

FOOTNOTES

- 1) See for instance Joseph E Grimes, *The Thread of Discourse*, The Hague, 1975; M A K Halliday and Ruqaiya Hasan, *Cohesion in English*, London, 1976; Robert E Longacre, *Discourse, Paragraph and Sentence Structure in Selected Philippine Languages*, Washington, 1968; Robert E Longacre, *Hierarchy and Universality of Discourse Constituents in New Guinea Languages*, Washington, 1972.
- 2) In this context, the word 'discourse' is used in the relatively non-technical sense familiar in Matthaean studies. It is not to be confused with the relatively technical usage within the discipline of linguistics in such expressions as 'discourse analysis', 'discourse structure', etc.
- 3) See B W Bacon, *The "Five Books" of Matthew against the Jews*, *The Expositor* 8th Ser 15, 1918, pp 56-66 and especially his *Studies in Matthew*, New York, 1930. See also G D Kilpatrick, *The Origins of the Gospel according to St Matthew*, Oxford, 1946 and Krister Stendahl, *The School of St Matthew*, Uppsala, 1954, especially p 24ff. For Bacon, the fivefold structure of the gospel pointed to a homiletic milieu and for Kilpatrick to a liturgical one, since it was considered as the Christian counterpart to the Torah which was read in the synagogues. On the other hand, for Stendahl the pattern which guided Matthew in systematizing his material was that of a handbook. However, the discussions of this particular issue are not pertinent to our study, since we are not primarily interested in the *Sitz im Leben* of the different units. Bacon and also J A Findlay (*The Book of Testimonies and the Structure of the First Gospel*, *The Expositor*, 8th Ser 20, 1920, pp 388-400) go so far as to make a detailed division of the gospel into five consistent books (each book consisting of narrative and discourse) with five distinct headings, but it is clearly impossible to make such a detailed division. Stendahl is certainly right in stating that the "disposition which Matthew accounts for is primarily that of the discourses" (*op cit*, p 27).
- 4) Jean Radermakers in his recent work *Au fil de l'évangile selon saint Matthieu* (2 vols.: 1. *Texte* and 2. *Lecture continue*, Heverlee-Louvain, 1972) follows the method of the *Redaktionsgeschichte*. In his second volume he also seems to think of some form of three part structure on account of the twice occurring formula $\alpha\upsilon\tau\omicron\ \tau\omicron\tau\epsilon\ \eta\rho\epsilon\lambda\tau\omicron\ \acute{o}\ \iota\eta\sigma\omicron\upsilon\varsigma$ (4:17 and 16:21) which according to him demarcates major sections of the gospel. However, the fivefold formula has priority for him, though - quite distinct from Baconian interpretation - he regards this formula as a link between preceding discourse and following material according to the scheme word/action. Radermakers divides the gospel into

twelve stages (1-2, 3-4, 5-7, 8-9, 10, 11-12, 13, 14-17, 18, 19-23, 24-25, 26-28) or six binary groups of discourse-narrative. For a criticism of such a division see especially A Vanhoye's review in *Biblica* 55, 1974, p 292f.

On the other hand, J D Kingsbury in a recent article "The Structure of Matthew's Gospel and His Concept of Salvation-History" (*The Catholic Biblical Quarterly* 35, 1973, pp 451-474) claims that the formula ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς is pivotal to the broad outline of the whole of the gospel thereby following the earlier views of E Lohmeyer (*Das Evangelium des Matthäus*, 2nd ed., Göttingen, 1958, pp 1, 64 and 264), N B Stonehouse (*The Witness of Matthew and Mark to Christ*, London, 1944, pp 129-131) and E Krentz (The Extent of Matthew's Prologue, *Journal of Biblical Literature* 83, 1964, pp 409-414). His whole article is a development and defence of the threefold pattern resulting from the acceptance of this formula as distinctive. However, the treatment of ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς as a 'formula' is very questionable. A phrase should occur at least three and preferably more times before it can be called a 'formula'. The argument that a phrase occurring twice is intended to be of greater structural significance than one occurring five times is intrinsically weak, and requires overwhelming evidence in support.

