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## The influence of Isaiah in Matthew 1-4

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THE INFLUENCE OF ISAIAH IN MATTHEW 1-4

Thesis submitted in accordance  
with the requirements of the University of Chester  
for the degree of Doctor of Philosophy

By  
Todd Michael Kinde

July 2018

## ABSTRACT

Doctor of Philosophy

University of Chester

### THE INFLUENCE OF ISAIAH IN MATTHEW 1-4

Todd Michael Kinde

July 2018

This study traces the four Isaianic references in Matthew 1-4 to identify their influence in the structure and theology of Matthew's Gospel. Isaiah distinctively contributes to the parallel nature of the narratives in the structure of Matthew 1-12 and particularly to the structural unity of Matthew 1-4. Further, the Abrahamic background in Isaiah contributes to Matthew's "Son of Abraham" motif.

The second chapter identifies the placement of the Isaianic references in Matthew and offers an alternative view of Matthew's macrostructure. Similarly, the integral unity of Matthew 1-4 is supported by parallel themes and plotlines. The strategic placement of Isaianic references supports this proposed structure.

The study proceeds with a chapter devoted to each of the four Isaianic references in Matthew 1-4. The study's intertextual methodology observes the reference's text form, Isaianic context, reference in Jewish sources, placement in the Matthean chapter, Matthean context, and a summary of Isaiah's structural and Christological influence.

Two appendixes accompany the research: one identifies the Abrahamic background in Isaiah 1-12, and another reevaluates the premise of a new Moses typology in Matthew.

Isaianic references influence the narrative parallelism in Matthew 1-4, highlighting the calling motif, and confirming the preaching ministry of John and Jesus. Theologically, the Isaianic references and allusions echo in Matthew 1-4 to inform Matthew's Son of Abraham Christology. As the Son of Abraham, Jesus recapitulates Israel's history, following the paradigm of the patriarch Abraham.

## DECLARATION

The material being presented for examination is my own work and has not been submitted for an award of this or another HEI except in minor particulars which are explicitly noted in the body of the thesis. Where research pertaining to the thesis was undertaken collaboratively, the nature and extent of my individual contribution has been made explicit.



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Todd Michael Kinde

2 July 2018

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Date:

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## CHAPTER 1

### INTRODUCTION

#### **Thesis**

Matthew<sup>1</sup> uses four Isaianic references in the opening four chapters of his Gospel. These Isaianic references result in the highest density of Scripture from any one source in Matthew 1-4. They also form the greatest concentration of Isaianic references in Matthew's Gospel.

Although Matthew would not use numerical chapter divisions, there is one Isaianic reference<sup>2</sup> in each of Matthew's first four chapters.<sup>3</sup> This initial observation from reading present-day versions invites greater investigation. In addition, the first formal quotation in Matthew 1 and the last formal quotation in Matthew 4 are from Isaiah.<sup>4</sup> This prominent placement of Isaianic references suggests the importance of Isaiah in the structural and theological development of the Gospel.<sup>5</sup>

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<sup>1</sup> The name "Matthew" is used herein as a convenient way to identify the writer, editor, redactor, or school of the Gospel in general terms. Similarly, the name "Isaiah" refers to the canonical designation of the prophecy assigned by that name.

<sup>2</sup> This study uses the term "quotation" for exact wording and/or a specific identified Old Testament source and the term "reference" for a specific formulaic introduction to an Old Testament source that may include direct quotations as well as allusions.

<sup>3</sup> This observation identifies Is 11.1 as the primary reference behind Mt 2.23 in addition to Is 7.14 and 8.8, 10 in Mt 1.23; Is 40.3 in Mt 3.3; and Is 9.1-2 in Mt 4.14-16.

<sup>4</sup> Is 7.14 and 8.8, 10 in Mt 1.23 and Is 9.1-2 in Mt 4.14-16.

<sup>5</sup> Examples of theological influences include the Servant and Immanuel motifs noted by R. T. France, *Matthew: Evangelist and Teacher* (Grand Rapids: Zondervan, 1989), 300-02, 311-12. The Immanuel motif is observed in Mt 8-10; 12.15-20; 18.20 by Rudolf Schnackenburg, *The Gospel of Matthew*, trans. Robert R. Barr (Grand Rapids: Eerdmans, 2002), 19-20. For a survey of Isaiah as cited by Jesus in Matthew, see Steve Moyise, *Jesus and Scripture: Studying the New Testament Use of the Old Testament* (London: Society for Promoting Christian Knowledge, 2010; reprint, Grand Rapids: Baker Academic, 2011), 40-3. A specific treatment of the impact of Is 42.1-4 on Matthew's Christology is done by Richard Beaton, *Isaiah's Christ in Matthew's Gospel*, Society for New Testament Studies Monograph Series 123 (Cambridge: Cambridge University Press, 2002). A survey of the influence of Isaiah on Matthew's theology is also by Richard Beaton in Richard Beaton, "Isaiah

Furthermore, since Matthew 1-4 contains four strategic Isaianic references—more than from any other source in these chapters—the material from Isaiah creates a primacy effect that potentially impacts the development of the entire Gospel.<sup>6</sup> Matthean scholars note that the opening chapters set the trajectory for the rest of the Gospel.<sup>7</sup> Supporting this observation is Bastiaan Van Elderen’s concept of “adumbrative hints of the *conclusio*.”<sup>8</sup> This concept means that the opening pericopes foreshadow themes progressively developed in the Gospel leading to the culmination of the narrative.

While Matthean scholarship has investigated the theology of Matthew’s Gospel, it has not sufficiently considered the strategic placement of Isaianic references in the Gospel or the subsequent effect on it. Therefore, the placement and influence of the four Isaianic references in Matthew 1-4 form the basis of this study. In this study, we will argue that Isaiah distinctively contributes to the parallel nature of the narratives in the macrostructure of Matthew 1-12 and particularly to the structural unity of Matthew 1-4. In addition, Isaiah influences Matthew’s “Son of Abraham” motif in chapters 1-4.

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in Matthew’s Gospel” in *Isaiah in the New Testament*, eds. Steve Moyise and Maarten J. J. Menken (London, T&T Clark, 2005), 63-78.

<sup>6</sup> Warren Carter, “Evoking Isaiah: Matthean Soteriology and an Intertextual Reading of Isaiah 7-9 and Matthew 1:23 and 4:15-16,” *Journal of Biblical Literature* 119, no. 3 (2000): 503-20, esp. 507. Richard Beaton agrees that “Isaiah plays a profound role in the message of the gospel of Matthew,” from Beaton, “Isaiah in Matthew’s Gospel,” 63.

