

# Cover Page

## Article Title

'Cut in Two', Part 1: Exposing the Seam in Q 12:42-46

## Significance of Work

This article provides the basis for a second article that considers and elaborates on Kloppenborg's highly influential theory of the stratification of Q by challenging his attribution of Q 12:42-46 in its entirety to the main redaction. Taken as a unit, these two articles are potentially significant for our understanding of: (1) the stratification of the Sayings Gospel Q; (2) the redaction of the Sayings Gospel Q; (3) the unity and flow of the formative stratum in Q; (4) the usage of parables in Q; (5) the pericope behind Q 12:42-46; (6) the historical Jesus.

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## Summary

Words: 4,105 (including footnotes & bibliography)

Pages: 14 (including footnotes & bibliography)

Tables, figures, etc.: None

# 1 'Cut in Two', Part 1:

## 2 Exposing the Seam in Q 12:42-46

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### 6 7 **Abstract**

8 This publication argues for the existence of a seam between  
9 verses 44 and 45 of the parable in Q 12:42-46. In the process, a  
10 case is also made for identifying the second half of the parable  
11 (Q 12:45-46) as a redactional addition to a more original first  
12 half (Q 12:42-44). The arguments that make up this article form  
13 the basis for a follow-up article on the redaction of Q 12:42-46  
14 within the context of the Sayings Gospel as a whole.

### 15 16 **Introduction**

17 The parable of the loyal and wise slave, as I prefer to call it, appears in both Matthew  
18 (24:45-51) and Luke (12:42-46). There is enough verbal and grammatical overlap  
19 between the two versions to justify its place in Q (Dodd 1958:158; Marshall 1978:533;  
20 Crossan 1974:22; Scott 1989:208-209; Taylor 1989:138; Funk & Hoover 1993:253; Luz  
21 2005:221; see Bock 1996:1171 n. 3). In their Critical Edition of Q, the International Q  
22 Project offers the following reconstruction and translation of Q 12:42-46 (Robinson,  
23 Hoffmann & Kloppenborg 2000:366-375; 2002:124-127):

24  
25 <sup>42</sup>τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος [καὶ] φρόνιμος ὃν κατέστησεν ὁ  
26 κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δο[ῦ]ναι [αὐτοῖς] ἐν καιρῷ τὴν  
27 τροφήν; <sup>43</sup>μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ

28 εὐρήσει οὕτως ποιῶντα· <sup>44</sup>[ἀμήν] λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς  
29 ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>45</sup>ἂν δὲ εἶπη ὁ δοῦλος ἐκεῖνος  
30 ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριος μου, καὶ ἄρξεται τύπτειν τοὺς  
31 [συνδούλους αὐτοῦ], ἐσθί[η] δὲ καὶ πίνη [μετὰ τῶν] μεθυ[όντων],  
32 <sup>46</sup>ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν  
33 ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ  
34 τῶν ἀπίστων θήσει.

35  
36 <sup>42</sup>Who then is the faithful [and] wise slave whom the master put  
37 over his household to give [them] food on time? <sup>43</sup>Blessed is that  
38 slave whose master, on coming, will find so doing. <sup>44</sup>[Amen], I  
39 tell you, he will appoint him over all his possessions. <sup>45</sup>But if  
40 that slave says in his heart: My master is delayed, and begins to  
41 beat [his fellow slaves], and eats and drinks [with the]  
42 drunk[ards], <sup>46</sup>the master of that slave will come on a day he  
43 does not expect and at an hour he does not know, and will cut  
44 him to pieces and give him an inheritance with the faithless.

45

## 46 **Exposing the seam**

47 Even from a superficial reading of the parable, it is immediately evident that, on the  
48 one hand, verses 42-44 belong together, and on the other, verses 45-46 belong  
49 together. A closer look at the text supports such an intuitive observation. There are a  
50 number of textual indications that betray a redactional seam between verses 44 and  
51 45.