- 5) This is especially true of the so-called "formula quotations" peculiar to Matthew. With regard to these quotations in the nativity story, Stendahl rightly maintains (*op cit*, p 204) that the "whole context seems to be constructed with the quotation as its nucleus - and as its germ from the point of view of growth".
- 6) Compare also Rudolph Bultmann, *Die Geschichte der synoptischen Tradition*, Göttingen, 1970, p 376: "Auch ohne solche Formeln erreicht Mt eine engere Verknüpfung der Einzelgeschichten, sodass ein zeitlicher und örtlicher Zusammenhang entsteht. So gebraucht er häufig den schon bei Mk gelegentlich vorkommenden absoluten Genitiv ...".
- 7) In the analysis of the sources, 4:1-11 has rightly been isolated as containing Palestinian material - at least formally! - in all probability used by both Matthew and Luke. Marcan influence can only be detected in verses 1 and 2 and especially in v 11b (see Bultmann, *op cit*, pp 271-275). However, on the level of discourse analysis, the arguments from source analysis are not necessarily decisive. It should be noted that 1-11 contains three temptations and that the gospel shows a preference for arranging incidents or sayings into numerical groups. The threefold pattern of incidents and sayings is much more frequent than the fivefold and sevenfold patterns. For a complete list see W C Allen, *A Critical and Exegetical Commentary on the Gospel according to St Matthew*, Edinburgh, 1951, p 1xv.

- 8) Gerhard Friedrich (art κηρύσσω in Gerhard Kittel, *Theologisches Wörterbuch zum Neuen Testament*, Band 3, Stuttgart, 1950, p 703, note 33) states: "Ob Mt. 4,23 u 9,35 ἐν ταῖς συναγωγαῖς auch zu κηρύσσειν gehört, oder ob das κηρύσσειν u θεραπεύειν bei der Reise durch Galiläe erfolgte, ist unwichtig zu entscheiden". However, in this particular connection such a decision cannot be said to be without importance. Anyway, it seems hardly possible to speak of a dichotomy between the events of διδάσκων and κηρύσσω. The different verbs may imply a difference of setting, διδάσκων taking place in the synagogues and κηρύσσω everywhere, as well as a difference of receptors (pious Jews versus everybody) as Friedrich points out (*ibid*, p 713), but, on the other hand, Acts 9:20 makes clear that κηρύσσειν also takes place in the synagogues and texts like Mark 3:14f and Mark 6:30 show that both verbs can be used as synonyms.
- 9) Though Bultmann (*op cit*, p 114 and note 3) considers the text of Luke 6:20f as generally more original than the text of Matthew 5:3-9, he takes it that Luke changed the originally 3rd person in Matthew into the 2nd one. He rightly argues that beatitudes are normally formulated in the 3rd person. Also Bultmann uses this formal reason as one of his arguments for separating Mt 5:11ff as a different unit.
- 10) There has been considerable dispute about the number of the beatitudes. Since Bacon and Wellhausen (*Das Evangelium Matthaei*, 1904) they have been reckoned as seven by regarding v 5 as a marginal gloss. Also according to Bultmann (*op cit*, p 115) v 5 is secondary and v 10 stems from Matthew who wants to complete the seven beatitudes.
- 11) For a more detailed analysis of the discourse structure of the beatitudes, see Howard A Hatton and David J Clark in *The Bible Translator* 26, 1975, pp 132-138.
- 12) Compare also Bultmann, *op cit*, p 100: "die Anreden ὑμεῖς ἐστε κτλ. V 13 und 14 sind Bildungen des Mt, um die Worte dem Zusammenhang der Jüngerrede einzugliedern".
- 13) This option faithfully reflects the results of source analysis according to which the statement about the city on the hill has been taken from a different tradition and inserted here. However, the meaning of the utterance has now been conditioned by its context.
- 14) Allen (*op cit*, *ad loc*) rightly observes that in Jewish idiom "a good eye" is a metaphor for liberality, "an evil eye" for niggardliness. Compare Deut 15:9; Prov 22:9 and 23:6; Eccles 14:10: ὀφθαλμὸς κτηνῶν (=Hebrew עַיִן רָעָה see Israel Lévi,