<sup>7</sup> For general statements concerning this effect see Daniel Patte, *The Gospel According to Matthew: A Structural Commentary on Matthew’s Faith* (Philadelphia: Fortress Press, 1987), 16, 28; David R. Bauer, *The Structure of Matthew’s Gospel: A Study in Literary Design*, Journal for the Study of the New Testament Supplement Series 31 (Sheffield: Almond Press, 1988; reprint, 1989), 84; Ulrich Luz, *The Theology of the Gospel of Matthew*, trans. J. Bradford Robinson (Cambridge: Cambridge University Press, 1995), 26-30; and David D. Kupp, *Matthew’s Emmanuel: Divine Presence and God’s People in the First Gospel*, Society for New Testament Studies Monograph Series 90 (Cambridge: Cambridge University Press, 1996), 50-51. See also Nicholas G. Piotrowski, *Matthew’s New David at the End of Exile: A Socio-Rhetorical Study of Scriptural Quotations*, Supplements to Novum Testamentum 170 (Leiden; Boston: Brill, 2016), 13 and 13n60.

<sup>8</sup> Italics original to Bastiaan Van Elderen, “The Significance of the Structure of Matthew 1,” in *Chronos, Kairos, Christos: Nativity and Chronological Studies Presented to Jack Finegan*, eds. J. Vardaman and E. M. Yamauchi (Winona Lake, IN: Eisenbrauns, 1989), 3-14, esp. 5.

## Recent Study on Matthew's Use of the Old Testament

Matthew's manner of placing Scripture in his Gospel, his reasons for doing so, and his interpretation of Scripture have gained the attention of Matthean scholars. Research takes several forms, depending on the texts selected.

The first approach surveys broad areas of the Bible. This type of study offers overviews of the many citations from Old Testament Scriptures in the New Testament.<sup>9</sup> Often, there will be some portion of the survey devoted to Matthew. These surveys give helpful, if only preliminary, insights and big-picture analyses.

A second approach focuses on Matthew or Isaiah.<sup>10</sup> In these studies, the scope narrows in a manner that better helps one perceive the author's unique style and voice.

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<sup>9</sup> C. H. Dodd, *According to the Scriptures* (London: Nisbet & Co., 1953); Krister Stendahl, *The School of St. Matthew and Its Use of the Old Testament*, Acta Seminarii Neotestamentici Upsaliensis 20 (Lund: Gleerup, 1954; reprint, Philadelphia: Fortress Press, 1968); Barnabas Lindars, *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations* (London: SCM Press, 1961); Henry M. Shires, *Finding the Old Testament in the New* (Philadelphia: Westminster Press, 1974); L. Goppelt, *Tupos: The Typological Interpretation of the Old Testament in the New*, trans. D. H. Madvig (Grand Rapids: Eerdmans, 1982); Walter C. Kaiser, *The Uses of the Old Testament in the New* (Chicago: Moody Press, 1985); C. M. Tuckett, ed., *The Scriptures in the Gospels*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 131 (Leuven: Leuven University Press, 1997); Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period*, 2nd ed. (Grand Rapids: Eerdmans, 1999); Steve Moyise, *The Old Testament in the New: An Introduction* (New York: Continuum, 2001); Gregory K. Beale and Donald A. Carson, *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007); Moyise, *Jesus and Scripture: Studying the New Testament Use of the Old Testament*.

<sup>10</sup> Stendahl, *The School of St. Matthew and Its Use of the Old Testament*; Morna D. Hooker, *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament* (London: Society for Promoting Christian Knowledge, 1959); Robert H. Gundry, *The Use of the Old Testament in St. Matthew's Gospel: With Special Reference to the Messianic Hope*. Supplements to Novum Testamentum 18 (Leiden Brill, 1967); Richard S. McConnell, *Law and Prophecy in Matthew's Gospel: The Authority and Use of the Old Testament in the Gospel of St. Matthew* (Basel: Friedrich Reinhardt, 1969); L. L. Collins Jr., "The Significance of the Use of Isaiah in the Gospel of Matthew" (Ph.D. dissertation, Southwestern Baptist Theological Seminary, Texas, 1973); M. D. Goulder, *Midrash and Lection in Matthew* (London: Society for Promoting Christian Knowledge, 1974); O. L. Cope, *A Scribe Trained for the Kingdom of Heaven*, Catholic Biblical Quarterly Monograph Series 5 (Washington: Catholic Biblical Association of America, 1976); David D. Kupp, *Matthew's Emmanuel: Divine Presence and God's People in the First Gospel*; Craig L. Blomberg, "Interpreting Old Testament Prophetic Literature in Matthew: Double Fulfilment," *Trinity Journal* 23 (2002): 17-33; Maarten J. J. Menken, *Matthew's Bible: The Old Testament Text of the Evangelist*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 173 (Leuven University Press, 2004); Steve Moyise, and Maarten J. J. Menken, *Isaiah in the New Testament* (London: T&T Clark, 2005); Richard Beaton, "Isaiah in Matthew's Gospel," 63-78; and Steve Moyise, "Jesus and Isaiah," *Neotestamentica* 43, no. 2 (2009): 249-70.

A third approach examines the distinct form of certain quotations, such as the formula quotations or the fulfilment quotations.<sup>11</sup> Related studies cover quotations in a literary unit of Matthew such as the birth narrative, the prologue, or the passion narrative.<sup>12</sup> These studies do not necessarily focus on any one particular Old Testament author or source, but often focus on several as used by Matthew.

A fourth approach of study analyses either one or a select few specific occurrences where Matthew cites an Old Testament reference or author.<sup>13</sup> In this type

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<sup>11</sup> G. M. Soarés Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Mt 1-2*, *Analecta biblica* 63 (Rome: Biblical Institute Press, 1976); R. T. France, "The Formula-Quotations of Matthew 2 and the Problem of Communication," *New Testament Studies* 27 (1981): 233-55; Donald Senior, "The Lure of the Formula Quotations: Re-assessing Matthew's Use of the Old Testament with the Passion Narrative as Test Case," in *The Scriptures in the Gospels*, *Bibliotheca Ephemeridum Theologicarum Lovaniesium* 131, ed. C. M. Tuckett (Leuven: Leuven University Press, 1997), 89-115; Jean Miler, *Les Citations d'accomplissement dans l'Évangile de Matthieu: Quand Dieu se rend présent en toute humanité*, *Analecta biblica* 140 (Rome: Editrice Pontificio Istituto Biblico, 1999); Jonathan Samuel Nkhoma, *The Use of Fulfilment Quotations in the Gospel According to Matthew*. Kachere Theses 4 (Zomba, Malawi: Kachere Series, 2005); and Piotrowski, *Matthew's New David at the End of Exile*.

