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Directeur de publication : A.-S. Duplenne.

Adresse : POB 19053 JÉRUSALEM - Israël

Téléphone : 972 2 626 44 68 - Fax : 972 2 628 25 67.

E-Mail : tarragon@ebaf.edu

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REVUE BIBLIQUE

THE INVITATION TO THE ESCHATOLOGICAL
BANQUET AND THE CALL TO FOLLOW CHRIST –
A NOTE ON MT. 22:14*

BY

Prof. Dr. Peter-Ben SMIT

Herengracht 559 HS
1017 BW AMSTERDAM
THE NETHERLANDS

SUMMARY

This paper argues that more attention for the obvious semantic connections between Mt. 22:1-13 and 22:14 can further the interpretation of the parable of the Wedding Banquet by relating it to both the narrative of the Gospel of Matthew at large as well as to what may be imagined as the experiences of the Matthean community.

SOMMAIRE

L'article montre que plus d'attention aux liens sémantiques évidents entre Mt 22, 1-12 et 22, 14 peut enrichir l'interprétation de la parabole du Banquet, en la reliant à la narration de Matthieu en général, comme à l'expérience, reconstituée, de la communauté matthéenne.

1. INTRODUCTION

This note proposes a new way of understanding the relationship between the remark found in Mt. 22:14 and the preceding parable of the (invitations to the) royal wedding banquet (Mt. 22:1-13) by means of a consideration of intertextual and contextual aspects of the "calling" that is mentioned in Mt. 22:14. It does so in an attempt to further the current state of exegetical research, in which it is generally recognized that Mt. 22:14 constitutes a comment on the preceding narrative, but the precise connection, at least in terms of imagery and relationship to the

Matthean community's life, often remains open. This note proposes to relate Mt. 22:14 to Mt. 22:1-13 in a more detailed manner on the basis of two interconnected observations that will be introduced now.¹

First, the interplay between the verb καλέω, as it is found in Mt. 22:1-13, and the related adjective κλητός (Mt. 22:14) is striking and needs to be considered in an interpretation of the interrelationship between these two texts. The semantic connection between this verb and this adjective often disappears in translations, since both words can carry both the meaning to call, or be called, and to invite, or be invited. While the former meaning can – and is – quickly seen to be of theological significance, the latter term is often restricted to its meaning within the setting of the wedding feast and hence as a metaphor (only). This leads to a situation in which the invitation to the wedding banquet is seen as an image for the calling mentioned in Mt. 22:14. This note recognizes this intertextual connection between Mt. 22:1-13 and 22:14 and proposes to see much more equivalence between the notions of "calling" and "inviting" than has been customary in Matthean scholarship. This interpretative proposal is possible on linguistic grounds, but also when taking into account the importance and role of meals in Matthean Christianity (and its predecessors), which forms the core of the second observation.

Second, in connection with the first point, elements of what may be assumed to have been part of the structure of the life of the Matthean community, specifically the notion of following the call of Jesus and the related participation in a communal meal, are considered in order to provide a plausible setting, both theologically and socially, for the conceptual connection of "calling" and "inviting."

On the basis of these two observations, a textually and contextually coherent interpretation of the relationship between Mt. 22:1-13 and 22:14 will be provided, taking into account both literary aspects of Mt. and aspects of the life of the Matthean community.

* I am grateful to Mr. Philip Whittaker, Haarlem, proofreading this paper, as well as to Dr. Soham Al-Suadi, Bern, for a critical reading of an earlier version of it. The author is a research associate in the Department of New Testament Studies at the University of Pretoria (research project "Mission and Ethics in the New Testament and Early Christianity").

¹ Given the character of this contribution, references to secondary literature will remain relatively limited, see in general however: Peter-Ben SMIT, *Food and Fellowship in the Kingdom* WUNT 2.234 (Tübingen: Mohr Siebeck, 2008), 229-236, where a more general discussion of Mt. 22:1-14 is presented, in more extensive interaction with secondary literature. For a recent overview on research on early Christian meals, see Soham AL-SUADI, *Essen als Christusgläubige. Ritualtheoretischer Exegese paulinischer Texte* TANZ 55 (Tübingen: Francke, 2011), 22-32.

In order to argue this, first some aspects of the relationship between Mt. 22:1-13 and Mt 22:14 will be considered. Next, the use of *καλέω* and *κλητός* in Matthew is surveyed, followed by a consideration of the connection between the calling of the disciples and meal fellowship, both in the narrative of Matthew and in reconstructions of the life of earliest Christianity, on the basis of which the concluding argument is presented.