The Hebrew Text of the Book of Ecclesiasticus, Leiden, 1951) φθονερός ἐπ' ἄρτιψ / καὶ ἐλλυπῆς ἐπὶ τῆς τραπέζης αὐτοῦ (NEB: A miser grudges bread/ and keeps an empty table); Pirge Aboth V 19 (for text and commentary see Charles Taylor, *Sayings of the Jewish Fathers*, Amsterdam, 1970, p 90f): There are four characters in almsgivers. He who is willing to give, but not that others should give, his eye is evil towards the things of others: that others should give, and he should not give, his eye is evil towards his own As to the first character, he is clearly unwilling that others should share with him the credit of liberality. See also O Bauernfeind (article ἀπλοῦς in G Kittel, *Theologisches Wörterbuch zum Neuen Testament*, I, Stuttgart, 1953, p 385): "Handelt es sich aber um sittliche Begriffe, dann ist ἀπλοῦς mit *lauter* zu übersetzen im Sinne einer opferbereiten Lauterkeit. Dafür spräche ... die Möglichkeit ὀφθαλμοῦ ἀπλοῦς als einen spezifischen Gegensatz zu ὀφθαλμοῦ πονηρός (= "missgünstiges Auge") zu verstehen". See further P Fiebig, *Das Wort Jesu vom Auge*, *Theologische Studien und Kritiken* 89, 1916, pp 499-507 and C Edlund, *Das Auge der Einfalt*, 1952.

15) The analysis may be set out as follows:

Base (v 25) μὴ μεριμνᾶτε (a) τῆ ψυχῆ ὑμῶν
τί φάγητε,
(b) μηδὲ τῷ σώματι ὑμῶν
τί ἐνδύσθηθε·

Reason (a) οὐχὶ ἡ ψυχὴ πλεῖτον ἐσπν τῆς τροφῆς
(b) καὶ τὸ σῶμα τοῦ ἐνδύματος;

Illustration (a)

Analogy (v 26) ἐμβλέφατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ
ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς
ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά·

Application οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

Conclusion (v 27) τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

Link (v 28) καὶ περὶ ἐνδύματος τί μεριμνᾶτε;

Illustration (b)

Analogy καταμάθετε τὰ κρίνα τοῦ ἀγροῦ
πῶς οὐ ξάλνουσιν οὐδὲ νήθουσιν οὐδὲ κοπιῶσιν.

(v 29) λέγω δε ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ
τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

Application (v 30) εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον
ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς
οὕτως ἀφαιένυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς,

Conclusion ὀλιγόπιστοι;

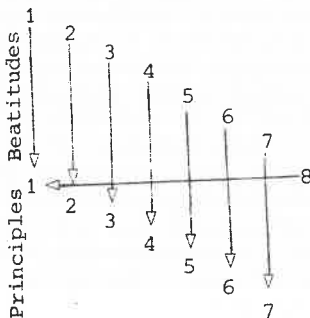
16) The *mashal* v 6 has, of course, rightly been isolated by source analysis and has been compared with Mandaeen (see M Lidzbarski, *Ginza, Rechter Teil*, VII, 1925, p 218, 30: "The words of the wise to the fool are as pearls for a swine") and

Parthian parallels (see G Widengren, *Iranisch-semitische Kulturbegegnung in parthischer Zeit*, 1960, p 36). Also an Aramaic approach has been made to this saying which is peculiar to Matthew (see especially Matthew Black, *An Aramaic Approach to the Gospels and Acts*, Oxford, 1971, p 200f.). It has been argued that, formally this verse forms part of a group of three prohibitions: $\mu\eta$ $\theta\eta\sigma\alpha\sigma\upsilon\pi\tau\epsilon\tau\epsilon$ (6:19); $\mu\eta$ $\kappa\acute{\rho}\upsilon\tau\epsilon\tau\epsilon$ (7:1) and $\mu\eta$ $\delta\omega\tau\epsilon$ (7:6). It has also been said that this saying has no particular connection with the preceding and that it simply may have stood here in the Logia (so Allen, *op cit*, *ad loc*). Though this may be true on the level of source analysis, discourse analysis may be able to provide a more satisfactory answer with regard to the semantic relationships.