<sup>12</sup> W. D. Davies, *The Setting of the Sermon on the Mount*, (Cambridge: Cambridge University Press, 1964; reprint 1966, 1977); Brian M. Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, *Orbis biblicus et orientalis* 23 (Fribourg: Editions Universitaires, 1979); D. J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield: Almond Press, 1983); Raymond E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, rev. ed., First Anchor Bible Reference Library (New York: Doubleday, 1993); Lena Lybæk, *New and Old in Matthew 11-13: Normativity in the Development of Three Theological Themes*, *Forschungen zur Religion und Literatur des Alten und Neuen Testaments* 198 (Göttingen: Vandenhoeck & Ruprecht, 2002); David Instone-Brewer, "Balaam-Laban as the Key to the Old Testament Quotations in Matthew 2," in *Built upon the Rock; Studies in the Gospel of Matthew*, ed. Daniel M. Gurtner and John Nolland (Grand Rapids: Eerdmans, 2008), 207-227; Jason B. Hood, *The Messiah, His Brothers, and the Nations: Matthew 1.1-17*, *Library of New Testament Studies* 441 (London: T&T Clark, 2011); and Steve Moyise, *Was the Birth of Jesus According to Scripture?* (Eugene, OR: Cascade Books, 2013) along with his "Matthew's Bible in the Infancy Narrative," in *The Scriptures of Israel in Jewish and Christian Tradition: Essays in Honour of Maarten J. J. Menken*, eds. Bart J. Koet, Steve Moyise, and Joseph Verheyden, *Supplements to Novum Testamentum* 148 (Leiden and Boston: Brill, 2013), 11-24.

<sup>13</sup> J. Duncan M. Derrett, "Mt 23,8-10 a Midrash on Is 54,13 and Jer 31,33-34," *Biblica* 62 (1981): 372-86; J. H. Neyrey, "The Thematic Use of Isaiah 42,1-4 in Matthew 12," *Biblica* 63 (1982): 457-73; Wim 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): 1-26; H. C. P. Kim, "An Intertextual Reading of 'A Crushed Reed' and 'A Dim Wick' in Isaiah 42.3," *Journal for the Study of the Old Testament* 83 (1999): 113-24; Carter, "Evoking Isaiah: Matthean Soteriology and an Intertextual Reading of Isaiah 7-9 and Matthew 1:23 and 4:15-16," 503-20; Beaton, *Isaiah's Christ in Matthew's Gospel*; and Rikk E. Watts, "Immanuel: Virgin Birth Proof Text or Programmatic Warning of Things to Come (Isa. 7:14 in Matt. 1:23)?," in *From Prophecy to Testament: The Function of the Old Testament in the New*, ed. C. A. Evans (Peabody, MA: Hendrickson, 2004), 92-113.

of targeted study, the focus intensifies so that the reader might see the specific details within the immediate context. From the results of such studies, implications for the Gospel as a whole are deduced.

A fifth approach traces a theme or motif throughout the Gospel of Matthew.<sup>14</sup> These studies are not limited to direct quotations. Instead these studies also identify types, allusions, and echoes that form a theological emphasis often related to Christology.

The titles of several of the monographs coming from the various approaches surveyed above reveal trends in understanding Matthean theology. The titles also shed light on the authors' understood influences of the Old Testament on Matthew. Christology is the prevalent locus identified. Among the motifs recognised, Jesus is demonstrated as the Son, the New Isaac, the New Moses, the New David, the Prophet, the Healer, the Servant, the Shepherd, the True Israel, the Saviour of the nations, and the Emmanuel. Examples of these approaches include the following.

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<sup>14</sup> Benno Przybylski, *Righteousness in Matthew and His World of Thought*, Society for New Testament Studies Monograph Series 41 (Cambridge: Cambridge University Press, 1980); Blaine Charette, *The Theme of Recompense in Matthew's Gospel*. Journal for the Study of the New Testament Supplement Series 79 (Sheffield: JSOT Press, 1992); Dale C. Allison Jr., *The New Moses: A Matthean Typology* (Minneapolis: Fortress Press, 1993; reprint, Eugene: Wipf and Stock, 2013); L. Nortjé, "Die Abraham Motief in Matteus 1-4," *Skrif En Kerk* 19, no. 1 (1998): 46-56; Kupp, *Matthew's Emmanuel: Divine Presence and God's People in the First Gospel*; Lidija Novakovic, *Messiah, the Healer of the Sick: A Study of Jesus as the Son of David in the Gospel of Matthew*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2 Reihe 170 (Tübingen: Mohr Siebeck, 2003); Young S. Chae, *Jesus as the Eschatological Davidic Shepherd: Studies in Old Testament, Second Temple Judaism and in the Gospel of Matthew*, Wissenschaftliche Untersuchungen Zum Neuen Testament, 2 Reihe 216 (Tübingen: Mohr Siebeck, 2006); Joel Willitts, *Matthew's Messianic Shepherd-King: In Search of the "Lost Sheep of the House of Israel,"* Beihefte zur Zeitschrift für die Neutestamentliche Wissenschaft 147 (Berlin: W. de Gruyter, 2007); Joel Kennedy, *The Recapitulation of Israel: Use of Israel's History in Matthew 1:1-4:11*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2 Reihe 257 (Tübingen, Germany: Mohr Siebeck 2008); Leroy Andrew Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*, Supplements to Novum Testamentum 131 (Leiden: E. J. Brill, 2009); Matthias Konradt, *Israel, Church, and the Gentiles in the Gospel of Matthew*, Baylor-Mohr Siebeck Studies in Early Christianity, trans. Kathleen Ess (Waco: Baylor University Press, 2014); Walter T. Wilson, *Healing in the Gospel of Matthew: Reflections on Method and Ministry* (Minneapolis, MN: Fortress Press, 2014); David L. Turner, *Israel's Last Prophet: Jesus and the Jewish Leaders in Matthew 23* (Minneapolis, MN: Fortress Press, 2015); Piotrowski, *Matthew's New David at the End of Exile*; H. Daniel Zacharias, *Matthew's Presentation of the Son of David* (London: Bloomsbury T&T Clark, 2017).

- Morna D. Hooker, *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament* (1959);
- G. M. Soarés Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Mt 1-2* (1976);
- Brian M. Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel* (1979);
- Benno Przybylski, *Righteousness in Matthew and His World of Thought* (1980);
- Blaine Charette, *The Theme of Recompense in Matthew's Gospel* (1992);
- Dale C. Allison Jr., *The New Moses: A Matthean Typology* (1993);
- David D. Kupp, *Matthew's Emmanuel: Divine Presence and God's People in the First Gospel* (1996);
- L. Nortjé, "Die Abraham Motief in Matteus 1-4" (1998);
- Jean Miler, *Les Citations d'accomplissement dans l'Évangile de Matthieu: Quand Dieu se rend présent en toute humanité* (1999);
- Richard Beaton, *Isaiah's Christ in Matthew's Gospel* (2002);
- Lidija Novakovic, *Messiah, the Healer of the Sick: A Study of Jesus as the Son of David in the Gospel of Matthew* (2003);
- Young S. Chae, *Jesus as the Eschatological Davidic Shepherd: Studies in Old Testament, Second Temple Judaism and the Gospel of Matthew* (2006);
- Joel Willitts, *Matthew's Messianic Shepherd-King: In Search of the "Lost Sheep of the House of Israel"* (2007);
- Joel Kennedy, *The Recapitulation of Israel: Use of Israel's History in Matthew 1:1-4:11* (2008);
- Leroy Andrew Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew* (2009);
- Jason B. Hood, *The Messiah, His Brothers, and the Nations: Matthew 1.1-17* (2011);
- Steve Moyise, *Was the Birth of Jesus According to Scripture?* (2013);
- Matthias Konradt, *Israel, Church, and the Gentiles in the Gospel of Matthew* (2014);
- Walter T. Wilson, *Healing in the Gospel of Matthew: Reflections on Method and Ministry* (2014);

- David L. Turner, *Israel's Last Prophet: Jesus and the Jewish Leaders in Matthew 23* (2015);
- Nicholas G. Piotrowski, *Matthew's New David at the End of Exile: A Socio-Rhetorical Study of Scriptural Quotations* (2016);
- H. Daniel Zacharias, *Matthew's Presentation of the Son of David* (2017).

