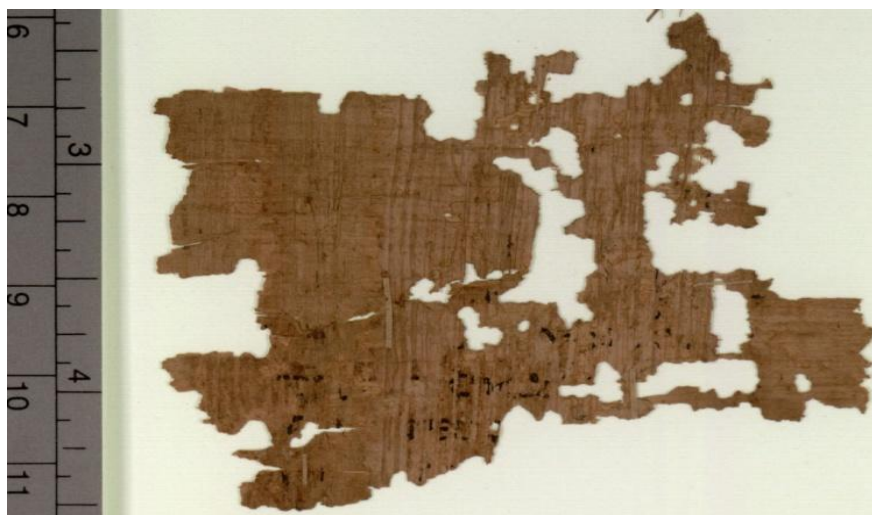
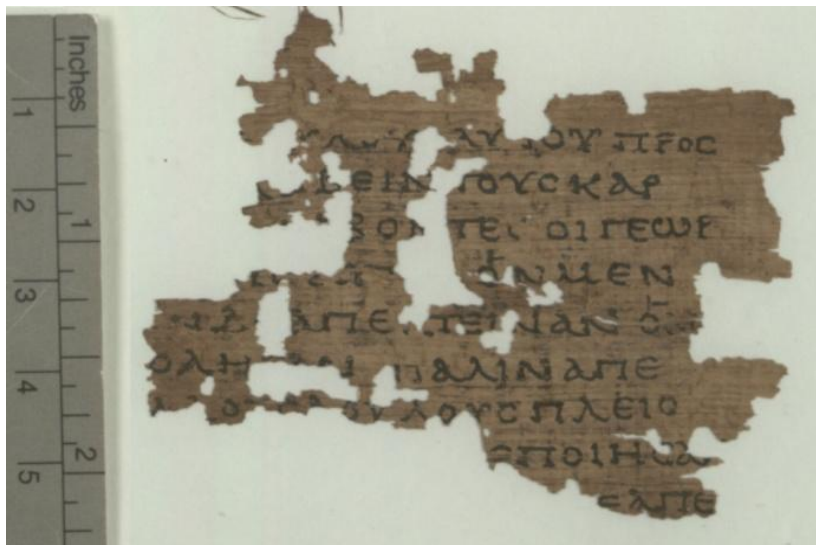


INTRATEXTUAL AND INTERTEXTUAL MEANING-BUILDING IN THE VINEYARD

PARABLES OF THE GOSPEL OF MATTHEW:

THE PARABLE OF THE EVIL VINEDRESSERS AS A CASE STUDY (21:33-46)



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THE PARABLE OF THE EVIL VINEDRESSERS AS A CASE STUDY (21:33-46)¹

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By

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Supervisor: Prof. Annette Merz

¹ On the cover are images of both sides of Papyrus P¹⁰⁴. J. David Thomas, *P.Oxy.LXIV 4404*, image, 1997. <http://www.papyrology.ox.ac.uk/POxy/>.

DECLARATION

I, the undersigned, hereby declare that the work contained in this research paper is my own original work. It has not been previously submitted to any institution of higher learning for degree purposes.

Signature.....

Date.....

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I would like to acknowledge and appreciate the following for assisting me in my time of studying at the Protestant Theological University.

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DEDICATION

I would like to dedicate this research paper to my mother Josephine Mhlanga Masunda and my late father Agrippa Mdala Masunda.

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CHAPTER 1

1. INTRODUCTION

1.1. RESEARCH BACKGROUND AND RATIONALE

Amongst the writers of the Synoptic Gospels, Matthew is of particular interest because as a theologian he delivered one of the most inspiring stories about Jesus. The parable of the Evil Vinedressers for example appears in all three Synoptic Gospels (Matt 21:33-46; Mark 12:1-12; Luke 20:9-19), but Matthew's version has some unique features which have been the source of numerous discussions and debates amongst scholars.

One of the scholars who takes note of Matthew's great story-telling skills is Richard B. Hays. According to Hays, "Indeed, Matthew leaves nothing to chance: he repeatedly erects highway signs in large letters to direct his readers, making it unmistakably explicit that Jesus is the fulfilment of Israel's Scripture."¹ Hays believes that Matthew's way of writing the gospel made it a favourite because he clarified, harmonized and made information accessible. Hays believes that this is the reason why the Gospel of Matthew was placed first in the New Testament canon. He also notes that this is possibly why many early Christian writers chose to write commentaries on Matthew.²

1.2. OBJECTIVE

Each evangelist influenced how the parables are read and understood, through their utilization of sources (both written and oral), Scripture, and their positioning and structuring of the text.³ The present researcher is particularly interested in how the author of the Gospel of Matthew used material and oral sources, Scripture and compositional arrangement to build meaning in Jesus' parables. This particular research will focus on the vineyard parables and more specifically on the parable of the Evil Vinedressers (Matt 21:33-46). The other parables of the vineyard are: The Workers in the Vineyard (20:1-16) and The Two Sons (21:28-32).⁴

¹ Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco: Baylor University Press, 2016), 106.

² Hays, *Echoes in the Gospels*, 106-107.

³ Scripture will be understood in this paper to refer to the Old Testament and the Jewish Bible (both the MT and the LXX).

⁴ The primary source for this paper is the Nestle-Aland 28th Edition. Eberhard Nestle et al., *Novum Testamentum Graece* = 28th ed. (Stuttgart: German Bible Society, 2012). The Synopsis used is Kurt Aland, *Synopsis of the Four Gospels* (Stuttgart: United Bible Societies, 1971).

It is my hypothesis that the writer of the Gospel of Matthew utilizes Scripture and engages in the redaction and positioning of these parables in a way that supports his themes and theology. This paper will therefore set out to investigate how Matthew achieves this. The approach that this research paper takes is unique in that it puts together the three Matthean vineyard parables. This approach seems logical in that the vineyard is a well-known metaphor in the Jewish context. It therefore makes sense to study the vineyard parables together, particularly in the Gospel of Matthew, where Israel is of significance.⁵

The following section is on the research focus for this paper and includes the research question and the sub-questions. It also includes a discussion of the structure of the paper and the methodology that is used for each chapter. Literature study of primary and secondary sources will be utilized in all the chapters.

1.3. RESEARCH FOCUS

1.3.1. RESEARCH QUESTION: How does the author of the Gospel of Matthew render meaning to the parables of the vineyard (20:1-16; 21:28-32; 21:33-46) in his utilization of compositional arrangement, redaction and intertextuality, particularly in the parable of the Evil Vinedressers?

1.3.2. SUB-QUESTIONS

Is Matt 21:44 authentic to the Gospel of Matthew or is it a secondary assimilation to Luke 20:18, and what are the implications of its presence in the parable of the Evil Vinedressers? (To be answered in Chapter 2)

The research will start with a chapter on the textual criticism of Matt 21:33-46 so as to highlight some of the major textual issues in this parable. Matt 21:44 is the most contentious verse in the parable of the Evil Vinedressers. The debate centres on whether this verse is original to Matthew or if it is an early scribal addition meant to harmonize the Matthean and Lukan versions of this parable.

Methodology for chapter 2: The methodology utilized here will be textual criticism. An analysis of the external and internal evidence of the manuscripts (MSS) will be done with the aim of determining the authenticity of Matt 21:44.

⁵ See Matthew 10:5-6: 15:24.

How does the redaction of Mark by the author of the Gospel of Matthew in the parable of the Evil Vinedressers fit in with Matthean themes, vocabulary, techniques, theology and objectives? (To be dealt with in Chapter 3)

The two-source theory works on the hypothesis of Mark being the source for Matthew and Luke where the three gospels have common material. It is also assumed that a hypothetical sayings source 'Q' was utilized by Matthew and Luke. The problem of minor agreements in Matthew and Luke arises from the two-source theory. An example of this in the parable of the Evil Vinedressers is in verses 39 and 44. This question will explore Matthew's reading of Mark in light of his own themes and theology.⁶

Does any extra meaning arise from the positioning of the parable of the Evil Vinedressers in relation to the two other vineyard parables in the Gospel of Matthew? (To be answered in Chapter 3)

The parable of the Workers in the Vineyard (20:1-16) is positioned at the beginning of Matt 20, while that of the Two Sons (21:28-32) is positioned just before the parable of the Evil Vinedressers. Both parables are Matthean special material. Thus the question arises: What meanings from these two parables influence the reading of the parable of the Evil Vinedressers? What possible reasons does the author of the Gospel of Matthew have for positioning these two parables before the parable of the Evil Vinedressers? Could some of the scholarly disputes regarding the parable of the Evil Vinedressers be better understood through a compositional analysis of Matthew's parables of the vineyard?

Does the author of the Gospel of Matthew use Matt 20:1-16 and Matt 21:28-32 to support his theological themes in Matt 21:33-46? (To be dealt with in Chapter 3)

In Matt 21:43 a pronouncement of God's judgement is given to the audience/hearers of the parable. How are the other vineyard parables used by the author of Matthew to build up this theme of God's judgement?

Methodology for chapter 3: Redaction criticism (emendation analysis and compositional analysis) and narrative analysis will be employed in this chapter.

⁶ It is worth noting that Matthew does not acknowledge in any way his reliance on Mark as a source for his gospel.

In what ways does the author of the Gospel of Matthew utilize the citation of Scripture, allusions to Scripture or echoes of Scripture to convey meaning to the parable of the Evil Vinedressers? (To be dealt with in Chapter 4)

In the parable of the Evil Vinedressers the author uses echoes, allusions and quotations from Scripture. This use of Scripture is referred to as intertextuality. Different methodological approaches to intertextuality will be explored and applied to Matt 21:33-46.

Methodology for chapter 4: Different theories of intertextuality will be employed in this chapter. There is currently no consensus with regard to a methodology for intertextuality in biblical studies. This research will therefore employ the varied methodological approaches of Steve Moyise, Annette Merz, Jeannine K. Brown, Richard B. Hays, Ulrich Luz and other scholars with some modifications.

CHAPTER 2

2. TRANSLATION AND TEXT-CRITICAL ANALYSIS OF MATT 21:33-46

2.1. INTRODUCTION

Matt 21:44 is arguably the most controversial verse in the parable of the Evil Vinedressers. This verse is not present in Mark's version of the parable. It is however present in Luke's version, though with a slightly different wording. This has led to debates regarding this verse's authenticity. Is verse 44 authentic or is it an early scribal assimilation to harmonize the gospels of Matthew and Luke? In this chapter of the research paper I will engage in a text-critical analysis of Matt 21:33-46. This is a good starting point in our quest for Matthew's meaning-building strategies in his vineyard parables.

The critical apparatus of the Nestle-Aland²⁸ deals with eight verses from the passage we are analyzing. Due to the fact that the other verses are not as contentious, I will concentrate on verse 44,⁷ although verse 39 is worth mentioning.⁸ The critical editions of the Greek New Testament leave open the question of the authenticity of Matt 21:44.⁹ The issue of whether Matt 21:44 is a secondary assimilation or authentic arises from the fact that some manuscripts which some scholars consider to be important do not include it. Brooke Foss Westcott and Fenton John Anthony Hort with their hypotheses of Western non-interpolations have impacted this debate greatly.¹⁰ The Western non-interpolations will be discussed in a section below. Through a discussion of external and internal evidence I will argue that it is indeed difficult to show conclusively whether Matt 21:44 is an early assimilation or an authentic part

⁷ The text of verse 44 reads as follows (brackets included): “[καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτου συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν.]”

⁸ The critical apparatus for verse 39 shows that the words αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν have been transposed when compared to the Western text. In Mark 12:8 the son is killed, then cast out of the vineyard. Matthew (and Luke) probably reverses the order in line with the fact that Jesus was crucified outside the city (John 19:17, 20; Heb 13:12). See Bruce Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart: Deutsche Bibelgesellschaft, 2002), 47. In manuscripts D, it, and Lcf the words are in the following order: αὐτὸν ἀπέκτειναν καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. In manuscripts Θ and Ir^{arm} the order is ἀπέκτειναν καὶ αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.

⁹ Gregory R. Lanier for example notes that “the critical editions leave things inconclusive regarding whether Matt 21:44 should be considered an assimilation or authentic.” “A Case for the Assimilation of Matthew 21:44 to the Lukan “Crushing Stone” (20:18), with Special Reference to P¹⁰⁴,” *TC: A Journal of Biblical Textual Criticism*, (2016): 3. Some of the critical editions of the Greek New Testament that use single brackets include the Nestle-Aland 25-28 and the UBS 3-5. These editions give a note on the variant.

¹⁰ Klyne Snodgrass, “Western Non-Interpolations,” *Journal of Biblical Literature*, 91, no. 3 (Sep 1972): 369.

of the original text. Before engaging in the textual analysis, a translation of Matt 21:33-46 will be given.

2.2. TRANSLATION OF MATTHEW 21:33-46¹¹

33. “Hear another parable: There was a man, the master of a house, who planted a vineyard,¹² and placed a fence around it, and dug a wine press in it, and built a watchtower, and he entrusted it to vinedressers and went off on a journey.¹³

34. When the season of the fruits drew near, he sent his servants to the vinedressers to receive his fruit(s).

35. And the vinedressers took his servants and they beat one, and killed another one, while another they stoned.

36. Again he sent other servants, more than the first (lot), and they did the same to them.

37. Lastly he sent his own son to them saying, “They will respect my son.”

38. But when the vinedressers saw the son, they said among themselves, “This one is the heir. Come, let us kill him and we may have his inheritance.”¹⁴

39. And they took him, cast him out of the vineyard, and killed him.

40. “When therefore the lord of the vineyard comes, what will he do to those vinedressers?”

41. They said to him, “He will wickedly destroy those evil people, and he will entrust the vineyard to other vinedressers, who will give him the fruits in their seasons.”

42. Jesus said to them, “Did you never read in the Scriptures: The stone which the builders rejected, this one has become the corner stone. This is from the Lord, and it is marvellous in our eyes?¹⁵

¹¹ There have been many titles given to this parable and all of them according to how the parable is interpreted. I have chosen to refer to this parable as the Parable of the Evil Vinedressers. This is appropriate for Matthew’s version in light of 21:41.

¹² It is generally agreed amongst scholars that this is an allusion to Isaiah 5:2. The contention is on what the meaning of this allusion is.

¹³ *ἔξεδετο* has here been translated as *entrusted* and *γεωργοῖς* is translated as *vinedressers or farmers*. Both choices are an attempt to avoid putting meaning into the interpretation of the parable, because the words *‘leased out’* and *‘tenant’* are already interpretations. In my word study I have not found any convincing evidence for the use of *tenant* instead of *vinedresser/farmer*. I would contend that the rendering of *γεωργοῖς* as *tenant* is uniquely linked to this parable.

¹⁴ There are possible allusions to Gen 37:20 in this verse.

43. Because of this I say to you that the Kingdom of God will be taken from you, and will be given to a people producing its fruit.

44. [And the one who falls upon this stone will be dashed to pieces; but it will crush whomever it falls upon.]

45. And the chief priests and the Pharisees having heard his parables knew that he was speaking about them.¹⁶

46. And seeking to seize him, they feared the crowds since they held him to be a prophet.

2.3. TEXTUAL CRITICISM

A brief discussion on the background of New Testament textual criticism and of recent developments in the field follows.