17) Compare Bultmann, *op cit*, p 99: "... V 16a (ist) eine Übergangsbildung, die den Zusammenhang mit ... V 15 herstellt. V 16b ist überliefertes Logion, aber V 17 ist eine pedantische Neubildung, der bei Lk nichts entspricht, und die den in Q vorgehandenen Zusammenhang zwischen V 16b und V 18 stört".

18) It is interesting to consider the possibility of a link between the first seven beatitudes and the seven principles. The 'poor in Spirit' of 5:3 may be seen as those who, lacking great personal pride, are willing to rely on Jesus, and if necessary, be illtreated for doing so. In this very situation they experience the rewards (v 12) of the kingdom of heaven (v 3). In the second beatitude, if the mourners are those who mourn over their own sins, it is not inappropriate to link them with the new attitude to the Law shown in the second principle. This new attitude can leave no-one in doubt about the state of his own heart. In the third pair, the 'meek' of the beatitude are those who are not concerned with human evaluation of them, and who will receive "what God has promised" (5:5, TEV), i.e. the rewards spoken of in 6:4, 6 and 18. The fourth beatitude (5:6) which speaks of hungering and thirsting for righteousness, forms a contrastive parallel with the fourth principle, where anxiety for food and drink is repudiated. It is those whose dependence on God is strong enough to be comparable with their dependence on physical nourishment who find full and true satisfaction. The 'merciful' of the fifth beatitude link readily with those in the fifth principle who are not over-critical of others. They will find the mercy of God because they show mercy to their fellows. The subjects of the sixth beatitude are those whose hearts are pure. These will ask the right things from God, and of the good things he wants to give, what better than the unimpaired vision (5:8) of himself? The seventh beatitude links with the seventh principle in that it speaks of those whom God will acknowledge as his true sons. Those who 'make peace' between their fellows are surely following the example of Christ (cf Col 1:20,

the only other NT occurrence of this root), and thus walking in narrow way, and being identified by their fruit. This leaves the eighth beatitude as a summary of the first seven, a statement of what happens to people who come in the first seven categories (note the passive participle *δεδωγμένοι*). It is also a semantic link with the first of the principles that immediately follows. We might diagram the links thus.



It is important to note that the total analysis of the Sermon does not depend upon the acceptance or rejection of this suggestion of links between the beatitudes and the principles.

19) We might note in passing the variety of verbs used of the healing process, as they seem to have both a hierarchical domain structure, and limitations imposed by syntagmatic constraints. *θεραπεύω* seems to be the most generic term, and is used in the general contexts of 4:23 and 9:35. In the specific incidents, certain verbs seem to be colligated with certain diseases. Leprosy requires *καθαρίζω* (8:2,3), spirits require *ἐκβάλλω* (8:16). Paralysis (8:6) seems to require *θεραπεύω*, though in keeping with its generic nature, this verb is also used with the vague *πάντας τοὺς κακῶς ἔχοντας* in 8:16. Where the emphasis is on the restoration rather than the disease, the passive of *ἰάομαι* is used (8:8, 13, cf also 19:8).

20) Already Bultmann (*op cit*, p 376) noted the importance of the participial clause: "Ebenso oft (as the genitive absolute) steht das *Participium coniunctum*, das durch Bezugnahme auf das Vorige die Verbindung herstellt ... Gelegentlich entsteht aus einer solchen Bildung eine kleine Szene; so 8,18, wo Mt von dem summarischen Bericht der Krankenheilungen 8,16f zu den Apophthegmen von der Nachfolge durch den Satz überleitet: ἰδὼν δὲ ὁ Ἰησοῦς..." However, the difficult and important questions of focus have never been dealt with before.

21) This quotation from Hos 6:6 also is peculiar to Matthew, but it lacks the introductory formula of fulfilment.