Each of these various approaches is helpful for understanding the theology of Matthew. However, a monograph looking solely to the use of Isaiah in Matthew 1-4 has not so far been attempted.<sup>15</sup> Additionally, aside from Huizenga's *The New Isaac* and Nortjé's "Die Abraham Motief in Matteus 1-4," little work has been done on the significance of the Christological title for Jesus as the "Son of Abraham."<sup>16</sup> Therefore, this study will examine a cluster of Isaianic material formed within an exegetically identifiable section of Matthew's Gospel, namely the four Isaianic references in Matthew 1-4. From this study, we should find clues to Isaiah's influence on Matthew's structure and his understanding of the title "Son of Abraham."

### **Rationale for the Delimitation of the Text**

Scholars widely differ on the intended macrostructure of Matthew's Gospel. The suggested frameworks often divide Matthew 1-2 as a prologue from the narrative of Matthew 3-4.<sup>17</sup> This issue will be discussed in the following chapter. However, because of the differences of opinion, the selection of Matthew chapters 1-4 for the

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<sup>15</sup> Beaton's study, *Isaiah's Christ in Matthew's Gospel*, concentrates on the use of Is 42.1-4 in the context of Mt 11-13. In developing his thesis, Beaton examines the text forms of Is 7.14 in Mt 1.23 and Is 8.23b-9.1 in Mt 4.14-16 along with Is 53.4 in Mt 8.17 to discern a pattern that explains Matthew's use of Is 42.1-4. He does not deal with these extensively, neither does he work with Isaiah 11.1 in Mt 2.23 or Is 40.3 in Mt 3.3.

<sup>16</sup> Charette observes, "Whereas it is true that the title 'son of David' resonates clearly throughout the subsequent narrative, one should not conclude from this that the title 'son of Abraham' is any less important. It too is resonant in the Gospel, though, admittedly, in a more subtle manner." Charette, *The Theme of Recompense in Matthew's Gospel*, 66.

<sup>17</sup> B. W. Bacon, *Studies in Matthew* (New York: Holt, 1930); D. A. Carson, *Matthew*, Expositor's Bible Commentary 8, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1984), 51-57; Craig S. Keener, *Matthew*, The IVP New Testament Commentary Series 1 (Downers Grove, IL: InterVarsity Press, 1997), 45; and David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids, Baker Academic, 2008), 10.

scope of this study requires a preliminary explanation.<sup>18</sup> The limitations of the project size certainly impact this choice. A larger portion of Matthew would prove unmanageable. Additionally, several other reasons contribute to the selection of Isaiah in Matthew 1-4: (1) the quantity of Isaianic material throughout Matthew, (2) the progression of Isaianic material in Matthew, and (3) the specific placement of Isaianic material in Matthew's Gospel.

### The Quantity of Isaianic Material in Matthew

Of the twenty-four quotations by Matthew from the prophets, eleven come from Isaiah.<sup>19</sup> Isaiah is among the most prominent sources for Matthew and notably so in Matthew 1-4.<sup>20</sup>

Of the twenty-one passages from Isaiah employed by the four Gospels, Matthew uses thirteen of them (see Table 1.1). Of the thirteen quotations used in Matthew's Gospel, seven are unique to him. Matthew shares two quotations with all three other Gospels (Is 6.9, 10; 40.3), one quotation with both Mark and Luke (Is 56.7), and three quotations with Mark alone (Is 13.10; 29.13; 34.4).

Admittedly, the amount of cited material from the Old Testament in any one New Testament work is not the only indicator of an author's interest or dependency upon the Old Testament to inform his theology.<sup>21</sup> However, Matthew's repeated use

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<sup>18</sup> That Mt 1-4 form a complete literary unit, see J. D. Kingsbury, *Matthew: Structure, Christology, Kingdom* (Philadelphia: Fortress Press, 1975), and *Matthew as Story* (Philadelphia: Fortress Press, 1986); Robert H. Gundry, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids: Eerdmans, 1982); David R. Bauer, *The Structure of Matthew's Gospel: A Study in Literary Design*; Craig L. Blomberg, *Matthew. The New American Commentary 22* (Nashville: Broadman Press, 1992); Keener, *Matthew* (1997); and Dale Allison Jr., *Studies in Matthew: Interpretation Past and Present* (Grand Rapids: Baker Academic, 2005).

<sup>19</sup> Matthew's use of the other prophets includes Jeremiah (1), Daniel (2), Hosea (3), Jonah (1), Micah (2), Zechariah (3), and Malachi (1). See the "INDEX OF QUOTATIONS," in *The Greek New Testament* (UBS5), 5th rev. ed. (Stuttgart United Bible Societies, 2014), 857-63.

<sup>20</sup> Matthew's use of the prophets in chapters 1-4 includes Isaiah (4), Jeremiah (1), Hosea (1), and Micah (1).

<sup>21</sup> Regarding Luke for example, David Pao and Eckhard Schnabel caution that, "The fact that Luke uses fewer explicit quotations in his Gospel ... than Matthew does in his ... must not be misread to suggest that Luke was less interested in intertextual links with Israel's Scriptures. Luke's allusions to OT material need to be taken into account as well..." See David W. Pao and Eckhard J. Schnabel, "Luke," in *Commentary on the New Testament Use of the Old Testament*, eds. Gregory K. Beale and Donald A. Carson (Grand Rapids: Baker Academic; Nottingham: Apollos, 2007), 251-414, esp. 251. Another example is Rikk Watts who has demonstrated the major influence of the Isaianic New Exodus

of Isaianic passages along with his strategic placement of these references contributes to the rhetorical effect of his Gospel.

