Personae (v.1a)	108
5.2. Cognitive Dynamics in Jerusalem: Encounters in Absence (vv. 1b-9a)	111
5.2.1. The Magi: Gentile Recognizers of Newborn Messiah (vv. 1b-2)	112
a) Identifying the Newborn as “the King of the Jews” (v. 2a)	113
b) From the “Sign” to the “Signified”: The Vision of a Rising Star (v. 2b)	115
5.2.2. King Herod: Political Recognizer of the Royal Messiah (vv. 3-4)	117
a) Resistance to the Newborn King of the Jews (v. 3)	117
b) Knowing without Seeing: “The Messiah” (v. 4)	118
5.2.3. Chief Priests and Scribes: Religious Recognizers of Messianic Shepherd (vv. 4-6)	119
a) Identifying the Messiah Foretold: Scriptures of Israel (vv. 5-6)	120
b) The Messiah as the “Shepherd Leader of Israel” (v. 6)	121
5.2.4. Encounter in Secrecy and Ironic Recognition (vv. 7-9a)	123
5.3. Actual Recognition in Bethlehem: Encounter in Presence (vv. 9b-11)	124

5.3.1. The Guiding Star as a Sign on the Road to Recognition (vv. 9b-10)	124
5.3.2. The Magi's "True Recognition" Moment (v. 11a)	126
5.3.3. The Magi's Recognition-Associated (Re)actions (v. 11b)	128
5.3.4. A Secret Detour and Failure of the Secret Plan (v. 12)	131
6. The Narrative Functions and Thematic Connections	132
7. Conclusion	136
<b>Chapter 4: Recognition of the Messianic Son of God: The Antithetical Αναγνώρισις in the Narrative Corpus (4,18–25,46)</b>	139
1. The Demoniacs' Recognition of the Son of God (8,28–9,1)	140
1.1. The Matthean Miracle Cycle and the Narrative Context of 8,28–9,1	141
1.2. The Narrative Outline of 8,28–9,1	143
1.3. Tracing the Recognition Dynamics	144
1.3.1. The Narrative Settings: Locale of the Recognition Scene (v. 28a)	144
1.3.2. The First Encounter: Jesus and the Demoniacs (vv. 28b-29)	146
a) Meeting of the Recognizer and the Recognized (v. 28bc)	147
b) Recognition by the Demoniacs (v. 29)	148
1.3.3. Exorcism and Destruction: Jesus and Demons (vv. 30-32a)	151
1.3.4. The Second Encounter: Jesus and the Gadarenes (vv. 32b-34)	153
1.3.5. The Narrative Conclusion: Departure from the Rejected Locale (9,1)	155
1.4. The Narrative Functions and Thematic Connections	156
2. The Disciples' Recognition: From "Ghost" to "Son of God" (14,22-33)	158
2.1. The Sea-Walking Narrative as a "Recognition Scene"	158
2.2. The Narrative Context of 14,22-33	159
2.3. The Narrative Outline of 14,22-33	160
2.4. Tracing the Recognition Dynamics	161
2.4.1. The Narrative Settings: Absence of the "Recognized" (vv. 22-23a)	161
2.4.2. The Narrative Complication: Situation of the "Recognizers" (v. 24)	162
2.4.3. The First Encounter: Jesus and the Disciples (vv. 25-27)	163
a) Meeting between the "Recognizers" and the "Recognized" (v. 25)	163
b) Cognitive Conflict and Fear: Mistaking the "Recognized" for "Ghost" (v. 26)	164