- 22) There are also echoes here and there which seem to be less important, such as 5:29,30 = 18:8,9; 7:16-20 = 12:33; 9:13=12:7; 10:22 = 24:9,13; 10:38,39 = 16:24,25.
- 23) Indeed, it would be quite possible to regard the paragraphs 4:23-25 and 9:35-38 as part of the extended setting of the first and second D Blocks. Syntactically, such an analysis might even be preferable, but in this paper, the importance of the verbatim repetition of 4:23 in 9:35 for the thematic development of Act 1 as a whole has been the overriding consideration, and these two paragraphs have been allocated to the "embedding" N Blocks rather than to the "embedded" D Blocks.
- 24) ἄρα is used three times in this act: in Mt 12:28; 17:26 and 18:1. In the first text, it occurs in synoptic parallel with Lk 11:20. But in the case of 17:26 synoptic parallels are lacking since 17:24-27 is peculiar to Matthew, whereas in the Marcan and Lucan parallels to 18:1 ἄρα is not used at all. For the suspense marker ἄρα see especially Kenneth Willis Clark, *The Meaning of APA*, in *Festschrift to Honor F Wilbur Gingrich*, edited by Eugene Howard Barth and Ronald Edwin Cocroft, Leiden, 1972, pp 70-85.
- 25) The threefold (!) formula has a synoptic parallel only in the occurrence at 10:42 (Mk 9:41). The two other instances are peculiar to Matthew who shows a strong preference for the use of the introductory ἀπὸν in the sayings of Jesus: thirty occurrences in Matthew over against thirteen in Mark and only six in Luke (see Heinrich Schlier, article ἀπὸν in: *Theologisches Wörterbuch zum Neuen Testament, Band I*, Stuttgart, 1953, p 341). Though the suggestion made in the case of 10:33 can be taken into consideration, it is, of course, true that the saying had a particular form in the Logia source (compare Lk 12:9) which may have made this kind of change undesirable.
- 26) The phrase ὁ ἐρχόμενος may allude to Ps 118:26 (see the quotation of this text in Mt 21:9) or perhaps to the Theodotion reading of Dan 7:13 (see Joseph Ziegler, *Susanna - Daniel - Bel et Draco*, Göttingen, 1954, *ad loc*). It is certain that the reference is to the Messiah, but it is impossible to know exactly to what extent the expression was a veiled one for the first receptors, since no one can precisely tell how much of the rabbinic teachings with regard to ὁ ἐρχόμενος were common knowledge at that time. For these teachings see especially H L Strack and P Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch, Band IV*, München, 1956, pp 872 ff.
- 27) The fact that the invitation is fully lacking in the Lucan parallel and that the character of v 27 is so distinct, has

led to the assumption that the three strophes of 25-30 did not belong together originally. So v 27 has been attributed to a Hellenistic source (see, among others, M Dibelius, *Die Formgeschichte des Evangeliums*, Tübingen, 1933, pp 88-92) and vv 28-30 to a Jewish one. M Black (*op cit*, p 183f) tries to reconstruct the Aramaic source text of vv 28-30.

28) For Bultmann (*op cit*, p 117f) Mt 11:21-24 is a creation of the church because it presupposes the preaching of the gospel by Christians and its failure. In this he is followed by Käsemann (see *Zeitschrift für Theologie und Kirche* 57, 1960, p 178) and D Lührmann (*Die Redaktion der Logienquelle*, 1969, pp 60-64) who thinks that the primitive church adopts the Old Testament form of the oracle against the nations in order to use it against Israel. On the other hand, F Hahn (*Das Verständnis der Mission im Neuen Testament*, 1965, p 27) defends the authenticity of the saying. However, it should be noted that even Bultmann does not disagree with K L Schmidt's observation (in *Die Religion in Geschichte und Gegenwart*, Band III, Spalte 125) that the place indications, even if they belong to the redaction, may contain historical recollections.

29) For the extremely frequent and unclassical use of τότε in Matthew see Nigel Turner, *Syntax* (Vol III of J H Moulton, *A Grammar of New Testament Greek*), Edinburgh, 1963, p 341.

30) Compare the scheme praise of God - seeking and finding wisdom - appeal to the unwise which E Norden thinks to be dependent on Eccles 51 (*Agnostos Theos*, Berlin, 1956, pp 277-308).