TABLE 1.1. Isaianic Quotations in the Gospels<sup>22</sup>

<b>Isaiah</b>	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
6.9			8.10	
6.9-10	13.14-15	4.12		
6.10				12.40
7.14	1.23a			
8.8, 10	1.23b			
9.1-2	4.15-16			
13.10	24.29	13.24		
29.13	15.8-9	7.6-7		
34.4	24.29	13.25		
40.3	3.3	1.3		1.23
40.3-5			3.4-6	
42.1-3	12.18-20			
42.4	12.21			
45.21		12.32		
53.1				12.38
53.4	8.17			
53.12			22.37	
54.13				6.45
56.7	21.13	11.17	19.46	
61.1-2			4.18-19	
62.11	21.5			
<b>Isaiah</b>	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
21	13	7	5	4

### The Progression of Isaianic Material in Matthew

Having highlighted the quantity of Isaianic quotations in Matthew, we can observe the progression of that material. Placing the Isaianic quotations in order of

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in Mark's Gospel. Mark contains only five direct citations from Isaiah, yet Watts has made a significant contribution to the field of biblical theology in producing a seminal work on the influence of Isaiah in Mark. See Rikk E. Watts, *Isaiah's New Exodus in Mark* (Grand Rapids: Baker Academic, 2000).

<sup>22</sup> Table 1.1 is a compilation of the data found in the UBS5, "INDEX OF ALLUSIONS AND VERBAL PARALLELS," 864-83 and the "LOCI CITATI VEL ALLEGATI," *Nestle-Aland Novum Testamentum Graece* (NA28), 28th rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012), 836-78.

their appearance in the Gospel of Matthew helps identify their placement. Table 1.2 shows these thirteen clearly identified quotations from Isaiah in order of their appearance in Matthew.<sup>23</sup>

TABLE 1.2. Isaianic Quotations in Matthew

<b>Matthew</b>	<b>Isaiah</b>
1.23a	7.14
1.23b	8.8, 10
3.3	40.3
4.14-16	9.1-2
8.17	53.4
12.18-20	42.1-3
12.21	42.4
13.14-15	6.9-10
15.8-9	29.13
21.5	62.11
21.13	56.7
24.49	13.10
24.49	34.4

Matthew cites from various portions of Isaiah rather than limiting himself to an isolated part of the prophecy. Matthew’s use of Isaianic references initially appears consistent throughout his Gospel. The distribution suggests that Matthew has a level of affinity for, if not a potential dependency upon, Isaiah. This pattern also invites inquiry into the use of Isaianic references in the structural formation of Matthew.

#### The Specific Placement of Isaianic Material in Matthew

By laying out the Isaianic occurrences as they appear in Matthew, one might surmise, as noted above, that there is a relatively even distribution of Isaianic texts within Matthew’s Gospel. However, when the Isaianic quotations are viewed within the framework of Matthew’s Gospel, their distribution is not as even as presumed. Identifying blocks of narrative and discourse material helps see the general

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<sup>23</sup> UBS5. In addition, the NA28 identifies Is 13.10 and 34.4 as direct quotations.

concentrations of Isaianic material within Matthew (see Table 1.3).<sup>24</sup> The starting and stopping points for the units are widely contested, and many that have been suggested differ from those chosen in this thesis.<sup>25</sup> However, the Isaianic citations are nestled well into their respective units and not threatened by discussion of the linguistic devices or formulae related to unit divisions.

TABLE 1.3. Outline of Matthew with Placement of Isaianic Quotations

<p>Narrative: Birth, Baptism and Beginnings: “God with us” (1.1-4.24)  <b>Isaiah 7.14 in Matthew 1.22-23</b>  <b>Isaiah 8.8, 10 in Matthew 1.23</b>  <b>Isaiah 40.3 in Matthew 3.3</b>  <b>Isaiah 9.1-2 in Matthew 4.14-16</b></p> <p>Discourse: The Sermon on the Mount (4.25-7.27)</p> <p>Narrative: Nine Miracle Stories (7.28-9.35)  <b>Isaiah 53.4 in Matthew 8.17</b></p> <p>Discourse: The Sermon on Mission (9.36-10.42)</p> <p>Narrative: Questions and Conflicts about Jesus (11.1-12.50)  <b>Isaiah 42.1-3 in Matthew 12.17-20</b>  <b>Isaiah 42.4 in Matthew 12.21</b></p> <p>Discourse: The Sermon on Kingdom Parables (13.1-52)  <b>Isaiah 6.9-10 in Matthew 13.14-15</b></p> <p>Narrative: Miracles, a Confession, and the Transfiguration (13.53-17.27)  <b>Isaiah 29.13 in Matthew 15.7-9</b></p> <p>Discourse: The Sermon on Kingdom Life (18.1-35)</p> <p>Narrative: Ministry in Judea, Jerusalem, and the Temple (19.1-23.39)  <b>Isaiah 62.11 in Matthew 21.4-5</b>  <b>Isaiah 56.7 in Matthew 21.13</b></p> <p>Discourse: The Sermon on Eschatology (24.1-25.46)  <b>Isaiah 13.10 in Matthew 24.29</b>  <b>Isaiah 34.4 in Matthew 24.49</b></p> <p>Narrative: Death, Resurrection, and Benediction: “I am with you” (26.1-28.20)</p>
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<sup>24</sup> H. J. B. Combrink constructs a similar outline with some minor variation of chapter and verse divisions forming a chiasmus with chapter 13 as the focal point. This construct will be more fully evaluated in the next chapter of this study. See H. J. B. Combrink, “The Structure of the Gospel of Matthew as Narrative,” *Tyndale Bulletin* 34 (1983): 61-90.

<sup>25</sup> The exegetical evidence for these divisions will be examined in the next chapter dealing with the structural implications of Isaianic material in Matthew.

When identifying the Isaianic quotations in the Matthean macrostructure of alternating narrative and discourse, a concentration of three citations from four Isaianic sources appears in the first narrative section. The addition of the formula fulfilment allusion to Isaiah 11.1 in Matthew 2.23 (“so that what was spoken by the prophets might be fulfilled ...”)<sup>26</sup> makes four formal references from Isaiah in Matthew 1-4.<sup>27</sup> This cluster forms the largest concentration of formal Isaianic references in Matthew and the largest selection of material from any single Old Testament source in Matthew 1-4.<sup>28</sup>

### Summary of Methodology

The goal of this study is to identify the Isaianic influence within Matthew 1-4. The four primary locations where Matthew formulaically refers to Isaianic material comprise the matrix of this study (Mt 1.22-23; 2.23; 3.3; 4.14-16). The intertextual nature of this study approaches the text using historical and literary methods.<sup>29</sup> The meaning of the biblical text as it interacts with itself within its historical setting guides the method. Since two primary biblical texts interrelate, the study considers the setting of both Matthew and his cited text from Isaiah. Beale and Carson present a well-trying methodology for working with the interpretive issues of two such texts in their *Commentary on the New Testament Use of the Old Testament*.<sup>30</sup> In this single-volume

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<sup>26</sup> Unless otherwise specified English Bible quotations are taken from the *The Holy Bible: English Standard Version* (Wheaton: Crossway Bibles, 2016).

<sup>27</sup> Both UBS5 and NA28 identify Is 11.1 as the primary allusion in Mt 2.23. Support for Is 11.1 as the primary allusion in Mt 2.23 follows in working through Matthew chapter 2.