c) Self-Disclosure of the “Recognized”: An Identity Telling (v. 27)	165
2.4.4. The Second Encounter: Jesus and Peter (vv. 28-31)	166
a) Meeting between the “Recognizer” and the “Recognized” (vv. 28-29)	167
b) Cognitive Conflict: Between Waves, Fear and Doubt (v. 30; v. 31)	169
c) Rescue and Rebuke: “Little Faith” of the Recognizer (v. 31)	171
2.4.5. Reunion of the Recognition Personae and Cessation of the Wind (v. 32)	172
2.4.6. Collective Confession as Climactic ἀναγνώριστις (v. 33)	172
2.5. The Narrative Functions and Thematic Connections	174
3. Peter’s Recognition-Rejection of the “Messianic Son of God” (16,13-23)	176
3.1. Mt 16,13-23 as the “Central Hinge” and Its Narrative Context	177
3.2. The Narrative Outline of 16,13-23	179
3.3. Tracing the Recognition Dynamics	180
3.3.1. The Narrative Settings: Locale of the Recognition Scene (v. 13a)	180
3.3.2. The Recognition Dynamics: From “Prophet” to “Messiah” (vv. 13b-16)	181
a) Jesus and the Disciples (vv. 13b-14) – Question and Answer (I)	181
b) Jesus and Peter (vv. 15-16) – Question and Answer (II)	184
3.3.3. Jesus’ Reciprocal Response to Peter’s Recognition (vv. 17-19)	186
a) Peter’s “Blessedness” and the Antithesis of Cognition (v. 17)	186
b) Peter’s New “Identity” and the Antithesis of Foundation (v. 18)	187
c) Peter’s New “Mission” and the Antithesis of His Ecclesial Tasks (v. 19)	190
3.3.4. The Secrecy of Jesus’ Identity: From “Recognized” to “Incognito” (v. 20)	192
3.3.5. Rejection of the Messianic Destiny as Non-Recognition (vv. 21-23)	193
a) Jesus and the Disciples: Prediction of the Messianic Destiny (v. 21)	194
b) Jesus and Peter: Non-Recognition of the Messianic Destiny (vv. 22-23)	195
3.4. The Narrative Functions and Thematic Connections	198

4. The Eschatological Recognition of the “Incognito” Son of Man (25,31-46)	200
4.1. The Narrative Context of 25,31-46	202
4.2. The Narrative Structure of 25,31-46	204
4.3. Tracing the Recognition Dynamics	204
4.3.1. The Narrative Settings: Introducing the Recognition Personae (vv. 31-33)	205
4.3.2. The Cognitive Dynamics I: Recognizing the “Sheep” (vv. 34-40)	207
4.3.3. The Cognitive Dynamics II: Non-Recognizing the “Goats” (vv. 41-45)	212
4.3.4. The Narrative Conclusion: Destiny of the (Non) Recognizers (v. 46)	214
4.4. The Narrative Functions and Thematic Connections	215
5. Conclusion	218
<b>Chapter 5: Recognition of the Crucified Messiah as the Son of God (27,54): Models and Anti-Models of Αναγνώρισις in the Narrative Finale (26,1–28,20)</b>	221
1. The Recognition of the Crucified Son of God (27,45-54)	221
1.1. The Narrative Structure of 27,45-54	224
1.2. Tracing the Recognition Dynamics	225
1.2.1. The Narrative Settings (v. 45)	225
1.2.2. The Cognitive Conflict: Misunderstanding the Cry of the Crucified (vv. 46-49)	227
1.2.3. The Turning Point – the Death of the “Unrecognized Messiah” (v. 50)	231
1.2.4. The Cosmic/Supernatural Events as Revelatory Signs (vv. 51-53)	232
1.2.5. The Roman Centurion and the Soldiers: From Signs to Recognition (v. 54)	238
a) Jesus and the Roman Soldiers: The Recognition Personae	239
b) The Soldiers’ Mockery as “Ironic Recognition”: The Cognitive Conflict	240
c) Seeing the “Revelatory Signs”: The Tokens of Recognition	241
d) “Fear” as Recognition-Accompanying Reaction	242
e) Recognition of the Divine Sonship: The True ἀναγνώρισις Moment	244
1.3. The Narrative Functions of the Roman Soldiers’ Recognition in 27,54	246

2. Models and Anti-Models of Recognition in the Passion Narrative	249
2.1. Jesus and Judas: Recognition as Unmasking the Betrayer (26,20-25)	250
2.2. Jesus and the High Priest: From Failed Recognition to Flawed Judgement (26,59-68)	252
2.3. Jesus and Peter: Tragic Self-Recognition of the “Denier” (26,69-75)	255
2.4. Jesus and Pilate: Non-Recognition of the “Righteous” Innocent (27,11-26)	257
2.5. Jesus and the Mockers: Ironic Recognition of the Messiah (27,27-31.39-44)	260
3. Resurrection and Recognition Dynamics	262
4. Conclusion	264
<b>Conclusion</b>	267
<i>Bibliography</i>	275