Gordon D. Fee comments that textual criticism was referred to in the past as ‘lower’ criticism when compared to historical and literary criticism, which were known as ‘higher’ criticism.¹⁷ Fee defines textual criticism as “[t]he science that compares all known manuscripts of a given work in an effort to trace the history of variations within the text so as to discover its original form.”¹⁸ This is not an easy task given that the originals, which we assume were written on papyrus, have all been destroyed. Stanley E. Porter states that traditionally the goal of textual criticism is to come up with the ‘original autograph’ of the author.¹⁹

The quest for an original text has not been as easily accepted by recent scholars.²⁰ There have been two important developments as regards the idea of an original text. The first one concerns acknowledgement of the types of contexts in which variations happen.²¹ This development acknowledges the influence of cultural, social and theological factors on how texts were transcribed. Earlier scholars had asserted that there was no alteration of the text for

¹⁵ A quotation from the Old Testament, Psalm 118:22-23.

¹⁶ Matthew uses the word ‘parables’ here unlike Mark and Luke, who use the singular. The ‘parables’ include the two parables of the Two Sons and of the Evil Vinedressers. It is possible that the parable of the Workers in the Vineyard is also included here, as I will argue later on.

¹⁷ Eldon Jay Epp and Gordon D. Fee, *Studies in the Theory and Method of New Testament Textual Criticism* (Grand Rapids: Wm. B. Eerdmans, 1993), 3.

¹⁸ Epp and Fee, *Studies*, 3.

¹⁹ Stanley E. Porter, *How We Got the New Testament: Text, Transmission, Translation* (Grand Rapids: Baker Academic, 2013), 12.

²⁰ Porter, *How We Got*, 17.

²¹ Porter, *How We Got*, 17.

theological purposes.²² Porter agrees that it is important to study the different contexts which led to the production of variants. He however concludes that acknowledgement of these contexts does not justify changing the goal of finding the original text.²³

The second development radically questions the quest for an ‘original text.’²⁴ Porter notes that there are a number of scholars in recent years who have proposed that it might be better to abandon the quest for the original text and rather concentrate on just analyzing the different contexts in which these variations came about.²⁵ On the notion of there being a first or a subsequent edition (of the New Testament) Porter concludes, “The ‘published’ version that was then circulated and eventually collected into authoritative bodies of Scripture and then came to be recognized as authoritative constitutes the authorized ‘original’ text of the given book. Reconstructing this text constitutes the goal of textual criticism.”²⁶

2.4. A TEXTUAL ANALYSIS OF MATT 21:44

2.4.1. A DESCRIPTION OF THE CRITICAL APPARATUS AND EVALUATION OF THE EXTERNAL EVIDENCE

The critical apparatus of the NA²⁸ has a note for Matt 21:44. It shows that this verse is not included by the following MSS: Codex Bezae Cantabrigiensis (D, 05), Minuscule 33, Itala, most of the Old Latin witnesses (it), Sinaitic Syriac (sy^s), the church father Origen (Or) and the Syriac transmission of Eusebius (Eus^{sy^r}).

The following manuscripts attest Matt 21:44: Codex Sinaiticus (Ⲁ 01), Codex Vaticanus (B, 03), Codex Ephraemi Syri Rescriptus (C, 04), Codex Cyprius (K, 017), Codex Regius (L, 019), Codex Freerianus (W, 032), Codex Dublinensis (Z, 035), Codex Sangallensis (Δ, 037), Codex Coridethianus (Θ, 038, without καὶ), families 1 and 13 (0102 f^{1.13}) and Minuscules 565. 579. 700. 892. 1241. 1424, lectionary of the Byzantine Church tradition (l 844), the majority text (M), some of the Old Latin witnesses and the vulgate (lat), Curetonian Syriac, Peshitta and Harklensis (sy^{c.p.h}), the whole Coptic tradition (co).

²² For example see Brooke Foss Westcott and Fenton John Anthony Hort, eds., *The New Testament in the Original Greek: Introduction and Appendix* (Cambridge: Macmillan, 1881), 282. They comment, “It will be out of place to add here a distinct expression of our belief that even among the numerous unquestionably spurious readings of the New Testament there are no signs of deliberate falsification of the text for dogmatic purposes.”

²³ Porter, *How We Got*, 27.

²⁴ Porter, *How We Got*, 17.

²⁵ Porter, *How We Got*, 27.

²⁶ Note that this means that the quest is for the original version of Matthew as included in the first edition of the New Testament. Porter, *How We Got*, 36.

From the MSS that omit verse 44, Codex Bezae is dated in the fifth century and is a major witness of the Western text.²⁷ The text of Codex Bezae exhibits many additions, omissions and reworkings of the text.²⁸ For some scholars, D is of importance particularly when it is in agreement with ‘the early tradition’ but it should be treated with caution when it does not agree with ‘the early tradition.’²⁹ Minuscule 33 is a parchment from the ninth century. It is highly regarded despite its being influenced by the Koine text.³⁰ Westcott and Hort held the opinion that “[t]he combination of D with the Old Latin and the Old Syriac represents the original form of the New Testament text, especially when it is shorter than other forms of the tradition.”³¹ Thus in their opinion the combination of Codex Bezae with the Old Latin and the Old Syriac carries more weight and is closer to the autograph of the New Testament.

Amongst the witnesses that attest Matt 21:44, both Codex Sinaiticus and Codex Vaticanus are rated as being very important for finding the original text.³² Both manuscripts are from the fourth century and both are Alexandrian texts.³³ These two MSS have been thought of highly by the majority of scholars because of their near lack of corruption. Lincoln H. Blumell for example argues that the presence of verse 44 in Codex Sinaiticus and in Codex Vaticanus forms grounds for the possible authenticity of verse 44.³⁴

The enclosing of verse 44 in square brackets in the NA²⁸ is to highlight the fact that many scholars doubt the authenticity of its present position. The debate centres on the question of whether it is authentic or an assimilation to Luke 20:18. Lanier notes for example the divergence of views amongst scholars with regard to Matt 21:44.³⁵ He notes that

²⁷ Bruce M. Metzger and Bart D. Ehrman note that Codex Bezae is ‘the principal representative’ of the Western text. *The Text of the New Testament: Its Transmission, Corruption and Restoration* (New York: Oxford University Press, 2005), 73.

²⁸ It is noted that there is no other manuscript which is so divergent from the ‘norm’ as Codex Bezae. Metzger and Ehrman, *The Text*, 71.

²⁹ Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, trans. Erroll F. Rhodes (Grand Rapids: Wm B. Eerdmans, 1987), 110.

³⁰ Aland and Aland give it a Category II in the Gospels, meaning that it is of importance for the quest for the original text. *The Text*, 106.

³¹ Aland and Aland, *The Text*, 236.

³² According to Aland and Aland’s categorization these two codices are a Category I. This makes them very important in the search for the autograph of the New Testament. *The Text*, 106.

³³ Aland and Aland, *The Text*, 107-109.

³⁴ Lincoln H. Blumell, “A Text-Critical Comparison of the King James Translation with Certain Modern Translations,” *Studies in the Bible and Antiquity* 3 (2011): 81.

³⁵ Lanier, “A Case,” 3.

Davies/Allison (ICC, 1997)³⁶ omit the verse, Hagner (WBC, 1995)³⁷ puts it in brackets, while Evans (2012),³⁸ Luz (Hermeneia, 2005)³⁹ and Keener (1999) include it.⁴⁰ Apparently the first three editions of the UBS Greek New Testament had the verse in double brackets to show that it was an early insertion from Luke 20:18.⁴¹ This despite the fact that it is in nearly all the manuscripts.⁴²

A relatively more recently discovered manuscript is P¹⁰⁴. The discussion that follows will focus on papyrus fragment P¹⁰⁴ and Western non-interpolations. Both topics have added and continue to add value to the discussion of Matt 21:44.

P¹⁰⁴

According to Comfort and Barrett manuscript P¹⁰⁴ (P. Oxy. 4404) is dated to the early to middle second century.⁴³ This manuscript is currently housed in the Ashmolean Museum in Oxford, England. This small fragment is described as follows, “[o]ne leaf with lettering clearly visible on one side and barely visible on the other; originally 14 cm x 25 cm; 31 lines per page.”⁴⁴ Comfort and Barrett note that P¹⁰⁴ contains Matt 21:34-37, 43, 45(?). The clearly visible side of the fragment has Matt 21:34-37. The ‘barely visible’ side is thought to contain Matt 21:43 and 45. Comfort and Barrett are of the opinion that the ‘barely visible’ side omits Matt 21:44. Interestingly, Comfort and Barrett’s book has only an image of the visible side of P¹⁰⁴.⁴⁵

³⁶ See W. D. Davies and Dale C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew: Volume III* (Edinburgh: T&T Clark, 1997), 186. They argue that Luke 20:18 is the source of Matt 21:44 regardless of the difference in the wording of the two verses.

³⁷ Donald A. Hagner, *Matthew 14-28: Volume 33B* (Grand Rapids: Zondervan, 2015), 623. He is of the opinion that verse 44 should be seen as a supplement to verse 43.

³⁸ Craig A. Evans, *Matthew* (Cambridge: Cambridge University Press, 2012), 375. He notes that despite the presence of verse 44 in some of the earliest extant manuscripts, many scholars believe that it is an early scribal assimilation from Luke 20:18.

³⁹ Ulrich Luz, *Matthew 21-28: A Commentary*, trans. James E. Crouch (Minneapolis: Fortress, 2005), 36. He includes the verse because he is of the opinion that the textual evidence is enough to warrant this.

⁴⁰ Lanier, “A Case,” 3.

⁴¹ Klyne R. Snodgrass, *Stories with Intent: A Comprehensive Guide to the Parables of Jesus* (Grand Rapids: Wm. B. Eerdmans, 2008), 285.

⁴² The presence of the verse in many MSS is of course not as important as the weight of the MSS in question. The sixth criterion given by Aland and Aland highlights this fact. Aland and Aland, *The Text*, 280.

⁴³ Philip W. Comfort and David P. Barrett, *The Complete Text of the Earliest New Testament Manuscripts* (Grand Rapids: Baker Books, 1999), 627.

⁴⁴ See Comfort and Barrett, *The Complete Text*, 627.

⁴⁵ For images of both sides of this fragment see the cover of this research paper.

In arguments that seem to counter Comfort and Barrett, Blumell is of the opinion that P¹⁰⁴ does not provide enough evidence for the exclusion of Matt 21:44.⁴⁶ He states that, “[h]aving examined a digital image of the back side of the papyrus fragment, I do not think that one can confidently argue that verse 44 is not attested.”⁴⁷ Blumell notes that J. D. Thomas, who is the editor of P¹⁰⁴, did not want to say conclusively that Matt 21:44 was missing from the back of the fragment. This is due to the fact that “[t]he reading on the back of the papyrus is so tentative that, with the exception of one letter, Thomas wrote every other letter with an underdot to signify the uncertainty of the reading.”⁴⁸

David Trobisch, in his *Guide to the NA*²⁸, states that it is a misconception to assume that an earlier-dated manuscript “warrants a better text.”⁴⁹ He argues that in most instances it is the other way round. He notes that “[s]ome of the oldest papyri survived only because they were discarded.”⁵⁰ Trobisch’s observations raise some questions for us as regards the weight to be given to such papyri as P¹⁰⁴. This is all the more so in light of the fact that the reverse side of this fragment is barely legible. It must be acknowledged however that advances in technology might make it possible in the future to get a clearer view of the reverse side of P¹⁰⁴. When that happens a new dimension might be added to the debate.

Western Non-Interpolations

The term ‘Western non-interpolations’ is what Westcott and Hort used to refer to “a number of passages which appear in nearly all manuscripts but are omitted by D, part of the Old Latin, usually part of the Old Syriac, usually some of the Church Fathers, and occasionally another Greek manuscript.”⁵¹ With reference to the ‘Western non-interpolations’ Westcott and Hort say, “But hardly any of the omissions now in question can be explained, none in a satisfactory manner. On the other hand the doubtful words are superfluous, and in some cases intrinsically suspicious, to say the least; while the motive for their insertion is usually obvious.”⁵² It is the opinion of Westcott and Hort that these ‘Western non-interpolations’ are mostly found in the last three chapters of the Gospel of Luke, with Matt 27:49 being the

⁴⁶ Blumell, “A Text-Critical,” 82.

⁴⁷ Blumell, “A Text-Critical,” 82.

⁴⁸ Blumell, “A Text-Critical,” 81.

⁴⁹ David Trobisch, *A User’s Guide to the Nestle-Aland 28 Greek New Testament* (Atlanta: Society of Biblical Literature, 2013), 24.

⁵⁰ Trobisch, *A User’s*, 24.

⁵¹ Snodgrass, “Western Non-Interpolations,” 369.

⁵² Westcott and Hort, *The New Testament*, 175.

exception.⁵³ There are 18 other New Testament texts that are identified as possible Western non-interpolations.⁵⁴ Matt 21:44 is included in this list of the less certain Western non-interpolations.

For a long time Westcott and Hort's hypothesis of 'Western non-interpolations' was generally unchallenged.⁵⁵ In more recent years this has changed. Aland and Aland for example comment that "Western non-interpolations...can only be regarded today as a relic of the past."⁵⁶ Lanier rightly points out that the failure of the Western non-interpolation theory does not necessarily mean that all the texts concerned are authentic. From his analysis and from physically checking the papyrus, Lanier concludes that P¹⁰⁴ omits Matt 21:44.⁵⁷ He reaches the conclusion that the interpolation of the verse happened early in the tradition.⁵⁸

2.4.2. INTERNAL EVIDENCE

An analysis of the internal evidence of Matt 21:44 raises two possibilities for the variance in the reading. The first one is *parablepsis* on the part of the scribes and the second has to do with the intrinsic probabilities on the work of the author.⁵⁹

Transcriptional and Intrinsic Probabilities

It could be argued that the reason for the omission of Matt 21:44 is due to the scribal error called *parablepsis*. To be more precise, there are scholars who ponder the probability of *homoioteleuton* being the cause for the exclusion of verse 44 from some MSS.⁶⁰ In this case Matt 21:43 ends with the word ἀὐτῆς and verse 44 ends with αὐτόν. It is therefore possible that a scribe looked to the side and came back and continued to verse 45 by mistake. For some scholars the argument of *homoioteleuton* being responsible for the omission of verse 44

⁵³ Westcott and Hort, *The New Testament*, 175.

⁵⁴ Westcott and Hort, *The New Testament*, 176.

⁵⁵ Scholars note that this view was most widely accepted in the English-speaking world. See Aland and Aland, *The Text*, 236 and Snodgrass, "Western Non-Interpolations," 372.

⁵⁶ Aland and Aland, *The Text*, 236. They note that "[t]oday the Greek text of the second century is extensively available in the major papyri, and its evidence does not support the view of Westcott-Hort."

⁵⁷ I am a little sceptical about this conclusion and believe there is room for more research. My doubts centre on the fact that the reverse side of this papyrus is barely legible. See Lanier, "A Case", 15. See also Blumell, "A Text-Critical," 82. He argues that the text on the reverse side of the papyrus is 'effaced and illegible.'

⁵⁸ Lanier, "A Case," 21.

⁵⁹ Parablepsis is when a scribe does not copy text correctly due to looking side while copying or skipping some text. For further discussion on scribal errors see Metzger and Ehrman, *The Text*, 253.

⁶⁰ Homoioteleuton is the scribal error occurring where verses end with the same word/words. Metzger and Ehrman, *The Text*, 253.

is debatable and they argue that this claim would carry more weight if verse 44 ended with the word αὐτῆς.⁶¹

I am of the opinion that Aland and Aland do raise a good argument here. If verse 43 and verse 44 ended with exactly the same word, *homoioteleuton* would be easier to argue for. None the less the fact that both words start with the same letters and both have five letters allows for an element of doubt to remain.