<sup>28</sup> Speaking of the fulfilment quotations as a whole, Hays observes, “Matthew has front-loaded these formula quotations in the opening chapters of his Gospel... This clustering of fulfilment quotations near the beginning of the Gospel conditions readers to expect that nearly everything in the story of Jesus will turn out to be the fulfilment of something prescribed by the prophets. Thus, Matthew presents Israel’s sacred history as an elaborate figurative tapestry designed to point forward to Jesus and his activity.” See Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco: Baylor University Press, 2016), 108.

<sup>29</sup> Moyise suggests that the term “intertextuality” is “best used as an ‘umbrella’ term for the complex interactions that exist between ‘texts’ (in the broadest sense).” Steve Moyise, “Intertextuality and the Study of the Old Testament in the New Testament,” in *The Old Testament in the New Testament: Essays in Honour of J. L. North*, ed. Steve Moyise (Sheffield: Sheffield Academic Press, 2000), 14-41, esp. 41.

<sup>30</sup> Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, xxvii-xxviii. A subsequent treatment with further elaboration is by Gregory K. Beale, *Handbook on the New*

commentary, various scholars distinctively implement a methodology for each New Testament book. The methodology unfolds in six primary exercises: (1) New Testament context, (2) Old Testament context, (3) use in Jewish sources, (4) textual background, (5) hermeneutic employed, and (6) theological use. Our method will essentially follow this model. However, since the textual background of Matthew's references and the hermeneutic he employed have received considerable attention in previous studies, these aspects are summarily treated.

Our method is further influenced by Dodd's proposal that the quotations are "pointers to the whole context" of "certain large selections of the Old Testament scriptures, especially from Isaiah...."<sup>31</sup> The Isaianic quotations in Matthew lead the study to consider allusions<sup>32</sup> and echoes<sup>33</sup> that might resonate within the two contexts.<sup>34</sup>

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*Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012), 41-54.

<sup>31</sup> He continues to list "Jeremiah and certain minor prophets, and from the Psalms." C. H. Dodd, *According to the Scriptures* (London: Nisbet & Co., 1953), 126. Similarly, Blenkinsopp states that "It is rather the case that, as appropriated and interpreted by the first generation of Christians, the book of Isaiah came to serve as a grid or cognitive map by means of which they could articulate their sense of the unique character of their founder and chart the direction in which their destiny was leading them. I see no more reason to doubt that this dependence on Isaiah goes back in its essential lines to Jesus himself...." Joseph Blenkinsopp, "Reading Isaiah in Early Christianity, with Special Reference to Matthew's Gospel," in *Opening the Sealed Book: Interpretations of the Book of Isaiah in Late Antiquity* (Grand Rapids: Eerdmans, 2006), 136-37.

<sup>32</sup> "An allusion relies on two criteria: the biblical author deliberately borrows and recontextualizes, transforms, or reinterprets a specific text and incorporates it in a later text in order to accommodate his message to a contemporary audience, and the contextual environment of the preceding text influences and informs the interpretation of the alluding text. Inner biblical exegesis is synonymous with biblical allusion...." Sheri L. Klouda, "An Analysis of the Significance of Isaiah's Use of Psalms 96-99" (Ph.D. dissertation, Southwestern Baptist Theological Seminary, 2002), 13-26. Leonard expands on the linguistic criteria for identifying allusions: "(1) Shared language is the single most important factor in establishing a textual connection. (2) Shared language is more important than nonshared language. (3) Shared language that is rare or distinctive suggests a stronger connection than does language that is widely used. (4) Shared phrases suggest a stronger connection than do individual shared terms. (5) The accumulation of shared language suggests a stronger connection than does a single shared term or phrase. (6) Shared language in similar contexts suggests a stronger connection than does shared language alone. (7) Shared language need not be accompanied by shared ideology to establish a connection. (8) Shared language need not be accompanied by shared form to establish a connection." Jeffery Leonard, "Identifying Inner-Biblical Allusions: Psalm 78 as a Test Case," *Journal of Biblical Literature* 127, no. 2 (2008): 241-65; esp. 246.

<sup>33</sup> "An echo, on the other hand, consists of words or images employed by a biblical writer in order to evoke conscious memories associated with multiple texts. A biblical writer may draw on

The literary dimension of the text is observed through structural analysis. The biblical author uses the structure of the narrative to communicate what is significant to its meaning and interpretation.<sup>35</sup> Matthew's placement of Isaianic references suggests a key to better insight into the overall structure of his Gospel and chapters 1-4 in particular.<sup>36</sup> The structural analysis, in turn, may give more understanding of Matthew's interpretive and theological use of the Isaianic material.<sup>37</sup> Dorsey presents a method of structural analysis using three steps: (1) identification of the principal units of the composition by listening carefully to the linguistic indicators in the text, (2) analysis of the arrangement of these units relating to their sequence, symmetry, and parallelism, and (3) consideration of the relationship of the structure to the

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biblical echoes without necessarily invoking the specific context of an individual passage." Klouda, "An Analysis of the Significance of Isaiah's Use of Psalms 96-99," 13-26. Hays has identified seven tests for hearing echoes in the text: (1) availability, (2) volume, (3) recurrence, (4) thematic coherence, (5) historical plausibility, (6) history of interpretation, and (7) satisfaction. Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 29-32.

<sup>34</sup> Moyise considers the "dialectic" nature observing that "we are never just dealing with two static entities, the original meaning of a text and its present contextual meaning, and then asking about the relationship between them. The very act of quotation juxtaposes texts and contexts, which mutually influence one another..." Moyise, *Was the Birth of Jesus According to Scripture?*, 60.

<sup>35</sup> Shimeon Bar-Efrat, in "Some Observations on the Analysis of Structure in Biblical Narrative," *Vetus Testamentum* 30 no. 2 (April 1980): 154-73, esp. 172, writes: "Structural arguments can be and in fact have been used to prove the unity of a given narrative or to determine the boundaries of a literary unit. Moreover, structure has rhetorical and expressive value: it is one of the factors governing the effect of the work on the reader and in addition it serves to express or accentuate meaning."

<sup>36</sup> Van Elderen comments on the structure of Matthew 1 stating, "...we can learn a great deal from the literary techniques and structural devices employed by the biblical authors. The emphasis and focus of these literary products are often embedded in their structure." See Van Elderen, "The Significance of the Structure of Matthew 1," 3. Cope agrees that "Matthew redactionally used OT passages to structure material. He seems to use the OT citation as the logical center of a linear approach to reading," in Cope, *A Scribe Trained for the Kingdom of Heaven*, 84.