52

## 53 A double ending

54 The first and most obvious indication of a redactional seam between Q 12:42-44 and  
55 Q 12:45-46 is the parable's idiosyncratic double ending. The parable of the loyal and  
56 wise slave is distinctive in featuring two possible outcomes: one positive and one

57 negative (cf. Donahue 1988:98; Taylor 1989:141; Etchells 1998:110; Allison 2004:439;  
58 Valantasis 2005:168). Without attempting to address redactional development,  
59 Fleddermann (2005:628, 633, 635) tellingly labels verses 45-46 the 'negative half of the  
60 parable'. The only other parable of Jesus to also feature both a positive and a  
61 negative outcome is the parable of the wedding feast in Luke 12:35-38 (Kirk  
62 1998:234).<sup>1</sup> With both parables, featuring a double ending is evidence of redactional  
63 development (cf. Funk 2006:30). It is only logical to assume that the second ending  
64 represents redactional elaboration, not the first ending. In addition, the artificiality of  
65 featuring the same character for two opposite endings supports not only the  
66 proposal of a seam between verses 44 and 45, but also the claim that the second  
67 ending is most probably secondary (cf. Jeremias 1963:55-56; Crossan 1974:22;  
68 Marshall 1978:542; Blomberg 1990:191; Bock 1996:1180; Luz 2005:221, 222; see Funk  
69 1974:53-54). In being disloyal rather than loyal, and reckless rather than prudent, the  
70 second character does not fit the criteria established by the opening question, but  
71 contradicts them by veering off in a different direction (cf. Nolland 2005:998). As  
72 Valantasis (2005:169) correctly notes: 'A switch has taken place in the narrative.'

73

#### 74 Small forms

75 One cannot help but notice that the first half of the parable is made up of a series of  
76 small forms. Each of the first three verses qualify technically as a separate literary  
77 small form (Jacobson 1992:197; Fleddermann 2005:627, 633, 635, 636). Verse 42  
78 introduces the parable with a rhetorical question (Dodd 1958:158; Luz 2005:221).  
79 Verse 43 constitutes a macarism or beatitude (Crossan 1983:59; Scott 1989:211;  
80 Jacobson 1994:101 n. 9; Bock 1996:1179; Kirk 1998:234; Luz 2005:221; Nolland  
81 2005:998; Hays 2012:50). Verse 44 is an amen saying that functions both to buttress  
82 the beatitude in the previous verse, and to conclude the train of thought (Marshall  
83 1978:541; cf. Scott 1989:211; Kirk 1998:234). In obvious contradiction to Q 12:42-44,

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<sup>1</sup> I do not consider Q 6:47-49 to be a parable (cf. Luz 2005:221, 223).

84 verses 45 and 46 harbour no literary small forms whatsoever. The lack of small form  
85 indicators in Q 12:45-46 is certainly suggestive of redactional invention. What is  
86 more, this shortage strongly suggests that Q 12:45-46 was added to Q 12:42-44, as  
87 opposed to the other way around.

88

### 89 Literary emphasis

90 That the pericope should be dissected between verses 44 and 45 is further suggested  
91 by the fact that verse 44 features no less than two literary emphases, namely the  
92 exclamation 'amen' (ἀμήν)<sup>2</sup> and the phrase 'I tell you' (λέγω ὑμῖν). The combination of  
93 these two exclamations strongly suggests that verse 44 was the original ending of Q  
94 12:42-44 (cf. Allison 2004:440). The phrase 'I tell you' is particularly telling, since it is  
95 often used in Q to conclude a pericope.<sup>3</sup> Although intended more as a synchronic  
96 than a diachronic observation, Fleddermann (2005:636) agrees that the latter phrase  
97 'brings the first half of the parable to a close'. If Q 12:42-44 originally ended at verse  
98 44, it is justified to regard Q 12:45-46 as a secondary addition.

99

### 100 Narrative mode

101 If emphatic exclamations betray verse 44 as the original conclusion of Q 12:42-44, a  
102 shift in narrative mode reveals a new beginning at verse 45 (cf. Allison 2004:441).  
103 Whereas verses 42-44 are narrated by an omniscient, third-person narrator, verse 45

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<sup>2</sup> Luke has 'truly' (ἀληθῶς) (Marshall 1978:541; Bock 1996:1180; Fleddermann 2005:627-628; Nolland 2005:998).