Author's theology

In their explanation of the criteria to be used when determining NT textual variants, Metzger and Ehrman mention the consideration of the author's 'style, vocabulary and theology.'⁶² A number of scholars base their arguments for internal evidence on Matthew's 'style, vocabulary, and theology.' As an example of such an argument Blumell is of the opinion that Matt 21:44 is a clarification of the use of Psalm 118:22 in Matt 21:42.⁶³ This is indeed a sound observation by Blumell as Matthew has been shown to have a tendency towards lengthening his reading of the discourses of Mark.⁶⁴

Another scholar who bases his argument on the author of Matthew's style is Snodgrass. In his opinion the reason for the omission of Matt 21:44 is possibly the fact that the sequence appears illogical.⁶⁵ But when possible allusions to Dan 2:44-45 are taken into consideration the sequence is logical. On the basis of the allusions to Dan 2:44-45 Snodgrass argues for the authenticity of Matt 21:44.⁶⁶ According to him, "If one recognizes these allusions, the Matthean sequence is not illogical, and the inclusion of vs. 44 in the Matthean text is guaranteed."⁶⁷

I am of the opinion that Snodgrass's argument is valid in light of Matthew's style. The Gospel of Matthew is full of allusions to the Old Testament.⁶⁸ Mark as Matthew's source quotes from Scripture. But it should be noted that Matthew utilizes the Old Testament to

⁶¹ Aland and Aland, *The Text*, 237.

⁶² Metzger and Ehrman, *The Text*, 303.

⁶³ Blumell, "A Text-Critical," 81.

⁶⁴ In the next chapter of this research paper I discuss Matthew's habit of shortening the action narratives while lengthening the discourses of Mark. See for example Hays who notes, "[i]t is as though Matthew is producing an annotated study Bible, providing notes and references that will give the uninitiated reader enough information to perform the necessary act of scriptural interpretation." *Echoes in the Gospels*, 106.

⁶⁵ Snodgrass, "Western Non-Interpolations," 377.

⁶⁶ Snodgrass, "Western Non-Interpolations," 377.

⁶⁷ Snodgrass, "Western Non-Interpolations," 377.

⁶⁸ See this research paper's chapter on Intertextuality.

support his theological themes. In this instance Matthew seems to allude to Dan 2:44-45 and Isaiah 8:14-15 to explain the first stone saying of 21:42.⁶⁹

Matthew 21:44 and Luke 20:18

A number of scholars argue against assimilation on the grounds that the two verses despite being similar have some differences.⁷⁰ They note that Matt 21:44 and Luke 20:18 start differently. The two verses are also positioned differently in Matthew and Luke. In the Matthean version of the parable of the Evil Vinedressers the Psalm 118:22 quotation is followed by verse 43, which is about the taking away of the kingdom of God. In the Lukan version on the other hand the verse comes immediately after the Psalm (118:22) quotation.⁷¹ Thus Blumell asks a good question when he says, “If Matthew 21:44 is a case of scribal harmonization, why was the verse not inserted right after verse 42 so that it would be exactly parallel with Luke?”⁷² There have been suggestions that Luke and Matthew independently utilized ‘florilegium.’⁷³ Davies and Allison note that stone sayings could have been in circulation in the early Christian communities (Rom 9:33; 1 Peter 2:2-6).

2.5. CONCLUSION

I conclude that the external evidence of the MSS makes it difficult to clearly determine if Matt 21:44 is an assimilation or authentic. The weight of the combination of Codex Bezae, the Old Syriac and the Old Latin texts is shown to be high. On the other hand Codex Sinaiticus and Codex Vaticanus are also shown to be of great weight. The illegibility of the reverse side of P¹⁰⁴ would lend some weight to the assimilation side of the debate. Until such a time when the reverse side of the fragment can be deciphered beyond the one definite letter, the debate will continue.

The internal evidence seems to also leave us hanging. The possibility of scribal omission due to *homoioteleuton* cannot be denied outright but is weakened by the fact that the words in question are different. Again it is clear that Matt 21:44 fits in with Matthew’s style and theology. The problem however is that Luke 20:18 has a similar verse. I would therefore conclude that in terms of the scope covered by this chapter the assimilation or authenticity of Matt 21:44 remains inconclusive. This is a good example of the problems involved in the aim

⁶⁹ Davies and Allison omit Matt 21:44 but note allusions to Isa 8:14-15; Dan 2:34-35, 44-45. *A Critical*, 186.

⁷⁰ See Snodgrass, *Stories*, 286.

⁷¹ Blumell, “A Text-Critical,” 82.

⁷² Blumell, “A Text-Critical,” 82.

⁷³ See Davies and Allison, *A Critical*, 186.

of searching for the original text. Despite this conclusion I will include Matt 21:44 in this paper. I will do this on the strength of the internal evidence. The internal evidence seems to indicate that Matt 21:44 strengthens Matthew's argumentation.

CHAPTER 3

3. A COMPREHENSIVE REDACTIONAL-CRITICAL ANALYSIS OF MATTHEW 21:33-46

3.1. INTRODUCTION

This chapter will seek to explore how the author of the Gospel of Matthew construes meaning through the compositional arrangement and redaction of his three parables of the vineyard. These three parables of the vineyard are: The Workers in the Vineyard (20:1-16), The Two Sons (21:28-32) and The Evil Vinedressers (21:33-46). This research paper clusters together the three Matthean vineyard parables for academic scrutiny. The justification for this approach is that the vineyard is a well-known metaphor in the Jewish context.

3.2. METHODOLOGY

The methodology that this chapter engages with is redaction criticism. A brief discussion and description of this method follows. This will be followed by a discussion of Matthew's sources for his gospel.

3.2.1. REDACTION CRITICISM

Redaction criticism together with source criticism and form criticism are the traditional methods of interpreting the Synoptic Gospels.⁷⁴ Redaction criticism concerns itself with an analysis of how the authors of the Synoptic Gospels redacted their oral and written sources. The assumption is that an exploration of what was retained from the sources, how it was amended and how it was given new meaning can reveal a great deal about the different synoptic traditions and their theologies.⁷⁵

⁷⁴ Craig A. Evans, "Source, Form and Redaction Criticism: The Traditional Methods of Synoptic Interpretation" in *Approaches to New Testament Study*, eds. Stanley E. Porter and David Tombs (Sheffield: Sheffield Academic Press, 1995), 17-45.

⁷⁵ Evans, "Source," 33.

Donald A. Hagner and Stephen E. Young clarify that there are two different approaches to redaction criticism.⁷⁶ The first approach studies the text from a historical perspective. Three life situations in the study of Jesus are understood in this perspective. Firstly there is the actual life of Jesus, secondly there is the post-resurrection era and thirdly the gospel writers and their communities.

The second approach according to Hagner and Young is closer to ‘literary criticism,’ as it studies the composition of a particular gospel.⁷⁷ It studies the recurring themes and motifs in the whole unit of a gospel and also in parts of it. This approach works very well when studying Matthew and Luke as readers of Mark. However challenges arise when this approach is used to study Mark and his sources. There are also challenges in using this approach to study the use of Q by Matthew and Luke. In both cases the challenges are due to the fact that we do not have the supposed sources. The sources of Mark and the Q source are hypothetical.

Mark Allan Powell explains that there are two methods of approaching the redaction criticism of the Synoptic Gospels.⁷⁸ These two methods are composition analysis and emendation analysis. Composition analysis deals with the order and arrangement of parts, the succession order of the material and the general structure of a gospel. Emendation analysis on the other hand deals with the changes that have been made to the source material. Particular attention is focused on the additions, omissions and other changes that reveal the author’s priorities and preferences. This paper will utilize both compositional analysis and emendation analysis. Emendation analysis will be employed in studying how Matthew (21:33-46) altered Mark (12:1-12) in the parable of the Evil Vinedressers. Compositional analysis will be used to explore how Matthew utilized the two other vineyard parables (the Workers in the Vineyard and the Two Sons) to confer meaning on the parable of the Evil Vinedressers.

⁷⁶ Donald A. Hagner and Stephen E. Young, “The Historical-Critical Method and the Gospel of Matthew,” in *Methods for Matthew*, ed. Mark Allan Powell (Cambridge: Cambridge University Press, 2009), 11-43.

⁷⁷ Hagner and Young, “The Historical-Critical,” 28.

⁷⁸ Mark Allan Powell, *Introducing the New Testament: A Historical and Theological Survey* (Grand Rapids: Baker Publishing, 2009), 56.

3.2.2. THE SOURCES OF MATTHEW'S GOSPEL

The synoptic problem or synoptic question tries to understand the connection between the three Synoptic Gospels.⁷⁹ Matthew, Mark and Luke have material in their gospels which is similar. Content in the Synoptic Gospels which appears in all three is referred to as the triple tradition. An example of content which is common to the three Synoptic Gospels is that of the parable of the Evil Vinedressers (Matt 21:33-46, Mark 12:1-12, Luke 20:9-19). The two-source or two-document hypothesis is employed to explain the triple tradition. This research paper will start from the two-source hypothesis.

It is also generally assumed that both Matthew and Luke had another common source. Matthew and Luke used this other common source, which is referred to as Q. The hypothesis is that Matthew and Luke used this Greek written source independently of each other. There are scholars such as Richard B. Hays who do not subscribe to the existence of a Q source. Hays states, "I do not, however, place any weight on the hypothesis that Matthew and Luke independently made use of a hypothetical common source, designated as 'Q'."⁸⁰ Hays bases his argument on the fact that there is no extant manuscript of 'Q.' He also notes that the hypothetical source is not referred to in any of the earliest extant Christian writings. It is his opinion that Luke probably knew Matthew and this would explain the agreements between these two gospels.⁸¹ Ulrich Luz on the other hand assumes that Q was in written form.⁸² He supports his assumption in the following manner: "That appears to me to be certain not only because of the often high degree of agreement in the wording but also by the order of the individual texts that is also preserved in Matthew."⁸³

There is also material in the gospels of Matthew and Luke which is unique to each of them. The parables of the Workers in the Vineyard (Matt 20:1-16) and of the Two Sons (Matt 21:28-32) are part of this material which is unique to Matthew. There are scholars who claim that the existence of a large quantity of redactional features in Matthew's *Sondergut* points to

⁷⁹ Gerd Theissen, *The New Testament: History, Literature, Religion*, trans. John Bowden (London: T&T Clark, 2003), 28-34.

⁸⁰ Hays, *Echoes in the Gospels*, 13.

⁸¹ Hays, *Echoes in the Gospels*, 13.

⁸² Ulrich Luz, *Matthew 1-7: A Commentary*, trans. James E. Crouch (Minneapolis: Fortress, 2007), 19.

⁸³ Luz, *Matthew 1-7*, 19.

an oral source.⁸⁴ This implies that Matthew was the first to actually put these orally transmitted texts into writing. Luz argues that it is not possible to prove that a written source was used by Matthew for the larger parables.⁸⁵ This includes of course the parables in 20:1-16 and 21:28-32.⁸⁶ The scope of this paper does not allow me to dwell on the debates surrounding the existence of an M source.

One of the problems regarding the two-source theory is the existence of the minor agreements in Matthew and Luke. Luz reckons that this problem might imply that there were different versions of Mark which were used by Matthew and Luke.⁸⁷

3.2.2.1. THE SOURCES IN THE MATTHEAN VINEYARD PARABLES

One of Matthew's vineyard parables (21:33-46) has Mark as its source as it is attested in Mark (12:1-12) and also in Luke (20:9-19). The parable of the Evil Vinedressers is lengthened in Matthew and also has additional material which could be evidence of Matthew's redaction. One of the problems that arises with the two-source hypothesis is that of the 'minor agreements' between Matthew and Luke. Luz proposes the possibility that Matthew and Luke had different versions of Mark as an explanation for these minor agreements.⁸⁸ Evans notes that there may have been some form of connection between Matthew and Luke.⁸⁹ For the parable of the Evil Vinedressers the minor agreements are in 21:39, 44. In verse 39 Matthew and Luke differ from Mark in that the son is cast out first before being killed. Verse 44 is not present in Mark but is present in Luke (20:18). The two verses (21:39, 44) will be discussed at greater length in different sections of this research paper. In the previous chapter it has been argued that Matthew and Luke independently accessed a florilegium with regard to verse 44.

The other two vineyard parables (20:1-16; 21:28-32) in Matthew are uniquely Matthean. Davies and Allison do not think that the amount of redactional features in Matthew 20:1-16

⁸⁴ Luz for instance comments as follows, "Most of the special material is filled with an above average number of special redactional characteristics. That indicates that they were merely transmitted orally and that they were first put in writing by the evangelist." *Matthew 1-7*, 21.

⁸⁵ Luz, *Matthew 1-7*, 21.

⁸⁶ Luz, *Matthew 1-7*, 21.

⁸⁷ Luz, *Matthew 1-7*, 20.

⁸⁸ Luz, *Matthew 1-7*, 20.

⁸⁹ Evans further notes that there is also the possibility that Matthew was privy to Luke's gospel. *Matthew*, 8.

justify its attribution to Matthew as the source.⁹⁰ They are of the opinion that other Matthean passages which have Mark as their source have a similar amount of redactional activity.

As regards the parable of the Two Sons, Davies and Allison are again not certain about the source.⁹¹ A variety of possibilities exists including an oral composition that Matthew put into writing. This parable shows close links to the following parable (21:33-46). This would seem to support also the point of view that it is redactional in origin.⁹² The origin of the two parables is difficult to prove. This is especially so in light of the Matthean redactional features which are present in both parables.

3.3. EMENDATION ANALYSIS OF MATTHEW 21:33-46

In his article on the sources of the Gospel of Matthew, H. T. Fleddermann identifies ten ways in which the writer of the Gospel of Matthew reads Mark.⁹³ He notes that Matthew shortens Mark's action narratives, lengthens his discourses, breaks up and rebuilds Markan material, enlarges Markan material by adding Q material and his own material. The author of Matthew also improves Mark's Greek, excludes material that portrays Jesus in a negative light, develops the characters, changes the position of Markan material between and within pericopes, combines Markan material with Q material and introduces his own theological themes into Markan material.

This section of the paper will carry out an emendation analysis of the parable of the Evil Vinedressers. Some of the features that are highlighted by Fleddermann will be used for this analysis. Some of the features will not be explored as they are not apparent in this particular pericope (21:33-46). An example is that of the conflation of Mark and Q.⁹⁴

Shortening the action narratives and lengthening the discourses

It is noted that Matthew has a tendency to shorten the action narratives in Mark. In this particular case this is very evident in 21:34-36. In Mark (12:2-5) the owner of the vineyard sends three servants in succession, whereas the Matthean owner of the vineyard sends a

⁹⁰ Davies and Allison, *A Critical*, 67.

⁹¹ Davies and Allison, *A Critical*, 165.

⁹² Davies and Allison, *A Critical*, 165.

⁹³ Harry T. Fleddermann, "Matthew's Sources" in *An Early Reader of Mark and Q*, eds. Joseph Verheyden and Gilbert Van Belle (Leuven: Peeters, 2016), 4-7.

⁹⁴ There does not seem to be any evidence of Q material in Matt 21:33-46.

group of three servants. The author of Matthew thus shortens this non-verbal event of the sending of the slaves. Can Matthew's tendency to shorten Mark also be responsible for his leaving out the word ἀγαπητόν in 21:37?⁹⁵ It is interesting and intriguing to observe that Matthew does not develop the son into a complex character as is his redactional tendency. In this particular case he actually seems to make the son an ordinary individual as opposed to Mark's ἔτι ἓνα εἶχεν υἱὸν ἀγαπητόν – *yet having one other beloved son*.

When it comes to the discourses Matthew's approach is to elongate them. Although the parable of the Evil Vinedressers does not fall within the text of the major discourses, Matthew's tendency to elongate discourses is evident. What Mark writes in 12:9-11 Matthew elongates in 21:40-44. It is particularly verses 43 and 44 that the author of Matthew uses to elongate his Markan source. Verse 43 seems to be Matthew's interpretation of verse 41b. It seems to me that Matthew here emphasizes the importance of producing the fruits of the kingdom of God. The *kingdom of God* is an important theme for the Gospel of Matthew. This could lead us to the conclusion that Matthew elongates Mark purposefully. In this case it is so that he can further emphasize the themes of judgement and rejection of Israel's leaders.