31) In fact, the only link with the present context is formed by the interpretation ἐν ταῖς πλατείαις in v 19b which is peculiar to Matthew and which fits very well into a context stressing the reluctant attitude of Jesus to publicity. But this is a link with the immediate context 15-21 and not with the wider one.

32) C C Torrey (*Documents of the Primitive Church*, New York - London, 1941, pp 66-68) has rightly argued that this quotation has been interpolated at a later stage than the properly Matthaean. Its most remarkable features are the pure LXX form and the full agreement in length and detail with the text of the same quotation in Acts 28:26-27. Moreover, the introductory formula is quite un-Matthaean in that it shows the use of two *hapax legomena* in Matthew: ἀναπληροῦνται and προφητεία. See also the discussion by Stendahl (*op cit*, pp 129ff).

33) Again a formula quotation peculiar to Matthew which shows in its second half an intentional interpretation of the Hebrew text expressing more clearly than the LXX the aspect of

sacred history.

- 34) Partly perhaps because this summary uses and replaces the Marcan story of the healing of the deaf and dumb man (Mk 7: 31-37).
- 35) It is interesting to note the differences between the synoptic parallels. Though the implicit ground of the comparison is the same, namely 'corrupting', the implicit object differs. In the Matthew text, the editor adds an explanation in v 12 in which the object is explicitly stated: 'teaching'. The Lucan text (12: 1) reads, "Beware of the leaven of the Pharisees, which is hypocrisy" and provides thus a different explicit statement. Mk 8: 15 has the reading, "beware of the leaven of the Pharisees and the leaven of Herod", and though no interpretation is given, the implicit object is very probably something like "evil disposition". See especially the discussion in V Taylor, *The Gospel According to St Mark*, London, 1959, p 365f. It is very probable that the saying was current as an isolated logion, though Bultmann (*op cit* p 139) is certainly right in observing that its original form and meaning can scarcely be determined. καὶ Σαδδουκαίων in Matthew is secondary. Is it a connecting link with the first half of this episode?
- 36) In this connection the peculiar and emotive use of direct speech in 16:22 should especially be noted.
- 37) On the other hand, the tone of the saying may generally be described as "celui d'un maître fatigué de jouer un rôle in-grat, et déjà pénétré de la pensée de sa mort prochaine" (M J La-grange, *Évangile selon Saint Marc*, Paris, 1929, p 239).
- 38) One can, of course, explain this location by the simple presence of the prediction at this point in the Marcan source. However, this only means that the question why the prediction has been inserted at this particular point now has to be raised with regard to Mark.
- 39) It has generally been observed that Matthew's readings are more original than the Lucan ones. See Bultmann, *op cit*, p 184f and especially E Linnemann, *Gleichnisse Jesu*, 1966, pp 70-79 and 150-155.
- 40) This is the division which normally has been made by form criticism. See Bultmann, *op cit*, p 150f, 156, and L Brun, *Segen und Fluch*, p 93ff.
- 41) Cf the discussion in fn 23.

42) This double function of the epigram on the level of the scene becomes also clear from the doublet in 20:16. It is, of course, true that the connection of this epigram with the preceding remains obscure both in Matthew and in Mk 10:23-31. It is possible to state that the disciples are the last who are to be the first (so J Wellhausen, *Das Evangelium Marci*, Berlin, 1909, p 82). But it is equally possible to take the saying as a warning to the disciples (so, among others, H B Swete, *The Gospel according to St Mark*, London, 1920, p 233, C H Turner, *The Gospel according to St Mark*, London, 1928, p 50 and Allen, *op cit*, *ad loc*). The choice can hardly be decided on the level of the clause, since it is hard to know whether δε has the meaning of γάρ (this is the reading of 237, 259, sy^s, geo', arm in Mark according to S C E Legg, *Novum Testamentum Graece: Evangelium secundum Marcum*, Oxford, 1935 and of the Itala ms Petropolitanus and the Coptic version in Matthew according to C Tischendorf, *Novum Testamentum Graece*, Editio octava critica maior, Lipsiae, 1869) or whether it is sharply adversative. However, on the level of the scene, the latter interpretation seems to be the best.