<sup>3</sup> Cf. Q 7:28 as the conclusion of Q 7:24-28; Q 10:12 as the ending of Q 12:10-12; Q 10:24 as the conclusion of Q 10:21-24; Q 11:51 as the ending of Q 11:49-51; Q 12:59 as the conclusion of Q 12:58-59; Q 13:35 as the consummation of Q 13:34-35; Q 15:7 as the application of Q 15:4-5, 7; [Q 15:10 as the application of Q 15:8-10;] Q 17:34-35 as the conclusion of Q 17:26-27, 30, 34-35. On a few occasions, the same phrase is also used to introduce a pericope (cf. Q 11:9; 12:22). Finally, the phrase 'I tell you' is also sometimes used in the middle of a pericope, but in those cases it features to buttress the preceding claim (cf. Q 7:26; 12:27). Yet, in not one of these latter cases do the subsequent content develop in an opposite or alternative direction, which is indeed what happens with Q 12:45-46.

104 introduces the protagonist's internal dialogue through first-person narration (Scott  
105 1989:211). The phrase 'says in his heart' (εἶπη ἐν τῇ καρδίᾳ αὐτοῦ) represents a familiar  
106 Semitic idiom that qualifies whatever follows as internal dialogue (Marshall  
107 1978:542; Bock 1996:1181; Allison 2004:441). The change in narrative mode is  
108 therefore quite deliberate.

109

### 110 Redundant re-identification of character

111 The re-identification of characters in verses 45-46 is also fairly incriminating. The  
112 opening question introduces the main characters as a 'master' (κύριος) and an  
113 appointed 'slave' (δοῦλος). In order to link the subsequent logion with the preceding  
114 question, these characters are once again identified specifically as 'that slave' (ὁ  
115 δοῦλος ἐκεῖνος) and 'his master' (ὁ κύριος αὐτοῦ) in verse 43 (Fleddermann 2005:636).  
116 Such linkage is necessary to indicate continuation of the narrative and argument,  
117 although it might also be an indication of redactional development at an earlier stage  
118 (cf. Zeller 1994:122). With the association between verses 42 and 43 established, and  
119 the characters appropriately identified, the author is free to reference both main  
120 characters in verse 44 through a verb suffix (καταστήσει) and two personal pronouns  
121 (αὐτοῦ & αὐτόν) (Fleddermann 2005:636). There is no longer any need to identify the  
122 characters specifically as 'master' (κύριος) or 'slave' (δοῦλος). One would therefore  
123 expect the author to continue using only verb suffixes and personal pronouns when  
124 referencing these characters in the rest of the parable. Yet, verse 45 re-identifies the  
125 servile character unnecessarily as 'that slave' (ὁ δοῦλος ἐκεῖνος), and verse 46 re-  
126 identifies the slave-holder unnecessarily as 'the master of that slave' (ὁ κύριος τοῦ  
127 δούλου ἐκείνου) (cf. Fleddermann 2005:637). These re-identifications seem like a  
128 deliberate, albeit artificial, literary attempt to connect these characters with the ones  
129 in verses 42-44, and to prevent confusion between the two individual characters  
130 themselves. Particularly noticeable are the repeated use of the demonstrative  
131 pronoun (ἐκεῖνος) and the wordiness of the phrase 'the master of that slave' (ὁ κύριος

132 τοῦ δούλου ἐκείνου) (cf. Taylor 1989:140). Besides illuminating the seam between  
133 verses 44 and 45, these features of Q 12:45-46 betray an obsession with literary  
134 exactitude and lucidity. Such fixation strongly suggests that a redactor was  
135 responsible for these two verses.