Portraying Jesus in a positive way

In 21:46 Matthew adds that the reason why the religious leaders feared the crowd was due to the fact that they εἰς προφήτην αὐτὸν εἶχον. This is an example of how the writer of the Gospel of Matthew portrays Jesus in a positive light. Mark and Luke do not have this description of Jesus being perceived as a prophet in the parable of the Evil Vinedressers. It has been noted that Matthew generally seems to exclude descriptions of Jesus that might be perceived as negative.⁹⁶ Matthew's portrayal of Jesus in a positive light probably serves to highlight his (Jesus') mistreatment by the wicked religious leaders.

Developing complex characters

Mark 12:1 begins the parable of the Evil Vinedressers with the words, ἀμπελῶνα ἄνθρωπος ἐφύτευσεν. Matthew on the other hand starts the same parable with the words, ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα. This is again typical of Matthew's handling of

⁹⁵ Gregory R. Lanier, "Mapping the Vineyard: Main Lines of Investigation Regarding the Parable of the Tenants in the Synoptics and Thomas," *Currents In Biblical Research* 15, no. 1 (2016): 92, doi: 10.1177/1476993X15577030.

⁹⁶ Fleddermann, "Matthew's Sources," 6. See also Gerd Theissen and Annette Merz, *The Historical Jesus: A Comprehensive Guide*, trans. John Bowden (Minneapolis: Fortress Press, 1998), 31.

Markan material. He tends to develop the characters, as in this case where the man becomes *the man who was a householder/master*.⁹⁷ Another example of this can be seen in Matthew's description of the religious leaders, οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι (21:45). Mark just uses the third person plural (12:12). Matthew in this case reintroduces characters who have been important earlier and will also be important later in his narrative. It would seem that this development of the characters by Matthew is in line with the message that he wants to put across. It is very possible that the man who planted a vineyard has to be clearly understood as the master/householder. The reason for this emphasis could be that Matthew's owner of the vineyard is God and there should be no ambiguities about that.

The development of the Jewish leaders is interesting as they seem to evolve from chief priests and elders of the people (21:23) to the chief priests and the Pharisees (21:45). It might be that to the author of Matthew all the Jewish leaders are against Jesus, and so he can interchangeably refer to them. It is also possible that Matthew reintroduces the Pharisees in 21:45 as a link to their appearance in 19:3. I will develop this further in the discussion about the parable of the Workers in the Vineyard. What seems to be important here is to emphasize the hostility of the religious leaders towards the prophets of God (John and Jesus?).

Transposing parts of Mark

In working with Mark as a source the author of Matthew transposes some parts. This transposition occurs between and within pericopes. An example of transposition in the parable of the Evil Vinedressers is found in 21:39. Whereas Mark (12:8) narrates that the son is killed then cast out of the vineyard, Matthew has the son cast out of the vineyard and then killed. Traditionally this has been understood as having been done by Matthew (21:39) and Luke (20:15) to be in line with the killing of Jesus outside the city of Jerusalem (John 19:17; Heb 13:12).⁹⁸ Matthew's transposition is possibly linked to Jewish customs and observations. J. Duncan M. Derrett argues that having a corpse in the vineyard would have rendered it (the vineyard) ritually unclean.⁹⁹ Derrett therefore proposes that the son would most likely have been killed in the tower.¹⁰⁰ I am not necessarily convinced by the proposal that the son was

⁹⁷ This seems to echo Matt 20:1 where the οἰκοδεσπότης is also present. It is possible that Matthew is taking the reader back to 20:1 to link up the two parables.

⁹⁸ Joachim Jeremias, *The Parables of Jesus* (London: SCM, 1972), 73.

⁹⁹ J. Duncan M. Derrett, *Law in the New Testament* (London: Darton, Longman & Todd, 1970), 307.

¹⁰⁰ Derrett, *Law*, 307. He seems to propose the tower as the place of killing so as to support his opinion of the credibility of the Markan version of the parable. See also John S. Kloppenborg, *The Tenants in the Vineyard*:

killed in the tower. I do agree though that it is highly unlikely that the vinedressers would have killed the son in the vineyard in Jewish Palestine. Thus Matthew's redaction in this instance considers the realistic dimensions of the parable. He would probably have been conscious of his Jewish audience and wanted to make his writing plausible. In my opinion Matthew's sequence of the parable makes it more realistic.¹⁰¹

Introducing Matthean themes

It can be observed that Matthew very often introduces his own themes when he redacts Mark's material. In this parable of the Evil Vinedressers Matthew seemingly does this by adding 21:43-44. Matthew's addition of these two verses has raised many debates. There is no doubt that verse 43 declares the *dispossession* of the *kingdom of God* from one group to another. If we assume that the parable is directed at the chief priests and the Pharisees, then it is they who are dispossessed of the kingdom of God (21:45). This of course raises the question of what the vineyard represents in this parable. Isaiah 5:7 explains that the vineyard refers to Israel. It is not far-fetched to assume that Matthew and his audience understood the vineyard as a metaphor for Israel. This verse has been used as proof of supersession of Israel by the Church.¹⁰²

In discussing this supposed supersession Luz reckons that Matthew implies this, while at the same time he does not. In as far as verse 43 is concerned the writer of Matthew addresses the religious leaders and not the whole nation of Israel. The word ἔθνος refers to a nation and not to the church. Therefore Matthew seems to introduce here the concept of the Gentiles being given the kingdom of God. Luz argues that one of the reasons that a theology of supersession can be read into 21:43 is because Matthew refers to ἔθνος and not λαός. λαός would refer to the chosen people of God, Israel.

Snodgrass emphatically denies that the Matthean version of the parable of the Evil Vinedressers teaches that God has rejected Israel.¹⁰³ His argument is that this parable is directed at the leaders of Israel and readers should not impose other parts of the gospels onto this parable. On the aspect of parts of the Gospel of Matthew being a polemic on Judaism

Ideology, Economics, and Agrarian Conflict in Jewish Palestine (Tubingen: Mohr Siebeck, 2006), 184-185. He agrees with Derrett's view.

¹⁰¹ Ruben Zimmermann lists 'being realistic' as one of the characteristics of a parable. *Puzzling the Parables of Jesus: Methods and Interpretation* (Minneapolis: Fortress, 2015), 138.

¹⁰² Ulrich Luz, *The Theology of the Gospel of Matthew* (Cambridge: Cambridge University Press, 1995), 119.

¹⁰³ Snodgrass, *Stories*, 296.

Snodgrass seems to agree with Luz.¹⁰⁴ But unlike Luz, Snodgrass does not see any reference to Gentiles in the parable of the Evil Vinedressers. It is his opinion that the word ἔθνος refers to ‘people’ and not necessarily Gentiles.

In the same vein Hays notes that “Matt 21:33-44 does not point, as sometimes thought, to a categorical supersessionist exclusion of Israel from the kingdom of God.”¹⁰⁵ It is Hays’ opinion that the judgement is pronounced against the leaders and authorities over their failure to execute their duties. He also believes that the passage predicts that there will come an eschatological time for Israel’s fruitfulness. Hays says this in reference to verse 41 which says that new tenants will produce fruit in season.¹⁰⁶

There can be no doubt over Matthew’s themes of *judgement*, *rejection* and *replacement* in this parable. I agree with both Luz and Snodgrass on the fact that Matthew’s narratives are polemical within the Judaism of his time. It is unfortunate that the reception history of this parable is littered with anti-Semitism. I am of the opinion that the anti-Semitic readings are without merit. A careful reading of this parable and the surrounding text shows that Matthew addresses the religious leaders and not the nation of Israel.

3.4. DELINEATION AND STRUCTURE OF MATTHEW

Before proceeding to an analysis of Matthew’s use of the parables of the Workers in the Vineyard and of the Two Sons as a framework for the parable of the Evil Vinedressers, a brief overview of the structure of the book of Matthew will be given. There will also be a brief discussion of the structure of the parable of the Evil Vinedressers.

Wim J. C. Weren proposes a structure of Matthew which is on three levels.¹⁰⁷ At all levels Weren identifies what he refers to as ‘hinge’ texts which join blocks of text together. These ‘hinge’ texts are a link to both the preceding and the following blocks.¹⁰⁸ The structure proposed by Weren is as follows:

¹⁰⁴ Snodgrass, *Stories*, 296-297.

¹⁰⁵ Hays, *Echoes in the Gospels*, 138.

¹⁰⁶ Hays, *Echoes in the Gospels*, 138.

¹⁰⁷ Wim J. C. Weren, *Studies in Matthew’s Gospel: Literary Design, Intertextuality and Social Setting* (Leiden: Brill, 2014), 40.

¹⁰⁸ See Weren, *Studies*, 30.

First level

- Overture (1:1-4:11), hinge (4:12-17), Corpus (4:18-25:46), hinge (26:1-16), Finale (26:17-28:20).¹⁰⁹

Second Level

- A division of the corpus: Moving from Jerusalem and Judea (4:18-16:12), hinge (16:13-28), Travelling to Jerusalem and activity there (17:1-25:46).¹¹⁰

Third Level

- A division of moving from Jerusalem and Judea: Calling and sending of disciples, Messiah (4:18-11:1), hinge (11:2-30), The kingdom (12:1-16:12).
- A division of travelling to Jerusalem and activities there: Travelling to Jerusalem (17:1-20:34), hinge (21:1-17), Activity in Jerusalem (21:18-25:46).¹¹¹

Of particular interest for this research paper is the block 17:1-25:46, which narrates Jesus' journey to Jerusalem and his subsequent activities there. The parable of the Workers in the Vineyard (20:1-16) is told by Jesus before he arrives in Jerusalem. After telling the parable of the Workers in the Vineyard, Jesus tells his twelve disciples about the ordeal that awaits him in Jerusalem (20:17-19). The 'hinge' text (21:1-17) covers Jesus' entry into Jerusalem, his being called the son of David by the multitude, his clearing of the temple and his healing of the blind and lame. This provokes the religious leaders (21:15). This research paper will show that Matthew uses this parable (20:1-16) to prepare the setting for the confrontation between Jesus and the religious leaders (21:23). The parables of the Two Sons (21:28-32) and of the Evil Vinedressers are told by Jesus as a response to the religious leaders in the Temple.

Structure of 21:33-46

Davies and Allison suggest a structure for the parable proper (33-39) which starts with an introduction where the man builds his vineyard and leaves. This is followed by three actions and three responses.¹¹² In the first action the owner sends servants and in response the vinedressers beat one, kill one, and stone one. This is followed by the second action where the owner sends more servants. The vinedressers respond by repeating their actions. In the

¹⁰⁹ Weren, *Studies*, 41.

¹¹⁰ Weren, *Studies*, 41.

¹¹¹ Weren, *Studies*, 41.

¹¹² Davies and Allison, *A Critical*, 174.

final action the owner sends his son. The vinedressers kill him as a response. The three-step structure proposed by Davies and Allison concurs with the way of presenting things in threes that scholars have observed in the Gospel of Matthew.¹¹³ Hagner divides the pericope into three parts.¹¹⁴ These are the parable (33-39), application (40-44) and the negative response of the Jewish leaders. Hagner notes that this parable is the second one in a series of three parables directed against the Jewish leaders.¹¹⁵

I find both of the structures proposed above to be valid and well supported. I therefore propose the following structure based on changes in plot, events and characters.

- The parable proper (33-39): Introduction, building and handing over of vineyard, sending of the first group of servants, sending of the second group of servants, sending and killing of the son.
- Self-condemnation of the hearers (40-41).
- Pronouncement of judgement (42-44).
- The reaction of the religious leaders (45-46).

3.5. MATTHEW'S USE OF MATT 20:1-16 AND MATT 21:28-32 AS A FRAMEWORK FOR MATT 21:33-46

What follows in this section is a composition analysis of the three vineyard parables in Matthew. This section of the research paper will investigate how the writer of the Gospel of Matthew uses the two other vineyard parables to render meaning to the parable of the Evil Vinedressers. This is done by this researcher under the premise that Matthew had the Markan source for the parable of the Evil Vinedressers and built meaning around it with redaction and the addition and positioning of two other parables. These two parables are unique to Matthew. Parts of what seems to be Q material are possibly evident in these two vineyard parables.¹¹⁶

3.5.1. THE WORKERS IN THE VINEYARD (20:1-16)

¹¹³ Davies and Allison, *A Critical*, 177.

¹¹⁴ Hagner, *Matthew 14-28*, 617.

¹¹⁵ Hagner, *Matthew 14-28*, 617.

¹¹⁶ Matt 20:16 seems to be from Q13:30 and a part of Matt 21:32 is from Q7:29.

Within the frame of the text that surrounds it, the parable of the Workers in the Vineyard seems to be about the issues of *wealth, reward, greed, leadership, belonging to the kingdom* and the meaning of being a *disciple of Jesus*.¹¹⁷ Matthew 20:1 starts with the words, Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν.¹¹⁸ On the basis of this Matthean feature some scholars have posited the idea that Matthew created this introductory part of the parable.¹¹⁹ Luz is of the opinion that a pre-Matthean version of the parable did not have any particular ‘theme.’ Jesus just told a story which Matthew then gave the theme of the kingdom of God.

It would seem that Matthew writes this parable as a response to the preceding dialogue. This dialogue starts at Matt 19:3. The Pharisees come to test Jesus on the legality of divorce (19:3-12), and in 19:13-15 Jesus addresses the issue of *belonging to the kingdom* of heaven. This is then followed by Matthew 19:16-30, which is a teaching by Jesus on *wealth, discipleship* and *reward*. The rich man who keeps the Law is instructed to give away his wealth and follow Jesus if he is to attain eternal life (19:16-22). After the disciples are told how difficult it is for a rich person to enter the kingdom of heaven Peter asks about their own reward as Jesus’ disciples. Jesus answers that those who have given up everything will be richly rewarded. Interestingly enough, this is then concluded in 19:30 with the proverb ‘But many who are first will be last, and many who are last will be first.’ This seems to be an intriguing proverb but could be understood in this position to refer to the fact that earthly riches are unimportant. It is after the proverb that Matthew inserts the parable of the Workers in the Vineyard. Is it possible that this parable is aimed not at just the disciples but also at the Jewish religious leaders? Despite the fact that the questioning of Jesus’ authority by the ‘chief priests and the elders of the people’ only happens in the next chapter (21:23), I will argue that Matthew seems to be setting the scene for his offensive against them.

It would appear that on the explicit level Matthew is using this parable to deal with the issues of status, wealth and greed amongst the disciples. Even though the answer to Peter’s question can be perceived to be positive, the writer of Matthew seems to negate it by telling the parable of the Workers in the Vineyard. The workers in the vineyard are hired at different hours of the day, but at the end of the day everyone gets paid a denarius. This causes the first

¹¹⁷ Snodgrass, *Stories*, 368.

¹¹⁸ Ulrich Luz, *Matthew 8-20: A Commentary*, trans. James E. Crouch (Minneapolis: Fortress, 2001), 525. Luz comments that the γάρ that starts the parable points to it being justification for the preceding material. See also Davies and Allison, *A Critical*, 71. They view the γάρ as an explanation for 19:30. It is in their view about eschatological judgement and rewards.