2. ASPECTS OF THE CONNECTION BETWEEN MT. 22:1-13 AND MT. 22:14

Interpretations of Mt. 22:14 generally acknowledge that this verse comments on the preceding parable in a way that moves beyond the immediate confines of the parable; it is also generally accepted that Mt. 22:1-10 has received (Matthean) additions in the form of what is now Mt. 22:11-13 and 22:14.² In other words: it seems plausible that in Mt. 22:14 Jesus, as the narrator of the parable, is speaking again, not the

² See e.g. Smit, *Food*, 229-235, see further W. D. DAVIES/Dale C. ALLISON, *Matthew 19-28 ICC* (London: T&T Clark, 2004), 194-195 (though without determining the provenance of Mt. 22:14). As Richard BAUCKHAM, 'The Parable of the Royal Wedding Feast (Matthew 22:1-14) and the Parable of the Lame Man and the Blind Man (Apocryphon of Ezekiel),' *JBL* 115 (1996), 471-488, 488, rightly notes, the knowledge of this redaction-historical trajectory has sometimes controlled the interpretation as a whole to such an extent that Mt. 22:14 has received less consideration that is due to the verse, which does still conclude the pericope. See commentaries, as well as e.g. L. SCHOTTRUFF, 'Das Gleichnis vom großen Gastmahl in der Logienquelle,' *EvTh* 47 (1987), 192-211 (where Mt. 22:14 disappears, given that Schottruff wants to interpret the underlying tradition; also Andries VAN AARDE, 'A historical-critical classification of Jesus' parables and metaphoric narration of the wedding feast in Matthew 22:1-14,' in: idem, *God-with-us. The Dominant Perspective in Matthew's Story* Hervormde Theologiese Studies Suppl. 5 [Pretoria: Gutenberg, 1994], 229-247, presents and exegesis and classification of the pericope without reference to Mt. 22:14.); and further Rudolf HOPPE, 'Das Gastmahlsgleichnis Jesu (Mt 22,1-10/Lk 14,16-24) und seine vorevangelische Traditionsgeschichte,' in: idem/Ulrich Busse (ed.), *Vom Jesus zum Christus. Christologische Studien* BZNW 93 (FS Paul Hoffmann; Berlin: De Gruyter, 1998), 277-293; Wim J.C. WEREN, 'From Q to Matthew 22,1-14,' in: A. Lindemann (ed.), *The Sayings Source Q and the Historical Jesus* BETHL 158 (Louvain: Peeters, 2001), 661-679; W. TRILLING, 'Zur Überlieferungsgeschichte des Gleichnisses vom Hochzeitsmahl (Mt 22,1-14),' *BZ* 4 (1960), 251-265; see also Thomas SÖDING, 'Das Gleichnis vom Festmahl (Lk 14,16-24 par Mt 22,1-10),' in: Rainer Kampling/Thomas Söding (ed.), *Ekklesiologie des Neuen Testaments* (FS Karl Kertelge; Feriburg: Herder, 1996), 56-84; and see also A. VÖGTLE, 'Die Einladung zum großen Gastmahl und zum königlichen Hochzeitsmahl,' idem (ed.), *Das Evangelium und die Evangelien* KBANT (Düsseldorf: Patmos, 1971), 171-218. For another older, but still valuable historical-critical study, see Ferdinand HAHN, 'Das Gleichnis von der Einladung zum Festmahl,' in: Otto Böcher/Klaas Haacker (ed.), *Verborum Veritas* (FS G. Stählin; Wuppertal: Brockhaus, 1970), 51-82.

king, who has been speaking throughout the parable, or that it is an auctorial comment of the author of the Gospel.³ It is also generally acknowledged that Mt. 22:14, which has a gnomic ring to it,⁴ is likely related to both the HB/LXX tradition of the calling of God's people as well as to its (re)appropriation in early Jewish apocalyptic discourses, especially in discussions about the number of those who will be saved (as it is also reflected in Mt. 7:14, 19:25, 20:16, and Lk. 13:23).⁵ Furthermore, the semantic relationship between "being called" (Mt. 22:14) and "being invited" (throughout Mt. 22:1-13) seems to produce a *double entendre* involving the two shades of meaning of *καλέω* and *κλητός*, i.e. "being invited" and "being summoned." However, most interpretations of this text also have in common that they tend to regard the preceding parable about the invitations to a royal wedding feast and the resulting meal context of this remark as an illustration of events in "salvation history" (such as the calling of the nations) or a theological consideration of the Matthean community as a *corpus permixtum* and the divine judgment on the church as well (generally found to be expressed in Mt. 22:14 and prepared by Mt. 22:10-13) mainly.⁶ At this point, the current study diverges, as it takes the view that the meal setting is likely much more than just an illustration of things that are not meals (such as the development of "salvation history"). Rather, given the semantics of *καλέω* and *κλητός*, it is argued that being called and participating in a meal are very closely related to one another in Mt. 22:1-14, which resonates with the rest of this gospel, while this interpretation can also be grounded plausibly in the experiences of the Matthean community.

³ See e.g. Davies/Allison, *Matthew*, 206, diff. e.g. Robert H. GUNDRY, *Matthew* (Grand Rapids: Eerdmans, 1995), 440.

⁴ See e.g. Ian H. HENDERSON, *Jesus, Rhetoric and Law* BIS 20 (Leiden: Brill, 1996), 277.