136

### 137 One conditional clause too few

138 Verse 45 begins with both the contrastive conjunction 'but' (δέ) and the conditional  
139 conjunction 'if' (ἐάν), thereby introducing Q 12:45-46 with a contrastive conditional  
140 clause (cf. Fleddermann 2005:628, 633, 635). Semantically, this beginning to verse 45  
141 serves to indicate that the appointed slave also has a second option, which is in some  
142 way opposite to the first one (Bock 1996:1180-1181; cf. Crossan 1974:22). It is strange,  
143 however, that the preceding verses do not also feature a conditional sentence,  
144 introduced by 'if' (ἐάν). Whenever a narrative or argument features a choice with  
145 two options, each with its own consequences, it is customary to present the first  
146 option as 'if...then', and the second option as 'but if...then'. The lack of a conditional  
147 clause in the first half of the parable therefore suggests that the author of Q 12:42-44  
148 did not wish to introduce a choice with two options at all, even though the existence  
149 of such a choice is implied (cf., however, Marshall 1978:540; Luz 2005:222). The  
150 author of verses 42-44 wanted to focus solely on a singular positive action with its  
151 consequences, and had no intention of explicitly mentioning or describing a second  
152 option or its consequences. It is therefore safe to assume that the material introduced  
153 by 'but if' (ἐάν δέ), meaning verses 45-46, comprise a secondary expansion of the  
154 parable.

155

### 156 The doubling of narrative elements

157 Not only the existence of a redactional seam between Q 12:44 and Q 12:45, but also  
158 the probability that Q 12:45-46 represents redactional elaboration, are further  
159 suggested by the fact that verses 45-46 doubles the elements of verses 42-44. The

160 singular action in verse 42 of feeding the slaves is paralleled by the two actions in  
161 verse 45 of keeping improper company and beating fellow slaves. Similarly, the  
162 single reward in verse 44 of being appointed over everything is mirrored by the two  
163 punishments in verse 46 of being ‘cut in two’ (διχοτομέω) and receiving an  
164 inheritance with the faithless. The text-critical principle according to which the  
165 shorter reading is more likely to be original (*lectio brevior*) could here be applied to  
166 the redaction of Q 12:42-46 (cf. Brotzman 1994:128).

167

168 The redactional acts of multiplying the desired conduct of verse 42 into two separate  
169 accusations in verse 45, and doubling the single reward into two separate forms of  
170 punishment, were likely intended to shift the parable’s emphasis, and reallocate its  
171 focus, to the second half (cf. Hunter 1971:12; Taylor 1989:146, 149, 150; Blomberg  
172 1990:192; see Donahue 1988:98-99). In the process, the spotlight was moved away  
173 from encouragement and motivation towards accusation and condemnation (cf.  
174 Blomberg 1990:191; Kloppenborg<sup>4</sup> 2000:141). This tactic was highly effective,  
175 convincing not only ancient authors (like Matthew), but also modern scholars (like  
176 Taylor 1989:146, 149, 150 and Jacobson 1992:197) that the parable’s emphasis and  
177 meaning are both to be found in the parable’s second half (cf. Hunter 1971:12;  
178 Blomberg 1990:192; Allison 2004:441; see Donahue 1988:98-99).

179

### 180 An interpolation

181 The reference in verse 43 to the master’s return with the phrase ‘upon coming’  
182 (ἐλθὼν) is both syntactically awkward and semantically unnecessary in the context of  
183 the statement as a whole (cf. Kloppenborg 1995:293-294). It is possible, if not likely,

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<sup>4</sup> For a short period of time, including the year 2000, John S. Kloppenborg’s surname features as “Kloppenborg Verbin” in his publications. In earlier and later publications, his surname only features as “Kloppenborg.” To avoid confusion, I will feature his surname throughout this article as “Kloppenborg,” but add the “Verbin” between brackets where applicable in the biography at the end.