¹¹⁹ Luz, *Matthew 8-20*, 526.

workers to be hired to grumble. The grumbling of these workers is not about the fact that they have been paid a denarius each. Their grumbling is based on the fact that those who worked a shorter time than they are being paid the same amount. The owner of the vineyard responds by asking, ‘Is your eye envious...?’ This is then followed in 20:16 by the οὕτως statement, ‘the last will be first and the first last.’¹²⁰

I would argue that Matthew uses the proverb in 20:16 to point the reader back to 19:30. In this way the reader/hearer remembers that the issues at hand are about the issues of *wealth*, *status* and *the cost of following Jesus*. There are commentators who are of the view that the proverb sits rather awkwardly in this position.¹²¹ I would contend that the awkwardness of the proverb in this position most likely arises from the fact that the writer of Matthew has put it there for a reason. The reason that Matthew does this is to give a meaning to the parable of the Workers in the Vineyard (20:1-16), which is linked to the issues of wealth, status, leadership and discipleship. I am of the opinion that Matthew uses this parable and the proverb to negate the idea of disciples seeking earthly reward and status. Despite the fact that Matthew uses the Markan material in writing 19:28-30 where Jesus promises rewards to his disciples, he qualifies that through the parable of the Workers in the Vineyard. This argument can be further supported by 20:20-28, where the disciples seem to jostle for positions of authority in God’s kingdom.

Despite the fact that Matthew addresses the disciples in this parable, there seems to be an undertone or an anticipation of the fact that he will address Israel’s leaders. The framing of this particular teaching in a story about a vineyard directs the reader to think of God and his people Israel. Could it be that the workers in the vineyard are related to the disciples and the religious leaders? This would make sense if Matthew understood the disciples to be the new workers in God’s vineyard Israel. Jesus’ response to Peter that his followers will ‘sit on twelve thrones judging the twelve tribes of Israel’ (Matt 19:28) could be understood to be a declaration of *new leaders* for Israel. The early workers who complain about compensation can possibly be understood to be the Jewish religious leaders while the later hirelings are the followers of Jesus. The term ἐργάτης was already commonly used to refer to workers in the kingdom by the time of Paul (2 Cor 11:13; Phil 3:2). Matthew seems to use the word only in this meaning (Matt 9:37, 38; 10:10).

¹²⁰ Kloppenborg, Q, *The Earliest Gospel: An Introduction to the Original Stories and Sayings of Jesus* (Louisville: Westminster John Knox Press, 2008), 139. This saying is present in Q13:30.

¹²¹ Luz, *Matthew 8-20*, 526.

If there is a veiled address to the religious leaders in this parable then it is interesting to note that there is no explicit rejection of the ‘earlier’ hirelings. There is though a questioning of their attitude towards the compensation for the ‘newer’ hirelings (20:15).

3.5.2. THE PARABLE OF THE TWO SONS (21:28-32)

The parable of the Two Sons is preceded by the questioning of Jesus’ authority by the chief priests and the elders (21:23-27). This passage is also present in Mark 11:27-33. Thus Matthew’s parable of the Two Sons gives meaning to this passage. It appears that the parable of the Two Sons is Jesus’ response to the chief priests and elders. It is the view of many scholars that this parable is redactional because of the large number of Matthean features.¹²²

In verses 28 to 30 we find the parable proper and in 31-32 we have the interpretation of the parable. Both parts, 28-30 and 31-32, start with questions. The first question is rhetorical while the second one is answered by the listeners. The second part of verse 31 seems to be from Q7:29.¹²³ For some scholars the claim to the presence of Q here is very doubtful.¹²⁴ This is due to the fact that there seems to be only two words linking 21:31 to Q7:29 *τελώναι* and *Ἰωάννης* (tax-collectors, John). Matthew here uses the parable to bring in his theological themes.

The common Matthean themes in this parable seem to be *τὸ θέλημα τοῦ πατρὸς – the will of the father*, *ἡ βασιλεία τοῦ θεοῦ – the kingdom of God*, *ἡ ὁδὸς δικαιοσύνης – the way of righteousness*, *μετεμελήθητε – repented*, *πιστεύω – believe*. Matthew brings John the Baptist into the picture. This takes us back to 21:25-26, where Jesus asks the chief priests and the elders about John’s baptism. In verse 26 the author of Matthew shows that the religious leaders discuss amongst themselves before answering. It is in this verse 26 that Matthew reveals that the religious leaders feared the crowd because they saw John as a prophet. This is very significant in our investigation of how Matthew is using this parable to confer meaning particularly on Matt 21:33-46.

What Matthew seems to be doing in 21:26, 32 is laying the groundwork for his own interpretation of the parable of the Evil Vinedressers. In 21:45-46 Matthew elongates Mark. First he does this by naming the religious leaders as the chief priests and Pharisees. In verse

¹²² Luz, *Matthew 21-28*, 27.

¹²³ Kloppenborg, *Q*, 129.

¹²⁴ Luz, *Matthew 21-28*, 27.

46 he clarifies that the religious leaders feared the crowd ‘because they held him to be a prophet.’ Mark and Luke do not have this statement about Jesus being regarded as a prophet by the crowd, at the end of the parable of the Evil Vinedressers.

It is only when Matthew is read as one story that such a link can be detected. In such a reading 21:32 refers to John the Baptist which leads the reader to 21:26 which links to 21:46. A textual unit from 21:23-32 makes more sense in light of this link between verses 26 and 32.¹²⁵ John the Baptist was viewed as a prophet by the crowd but the religious leaders did not believe him. The same *rejection* happens to Jesus in 21:46. For Mark (12:12) and Luke (20:19), the religious leaders could not arrest Jesus because they feared the crowd/people.

The ‘kingdom of God’ which appears in verse 31 also appears in 21:43. In verse 31 οἱ τελῶναι καὶ αἱ πόρνοι are already said to go into the kingdom of God before the religious leaders. The writer of Matthew is already preparing the hearers for the *dispossession* of the religious leaders which is to happen in 21:43. The question that seems to arise is, who are ἔθνεϊ ποιοῦντι τοὺς καρποὺς αὐτῆς? Does this nation which is producing the fruits of the kingdom of God include οἱ τελῶναι καὶ αἱ πόρνοι? Verse 32 seems to imply this when it accuses the religious leaders of not believing in John, when the sinners did. The implication seems to be that the fruits of the kingdom of God include *repenting* and *believing* God’s prophets (21:32).

Thus again the writer of Matthew keeps his themes in the readers’ view. John the Baptist came preaching ὁδὸν δικαιοσύνης but was *rejected* by the religious leaders (21:32). The crowds seem to have accepted John. In the same way Jesus came and was *rejected* by the religious leaders but accepted by the crowd (21:46). In 14:1-12 the author of Matthew narrates the beheading of John the Baptist and says that the disciples of John came to inform Jesus. Matthew’s comparison of John and Jesus prepares the reader for the fact that Jesus will face the same fate as John the Baptist. Both came as prophets, and both were *rejected* by the religious leaders. If John was killed, then it follows that Jesus will also be killed.

The exploration done by this research has shown that a redaction-critical analysis of the vineyard parables in the Gospel of Matthew reveals that the author of Matthew worked deliberately in building meaning. One can already discern the impending ‘displacement’ of the religious leaders or the possibility that they will be joined by others. A progressive link

¹²⁵ See for example Luz who has such a demarcation, *Matthew 21-28*, 25.

can be shown between the three vineyard parables. The link is found in how the author of Matthew builds up his theological themes.

3.6. CONCLUSION (THE LINK BETWEEN THE VINEYARD PARABLES)

In the parable of the Workers in the Vineyard Matthew tackles the themes of *wealth, greed, status, reward, leadership* and *discipleship*. In the parable of the Two Sons he develops the themes of *doing the will of the father, repenting* and *believing*. The theological themes from the first two vineyard parables seem to come together in the parable of the Evil Vinedressers. Those who have worked in the vineyard first are joined by others later, but the remuneration is the same for all workers. This results in the first workers complaining and their being rebuked for their envy. In the next parable the first son refuses to work but later changes his mind and works, while the second one who had promised to work does not do so. The result culminates in the theological themes of *judgement, rejection* and possibly *replacement*, which Matthew magnifies in 21:33-46.

CHAPTER 4

4. INTERTEXTUAL MEANING-BUILDING IN MATT 21:33-46

4.1. INTRODUCTION

In this chapter the research will focus on how the author of the Gospel of Matthew utilizes Scripture to build meaning in the parable of the Evil Vinedressers. This utilization of Scripture can be through *quotations*, *allusions* or *echoes*.¹²⁶ The chapter will start with a critical discussion of the different approaches to intertextuality by some biblical scholars. Particular focus will be on the approaches of Richard B. Hays, Ulrich Luz, Steve Moyise, Jeannine K. Brown and Annette Merz. The discussion on the different approaches to intertextuality will include to a limited extent some examples of intertextuality in Matt 21:33-46. The methodological discussion will be followed by an application of the different approaches to Matt 21:33-46 in more detail.

4.1.1. SOME DEFINITIONS

Many scholars use the word ‘intertext’ to refer to the text that is quoted, alluded to or echoed in another text.¹²⁷ In some approaches to intertextuality ‘intertext’ refers to both the text that is referred to and the text that is doing the referencing. Dialogical intertextuality for example presupposes an ongoing interaction between the intertexts.¹²⁸ This research paper will also generally refer to ‘intertexts.’ Other terms such as reference-text, pretext and metatext will be used and defined within the discussion on the different approaches to intertextuality.

The study of the use of the Old Testament in the New Testament has been around a lot longer than the study of intertextuality in the New Testament. Intertextuality widens the study of the use of intertexts in the New Testament. Ulrich Luz for example in his investigation of intertexts in the Gospel of Matthew includes the Gospel of Mark and the Q Source.¹²⁹ This chapter of the research paper will not deal with these sources of Matthew’s Gospel as

¹²⁶ There will be discussions below on the ways in which scholars understand quotations, allusions and echoes.

¹²⁷ Steve Moyise, “Dialogical Intertextuality,” in *Exploring Intertextuality: Diverse Strategies for New Testament Interpretation of Texts*, eds. B.J. Oropeza and Steve Moyise (Eugene: Cascade Books, 2016), 3-4. Moyise also calls them ‘voices,’

¹²⁸ Moyise, “Dialogical,” 4.

¹²⁹ Ulrich Luz, “Intertexts in the Gospel of Matthew,” in *The Harvard Theological Review* 97, no. 2 (April 2004): 124.

intertexts. These sources for Matthew were treated in the previous chapter, which dealt with intratextuality using redaction criticism and compositional analysis.

4.2. METHODOLOGICAL APPROACH

Due to the varied approaches to intertextuality in New Testament studies, this research paper will dwell at this stage on investigating and coming up with a methodological approach to intertextuality in Matt 21:33-46. The approaches of Steve Moyise, Annette Merz, Jeannine K. Brown, Richard B. Hays and Ulrich Luz will be explored.

4.2.1. STEVE MOYISE

Steve Moyise clarifies that intertextuality is more a theory/theories than it is a method.¹³⁰ He further clarifies that intertextuality is occupied with the creation of meaning in texts. It is generally agreed among scholars that Julia Kristeva is the one who coined the term ‘intertextuality’ in literary studies.¹³¹ The idea behind intertextuality is that meaning in a text is created by other texts. These other texts include those written before and those that will be written after the text in question. Therefore a text’s meaning cannot be set in concrete but has to be malleable as it continues to be influenced by other new texts.¹³²

In a survey of five different approaches to intertextuality in biblical studies, Moyise emphasizes the need for authors to clarify which ‘type’ of approach they are using.¹³³ According to Moyise the five kinds of intertextuality that are in use today are *intertextual echo*, *narrative intertextuality*, *exegetical intertextuality*, *dialogical intertextuality* and *postmodern intertextuality*.¹³⁴

In his discussion of *intertextual echo*, Moyise notes that traditionally studies of the use of the Old Testament in the New have referred to *quotations*, *allusions* and *echoes*.¹³⁵ According to Moyise quotations are usually straightforward citations introduced by the Greek words καθώς γέραπται, Μουσιῆς λέγει, ὅτι. Allusions on the other hand are not as explicit. Their wording is

¹³⁰ Steve Moyise, “Intertextuality and Historical Approaches to the Use of Scripture in the New Testament,” in *Reading the Bible Intertextually*, eds. Richard B. Hays, Stefan Alkier and Leroy A. Huizenga, (Waco: Baylor University Press, 2009), 23-32, esp. 23. “Intertextuality is not a method but a theory (or group of theories) concerning the production of meaning.”

¹³¹ See Moyise, “Dialogical,” 3.

¹³² Moyise, “Dialogical,” 3. “Intertextuality suggests that the meaning of a text is not fixed but open to revision as new texts come along and reposition it.”

¹³³ Steve Moyise, “Intertextuality and Biblical Studies: A Review,” *Verbum et Ecclesia JRG* 23, no. 2 (2002): 418.

¹³⁴ Moyise, “Intertextuality and Biblical Studies,” 419-425.

¹³⁵ Moyise, “Intertextuality and Biblical Studies,” 419.

not as precise as that of quotations and the existence of allusions is sometimes debated. For Moyise an echo exists if there is a ‘faint trace’ of Scripture and there is a possibility that the author included the echo unintentionally. This question of ‘echo’ will be discussed again in detail under the theories of different scholars.

To illustrate the above discussion I will take my cue from Klyne Snodgrass, who lists Isaiah 5:1-7, Psalms 118:22-23 and Daniel 2:44-45 as Old Testament texts which are quoted or alluded to in the parable of the Evil Vinedressers.¹³⁶ If we follow Moyise’s definitions of quotations, allusions and echoes, there are strong *allusions* to Isaiah 5:1-7 in the parable of the Evil Vinedressers. Matthew’s use of the Song of the Vineyard is not explicit in that he does not use a direct *quotation*. However his choice of words in describing the planting of the vineyard point strongly to Isaiah 5:2.¹³⁷ Matthew uses a *quotation* from Psalm 118:22-23 in 21:42 (Mark 12:10-11). The quotation is introduced by the words, οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς; ‘have you never read in the scriptures.’ In citing Daniel 2:44-45 Snodgrass and other scholars detect *echoes* in 21:42-44.¹³⁸ Snodgrass argues that Matt 21:44 is a citation of a combination of Isaiah 8:14-15 and Daniel 2:44-45.¹³⁹ This is a good example of how *echoes* are debatable. He also lists a number of other texts which are generally echoed in Matt 21:33-46. Again some of these are debatable because of the fact that the *allusions* are not necessarily explicit.

Narrative intertextuality has to do with how people use stories/narratives to direct how they think and how they articulate their experiences.¹⁴⁰ For example Sylvia Keesmaat explains how Paul uses the Exodus story in Romans 8:14-30 to create a new tradition.¹⁴¹ In narrative intertextuality a traditional story is not just used in a new story, it is ‘disrupted’ and ‘regenerated.’¹⁴² Jeannine K. Brown’s theory of *metalepsis* as an approach to intertextuality

¹³⁶ Snodgrass, *Stories*, 277.

¹³⁷ Matthew in reading Mark has allusions to the LXX version of Isaiah 5:1-7. The sequence of the preparation of the vineyard however differs from that of the LXX. It would appear that there is also agreement with the MT. This is discussed below under the section on thematic coherence.

¹³⁸ Davies and Allison, *A Critical*, 175.

¹³⁹ Snodgrass, *Stories*, 290-291.

¹⁴⁰ Moyise, “Intertextuality and Biblical Studies,” 422.

¹⁴¹ Sylvia C. Keesmaat, “Exodus and the Intertextual Transformation of Tradition in Romans 8:14-30,” *Journal for the Study of the New Testament* 54 (1994): 49. “And...he transforms the exodus narrative of bondage-groaning-liberation so that it is no longer only the story of Israel, but the story of the whole people of God, the story of the whole of creation, indeed nothing less than the story of God’s very self.”

¹⁴² Moyise, “Intertextuality and Biblical Studies,” 422.

seems to be a more developed form of narrative intertextuality.¹⁴³ Brown's approach will be discussed later on in this chapter.