43) This formula quotation combines Is 62:11 with Zech 9:9. In fact, the quotation from Is serves to introduce the quotation from Zech and this text has been somewhat abbreviated. Interestingly, both the adjectives δούλος and σώζων, which would have been so appropriate to Matthew, have been omitted. So the focus is fully on "poor and riding on an ass". However, Matthew shares this particular focus with rabbinic texts which use Zech 9:9 as a messianic prophecy. See especially Strack and Billerbeck, *op cit*, *Band I*, p 842f, J Klausner, *Die messianischen Vorstellungen des jüdischen Volkes im Zeitalter der Tannaiten*, 1904, p 45f and O Michel, article ὄνος in *Theologisches Wörterbuch zum Neuen Testament*, *Band V*, p 284ff.

44) This verse which is not in Mark, should be regarded as an expository comment of the editor on the meaning of the parable. For the use of βασιλεία τοῦ θεοῦ compare the rabbinical expression "the sovereignty of the heavens" to which βασιλεία τοῦ θεοῦ may allude. See G Dalman, *The Words of Jesus* (Authorised English Version by D M Kay), Edinburgh, 1902, p 97.

45) Vv 11-14 may have been added for such reasons as similarity of subject matter and verbal connection between κλητοῦ (v 14) and κλημένου (vv 3, 4 and 8). Perhaps vv 11-14 can be considered as a fragment of a Jewish parable. The same kind of parable is attributed to Jochanan ben Zaccai in the Babylonian Talmud Shabbath 153a (see L Goldschmidt, *Der Babylonische Talmud*, Berlin, 1897-1935) and to Judah ha Nasi in Midrash Koh 9.8 (see A Wünsche, *Midrashim*, Leipzig, 1880-1885, p 122).

46) V 14 has to be considered as an interpolation inspired by

the Marcan (12:40) and Lukan (20:47) parallel. It is absent from the earliest and best authorities of the Alexandrian, Western and Caesarean types of text and the manuscripts including v 14 have it in different places (either following or preceding v 13). So Bruce M Metzger, *A Textual Commentary on the Greek New Testament*, London - New York, 1971, p 60.

- 47) On the other hand, considerations of discourse structure may be one of the reasons why v 14 has been interpolated!
- 48) For the very complex relationships between Mt 23:34-36, Lk 11:49-51 and the Logia see the observations by E Haenchen in *Zeitschrift für Theologie und Kirche* 48, 1951, pp 38-63, S Légasse in *Revue Biblique* 68, 1961, pp 323-333 and E E Ellis in *The Expository Times* 74, 1963, pp 157f. Compare further D Lührmann, *op cit*, pp 43-48 and O H Steck, *Israel und das gewaltsame Geschick der Propheten*, 1967, pp 26-34, 50-53 and 222-227. In the text of Matthew these words are spoken by Christ himself. On the other hand, in Luke the introductory formula shows that this is a quotation from an unknown writing. The particular enumeration προφήτας καὶ σοφοῦς καὶ γραμματεῖς in Matthew may be an indication that the writing in question was a Jewish one. See especially A Merx, *Das Evangelium Matthäus*, Berlin, 1902, p 336ff, A Harnack, *Sprüche und Reden Jesu*, 1907, p 72 and R Reitzenstein, *Das mandäische Buch des Herrn der Grösse, Sitzungsberichte der Heidelbergschen Akademie der Wissenschaften, phil-Hist Klasse*, 1919, p 41ff.
- 49) Vv 37-39 often have been considered as the original continuation of the quotation vv 34-35. V 39 has been taken as a Christian addition either as a whole (so among others E Klostermann, *Das Matthäusevangelium*, Tübingen, 1927, *ad loc*) or in part (λέγω ... ἄριτι).
- 50) It should, however, be noted that the article is not omitted in the Antiochian Recension, D,W,Δ,Φ, 0138, fam 13, 700, 1241 and the majority of the other witnesses. συντελεῖα τοῦ αἰῶνος is a technical apocalyptic expression. See P Volz, *Jüdische Eschatologie von Daniel bis Akiba*, Tübingen, 1903, p 166. Compare, for example, Test.Levi X,2: ἐπὶ συντελεῖα τῶν αἰῶνων (M de Jonge, *Testamenta XII patriarcharum*, Leiden, 1964, *ad loc*).
- 51) Part of the problem is that v 28 probably is a profane proverb which has been made Jesus' word by tradition. Compare Job 39:30 and the parallel in Lk 17:37b. If connected nevertheless with v 27, the application could be: "when the world has become rotten with evil, the Son of Man and his angels will come to execute the divine judgement" (Allen, *op cit*, *ad loc*). In