<sup>37</sup> Bauer comments, "there is a clear relationship between the determination of structure and the understanding of Matthew's theology," in Bauer, *The Structure of Matthew's Gospel: A Study in Literary Design*, 54. Patte concurs, "Using a few structural principles enables us to identify in each passage the main points or convictions that Matthew makes in it for his readers. Then, when this passage is interpreted in terms of these points, important aspects of its meaning appear more clearly..." in Patte, *The Gospel According to Matthew: A Structural Commentary on Matthew's Faith*, 1. Senior remarks, "Thus Matthew's theology and rhetorical strategy are inseparable from his emphatic use of the Old Testament" in Senior "The Lure of the Formula Quotations: Re-assessing Matthew's Use of the Old Testament with the Passion Narrative as Test Case," 115.

meaning of the text, observing movements like prominence, climax, central focus, contrast, turning point, or interlude.<sup>38</sup>

### **Plan for the Study**

The study will unfold in the next chapters as follows. Chapter Two will further delve into the structural aspects and implications of the Isaianic quotations in the macrostructure of Matthew's Gospel with particular attention given to chapters 1-4. The body of this research develops in Chapter Three through Chapter Six. Each of these study chapters examines the Isaianic reference within each of the four Matthean chapters. A concluding chapter will summarise the findings of the research and the influence of Isaiah upon the structure of Matthew's opening narrative and the Christological title, "Son of Abraham."

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<sup>38</sup> David A. Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi* (Grand Rapids; Baker Books, 1999), 16-18.

## CHAPTER 2

### THE IMPACT OF ISAIANIC QUOTATIONS IN THE MACROSTRUCTURE OF MATTHEW'S GOSPEL

#### Introduction

The previous chapter demonstrated that the largest concentration of formal Isaianic references in Matthew occurs in chapters 1-4. This concentration contributes to the structural evidence that Matthew 1-4 is an integrated unit within the Gospel. Several prominent approaches to the macrostructure of Matthew, however, view Matthew 1-2 as a prologue and then make a division between the second and third chapters.<sup>39</sup> A few approaches have asserted that most of Matthew 1-4 forms an integrated narrative unit.<sup>40</sup> However, they conclude the opening narrative before the end of Matthew 4, typically at verses 16 and 17.<sup>41</sup> None of these studies has adequately acknowledged the contribution that the Isaianic references bring to the unity of Matthew 1-4 or the influence that Isaianic references have in the macrostructure of Matthew's Gospel.

This chapter begins with a brief overview and evaluation of several significant approaches taken in observing the macrostructure of Matthew. The chapter then offers

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<sup>39</sup> Bacon, *Studies in Matthew*; Carson, *Matthew*, 51-57; Keener, *Matthew* (1997), 45; and Turner, *Matthew*, 10. Rudolf Schnackenburg labels the first pericope as "Pre-Gospel." Schnackenburg, *The Gospel of Matthew*, 1.

<sup>40</sup> That Mt 1.1-4.16 form a complete literary unit see Kingsbury, *Matthew: Structure, Christology, Kingdom and Matthew as Story*; Gundry, *Matthew: A Commentary on His Literary and Theological Art*; Bauer, *The Structure of Matthew's Gospel: A Study in Literary Design*; Blomberg, *Matthew* (1992); Keener, *Matthew* (1997); and Allison, *Studies in Matthew: Interpretation Past and Present*. A more recent proposal maintains Mt 1.1-4.11 as an opening overture with 4.12-17 as a hinge connecting it with the main corpus of Mt 4.18-25.46. See Wim J. C. Weren, *Studies in Matthew's Gospel: Literary Design, Intertextuality, and Social Setting* (Leiden, Boston: Brill, 2014), 13-41; and his earlier article, "The Macrostructure of Matthew's Gospel: A New Proposal," *Biblica* 87 (2006): 171-200.

<sup>41</sup> Rare exceptions include Allison, *Studies in Matthew: Interpretation Past and Present*, 137-42, esp. 138n10 who divides Mt 4 between verses 22 and 23, and Combrink, "The Structure of the Gospel of Matthew as Narrative," 61-90, who divides Mt 4 between verses 17 and 18.

an alternative approach to viewing Matthew's macrostructure supported by linguistic and syntactic evidence. Viewing Matthew's macrostructure in this manner reveals parallels within the first four narrative sections of the Gospel, lending further support to the proposed framework. This view of the macrostructure of Matthew is highlighted by the strategic placement of Isaianic references within these chapters. The chapter concludes with a microstructure of Matthew 1-4, demonstrating internal evidence for its integrity as a unit.

### **Significant Approaches to the Macrostructure of Matthew**

There is little consensus within Matthean studies when identifying an overall structure of Matthew's Gospel. There is a general chronological movement in the Gospel from birth to death and resurrection. Along the way, there are geographical transitions in the itinerary of Jesus. This does not mean that every event is in an exact historical chronological order, but only that there is an overall movement of the life of Jesus in the Gospel. Beyond this, there are literary devices within the Gospel that suggest artistic and apologetic strategies in composition. It is not pertinent for this study to identify and interact exhaustively with the history of research in this area. There are excellent surveys of the issue.<sup>42</sup> However, there are certain options prevalent in the discussion that are significantly impacted by highlighting the placement of Isaiah in Matthew. The following appraisal will interact with four general approaches: a Three-Unit Framework, a Five-Unit Framework, a Chiastic Framework, and a Ten-Unit Framework that is clustered around Isaianic material.

#### **Three-Unit Framework**

The three-unit structure proposed by Kingsbury is based on the phrase "From that time Jesus began" (Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς), which is used twice in Matthew's Gospel (Mt 4.17; 16.21).<sup>43</sup> Using this phrase as a structural key, the Gospel unfolds in

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<sup>42</sup> France, *Matthew: Evangelist and Teacher*, 141-53. This is a nice historical summary of structural issues pertaining to Matthew's Gospel up to 1989. See also Bauer, *The Structure of Matthew's Gospel: A Study in Literary Design*, 21-55. Charles H. Talbert gives a concise presentation of the main options with a few more recent proposals in Charles H. Talbert, *Matthew*, Paideia Commentaries on the New Testament (Grand Rapids: Baker Academic, 2010), 6-8.

<sup>43</sup> Examples of the three unit division include Kingsbury, *Matthew: Structure, Christology, Kingdom*; and Bauer, *The Structure of Matthew's Gospel: A Study in Literary Design*.

three movements focusing on Jesus' advent (Mt 1.1-4.16), Jesus' preaching ministry to Israel (Mt 4.17-16.20), and Jesus' passion (Mt 16.21-28.20).<sup>44</sup>

TABLE 2.1. J. D. Kingsbury's Outline of the Gospel of Matthew

The Figure of Jesus Messiah (1.1-4.16)
The Ministry of Jesus to Israel and Israel's Repudiation of Jesus (4.17-16.20)
The Journey of Jesus to Jerusalem and His Suffering, Death, and Resurrection (16.21-28.20)

The phrase "From that time Jesus began" appears to be both a chronological marker and a pattern of speech used by Matthew as an intentional literary device contributing to the macrostructure of the entire Gospel. It serves as a summary for the narrative unit that begins a new movement within the Gospel. This phrase, used twice, marks the movements of Jesus' ministry.