Exegetical intertextuality seems to be mainly concerned with investigating the Old Testament texts which a New Testament author analyzed at length.¹⁴⁴ This does not need to be evidenced by direct quotations but can be discerned as the basis for an author's arguments. Moyise cites Timothy Berkely, who uses exegetical intertextuality in analyzing Paul's letter to the Romans.¹⁴⁵

Postmodern intertextuality is concerned with the fact that there are many different ways of reading/interpreting texts. This is influenced by the fact that a text belongs to a large network of other texts.¹⁴⁶

In the following section I will discuss Moyise's approach to '*dialogical intertextuality*' at greater length. This is one of the more established approaches to intertextuality. Intertextuality is still a relatively new approach to New Testament Studies. Some methods/approaches are more established than others.¹⁴⁷ In discussing Moyise's approach to dialogical intertextuality I will also engage with Annette Merz, whose approach to intertextuality is similar.

4.2.2. DIALOGICAL INTERTEXTUALITY: STEVE MOYISE AND ANNETTE MERZ

When authors use 'intertexts' they usually have a reason for doing so. It is however impossible for the author to control how the reader interprets these 'intertexts.'¹⁴⁸ Moyise comments that some traditional biblical hermeneutical methods tend to work as if the intertext is agreeable to total manipulation. Thus it would seem that once a text has been used from the Old Testament its 'voice' is silenced.¹⁴⁹ By contrast, 'dialogical intertextuality' works under the premise of an ongoing interaction between the 'intertexts.'

¹⁴³ Jeannine K. Brown, "Metalepsis," in *Exploring Intertextuality: Diverse Strategies for New Testament Interpretation of Texts*, eds. B.J. Oropeza and Steve Moyise (Eugene: Cascade Books, 2016), 29-41.

¹⁴⁴ Moyise, "Intertextuality and Biblical Studies," 422.

¹⁴⁵ Moyise, "Intertextuality and Biblical Studies," 423.

¹⁴⁶ Moyise, "Intertextuality and Biblical Studies," 428.

¹⁴⁷ The book edited by B. J. Oropeza and Steve Moyise has two parts. The first part has articles on the 'established strategies' for intertextuality. The second part deals with 'eclectic and novel strategies.'

¹⁴⁸ Moyise, "Dialogical," 4.

¹⁴⁹ Moyise, "Dialogical," 4.

Annette Merz refers to these intertexts as, ‘*an external text in the text.*’¹⁵⁰ Merz notes that these texts possess their own ‘voice’ which is probably influenced by the texts’ own ‘textual environment.’¹⁵¹ The ongoing dialogue between the texts creates a multiplicity of interpretations. Merz clarifies that, as texts are received, more and more texts are evoked and it becomes difficult to set limits.¹⁵² I think the situation is compounded by the fact that texts are evoked not just by Scripture citations, but also by echoes.

Having stated that the use of intertexts is for the purposes of constituting, enhancing and colouring meaning, Merz discusses further the enhancing aspect.¹⁵³ She argues that intertextuality can work in two ways in terms of the texts. It is possible that the text which uses another text may become clearer in meaning. On the other hand it is also possible that the use of an intertext may enlarge its meaning.¹⁵⁴ Merz refers to these two possible functions of intertextuality as ‘*text-orientated*’ and ‘*reference-text-orientated.*’¹⁵⁵ These categories have been proved to be important for the analysis of Matthew 21:33-46. In the section on the application of the methodological approaches examples will be used to show how this works.

4.2.3. JEANNINE K. BROWN ‘METALEPSIS’

Jeannine K. Brown in her article on ‘*metalepsis*’ highlights the fact that *metalepsis* is a crucial aspect of intertextuality.¹⁵⁶ Brown defines *metalepsis* in the following manner: “[*M*]etalepsis is the use of a part of a precursor text to evoke the whole of it.”¹⁵⁷ This use of part of a pretext does not just evoke the text but also the story behind that text. Brown refers to this as the ‘back’ story.¹⁵⁸

This would mean for example that if we take the words of Matt 21:38 δεῦτε ἀποκτείνωμεν αὐτὸν ‘come let us kill him’ to be an allusion to Gen 37:20, we would also consider the whole ‘back’ story. This implies that what is evoked is not just the fact that Joseph’s brothers

¹⁵⁰ Annette Merz, “The Fictitious Self-Exposition of Paul: How Might Intertextual Theory Suggest a Reformulation of the Hermeneutics of Pseudepigraphy” in *The Intertextuality of the Epistles: Explorations of Theory and Practice*, eds. Thomas L. Brodie, Dennis R. MacDonald and Stanley E. Porter (Sheffield: Phoenix Press, 2006), 117.

¹⁵¹ Merz, “The Fictitious,” 117.

¹⁵² Merz, “The Fictitious,” 117.

¹⁵³ Merz, “The Fictitious,” 116-117.

¹⁵⁴ Merz, “The Fictitious,” 117.

¹⁵⁵ Merz, “The Fictitious,” 117.

¹⁵⁶ Brown, “Metalepsis,” 29.

¹⁵⁷ Brown, “Metalepsis,” 30. According to Brown, “The term *metalepsis* has been connected in the history of rhetoric to metonymy, a figure of speech often described as a part standing in for the whole.”

¹⁵⁸ Brown, “Metalepsis,” 31.

said the same words as the vinedressers. The whole story of Joseph's betrayal and subsequent rise to power is evoked. When intertexts or pretexts are read in this way, New Testament scholars talk of 'storied features.'¹⁵⁹ Brown in her article shows how 'storied metalepsis' is employed in narrative analysis.¹⁶⁰ Such an analysis considers the three dimensions of setting, plot and characters.

Hays seems to be referring to this same 'storied feature' theme in his discussion of Matthew's use of Scripture. He refers to the narratives from the Old Testament used by Matthew as 'shadow stories.'¹⁶¹ He further notes that by his use of these 'shadow stories,' "Matthew encourages the reader to see Jesus as the fulfilment of Old Testament precursors, particularly Moses, David, and Isaiah's Servant figure."¹⁶² Hays would seem to concur with Brown's observation of the fact that by evoking these 'shadow stories/back stories,' Matthew actually evokes the whole historical background of these stories. Hays therefore observes that "Matthew constantly presupposes the social and symbolic world rendered by the stories, songs, prophecies, laws, and wisdom teachings of Israel's sacred texts."¹⁶³

4.2.4. RICHARD B. HAYS AND ULRICH LUZ

Both Richard B. Hays and Ulrich Luz have developed criteria for an approach to intertextuality in New Testament Studies. Hays' approach which is used here was developed for the study of echoes of Scripture in the letters of Paul.¹⁶⁴ In my view the criteria developed by Hays in this earlier book are of great scholarly importance. The criteria are also useful in studying the Gospels. In 2016 Hays published a book specifically for the study of the echoes of Scripture in the Gospels. In this book Hays gives a more circumscribed and compact definition of the nuances of the terms *quotation*, *allusion* and *echo*. This paper will critically engage with both of Hays' books as they both make an important contribution to the study of intertextuality.

Luz's approach is specifically designed for the detection of allusions to Scripture in the Gospel of Matthew. It is apparent that Luz's criteria are more suited for this research paper because it focuses on the Gospel of Matthew. It is however this researcher's opinion that a

¹⁵⁹ Brown, "Metalepsis," 31.

¹⁶⁰ Brown, "Metalepsis," 31.

¹⁶¹ Hays, *Echoes in the Gospels*, 109.

¹⁶² Hays, *Echoes in the Gospels*, 109.

¹⁶³ Hays, *Echoes in the Gospels*, 109.

¹⁶⁴ Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989).

combination of Hays' and Luz's methodologies would make for a more comprehensive study. Hence there follows a critical discussion of both methodologies and ultimately an application of the combination to Matt 21:33-46.

Hays takes up the three categories that are commonly used to classify scriptural intertexts.¹⁶⁵ The three categories are *quotation*, *allusion* and *echo*. These are the same categories as described by Steve Moyise.¹⁶⁶ Hays describes these terms in the following manner: "These terms are approximate markers on the spectrum of intertextual linkage, moving from the most to the least explicit forms of reference."¹⁶⁷ Worth noting at this stage is Hays' definition of an 'echo.' Hays argues that in comparison to the quotation and the allusion, "Echo' is the least distinct, and therefore always the most disputable, form of intertextual reference; it may involve the inclusion of only a word or phrase that evokes, for the alert reader, a reminiscence of an earlier text."¹⁶⁸ Generally I think Moyise and Hays are in agreement on the definitions of the three terms.

Matthew's Interaction with Scripture

There are three important observations made by Hays regarding Matthew's interaction with Scripture.¹⁶⁹ Firstly Matthew does not use Scripture just as prooftexts, nor rigidly just as predictions. Hays argues that "[f]or Matthew, Israel's Scripture constitutes the symbolic world in which both his characters and his readers live and move."¹⁷⁰ This means that for the writer of Matthew all the law and the prophets are fulfilled in Jesus (Matt 5:17).

Secondly Hays notes that in his use of Scripture Matthew sometimes uses two different texts interwoven together.¹⁷¹ He observes that this is not a mistake on Matthew's part. It is rather deliberate and meant to evoke in the memory of the reader the two different contexts presented by the scriptural texts. This observation seems to concur with that of other biblical commentators who discern a combination of Isaiah 8:14-15 and Dan 2:34-35, 44-45 in Matt 21:44.¹⁷² It should be noted though that Matthew could have been following a practice that

¹⁶⁵ Hays, *Echoes in the Gospels*, 10.

¹⁶⁶ See the earlier discussion on Steve Moyise's analysis of intertextuality and its current approaches.

¹⁶⁷ Hays, *Echoes in the Gospels*, 10.

¹⁶⁸ Hays, *Echoes in Paul*, 10.

¹⁶⁹ Hays, *Echoes in the Gospels*, 186.

¹⁷⁰ Hays, *Echoes in the Gospels*, 186.

¹⁷¹ Hays, *Echoes in the Gospels*, 186.

¹⁷² See Davies and Allison, *A Critical*, 186. Even though they exclude 21:44 they have a note on it observing this combination. See also Snodgrass, *Stories*, 290-291.

was common in early Christianity in this case. This is due to the fact that Luke (20:18) also has been noted to have allusions to the same Isaiah 8 and Dan 2 texts.¹⁷³

Thirdly Hays highlights the fact that Matthew has a strong preference for prophetic texts, especially of the Prophet Isaiah.¹⁷⁴ This is of course evident in the passage under scrutiny in this research paper. Both Isaiah 5 (as in Mark) and Isaiah 8 seem to be alluded to.

Hays alerts readers to the fact that the presence of quotations, allusions and echoes may create *metalepsis*.¹⁷⁵ Hays describes *metalepsis* as a poetic effect.¹⁷⁶ According to Hays, “*Metalepsis* is a literary technique of citing or echoing a small bit of a precursor text in such a way that the reader can grasp the significance of the echo only by recalling or recovering the original context from which the fragmentary echo came and then reading the two texts in dialogical juxtaposition.”¹⁷⁷ As already stated earlier, Brown has a much more developed theory of *metalepsis* for the study of intertextuality in the New Testament.

In his discussion on scriptural echoes in the letters of Paul, Hays acknowledges the fact that the degree of loudness of scriptural ‘echo’ varies.¹⁷⁸ There are instances where the echo can easily be discerned by most readers. On the other hand there are instances when claims of an echo in certain texts may be controversial among readers. It is in light of this that Hays proposes seven criteria that may be used in ascertaining the existence and meaning of scriptural echoes in the letters of Paul.¹⁷⁹ Different biblical scholars have adapted and modified Hays’ seven criteria.¹⁸⁰

The seven principles are: the availability of the source to the author and his audience, the volume of the allusion or echo, the recurrence of the text alluded to, the thematic coherence in relation to the passage, the historical plausibility, the history of interpretation and the satisfaction in terms of clarifying.

¹⁷³ Darrell L. Bock notes that the fact that the two stones alluded to are different (a stumbling stone and a crushing stone) might point to a conceptual allusion by Luke. *Luke 9:51-24:53* (Grand Rapids: Baker Academic, 1996), 1605.

¹⁷⁴ Hays, *Echoes in the Gospels*, 187.

¹⁷⁵ Hays, *Echoes in the Gospels*, 11.

¹⁷⁶ Hays, *Echoes in the Gospels*, 11.

¹⁷⁷ Hays, *Echoes in the Gospels*, 11.

¹⁷⁸ Hays, *Echoes in Paul*, 29.

¹⁷⁹ Hays, *Echoes in Paul*, 29.

¹⁸⁰ See for example Sylvia Keesmat, “Exodus,” 34.

A detailed discussion of the seven criteria follows.¹⁸¹

Availability The criterion of availability questions whether the source of the echo was available to the author and his original audience. In the case of Matthew this is very likely as he seems to have been writing to a Jewish audience.¹⁸²

Volume For Hays the loudness of an echo depends on the frequency with which words are identifiably used. Syntactical patterns are also of importance. The prominence or significance of the intertext is also of importance in determining the volume of an echo. Thus it is possible for one word to be a very loud echo.¹⁸³

Recurrence This criterion deals with the frequency of the author's use of the scriptural echo in the rest of his text. In the case of Matthew the investigation would focus on how often he uses for example Isaiah 5:1-7 and Psalm 118:22 in other parts of his gospel. This also includes Matthew's use of the book of Isaiah and of the Psalms in other parts of his gospel.

Thematic Coherence In thematic coherence the question is whether the supposed echo is in agreement with the author's construction of argument. Does the echo support what the author is building up? Hays clarifies that "this test begins to move beyond simple identification of echoes to the problem of how to interpret them."¹⁸⁴

Historical Plausibility This criterion questions if the author could have aimed at the 'alleged meaning effect.'¹⁸⁵ Could the author's first readers have understood it? In dealing with historical plausibility consideration of the implied author and the implied reader is important. This criterion seems to me to guard against anachronistic interpretations is therefore similar to availability. Historical plausibility and availability both deal with the implied reader and the implied author.

History of Interpretation The questions asked here have to do with whether past readers have perceived the same scriptural echoes. Hays notes that with the passage of time some of Paul's intentions in his letters particularly dealing with God's relationship with Israel have been lost.¹⁸⁶ Hays argues that this occurred as Gentile Christians read the letters of Paul in the

¹⁸¹ Hays, *Echoes in Paul*, 29-32.

¹⁸² Luz, "Intertexts," 130.

¹⁸³ See for example Merz's discussion on how a name can evoke 'larger textual units,' "The Fictitious," 123.

¹⁸⁴ Hays, *Echoes in Paul*, 30.

¹⁸⁵ Hays, *Echoes in Paul*, 30.

¹⁸⁶ Hays, *Echoes in Paul*, 31.

canonical context of the New Testament.¹⁸⁷ He therefore emphasizes the importance of not using this criterion to exclude echoes that may be recognized by others.

Satisfaction The question here focuses on the text being made clearer. Does the proposed echo bring clarity to what the author is getting at? Does it give the reader a better understanding of what is in the text? This is the last of Hays' seven criteria. We now turn to Luz's approach.

Luz proposes four criteria that should be employed in the identification of scriptural allusions in the Gospel of Matthew.¹⁸⁸ Before presenting his four criteria Luz discusses two important topics relating to intertextuality.¹⁸⁹ The first discussion is on Gerard Genette's approach and the terms he uses to describe the intertexts and their relationships. Of importance for Luz are the terms '*pretext* and *metatext*.'¹⁹⁰ For Luz the earlier text is the *pretext* while the later text is the *metatext*. The *metatext* is a text that uses 'quotations or allusions' from a *pretext*, and the *metatext* does not necessarily clarify the *pretext*.¹⁹¹

The two terms are important in that they assist in articulating the second topic of discussion, which is Manfred Pfister's model.¹⁹² Pfister's model is meant to investigate how the *pretexts* work in the *metatexts*. According to Luz, "Pfister aims to distinguish between the different ways that pretexts function within their metatexts, and also to establish a terminology for measuring the relative intensity of a pretext's presence in its metatext."¹⁹³ According to Luz, Pfister has the six categories of referentiality, communicability, autoreflexivity, structurality, selectivity and dialogicity in his model.