⁵ See e.g. 4 Ez. 7:47-8:1, 8:55, 2 Bar. 44:15, see however also Barn. 4:14. In general, see e.g. Davies/Allison, *Matthew*, 206. – This also applies to other party of the imagery of Mt. 22:1-14, see e.g. David C. SIM, 'Matthew 22:13a and 1 Enoch 10:4a: A Case of Literary Dependence?,' *JSNT* 47 (1992), 3-19.

⁶ See e.g. Davies/Allison, *Matthew*, 206-207, Ulrich LUZ, *Das Evangelium nach Matthäus 3* (Zürich: Benziger, 1997), 246; Daniel J. HARRINGTON, *The Gospel of Matthew* SP (Collegeville: Glazier, 2007), 306-308; Donald A. HAGNER, *Matthew 14-28* WBC 33B (Waco: Word Books, 1995), 632; Craig S. KEENER, *The Gospel of Matthew. A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 2009), 519-521; Wesley G. OLMSTEAD, *Matthew's Trilogy of Parables* SNTSMon 127 (Cambridge: Cambridge University, 2003), 127, Schottruff, 'Gleichnis,' 204; as well as Petri LUOMANEN, *Entering the Kingdom of Heaven: A Study on the Structure of Matthew's View of Salvation* WUNT 2.101 (Tübingen: Mohr Siebeck, 1998), 174-178.

3. SEMANTIC CONSIDERATIONS REGARDING *καλέω* AND *κλητός* IN MATTHEW

Before turning to narrative and historical considerations in the next section, here some aspects of the semantics of *καλέω* and *κλητός* in Mt. will be considered.

In Mt., the verb *καλέω* can be seen to carry two main meanings:⁷ 1) "naming/calling" (1:21.23.25, 2:23, 5:9, 5:19, 21:13, 23:7-10, 27:8, 22:43.45); and 2) "to summon/to invite" (2:7.15, 4:21, 9:13, 20:8, 22:3-4.8-9, 25:14).⁸ The first use ("naming/calling") occurs, with some concentrations, throughout the Gospel, as also does the second use ("to summon/invite"), which is the use that is of the most importance for this study. Notably, this second use has a concentration in the parable of the wedding banquet in Mt. 22:1-14. Of the texts belonging to this second category, Mt. 4:21, the calling of the sons of Zebedee, and 9:13, Jesus'

⁷ See e.g. Frederick William DANKER, *A Greek-English Lexicon of the New Testament and other Early Christian Literature* (Chicago: University of Chicago, 2000), 502-503, lists four central meanings "to identify by name or attribute," "to request the presence of someone at a social gathering," "to use authority to have a person or group appear," and "to choose for receipt of a special benefit or experience"; Walter BAUER/Kurt ALAND/Barbara ALAND, *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments* (Berlin: De Gruyter, 1988), 809-810, list two main meanings "rufen" and "berufen"; Henry George LIDDELL/Robert SCOTT/Henry STUART JONES, *A Greek-English Lexicon* (Oxford: Clarendon, 1968), 866, knows of two core meanings: "call, summon" and "call by name." – The verb *καλέω* is the main verb to indicate "to invite" or "to call", which nuances a bit the results of this paper, given that it opens up the possibility of unintentional or accidental intertextuality. The case made here, therefore, must rest on more than the occurrence of the verb (and related words) as such, but needs to take into account the literary context and coherence as well (kind suggestion of Dr. Carolin Früh, University of Bern, Switzerland).

⁸ In Lk., which often is the preferred Gospel to look for references to meals and associated concepts, the verb *καλέω* is used with the same meanings, namely "to name/to be called" (1:13.31-32.35-36.59-62.76, 2:4.21.23, 6:15.46, 7:11, 8:2, 9:10, 10:39, 15:19.21, 19:29, 21:37, 22:3.25.33, see also 20:44) and "to summon/to invite" (5:32, 7:39, 14:7-10.12-13.16-17.24, 19:13). As is clear, the first use of the verb occurs throughout the Gospel, while the second use occurs mainly in ch. 14, with two earlier instances in 5:32 and 7:39 and one later instance in 19:13. In the second category of texts, various kinds of summoning occur, specifically the summoning of people by Jesus (5:32, sinners, not the righteous), the inviting of people to a meal (7:39, 14:7-10.12-13.16-17.24), and the summoning of people for a specific task (19:13). Of these texts, especially those in Lk. 5 and 14 seem to cohere closely, while 7:39 uses *καλέω* also with reference to inviting someone to a meal (Jesus in this case); 19:13 has a more generic meaning, but it seems to be possible to connect the "calling" there to, for example, that of 5:32. However, a stronger argument may be made for Mt., given that in that Gospel, a further reference occurs to the calling of disciples using the verb *καλέω* (Mt. 4:21) that has no direct parallel in Lk.; the Lk. counterpart of the argument made in this note would focus on Lk. 14:24, which, also, is not a direct parallel to Mt. 22:14.

calling of sinners rather than the righteous, are directly related to Jesus' calling of people (see also Mt. 22:14), while the references in ch. 22 are generally related to invitations to a meal; in Mt. 20:8 and 25:14 the context of the summoning is the assigning of particular tasks or duties.