this case ἀετοῦ are the ministers of judgement. It cannot be completely excluded that the ἀετοῦ contain a reference to the eagles of the Roman standards. The patristic interpretation of the saints gathering round the glorified body of Christ did not take the context into account. See e.g. Cyr.Alex.: "Ὅταν ὁ υἱὸς τοῦ ἀνθρώπου παραγῆνται, τότε ὁἷ πάντες οἱ ἀετοῦ, τοῦτ' ἔσται οὗτα ὑψηλὰ κατόμενοι, καὶ τῶν ἐπιγεῖων καὶ κοσμικῶν ἀνενημέρου πραγμάτων, ἐπ' αὐτὸν συνδραμοῦνται (text in J P Migne, *Patrologiae Cursus Completus: Series Patrum Graecorum*, LXII, 848, Paris, 1857-1866).

52) The vagueness in both Mark and Matthew contrasts remarkably with the explicit statement of the subject in Lk 21:31: οὗτος ἔγγυς ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

53) V 50 has been translated in very different ways. NEB: "Friend, do what you are here to do" (marginal reading: "Friend, what are you here for?"); TEV: "Be quick about it, friend!"; Gute Nachricht: "Freund, worauf wartest du noch?". When one does not take into account certain transformations within receptor languages, it can be said that the use of ὅς in direct questions is generally rejected by New Testament philology. See F Blass and A Debrunner, *Grammatik des neutestamentlichen Griechisch*, Göttingen, 1961, par 300.2 and P Maas' observations in *Byzantinisch-Neugriechisches Jahrbuch* 8, 1931, p 90 and 9, 1932, p 64; Edwin A Abbott, *Johannine Grammar*, London, 1906, par 2231e. However, A Deissmann (*Licht vom Osten*, Tübingen, 1923, pp 100-105) has made a rather strong defence of the interrogative status and Turner (*op cit*, p 50) takes this possibility into account. So it is hard to arrive at any certainty. If ὅς is taken as a relative, the simplest solution is to supply a verb: "Do that for which you are here". See especially E C E Owen's remarks in *The Journal of Theological Studies*, 29, 1928, pp 384-386.

54) Compare H F D Sparks, St Matthew's reference to Jeremiah, *Journal of Theological Studies, New Series* 1, 1950, p 155f. For the targumizing procedure in Matthew and the relationship between formula quotation and context (5-9a) see especially Sten-dahl, *op cit*, pp 120-127.

55) These details probably belong to Palestinian traditions. The short note in v 19 recapitulates a more elaborate legend according to M Dibelius' views (in *Theologische Rundschau, Neue Folge* I, 1929, p 207). Compare also his *Formgeschichte*, p 113f and R H Lightfoot, *History and Interpretation in the Gospels*, London, 1935, p 160.

56) It is still an open question whether these miracles are of Jewish-Palestinian or Christian-Hellenistic origin. For

parallels see especially G Daiman, *Jesus-Jeschua*, Leipzig, 1922, p 198 and P Saintyves, *Essais de folklore biblique*, 1923, pp 423-463.

57) There can be no doubt that both pericopes stem from the same Palestinian source. Whether one wants to speak of an "apologetische Legende" with Bultmann (*op cit*, p 310) or to construct with F Cumont (in *Rev.Hist.* 163, 1930, pp 241-266) a historical relationship with the $\Delta\acute{\alpha}\tau\alpha\gamma\mu\alpha$ $\kappa\alpha\acute{\iota}\sigma\alpha\alpha\sigma$ inscription from Nazareth is not pertinent to the present study.