- *Referentiality* may be either high or low. This depends on how a *pretext* is referred to by a *metatext*. If for example a quotation is used, then *referentiality* would be high.
- *Communicability* is high when a *pretext* is explicitly marked in the *metatext*. There are for example sayings in particular cultures that are part of the language. Such sayings would be low in communicability. On the other hand references that are obviously from a *pretext* (explicit or veiled) give a high communicability.

¹⁸⁷ Hays, *Echoes in Paul*, 31.

¹⁸⁸ Luz, "Intertexts," 130.

¹⁸⁹ Luz, "Intertexts," 123.

¹⁹⁰ Luz, "Intertexts," 123. This researcher did not have access to Gerard Genette's article.

¹⁹¹ Luz, "Intertexts," 123.

¹⁹² This researcher did not have access to Manfred Pfister's book. For the whole following discussion on Pfister's model see Luz, "Intertexts," 123 -124.

¹⁹³ Luz, "Intertexts," 123.

- *Autoreflexivity* is high when the *pretext* besides being referred to in the *metatext* is also bluntly reflected. Luz is of the opinion that this category is the same as communicability. In my opinion, relying on the information given by Luz, the difference between *communicability* and *autoreflexivity* is that the former also includes *veiled text* (concealed plagiarism). The latter on the other hand seems to be heightened by *blunt quotations*. Merz gives a detailed discussion on what she refers to as ‘intended intertextuality’ and ‘veiled intertextuality.’¹⁹⁴
- *Structurality* is high when a *metatext* is built entirely on a *pretext*. Luz in this instance gives an example of the Epistle to the Ephesians’ reliance on the Epistle to the Colossians. In light of this research paper’s study of Matthew’s version of the parable of the Evil Vinedressers, it could be argued that the *structurality* is high because of Matthew’s use of Mark’s version of the same parable.
- *Selectivity* is also high in particular and clearly marked *intertexts*. Thus the taking up of traditional themes without specifically marking them does not raise the *selectivity*.
- *Dialogicity* is high when there is ‘tension’ between the *pretext* and the *metatext*. The tension referred to here is the clear interaction or verbal exchange between the two texts.¹⁹⁵

Luz favours Pfister’s model because it gives better clarity on degrees of intertextuality as compared to using terms like, ‘*quotation, allusion and motif*.’¹⁹⁶ It is from this background that Luz comes up with his criteria for identifying biblical allusions in the Gospel of Matthew.¹⁹⁷ These criteria are as follows:

- i. The text in Matthew and the intertext must have at least two of the following elements in common; “specific lexical items, word order, syntax, themes, images or structure.” Luz’s first criterion is similar to Hays’ second one which deals with the volume of scriptural echo.
- ii. “The biblical intertext should have been recognized as such by earlier readers; that is, it should have a pedigree in the history of interpretation.”¹⁹⁸ This means that it should be traceable in reception history. This seems to be similar to Hays’ criterion of historical

¹⁹⁴ See Merz, “The Fictitious,” 119-121.

¹⁹⁵ Both Merz and Moyise discuss this at greater length. An earlier section of this chapter engages with Merz’s and Moyise’s methodological approaches.

¹⁹⁶ Luz, “Intertexts,” 124.

¹⁹⁷ Luz, “Intertexts,” 130.

¹⁹⁸ Luz, “Intertexts,” 131.

plausibility combined with history of interpretation. I would argue that Hays' criterion of availability is also covered here by Luz.

iii. The degree of allusion increases if the intertext is used in other parts of the gospel by the same author, and also if it comes from a biblical book that the author uses elsewhere. This is what Hays refers to as recurrence or clustering in his seven principles.

iv. The chances of allusion also increase if the intertext is compatible with a reasonable interpretation of the text in which it is used. This means that the intertext has to fit in a logical way. It would seem that this covers Hays' criterion of thematic coherence and also possibly that of satisfaction.

Luz's four proposed criteria seem to encompass all of Hays' seven criteria. I would contend that some of Hays' criteria can be combined in probably the same way as Luz seems to have done.

This section on the methodological approach noted that Steve Moyise argues that there are five types of approaches to intertextuality in biblical studies. In the discussion of the different approaches by the different scholars I would argue that it emerges that scholars seem to use a combination of types. I doubt that this is intentional but would argue that there is an inherent overlap which is probably caused by the fact that all are engaged in the study of intertextuality. Brown's approach for example could be argued to be a combination of narrative intertextuality and intertextual echo. This evoking of an intertext can be done for example with a name.¹⁹⁹ The following section will apply the different methodological approaches discussed so far to the parable of the Evil Vinedressers.

4.3. APPLICATION OF METHODOLOGICAL APPROACHES TO MATT 21:33-46

4.3.1. MOYISE AND MERZ – DIALOGICAL INTERTEXTUALITY

In the case of Matthew's use of Isaiah 5:1-7 in the parable of the Evil Vinedressers (21:33-46), dialogical intertextuality would imply a continuing interaction between Isaiah 5:1-7 and Matthew 21:33-46. The writer of Matthew (or Mark as the source) may have had particular aims in choosing to allude to the Vineyard Song of Isaiah 5. However once the allusions to

¹⁹⁹ See Merz in her discussion about 'veiled onomastic intertextuality.' She notes that the mention of names such as Abraham or Jerusalem evoke larger narratives. "The Fictitious," 123. See also Brown, "Metalepsis," 32. She cites Matthew's (1:1, 2) mention of Abraham and how this possibly evokes a whole story linked to the OT but not necessarily to a specific OT text.

Isaiah 5:1-7 were made in Matt 21:33-46, the writer could not control how the readers interpreted the texts. We however acknowledge the fact that the writer probably used more strategies to influence how the readers read the text.

The *text-oriented* function of Matthew's use of the Song of the Vineyard in Matt 21:33-46 seems to be to bring comparison between Israel's leaders in the past to the current audience. The fact that Isaiah 5:1-7 is a juridical parable is utilized by Matthew to indict his audience.²⁰⁰ To highlight Matthew's intentions, the hearers in his version of the parable condemn themselves (21:41).²⁰¹ Marjo C. A. Korpel notes that among the numerous genres that have been proposed for the Song of the Vineyard, those of 'love song, lawsuit, fable, parable and allegory' are more prominent.²⁰² The *lawsuit* genre is the one in line with the *juridical parable* we have chosen to follow in this research paper. It is generally agreed amongst scholars that Isaiah 5:1-7 was a warning to Judah before the exile that what was to befall Samaria/Israel could befall them.²⁰³ The writer of Matthew probably wanted to evoke these same motifs of warning and judgement on the religious leaders in his parable of the Evil Vinedressers.

In 21:43 the author of Matthew could be engaged in dealing with the *reference-text-orientated* function of the citation of Isaiah 5:1-7. I have to admit that this might not be easy to show using other New Testament texts as is the case when dealing with Paul and Pauline pseudepigrapha.²⁰⁴ Matthew seems to do this by the controversial declaration that God will take away his kingdom and give it to a nation producing the fruits of it. Weren notes that this is an interesting turn in Matthew's argument.²⁰⁵ In 21:41 it is clear that the vinedressers produced some fruits but refused to give them to the owner. It is therefore intriguing to note that in 21:43 the accusation seems to be that of not producing the fruit of the kingdom of God. Is it possible that for Matthew the failure to deliver the fruit is the same as the failure to produce it? In doing this Matthew would seem to be adding to the interpretation of Isaiah 5:7.

²⁰⁰ For the category of juridical parable see W. J. C. Weren, "The Use of Isaiah 5,1-7 in the Parable of the Tenants (Mark 12,1-12; Matthew 21,33-46)," *Biblica* 79 (1998): 5. Weren cites as one of his sources Gale A. Yee, "A Form-Critical Study of Isaiah 5,1-7 as a Song and a Juridical Parable," *CBQ* 43 (1981): 30-40.

²⁰¹ Weren, "The Use," 18. See also Ben Witherington III, *Isaiah Old and New: Exegesis, Intertextuality and Hermeneutics* (Minneapolis: Fortress Press, 2017), 49.

²⁰² Marjo C. A. Korpel, "The Literary Genre of the Song of the Vineyard (Isaiah 5:1-7)," in *The Structural Analysis of Biblical and Canaanite Poetry*, eds. Willem van der Meer and Johannes C. de Moor (Sheffield: Sheffield Academic Press, 1988), 119.

²⁰³ Lanier, "Mapping," 81.

²⁰⁴ Merz, "The Fictitious," 116.

²⁰⁵ Weren, "The Use," 21.

The verse states that the vineyard is the house of Israel. But Matthew seems to be clarifying that in his days the ones who are held accountable for the production of fruit are the leaders of Israel. The lack of *justice* and *righteousness* can indeed only be attributed to the leaders in any community/nation. Isaiah 5:1-7 evokes for the contemporary listeners God's relationship with Israel.²⁰⁶

Isaiah 5:1-7 proves to be a pretext that will not be silenced. Tensions that arise in the reading of the parable of the Evil Vinedressers are predominantly based on the fact that the vineyard is understood to be a metaphor for Israel.

4.3.2. BROWN - METALEPSIS

Brown's concept of engaging in *narrative analysis* with *metalepsis* in mind follows. In the case of Matthew we could note his *setting* of the parable of the Evil Vinedressers in a vineyard. Matthew actually adds two more parables that are set in a vineyard (20:1-16; 21:28-32). The allusions to the Song of the Vineyard in Matt 21:33-46 bring with them the familiar setting of Isaiah's vineyard. For those familiar with the story one can imagine that the whole story of the vineyard is evoked. By this I mean that it is not just the metaphor of Israel being God's vineyard that is evoked. It is also the story of how the people of Israel have disappointed God in the past and how judgement has been brought upon them.

When it comes to the *plot* of the parable (21:33-46), the sending of the slaves is thought by some scholars to evoke the sending of the earlier and later prophets (Jeremiah 7:21-28).²⁰⁷ If the continual sending of slaves by the owner of the vineyard (21:34-37) evoked the sending of the prophets by God in the Old Testament, then the 'back story' was also evoked. The listeners would probably have remembered the abuse and killing of the prophets in the Old Testament.²⁰⁸

Matthew does not evoke any Old Testament *character's* name in the parable of the Evil Vinedressers. He does not even use the 'αγαπητον' 'beloved son' as Mark does. But it could be argued that the very sending of the son still alludes to Genesis 22:2. I would argue that this is better represented in Mark and Luke's versions of the parable of the Evil Vinedressers than it is in Matthew. George J. Brooke in his article on 4Q500 1 proposes the idea that in Mark

²⁰⁶ Some of the Old Testament texts that show the vineyard as a symbol for Israel include Isaiah 3:14; 27:2; Jeremiah 12:10. See also Psalm 80:8-19 where Israel is a vine planted by God but also later devastated by God.

²⁰⁷ Jeremias, *The Parables*, 73.

²⁰⁸ See for example 1 Kings 18:4; Jeremiah 7:25.

the son is killed within the vineyard because of the cultic implications.²⁰⁹ He notes that in Jewish traditions the winepress was linked to the altar. Thus like Isaac (22:2) the son in the parable is a sacrifice.

Another character who is evoked without necessarily being named is Joseph. In Matt 21:38 it could be argued that Matthew evokes the Joseph character of the Old Testament. The words ‘δευτε αποκτεινωμεν αυτον’ ‘come let us kill him’ seem to be an allusion to Gen 37:20. For the reader who knew the Scriptures, these words would immediately have brought Joseph into mind. This is what Hays seems to be referring to when he comments that “[s]ome of the Evangelists’ evocations of Scripture are indirect in character, referring or alluding to biblical texts, events, or characters without an explicit quotation formula or extended verbatim citation.”²¹⁰

4.3.3. HAYS’ AND LUZ’S CRITERIA

4.3.3.1. Allusions to the Song of the Vineyard (Isaiah 5:1-7)

Availability Matthew seems to allude to the Song of the Vineyard (Isaiah 5:1-7) in the parable of the Evil Vinedressers. In Matthew’s and Mark’s narratives the man planted a vineyard, set a hedge around it, dug a wine press and built a tower in it. It is generally thought that the allusions to Isaiah 5:2 are to the LXX version of Scripture.²¹¹ In the LXX the sequence of activities is: set a hedge around it, fenced it, planted a choice vine, built a tower and dug a winepress. It would seem sensible to conclude that this description of the preparation of the vineyard by both Matthew and Mark was meant to trigger some connections with the Song of the Vineyard in the minds of their audiences/readers/hearers.

Chances are high that Matthew and his readers/hearers were aware of the Song of the Vineyard. The availability of the intertext in this case is heightened by the fact that Matthew’s original readers/hearers are assumed to have been Jewish Christians. Some scholars dispute the level of biblical literacy among first-century Jewish Palestinians.²¹² They contend that the ability to read could have been as low as 20% among these early Christians.

²⁰⁹ George J. Brooke. “4Q500 1 and the Use of Scripture in the Parable of the Vineyard,” *Dead Sea Discoveries* 2, no. 3 (Nov 1995): 289-290.

²¹⁰ Hays, *Echoes in the Gospels*, 10.

²¹¹ Jeremias, *The Parables*, 71.

²¹² Ben Witherington, *Isaiah*, 52-53. He argues that the Gospels were written for a few who could read. These readers were the ones who probably knew the texts of the Old Testament and could pick up the allusions to the Old Testament and explain them to the hearers.

Luz on the other hand is of the opinion that the implicit reader of the Gospel of Matthew was conversant with the Bible.²¹³ He further states that the author of the Gospel of Matthew and the majority of his first readers were Jewish and knew Greek. Matthew and his implied audience were generally Jewish Christians who were familiar with both synagogues and house churches. Luz also contends that Matthew's target audience probably expected allusion to Scripture in his writings.²¹⁴ Luz highlights the fact that "[a]llusions as a form of intertextuality are consequently very common in both late biblical and early Jewish writings."²¹⁵ We can therefore conclude that the criterion of availability can be safely assumed in the case of allusions to Isaiah 5:1-7 in the parable of the Evil Vinedressers.

Volume The volume of the echo of Isaiah 5:2 (LXX) seems to be loud enough in Matt 21:33. As highlighted above, the description of the preparation of the vineyard by its owner in Matt 21:33 is likely to have triggered the Song of the Vineyard in the minds of the hearers. Snodgrass argues that simply the use of the words "he planted a vineyard" would possibly have triggered an association with Isaiah 5 in the minds of the readers.²¹⁶

As stated earlier Luz's first criterion for identifying biblical allusions in the Gospel of Matthew is similar to Hays' principle of volume.²¹⁷ This has to do with the presence of at least two of the elements that he lists, in both the text and the intertext. These elements are specific lexical items, word order, syntax, themes, images and structure. There are quite a number of specific lexical items shared in Isaiah 5:2 (LXX) and Matt 21:33. An example is the planting of the vineyard ἐφύτευσα ἄμπελον (Isaiah 5:2) and ἐφύτευσεν ἄμπελῶνα (Matt 21:33). Another element which is present is that of a common theme. The theme of viticulture seems to be the common one in both texts. It could also be argued that the images presented by the text and intertext are common. These images include vines, hedges, towers and wine presses/vats. Therefore the criterion of an allusion to Isaiah 5:2 (LXX) by the author of Matthew (21:33) is loud enough to be considered met.

Recurrence/Clustering In Matt 3:3 the author of Matthew quotes the prophet Isaiah (40:3) and actually mentions him by name. Matthew actually has a number of quotations, allusions and echoes of Isaiah in his gospel.²¹⁸ Thus Hays' criterion of recurrence is met in the parable

²¹³ Luz, "Intertexts," 130.

²¹⁴ Luz, "Intertexts," 130.

²¹⁵ Luz, "Intertexts," 130.

²¹⁶ Snodgrass, *Stories*, 288.

²¹⁷ Luz, "Intertexts," 130.