As was noted, in Mt. 22:14 the adjective *κλητός*, of the same root as the verb *καλέω* occurs. It is a Mt. hapax legomenon and is generally translated as "to be called." The use of the adjective *κλητός* rather than the verb *καλέω* in Mt. 22:14 may well have to do with the fact that the use of the adjective forms an elegant alliteration with another adjective in the verse, namely *ἐκλεκτός*, while it may also be noted that the latter word also creates a(n acoustic) connection with *κεκλημένους* in Mt. 22:3, *κεκλημένοις* in Mt. 22:4 and *κεκλημένοι* in Mt. 22:8,⁹ which, of course, is also true, at a semantic and acoustic level for *κλητός*.

With this, an overview has been given of the use of *καλέω/κλητός* in Matthew, especially as it is related to invitations and the summoning or calling of people. Next, consideration will be given to acts of summoning or calling people in relation to meals as they occur in Matthew at large, i.e. beyond the use of *καλέω/κλητός* and beyond Mt. 22:1-14, in order to describe this.

4. INVITATIONS, MEALS, AND THE PEOPLE OF GOD IN MATTHEW

As many scholars agree, Jesus' calling of people, specifically of the "disciples" and the "Twelve", but also at large, led to the creation of a new and symbolically highly charged community that can be understood as the proleptic core of the renewed (eschatological) people of God,¹⁰ a tradition continued by the Gospel of Matthew.¹¹ This new community

⁹ See the remarks of Davies/Alison, *Matthew*, 206.

¹⁰ See e.g. Joel B. GREEN, 'Family, Friends, and Foes,' in: Tom Holmén/Stanley Porter (ed.), *Handbook for the Study of the Historical Jesus 3* (Leiden: Brill, 2011), 2432-2453, 2444-2446 and Matthias KREPLIN, 'The Self-Understanding of Jesus,' in: idem/idem, *o.c.*, 2473-2516, 2504-2506; see also Söding, 'Gleichnis,' 58: 'Indem Jesus die Herrschaft Gottes verkündet, spricht Jesus die Hörer seiner Botschaft nicht nur als je einzelne an, um sie zur Umkehr und zum Glauben zu bewegen (Mk 1,15), sondern schließt sie gleichzeitig zu einer neuen Gemeinschaft, einer *familia Dei* (Mk 3,31-35 parr) zusammen.' Söding connects the parable in a compelling way to the community-building aspect of the historical Jesus' ministry and proclamation, based on an understanding of this ministry that includes the following conviction: 'Das eschatologische Gottesvolk ist eine eschatologische Stiftung Gottes; und Jesus war es, der in seiner Basileia-Verkündigung und Basileia-Praxis diesem Stiftungswillen Gottes Ausdruck verliehen hat.' (84).

¹¹ See e.g. Andries VAN AARDE, 'Eschatology in Matthew,' in: Jan G. Van der Watt (ed.), *Eschatology of the New Testament and Some Related Documents* WUNT 2.315

was both constituted and characterized by a specific meal praxis.¹² There is also substantial agreement that the New Testament Gospels all reflect this development and dynamic and even further develop the use of meal scenes in order to express the ethos and identity of their tradition and community.¹³ Thus, they give literary expression to the experience that being a "Christian" was an embodied activity (or "worldview") in the sense that it implied being part of a specific meal fellowship as the most concentrated form and expression of life in communion or fellowship with both Christ and fellow believers.¹⁴ Even only for that reason, one may argue that there is a very close relationship indeed between Jesus' call to follow him and the ensuing meal fellowship.

(Tübingen: Mohr Siebeck, 2011), 35-63, 44; see further Graham N. STANTON, *A Gospel for a New People* (Edinburgh T&T Clark, 1992), 33; Luomanen, *Entering*, 278; John YUEH-HAN YIEH, *One Teacher: Jesus' Teaching Role in Matthew's Gospel* BZNV 124 (Berlin: De Gruyter, 2004); 287; Ulrich LUZ, *The Theology of the Gospel of Matthew* (Cambridge: Cambridge University, 1995), 18-19.