184 that the main redactor was responsible for adding the word 'upon coming' (ἐλθὼν)  
185 into verse 43 in order to link the master's return in the first ending with the master's  
186 return in the second ending. It might be relevant to the present discussion that Luke  
187 added the exact same lexis in verse 45 (Marshall 1978:542; Bock 1996:1182;  
188 Fleddermann 2005:628; Nolland 2005:998). That ἐλθὼν is a secondary intrusion into  
189 verse 43 is not a given, though, since the presence of this word is explicable (albeit  
190 somewhat redundant) on the literal level of the narrative (cf. Dodd 1958:159). Even  
191 so, the presence of ἐλθὼν in verse 43 does seem to advance the agenda of the main  
192 redactor. If ἐλθὼν were indeed introduced into Q 12:42-44 by the same hand that  
193 authored Q 12:45-46, it would provide strong evidence that the first half of the  
194 parable preceded the second half in the literary evolution of this pericope.

195

### 196 Technical style

197 A related indication of the disunity between Q 12:42-44 and Q 12:45-46 is the  
198 technical style of each. Whereas Q 12:42-44 is syntactically succinct and compressed,  
199 Q 12:45-46 is syntactically elaborate and convoluted (see Fleddermann 2005:635-636).  
200 The former is reminiscent of not only Semitic style and syntax, but also the general  
201 style of the historical Jesus. Conversely, the latter is characteristic of not only Greek  
202 style and syntax, but also scribal activity in general. Like the aforementioned  
203 doubling of narrative elements, the syntactical disparity between the two halves of  
204 the parable tenders for a redactional application of the text-critical principle of *lectio*  
205 *brevior*. To be clear, the foregoing argumentation is not a claim that the first half of  
206 the parable reaches back to the historical Jesus, but rather that the first half of the  
207 parable is much more likely to form part of Q's inherited tradition than the second  
208 half. On the one hand, the authenticity of Q 12:42-44 is neither advocated nor denied.  
209 On the other hand, it is being argued that Q 12:45-46 is highly unlikely to be  
210 authentic.

211

212 Parallelism

213 In its final form, the formal arrangement of Q 12:45-46 is highly suggestive of  
214 redactional intent. Verse 45 forms an antithetic parallelism with verse 43 by  
215 describing the opposite behaviour, and verse 46 forms an antithetic parallelism with  
216 verse 44 by spelling out the opposite consequences (Crossan 1974:22; 1983:59-60;  
217 Scott 1989:211; Bock 1996:1181; cf. Allison 2004:439; Luz 2005:221; see Taylor  
218 1989:141-144). Such literary arrangement seems like a deliberate attempt to unify a  
219 pericope that is intrinsically multipart.

220

221 Tone

222 A change in tone is noticeable when the two halves of the parable are compared. We  
223 already saw that Fleddermann (2005:628, 633, 635) divides the parable into a  
224 'positive' and a 'negative' half. Q 12:42-44 is wholly and highly positive, not only in  
225 its ultimate conclusion of a significant reward, but also in its descriptions of the  
226 characters and their conduct. The appointed slave is described as 'wise', 'loyal' and  
227 'blessed'. His main task to feed fellow slaves on time is also decidedly positive. The  
228 latter would have been particularly true in the estimation of ancient audiences from  
229 lower socio-economic strata. By contrast, the tone of Q 12:45-46 is intrinsically  
230 negative. The slave is imagined as keeping questionable company and resorting to  
231 physical violence against his fellow slaves. His double punishment is extremely  
232 severe. To be sure, the tone of Q 12:45-46 is more than just 'negative'; it is manifestly  
233 threatening. On the level of interpretation, verse 45 was probably intended as an  
234 accusation, while verse 46 was probably intended as a threat. This explains why  
235 some scholars have described the whole parable as threatening in tone (see e.g.  
236 Kloppenborg 1987:148-154). It would seem, though, that this description applies only  
237 to the second half of the parable. The accusation of verse 45 reveals the conditions  
238 under which the threat of verse 46 would be applicable. The rest of the parable is  
239 wholly and intrinsically unthreatening.