²¹⁸ Compare for example Matt 1:23; 4:15-16; 8:17; 12:18-21 with Isaiah 7:14; 9:1-2; 54:4; 42:1-4.

of the Evil Vinedressers' use of Isaiah 5:1-7. The concept of the vineyard also recurs in Matthew. The parable of the Workers in the Vineyard (20:1-16) and the parable of the Two Sons (21:28-32) both have the setting of the vineyard just like the parable of the Evil Vinedressers. I would argue that the vineyard motif is of great importance to the writer of the Gospel of Matthew. This is because while the source of the parable of the Evil Vinedressers is Mark, the other two vineyard parables are unique to Matthew. It is my contention that Matthew repeats the vineyard motif because it is in line with his theological themes. He actually utilizes the vineyard motif to emphasize his version of the parable of the Evil Vinedressers.

Thematic Coherence There is thematic coherence between Isaiah 5:1-7 and Matthew 21:33-46. This starts in Matthew's use of the quotations already provided by Mark in his version of the parable. Weren argues that Matthew goes a step further in building meaning into the parable of the Evil Vinedressers through his interpretation of Isaiah 5:1-7.²¹⁹ He cites three unique ways in which Matthew parallels the Song of the Vineyard. The first way is in how Matthew (21:41) follows the Hebrew text by using double word-play, κακοὺς κακῶς. In the Hebrew text in Isaiah 5:7 the writer has a double word-play on the words *mispat* and *mispah*, also on *sadaqah* and *saaqah*. If we disregard the fact that in Isaiah 5:1-7 the word-play is of a positive word against a negative one, Weren could have a point. In Matthew both words are negative and just seem to emphasize the wickedness of those to be dealt with.²²⁰ It would seem that Luz and Davies and Allison might agree with Weren.²²¹ Indeed it is possible that the author of Matthew mirrored what was in the Jewish text by using what might be a Greek equivalent.

The second way Matthew parallels Isaiah 5:1-7 is in the taking away of the kingdom of God from the Jewish religious leaders.²²² Weren argues that Matthew follows the Targum rendering of Isaiah 5:5 in this instance. In Isaiah 5:5 in the Targum God threatens to take

²¹⁹ Weren, "The Use," 20. He is of the opinion that Matthew also used the Hebrew text as his source.

²²⁰ Luz, *Matthew 21-28*, 41. He notes that "κακός-κακῶς is a common paronomasia in Greek." This means that it is a common play on words, a pun.

²²¹ Luz, and Davies and Allison all refer to the use of the adverb and adjective together. Luz, *Matthew 21-28*, 41; Davies and Allison, *A Critical*, 186.

²²² Weren, "The Use," 20.

away his Shekinah from Israel.²²³ This is indeed plausible if there was such an interpretation of the Song of the Vineyard in first-century Judaism.

Weren detects a parallel in Matthew's use of ποιέω and καρποῦς together.²²⁴ He notes that this is unique to Matthew and is linked to Isaiah 5:1-7 in that it is about *correct moral behaviour*. Thus producing the fruit of the kingdom refers to practising *righteousness* and *justice*. Hagner would seem to agree with Weren's observations.²²⁵ Hagner notes that the motif of 'fruit of righteousness' is present throughout the Gospel of Matthew (e.g. 3:8,10; 7:16-20; 12:33).²²⁶ Davies and Allison commenting on Matt 21:41 say, "This verse without Markan parallel, is redactional and stands in tension with the parable, in which the issue is not production of fruit but who should profit from that fruit."²²⁷

Historical Plausibility The chances of historical plausibility are high in this instance as it can be argued that the metaphor of the vineyard as Israel is well attested.²²⁸ The difference is that in the Song of the Vineyard the Prophet addresses the nation of Israel, but in the Synoptic Gospels Jesus addresses the Jewish religious leaders. The fragment 4Q500 1 is helpful in providing us with a glimpse into the Jewish interpretation of the Song of the Vineyard in second-century BCE Judaism.²²⁹

History of Interpretation The allusions to Isaiah 5:1-7 by the Synoptic Gospels is generally agreed upon by scholars.²³⁰ The disputes amongst scholars concern the authenticity of the allusions as part of Jesus' original parable.²³¹ The discovery of the Qumran scrolls has afforded us an opportunity to gain insight into the interpretation of the Song of the Vineyard, and also possibly its use in the parable of the Evil Vinedressers.²³² Brooke is of the opinion that 4Q500 1 opens up the possibility for an understanding of the Jewish interpretive practices of the second century BCE and later.²³³

²²³ See Bruce D. Chilton, *The Isaiah Targum: Introduction, Translation, Apparatus and Notes* (Edinburgh: T&T Clark Ltd, 1987), 10-12.

²²⁴ Weren, "The Use," 20.

²²⁵ Hagner, *Matthew 14-28*, 622.

²²⁶ Hagner, *Matthew 14-28*, 622.

²²⁷ Davies and Allison, *A Critical*, 186.

²²⁸ Craig S. Keener, *A Commentary on the Gospel of Matthew* (Grand Rapids: Wm. B. Eerdmans, 1999), 510.

²²⁹ See Brooke, "4Q500 1," 272.

²³⁰ Jeremias, *The Parables*, 70.

²³¹ Snodgrass, *Stories*, 285.

²³² Brooke, "4Q500 1," 272.

²³³ Brooke, "4Q500 1," 272.

Satisfaction It can be argued that the use of Isaiah 5:1-7 by Matthew brings clarity to the parable of the Evil Vinedressers for readers. The fact that Isaiah 5:1-7 is a juridical parable fits in very well with Matthew's intentions to have the religious leaders condemn themselves. For the Jewish Christians and Gentile Christians who knew the Song of the Vineyard, its use in the parable of the Evil Vinedressers made what Matthew was getting at clearer. I would argue that most readers get a clearer picture of what Matthew is building by his use and interpretation of the Song of the Vineyard.

4.3.3.2. Citation of Psalm 118:22-23 in Matt 21:42

In 21:42 the author of the Gospel of Matthew follows Mark (12:10-11) and uses a direct citation of Psalm 118:22-23. The citation is introduced by Matthew with the words, οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς. 'have you never read in the scriptures.' I will in this section explore the criteria of volume and coherence in the citation of this Psalm in the parable of the Evil Vinedressers.

Volume Due to the fact that this is a direct citation, the criterion of volume is unquestionably fulfilled particularly in terms of explicit repetition of words and syntactical patterns. It is also important however when analyzing the criterion of volume to ask questions also about the significance of the pretext in Scripture.²³⁴ Snodgrass notes that this was an important Psalm within Judaism.²³⁵ He also notes that it was important to Jesus as he also used it in the lament over Jerusalem (Matt 23:39).²³⁶

Commenting on Psalm 118 J. Clinton McCann Jr states that "[v]erses 22-23 were understood within first-century Judaism to refer to the Messiah."²³⁷ He also comments on the fact that all the Gospel writers utilized Psalm 118 to emphasize and clarify the significance of Jesus.²³⁸ McCann argues that Matthew's use of Psalm 118:22-23 serves to present Jesus as the rejected Messiah.²³⁹ Leslie C. Allen notes that "[i]t was claimed in the NT as Christological in connection with both the royal manifestation of the triumphal entry and the great twin themes of Christ's humiliation and glory."²⁴⁰ It is important to note that these two themes of

²³⁴ Hays, *Echoes in Paul*, 30.

²³⁵ Snodgrass, *Stories*, 289. He notes that Psalm 118 was part of the great Hallel.

²³⁶ Snodgrass, *Stories*, 289.

²³⁷ J. Clinton McCann, Jr. "The Book of Psalms," in *The New Interpreter's Bible: Volume IV* (Nashville: Abingdon, 1996), 1156.

²³⁸ McCann, "The Book," 1156.

²³⁹ McCann, "The Book," 1156.

²⁴⁰ Leslie C. Allen, *Psalms 101-150* (Waco: Word Books, 1983), 125.

‘humiliation and glory’ could be argued to be linked to the Joseph story which we earlier argued is alluded to in Matt 21:33-46.

It is apparent from the foregoing discussion that Psalm 118 was of great importance in both Judaism and Christianity.²⁴¹ It can therefore be concluded that the criterion of volume is fulfilled in the citation of Psalm 118:22-23 in the parable of the Evil Vinedressers. For the writer of the Gospel of Matthew the citation of this Psalm must have been all the more important as Matthew aims to show that the Scriptures are fulfilled in Jesus. The Targum of the Psalms interprets Psalm 118:22 as follows: “The architects forsook the youth among the sons of Jesse, but he was worthy to be appointed king and ruler.”²⁴² Therefore the Aramaic version of Scripture understands the rejected stone to be David. It is also noted that there is a play on the words *ben* (son) and *eben* (stone).²⁴³ This interpretation seems to be in line with Matthew’s understanding of Jesus as the Son of David.²⁴⁴ In the following discussion on thematic coherence this is further evidenced by Matthew’s addition of verse 21:44.

Thematic Coherence Despite the fact that the writer of Matthew uses this citation outside the ‘parable proper’ (33-39), the citation still affects how the parable is understood.²⁴⁵ The citation fits in well with the theme of *rejection* and *restoration* that Matthew is building up. I will use Brown’s theory to support my argument. The theme of restoration in this case would seem to apply to the *kingdom of God* and the ‘*rejected prophets*.’

If we apply Brown’s metalepsis approach it would seem that Matthew is evoking the *stone* as a *character*. This requires that we explore the ‘back story’ of Psalm 118. Old Testament scholars state that Psalm 118 is a Psalm of thanksgiving. Some scholars argue that it was a Psalm used to celebrate military victory.²⁴⁶ It is a Psalm that recalls deliverance and how God gave Israel victory.²⁴⁷ Now if this ‘back story’ is evoked what are the possible implications for the interpretation of the parable of the Evil Vinedressers?

²⁴¹ See also Nancy DeClaisse-Walford who comments: “Psalm 118 is a rich composition, sung first as an individual hymn of thanksgiving in a corporate worship setting; adopted by the ancient Israelites as a song of celebration for the Feast of Tabernacles; and then appropriated by the early Christians as a song about Jesus, the Christ.” Nancy DeClaisse-Walford, Rolf A. Jacobson and Beth LaNeel Tanner, *The Book of Psalms* (Grand Rapids: William B. Eerdmans, 2014), 869.

²⁴² David M. Stec, *The Targum of Psalms* (Collegeville: Liturgical Press, 2004), 210.

²⁴³ See for example Evans, *Matthew*, 374.

²⁴⁴ See for example Matt 21:9 where the crowds shout ‘Hosanna to the Son of David.’

²⁴⁵ Snodgrass, *Stories*, 291. He states that Psalm 118:22-23 is used here as a *nimshal*.

²⁴⁶ Allen, *Psalms*, 124.

²⁴⁷ McCann, “The Book,” 1153.

I would propose that 21:44 seeks to reinforce this evocation of the *stone character* of Psalm 118:22-23. Whereas Mark (12:10-11) just cites the Scripture and leaves it there, Matthew seems to interpret his use of the citation. The second stone saying (21:44) is meant to interpret 21:42. I would argue that the writer of Matthew does this to ensure that the ‘*stone character*’ he evokes is magnified. Snodgrass states that 21:44 is made up of Isaiah 8:14-15 and Daniel 2:44-45.²⁴⁸ He argues, “[i]ts intent is to emphasize the judgement pronouncement by alluding to the stone and enduring kingdom of Daniel 2:44-45.”

It would seem that in light of the foregoing arguments the Psalm 118:22-23 citation is coherent with what Matthew is building up in the parable of the Evil Vinedressers. Matthew further reinforces his use of this citation by adding the second stone saying. His themes of *judgement*, *rejection* and *restoration* are reinforced by this scriptural citation.

4.4. CONCLUSION

The writer of the Gospel of Matthew followed Mark in his version of the parable of the Evil Vinedressers. This includes the allusion to Scripture in Matt 21:33 (Mark 12:1) where allusions to the Song of the Vineyard are evident (Isaiah 5:1-7 LXX). It has also been shown that Matthew also Isaiah 5:1-7 (MT) as evidenced by the ‘word play.’ Also included is the citation of Psalm 118:22-23 in Matt 21:42 (Mark 12:10-11). But Matthew goes beyond merely following Mark in the parable of the Evil Vinedressers. He also makes some changes and additions which are in line with his major theological themes of *judgement*, *rejection*, *restoration* and possibly *replacement*. Matthew uses Scripture to legitimize his claims about who Jesus is. For example his use of 21:44 has been shown in this paper to possibly be an interpretation of the Psalm citation in 21:42. So Matthew uses Scripture in his parable (21:33-46) to reinforce his theology and themes.

²⁴⁸ Snodgrass, *Stories*, 290-291.

CHAPTER 5

5. CONCLUSIONS

Despite the fact that the text-critical analysis on the authenticity of 21:44 remains open to further investigations, interesting observations have surfaced. Most important for this research paper is the fact that the internal evidence shows that 21:44 is typical of Matthew's style and theology. This research paper has argued that this is enough grounds for the continued inclusion of this verse while the investigation into its authenticity continues. This has been further reinforced by the intertextual analysis, which has shown that Matthew possibly uses 21:44 to support the Psalm 118 quotation.

This research paper has also shown that Matthew utilizes the parables of the Workers in the Vineyard and of the Two Sons to fortify his interpretation of the parable of the Evil Vinedressers. The parable of the Workers in the Vineyard is a preparation for what lies ahead in the confrontations with the religious leaders. Even though this parable is addressed to the disciples of Jesus the fact that there are first and last workers already points to the Jewish religious leaders who are the 'official' workers in God's vineyard (Israel). In simpler words the lesson here for Jesus' disciples could be, 'be ready for opposition from those who are already working in God's vineyard.' Thus this research paper has shown that Matthew uses this parable as a build-up towards 21:33-46.

In the parable of the Two Sons Matthew is also working towards the justification of his interpretation of the parable of the Evil Vinedressers. Those who had promised to work for God have not done so (the chief priests and the elders of the people) but those who had refused have repented (the tax-collectors and the prostitutes). John the Baptist is pivotal here as his message is what seems to have caused the stumbling of the religious leaders, while causing the repentance of the tax-collectors and the prostitutes. This paper has shown how Matthew builds up the argument of John and Jesus being prophets. In simpler words the message from Matthew here could be, 'the religious leaders have been *surpassed* by the tax-collectors and the prostitutes in entering the kingdom of God.' Note that I use the word *surpassed* and not *replaced*, because Matthew does not say anything that implies the rejection

of the religious leaders in this parable. What seems to be rejected is John's message and possibly John himself.

Having set the scene with the minor theological themes of *wealth, greed, status, reward, leadership, belonging to the kingdom, discipleship* (20:1-16) and *doing the will of the father, repenting, believing* (21:28-32), Matthew tackles his major theological themes of *judgement, rejection* and possibly *replacement* in 21:33-46. This research has shown that Matthew fortifies his major theological themes by shortening, lengthening, transposing and adding text in his reading of Mark. Thus for example verse 21:43 reinforces the theme of *rejection* of the religious leaders, and possibly their *replacement*.

Whereas Matthew follows Mark in his allusion to Isaiah 5:1-7 (LXX and MT), possible echoes of some Old Testament characters (Isaac and Joseph) and in his citation of Psalm 118:22-23, he makes additions that enlarge these references to Scripture. Matthew's allusion to the Song of the Vineyard is amplified by his use of the two other vineyard parables. By using the vineyard metaphor in 20:1-16 and 21:28-32 Matthew ensures that the reader's focus is maintained on this setting. This therefore makes Isaiah 5:1-7 a pretext that talks very loudly in its new text. The tension is therefore heightened in the dialogical interchange between Matt 21:33-46 and Isaiah 5:1-7. Matthew seems to be intent on ensuring that the metaphor of Israel as God's vineyard is not forgotten.

Through the methodologies of textual criticism, redactional and compositional analysis, and intertextuality this research has shown how Matthew utilizes the parables of the Two Sons and the Workers in the Vineyard to build up and fortify his major theological themes of judgement, rejection and replacement of Israel's religious leaders in the parable of the Evil Vinedressers.

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