¹² See from the plethora of literature e.g. Janos BOLYKI, *Jesu Tischgemeinschaften* WUNT II.96 (Tübingen: Mohr Siebeck, 1998); and Craig L. BLOMBERG, *Contagious Holiness: Jesus' Meals with Sinners* (Downers Grove: Intervarsity, 2005), as well the following brief statement of his argument: 'Jesus, Sinners, and Table Fellowship,' *Bulletin for Biblical Research* 19 (2009), 35-62, as well as John Dominic CROSSAN, *The Historical Jesus The Life of a Mediterranean Jewish Peasant* (San Francisco: Harper San Francisco, 1991), 344; N. T. WRIGHT, *Jesus and the Victory of God* (Minneapolis: Fortress, 1996), 149; Scott MCKNIGHT, *A New Vision for Israel The Teachings of Jesus in National Context* (Grand Rapids Eerdmans, 1999), 41-49; John P. MEIER, *A Marginal Jew. Rethinking the Historical Jesus* 3 (New York: Doubleday, 2001), 250; Geza VERMES, *The Authentic Gospel of Jesus* (London: Penguin, 2003), 403; James D. G. DUNN, *Jesus Remembered* (Grand Rapids: Eerdmans, 2003), 599-605; and David CATCHPOLE, *Jesus People The Historical Jesus and the Beginnings of Community* (London: Darton, Longman & Todd / Grand Rapids: Baker, 2006), 77-84. – With regard to the dispute as to how historical Jesus' "symposia" were, it is of significance to beware of the analytical nature of the concept "symposium" that can be used to cover a number of meals that were somewhat similarly structured, or at least characterized by the same sort of social dynamics, though (at least from the point of view of those discussing them) wildly different in character; Philo's comparison of Plato's *Symposium* with the meal fellowship of the *Therapeutae* in *De vita contemplativa* is an eloquent illustration of this. Whether Jesus himself held "formal" symposia with the unclean or not seems to be immaterial for the questions pursued here, of importance is that association with Jesus could and did often take the shape of a meal, given that shared meals were a central way of expression a bond or fellowship.

¹³ Core publications are in this respect still Dennis E. SMITH, *From Symposium to Eucharist* (Philadelphia: Augsburg Fortress, 2003); Matthias KLINGHARDT, *Gemeinschaftsmahl und Mahlgemeinschaft* TANZ 13 (Tübingen: Francke, 1996); and also: Andrew MCGOWAN, *Ascetic Eucharists* Oxford Early Christian Studies (Oxford: Oxford University, 1999). For meals in Matthew, see also the overview offered by Smit, *Food*, 201-204, in that publication I also argue my position in favor of the historicity of the historical Jesus' controversial meals.

¹⁴ See for a consideration of embodiment also Al-Suadi, *Essen*, 72-88.

In Mt., there are two texts that seem to be of primary importance when it comes to this issue. These are Mt. 9:9-10, the calling of Matthew, and Mt. 11:19, the logion about the Son of Man being a glutton and a drunkard, a friend of sinners and tax collectors. In the first case, Jesus' calling of a tax collector (Mt. 9:9), though without using the word καλέω, issues into a controversial meal in, presumably, the tax collector's house (9:10). Jesus' association with tax collectors and sinners gives rise to protest from Pharisees. Part of Jesus' reply, defending this meal praxis, consists precisely of one of the verses in Matthew that uses the verb καλέω in order to describe Jesus' "calling" of people, namely the well-known statement that he has come to call sinners, not the righteous (Mt. 9:13). These connections, between the factual calling of Matthew to follow Jesus, the ensuing meal fellowship, and Jesus' explicit defense of this praxis with reference to his calling of sinners are of importance for the argument presented here. The second text, Mt. 11:19, is similar to Mt. 9:9-10.13 in a number of ways. While it does not refer to the calling of anyone explicitly, the "ethos" of the Son of Man is described in terms of a particular meal praxis, namely a non-ascetic one that also involves the Son of Man's, i.e. Jesus', association with sinners and tax collectors. The latter may, from the point of view of Mt. 9:9-10.13 well be seen in the light of Jesus' calling of people, as it was considered above.

Therefore, it may be argued that for Matthew, the association with Jesus, following his call or invitation, also involves participation in the same meal. While this may be regarded as fairly uncontroversial, it is still of importance, given the connection of the call to follow Jesus and the invitation to a meal, with the former apparently implying the latter. Such a connection also connects well with the importance of shared meals as a core expression of social bonding in the Greco-Roman world, both in actual fact and in literary depictions of relationships between people and groups.¹⁵ One may take this even one step further and take into account the history and social setting of the "Matthean community." As it is plausibly argued by many, one of the issues that the

¹⁵ As has received much attention in recent decades, the distinction between in actual fact and in literary depictions is, of course, somewhat questionable, given the fact that the "actual facts" are generally accessible mainly through literary descriptions of them; nevertheless, the "symposium" may also be regarded as a literary topos. See e.g. Moises MAYORDOMO MARIN/Peter-Ben SMIT, 'The Quest for the Historical Jesus in Postmodern Perspective: A Hypothetical Argument,' Stanley E. Porter/Tom Holmén (ed.), *The Handbook of the Study of the Historical Jesus* 2 (Brill: Leiden, 2011), 1377-1410.