240

241 An imperfect analogy

242 Few scholars would disagree that Q 12:45-46 references the final judgment. Despite  
243 the apparentness of the parable's apocalyptic application, its artificial nature  
244 protrudes beneath the surface. In the process of adding verses 45-46 to the parable,  
245 the redactor created an imperfect analogy for apocalyptic judgment, especially if  
246 compared to the rest of Q. Regarding both reward and punishment, life carries on as  
247 normal for everyone except the appointed slave. This eventuality indicates that the  
248 parable does not imagine a dramatic cessation of the space-time continuum. In both  
249 the cases of reward and punishment, the consequences take place within the  
250 narrative world of the story. The narrative world is not discontinued or drastically  
251 changed. This feature differs entirely from the descriptions of apocalyptic cessation  
252 and finality in other Q texts, like Q 3:7 and Q 17:27. The parable does not seem to  
253 imagine a 'next world', whether this-worldly or other-worldly, but rather a change  
254 occurring *within this world* for the Jewish leaders only (cf. Funk 2006:46, 71). Such a  
255 description of the apocalyptic end is fundamentally at odds with the rest of Q.

256

257 Additional clues of elaboration

258 Five additional clues point to the secondary nature of verses 45-46. The first is the  
259 general tendency of textual redactors in the early church to affix the most extensive  
260 and significant expansions to the end of Jesus' parables, generally making only  
261 smaller and lesser alterations to the beginning and middle of these parables  
262 (Jeremias 1963:103; 1966:81; cf. Crossan 1979:31; Funk 2006:30). The second is the fact  
263 that verses 42-44 are semantically independent, meaning that they could stand alone  
264 without any loss of meaning, whereas verses 45-46 are dependent upon the  
265 preceding material for the generation of its meaning. The third is the intertextual  
266 parallel with the story of Joseph in Genesis 39 (see Allison 2000:87-92; Luz 2005:223-  
267 224), which coheres perfectly with verses 42-44, but is diametrically contradicted by

268 verses 45-46, since Joseph was neither guilty of the misdeeds described in verse 45,  
269 nor punished in any way after becoming the Pharaoh's personal slave. The fourth is  
270 the near-perfect fit of the parable to the situation of the early church, which, upon  
271 closer inspection, relates solely to verses 45-46 (e.g. Marshall 1978:534; cf. Scott  
272 1989:210; Funk & Hoover 1993:253, 342; see Bock 1996:1171). Finally, a number of  
273 scholars have noticed the verbal and conceptual similarities between the Son of Man  
274 saying in Q 12:40 and the second ending of the parable in Q 12:46 (e.g. Kloppenborg  
275 1987:150; 1995:293; Luz 2005:223).<sup>5</sup> Either the wording of verse 40 was modified to  
276 match the parable's second ending, or the wording of verse 46 was modified to fit  
277 the content of the Son of Man logion. A third possibility is that both verses were  
278 constructed at the same time to correspond to each other. Whatever the case, the  
279 similarity in wording between these two verses is suggestive of editorial activity and  
280 organisation (cf. Kloppenborg 1995:293).

281

## 282 Findings

283 A rather strong case has been made for the existence of a redactional seam between  
284 verses 44 and 45 of the parable in Q 12:42-46. In the process, an equally strong case  
285 has been made for viewing the second half of this parable (Q 12:45-46) as a  
286 redactional addition to its first half (Q 12:42-44). The parable's second half is  
287 extremely unlikely to be authentic, since it cannot possibly stand on its own and  
288 remain comprehensible, among other reasons. The authenticity of the parable's first  
289 half is an open question, depending largely on how one interprets this earlier  
290 version of the parable. At the very least, it is safe to say that Q 12:42-44 was inherited  
291 by those responsible for the Sayings Gospel from existing tradition. It remains now

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<sup>5</sup> Verse 40: 'the Son of Man **comes at an hour** you **do not expect**' (ἢ οὐ δοκεῖτε ὄρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται); verse 46: 'the master of that slave will **come** on a day he **does not expect** and **at an hour** he does not know' (ἢξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἢ οὐ προσδοκᾷ καὶ ἐν ὄρᾳ ἢ οὐ γινώσκει).

292 to determine the implications of these findings for our understanding of Q's  
293 redaction.

294

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