Gospel of Matthew seeks to address is the division that had emerged within the people of Israel regarding the status and significance of Jesus and the movement associated with him, as well as with regard to the openness of this movement to people from Israel's margins and from outside of Israel. Precisely Matthew 22:1-14 is often read in relation to this process of separation on the one hand and inclusion on the other hand, with various roles attributed to the various groups and actors that refuse to accept the invitation to the banquet at all, or to do so properly, and the surrogate guests as well.¹⁶

When the invitation to join in Jesus' earthly meals, embodiments as they were of the new eschatological community around him, is so closely associated with (or even equivalent to) his "call" as such, and when the rejection of Jesus and his movement is so intimately bound up with criticism and rejection of the sort of meal fellowship that he practiced and invited others too, then it becomes inviting to conceptualize – from the point of view of the Jesus movement, also as it is (re)presented by the Gospel of Matthew – the refusal to accept the invitation to the earthly meal as a (at least implying) rejection of the invitation to the eschatological meal, which in turn may be seen as a refusal to answer God's call in the line of Old Testament (prophetic) texts and traditions, as they are often associated with precisely Mt. 22:1-14.¹⁷ The "calling" of the people of God, with all its eschatological connotations and imagery, can accordingly be seen as having a concrete earthly form in the call of Jesus to follow him, which, in turn, implies (or even has the shape of) an invitation to meal fellowship with him.

To this may be added that the (inserted) anecdote about the man without an appropriate garment (Mt. 22:10-13)¹⁸ suits this line of argumentation well, given that it refers to a generally accepted part of Greco-

¹⁶ See e.g. Matthias KONRADT, *Israel, Kirche und die Völker im Matthäusevangelium* WUNT 215 (Tübingen: Mohr Siebeck, 2007), 209-218.

¹⁷ See e.g. Davies/Allison, *Matthew*, 193.206. To the extent that Zeph. 1:1-7 is indeed of such relevance for Mt. 22:1-14 as Olson argues (Daniel C. OLSON, 'Matthew 22:1-14 as Midrash,' 67 [2005], 435-453, argues, the reference to Zeph. 1:7 becomes a very important pretext, especially as Zeph. 1:8 provides a reference to negatively connotated garments. See further: Barn. 4:14, 4 Ez. 7-8, esp. 8:1.3.55, 2 Bar. 44:15, and also Plato, *Phaed*, 69C, b. Menah 29b. Luz, *Matthäus*, 246. Robert H. GUNDRY, *Matthew. A Commentary on His Literary and Theological Art* (Grand Rapids: Eerdmans, 1982), 441, is right in pointing out that the theme of the (holy) remnant may well have a role here, see e.g. Wisd. 3:9, 4:15, 1 En. 5:1-9 (and *passim*), Apc. Abr. 29. See also Daniel S. STEFFEN, *The Messianic Banquet as a Paradigm for Israel-Gentile Salvation in Matthew* (Ph.D. dissertation, Dallas Theological Seminary, 2001), 254-257.

¹⁸ See for tradition-historical considerations e.g. Smit, *Food*, 233-236.

Roman meal etiquette, namely that an invitation should be honored properly, for example by showing up after committing to it (see the statement in Mt. 22:8), but also by coming adequately prepared and dressed.¹⁹ Dishonoring a host by dressing sloppily, or, as seems to be implied by this part of the parable, by pursuing an unrighteous walk of life,²⁰ would also merit rejection by the host.²¹ Given the interest Matthew has in community discipline – for which there was apparently reason –, a parallel between the actual experience of Matthew's community and the eschatologically oriented parable in Mt. 22:1-14, here esp. 10-13, may be drawn. That is to say: just as the acceptance of the call of God had a concrete historical shape in the invitation to the communal meal of the Matthean community, the acceptance of this call implied the pursuit of righteousness (as understood by this community and as reflected in Mt.), which had the concrete shape of the acceptance of the ethos of this community. To the extent that a meal functioned as a microcosm of the macrocosm of life and the world at large, meal etiquette was a microcosmic representation and enactment of the ethos of the group or community holding this meal.²² Given this background, the

¹⁹ See e.g. Smit, *Food*, 234. See also Al-Suadi, *Essen*, 35-43, on the proper participation in a meal, from the selection of participants, the seating order, to proper behavior during the meal.

²⁰ See for this argument e.g. Smit, *Food*, 233-237.

²¹ It seems that this worked both ways: for a properly dressed guest, a proper place would be reserved, while a guest dressed less properly, or embodying less "honor" this way, a lesser seat (or in the case of Mt. 22:14, no seat at all) would be reserved. See for considerations of this with regard to Jas. 2: Peter-Ben SMIT, 'A Symposiastic Background to James?', *NTS* 58 (2011), 105-122, esp. 114-117, with reference to Plutarch, *Mor.* 615CD; see also Bauckham, 'Parable,' 485-486, whose argument is based more on rabbinic sources. Bauckham's point is worth quoting at length, as it also does justice to the narrative coherence of the parable as it stands now: 'At first, it appears as though, in his anxiety to fill the banqueting hall, the king abandons any notion of worthiness as soon as he has broached it. The invitation is extended to all and sundry, "good and bad" (v. 10). But the final episode provides an essential clarification. The man who accepts the invitation but, by wearing his everyday, soiled clothes, shows only contempt for the purpose of the occasion, is no more worthy than those who rejected the invitation. They spurned the invitation to the feast; he disdains the feast while actually attending it. In effect, he has not really accepted the invitation, since the invitation is not just to be physically present at the feast but to participate in the king's rejoicing over the marriage of his son. The point is not that the man without the wedding garment turns out to be one of the "bad" who were invited along with the "good." Both good and bad are genuinely invited; neither being good nor being bad is a qualification for being a guest. All that is required is that willingness to honor the occasion, to rejoice with the king, to be a real guest at the wedding, which wearing a wedding garment expresses.' (Idem, *o.c.*, 487-488)

²² For this argument, see: Andrew MCGOWAN, *Ascetic Eucharists. Food and Drink in Early Christian Ritual Meals* (Oxford: Oxford University, 1999), 4-5 (following

anecdote of the man without a proper garment fits well into the parable at large, which both addresses the process of separation within Israel and at the same time notes the fact of a divine judgment even over those who formally accepted the call, but, apparently did not live up to its obligations, which included commitment to a particular life in community.²³

5. THE INTERPRETATION OF MT. 22:14

On the basis of the above considerations, the interpretation of Mt. 22:1-14, specifically with regard to the interrelation of Mt. 22:1-13 and Mt. 22:14, can be furthered in a number of ways.

First, based on the above observations, the statement made in Mt. 22:14, while retaining its connections with the HB/LXX and early Jewish apocalyptic traditions, as well as its character as a reflection on Mt. 22:1-13, can also be read in closer conjunction with what may be assumed with regard to the life of the "Matthean community." In other words, the rejection, not just of God's (or Jesus') call in general, but more specifically also the invitation to meal fellowship with (and along the lines of the ethos of) God's (or Jesus') (new) community might well be part of the experiential background of the statement.²⁴

Second, in the light of these observations, the play on words that occurs in Mt. 22:14, i.e. the *double entendre* emerging from two of the connotations of κλητός, "to call/summon" and "to invite," seems to be more than just a theological comment on something that was illustrated by the preceding parable and based on a semantic connection. It now also seems to be a(n equally theological) comment on the conceptual connection between (the refusal of) meal invitations and (of) following Jesus' call as it may have been part of the experience of the Matthean community; the concrete call implied invitation to a meal fellowship the (faithful) participation in which was the earthly form of answering that call.²⁵

Mary Douglas); John Dominic CROSSAN, *The Historical Jesus. The Life of a Mediterranean Jewish Peasant* (HarperCollins: San Francisco, 1991), 261-264; see also Smit, *Food*, 15.

²³ See also e.g. Bauckham, 'Parable,' 488.

²⁴ Not also the proximity in language of Mt. 22:8.14 to Eph. 4:1.

²⁵ This could also make Mt. 22:1-14 very close to IQSa 2:3-9. A similar argument has been put forward by Smit, *Symposium*, 242, for the Gospel of Mark, but he does not elaborate on this for Matthew (*idem*, *o.c.*, 272-273).

Third, the interpretation of Mt. 22:14 along the lines proposed here would suit another generally accepted line of interpretation well, namely one that considers Mt. 22:1-14 (and Mt. at large) as a text that reflects the painful process of separation within Israel because of different evaluations of the status and significance of Jesus (and the early Jesus movement).²⁶ This rejection, however, can now be understood in a more concrete way, namely as a rejection to join the community of Matthew also *qua* meal fellowship as an expression of following Jesus' call. In other words, Mt. 22:1-14, especially v. 14, is not just a comment on a situation of rejection and acceptance *illustrated* by a meal, but one that was actually enacted *through* meals, which suits the character of meals (and other community-defining rituals) as boundary markers very well, of course.²⁷

Fourth, these considerations also imply that the dynamics that are related to the judgment associated with the eschatological meal are already partially and proleptically enacted at the meal of the community in the sense that the (non-)acceptance of the invitations (or call to) the earthly meal is to a certain extent a microcosmic and proleptic representation – not unlike the calling of the Twelve – of the grand dynamic of the heavenly banquet. Earthly and heavenly meal fellowships are, at least in the case of Mt. 22:1-14, therefore intimately connected. This might well agree with interpretations of Matthean eschatology that emphasize the hidden presence of God's eschatological rule in Jesus'

²⁶ See e.g. Smit, *Food*, 230.236-237.

²⁷ In this way the boundaries marked by (non-)participation in the earthly meal of the Matthean community, as Smit, *Symposium*, 273, refers to them, also mark eschatologically relevant boundaries. – See also Hahn, 'Gleichnis,' 69-70: 'Wir wissen welche eine große Rolle die Mahlgemeinschaften in Jesu Wirken gespielt haben. Jeder durfte kommen und daran teilnehmen; und gerade die Ausgestoßenen waren immer wieder seine Gäste. Darum wird kaum zufällig im Zusammenhang eines Mahles gesagt, daß die Gesunden des Arztes nicht bedürfen, wohl aber die Kranken (Mk 2, 17a parr.). Die Frommen nahmen Anstoß an diesen Mahlgemeinschaften und hielten Jesus entgegen, er sei ein "Fresser und Säufer, ein Freund der Zöllner und Sünder" (Lk 7, 34// Mt 11, 19). Das alles gewinnt seine Tragweite und Schärfe dadurch, daß er diese Mahlgemeinschaften als Antizipationen des himmlischen Mahles verstanden hat. Hier vollzieht sich bereits die Aufforderung zum Kommen und die Teilhabe an dem von Gott gewährten endzeitlichen Heil. Jesu eigenes Wirken erhält somit durch dieses Gleichnis eine Deutung. Die späteren Erzählungen von der Speisung der Menge haben mit Hilfe des Wunders den Vorgang der irdischen Mahlgemeinschaft Jesu transparent gemacht. Dasselbe geschieht nun in Jesu Verkündigung mit der Gleichniserzählung: seine Gemeinschaftsmahle stehen im Lichte der anbrechenden Gottesherrschaft. Aber das Gleichnis will nicht nur einen verborgenen Sachverhalt aufdecken, es ist selbst Anrede und Aufforderung zum Kommen. Keiner ist ausgeschlossen; doch wer in dieser Stunde mit Rücksicht auf bestimmte Verpflichtungen Jesu Tischgemeinschaft ausschlägt, begibt sich des Heils.'

presence in Matthew's story (with consequences for the identity of the Matthean community as an eschatological community).²⁸ To be sure, the parable in Mt. 22:1-14 does not draw the boundaries in an absolute way, as Mt. 22:10-14 makes clear as well.

6. CONCLUSION

What is the significance of these considerations and arguments for the interpretation of Mt. 22:1-14, specifically for that of Mt. 22:14 and its relation to the preceding parable? It seems to be the following: by reading Mt. 22:1-14 in this way, the "call" of God to his people, as it comes to the fore in the shape of invitations in Mt. 22:1-13 and as a "calling" in Mt. 22:14, has received a more concrete place in the world of the "Matthean community", namely in the concrete invitation to the meal of the community, which calls for an encompassing kind of acceptance, as the parable as a whole and especially the anecdote of the man without a proper vestment shows. Thus, the semantic connections between "inviting" and "calling" as they occur in Mt. 22:1-14 on the one hand and in Mt. 4:21 and 9:13 (also with 22:14) on the other hand, resulting in a play on words on Mt. 22:14 that at the same time constitutes a catchword connection between different parts of this pericope, can be plausible related to what may be assumed as the experience of the Matthean community with regard to meal fellowship. At the level of the gospel narrative, the call to follow Jesus is bound up with participating in his meal fellowship, and very similar dynamics may also be assumed at the level of the Matthean community, while the rejection or the dishonoring of the invitation to join this community took precisely also the shape of rejecting or dishonoring its meal fellowship, which, in Mt. 22:1-14 received an eschatological "extrapolation" (or, vice versa, the Matthean meal praxis and the appertaining invitations and their [non-] acceptance were a proleptic enactment of the grand dynamic of invitations and their [non-]acceptance related to the eschatological banquet).

²⁸ See for this expression: Jack Dean KINGSBURY, *Matthew as Story* (Philadelphia: Fortress, 1988), 3; and Van Aarde, 'Eschatology,' Luz, *Theology*, 31-37.

PLACE-NAMES IN THE FOURTH GOSPEL (II): BETHANY (JN 1:28; 11:18) AND EPHRAIM (JN 11:54)

BY

Jerome MURPHY-O'CONNOR, OP

École biblique
POB 19053, JERUSALEM 91190
jmoc@ebaf.edu

SUMMARY

Both 'Bethany near Jerusalem' and 'Bethany beyond the Jordan' have been excavated. The Byzantine church in the former was so sited as to facilitate access to the tomb of Lazarus, whose original *kokhim* form has been destroyed by a rock-fall. The village west of the church was occupied from the C6 BC to the C14 AD. Origen could find no trace of 'Bethany beyond the Jordan', but a site at the head of the Wadi el-Kharrar was occupied in the C1 AD. Despite competition from Ain Samieh, Taiybeh remains the best candidate for 'Ephraim'.

SOMMAIRE

Aussi bien « Béthanie près de Jérusalem » et « Béthanie au-delà du Jourdain » ont été fouillés. L'église byzantine du premier site y a été établie pour faciliter l'accès à la tombe de Lazare, dont la forme d'origine, en *kokhim*, n'est plus visible, du fait de l'effondrement du rocher. Le village à l'ouest de l'église a été occupé du 6^e s. av. J.-C. au 14^e ap. J.-C. Origène n'a trouvé aucune trace de la « Béthanie au-delà du Jourdain », mais un site à la tête du wadi el-Kharrar a été occupé au premier siècle de notre ère. Malgré la concurrence de Ain Samieh, le site de Taybeh demeure le meilleur candidat pour « Éphraïm ».

John knows of two Bethanys, one beyond the Jordan (1:28), the other '15 stadia' (3 km) from Jerusalem (11:18). The latter is located πρὸς τὸ ὄρος τὸ καλούμενον ἑλαιῶν 'at the Mount of Olives'