Kingsbury notes four additional factors that indicate the unity of chapters 1-4: (1) Jesus' title as the "Son" mentioned in 1.1 that does not reach its climax until the baptism vignette in 3.17 where God the Father declares Jesus to be his son, (2) the Nazareth parallelism of the formula quotations in 2.23 and 4.12-16, (3) the presence of the Greek particle δε at 3.1 connecting the preceding narrative with the proceeding pericope, showing these subunits to be a cohesive unit, and (4) all of the pericopes entailed in 1.1-4.16, which narrate events previous to Jesus' ministry in Israel.

However, many scholars would disagree that the phrase "From that time Jesus began" serves as a major structural division in Matthew's outline at these precise locations indicated (Mt 4.17; 16.21).<sup>45</sup> Nonetheless, there is some support for Kingsbury when he concludes that, "the whole of 1:1-4:16, and not merely chapters 1-2, form the first part of Matthew's story."<sup>46</sup>

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<sup>44</sup> Kingsbury, *Matthew As Story*, 38.

<sup>45</sup> For example, see Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 10; Turner, *Matthew*, 9; and Weren, *Studies in Matthew's Gospel: Literary Design, Intertextuality, and Social Setting*, 33. See also Weren's earlier article, "The Macrostructure of Matthew's Gospel: A New Proposal," 190.

<sup>46</sup> Kingsbury, *Matthew As Story*, 41-42. See also Bauer, "Structure of Matthew's Gospel"; and Allison, *Studies in Matthew: Interpretation Past and Present*, 137-42.

The main contribution of the three-unit approach is that it has identified evidence for the literary unity of Matthew 1-4 and needs to be seriously considered in an understanding of the macrostructure of Matthew. This is an important aspect of the consideration of the four Isaianic quotations that are found in Matthew 1-4. The three-unit framework, however, divides chapter 4 at verses 16 and 17.<sup>47</sup> This break dismisses another linguistic and rhetorical device that is used in the transition to the five discourses that are found in the body of Matthew's Gospel. This distinguishing feature of Matthew's Gospel is not generally prominent in the three-unit approach.<sup>48</sup>

### Five-Unit Framework

The five-unit framework of Matthew's Gospel is based upon the use of the phrase "And when Jesus finished" (Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς in Mt 7.28; 11.1; 13.53; 19.1; 26.1) placed at the conclusion of the five discourse sections. Although it is not entirely original with him, B. W. Bacon advocated the five-discourse approach. Bacon observed that each instance of this repeated phrase marked the conclusion of a major teaching section by Jesus and subsequent move into a narrative section.<sup>49</sup> Furthermore, he grouped the juxtaposed narrative material with the five discourses, forming five books within the Gospel that are bracketed by a prologue and an epilogue (see Table 2.2).

Bacon proposed that Matthew presents Jesus as a greater Moses and that these five sermons are parallel to the five books of the Pentateuch. His idea was based upon second-century evidence of other Christian and Jewish literature that was composed of five sections.<sup>50</sup> What remains unclear is the thematic connection between the five discourses and the five books of the Mosaic Pentateuch.<sup>51</sup> The five books paradigm

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<sup>47</sup> Kingsbury, *Matthew: Structure, Christology, Kingdom*, 9.

<sup>48</sup> Although, see Bauer who interacts with the five discourses and proposes an understanding of the relationship they have within the three unit narrative framework. Bauer, *The Structure of Matthew's Gospel: A Study in Literary Design*.

<sup>49</sup> Bacon, *Studies in Matthew*; and France, *Matthew: Evangelist and Teacher*, 143-44.

<sup>50</sup> France, *Matthew: Evangelist and Teacher*, 143.

<sup>51</sup> Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 11; and Allison, *Studies in Matthew: Interpretation Past and Present*, 138.

has not taken hold within New Testament studies.<sup>52</sup> Another problem is that the birth and passion narratives are relegated to being the prologue and epilogue. This appears to deemphasise the movement from promise to fulfilment within the Gospel.<sup>53</sup>

TABLE 2.2. B. W. Bacon's Five Books of the Gospel of Matthew

The Preamble		1-2
Book First	Concerning Discipleship	
	Division A: Introductory narrative	3-4
	Division B: First discourse	5-7
Book Second	Concerning Apostleship	
	Division A: Introductory narrative	8-9
	Division B: The discourse	10
Book Third	Concerning the Hiding of the Revelation	
	Division A: Israel is stumbled	11-12
	Division B: Teaching in parables	13
Book Fourth	Concerning Church Administration	
	Division A: Jesus and the brotherhood	14-17
	Division B: The discourse	18
Book Fifth	Concerning the Judgment	
	Division A: Jesus in Judea	19-22
	Division B: Discourse on judgment to come	23-25
The Epilogue		26-28

Although the approach of the “Five Books of Matthew” theory is suspect, the identifying phrase, “And when Jesus finished,” seems to be a deliberate literary device employed by Matthew. Attempts have been made to use the phrase as a key to Matthew’s structure without making a connection with the Pentateuch. As an example, D. A. Carson built upon this approach of five discourses alternating with

<sup>52</sup> However, some recent studies pursue the theory of a Pentateuchal arrangement of the Gospel of Matthew. For example, see Peter van Veen, “An Alternative Pentateuchal View of Matthew,” *Calvin Theological Journal* 53, no. 1 (April 2018): 65-98; and for Peter J. Leithart, *The Four: A Survey of the Four Gospels* (Moscow, ID: Canon Press, 2010), 121.

<sup>53</sup> “[T]he fivefold structure excludes the infancy and passion narratives, which must therefore be relegated to prologue and epilogue. The narrative of the death of Jesus, however, is the goal and climax of the story, and any structural analysis must include it as a major element.” Donald A. Hagner, *Matthew 1-13*, Word Biblical Commentary 33A (Dallas: Word, 1993), li.

narrative material. He addresses and corrects the matter of making the passion section (26.5-28.20) an epilogue by treating it as a sixth major narrative section, with the matching discourse section being the commissioning of the disciples (28.18-20).<sup>54</sup> (See Table 2.3.)

By highlighting the narrative and discourse sections, Carson's outline highlights the main themes and general flow of the Gospel. Although the Pentateuch approach is not embraced by Carson, he does (with some minor adjustments) retain Bacon's five-unit division and the pairing of the narrative and discourse sections with one another. Carson has also changed Bacon's outline to show the development of an implicit sixth narrative/discourse unit. The sixth narrative/discourse unit is composed of chapters 26-28. This sixth unit is identified as neither a narrative/discourse unit nor an epilogue. Carson, however, retains the prologue of chapters 1-2 as a distinct unit from the first narrative in chapters 3-4. Herein lies one difficulty of attempting to pair each of the five discourses with a particular narrative section: there is extra narrative material to assign.

Those who embrace a five-discourse model for the structure of Matthew typically envisage a prologue in the opening chapters of the Gospel.<sup>55</sup> This appears to be based upon two assumptions. First, the discourse must be paired with the immediately preceding narrative. Second, the formulaic transitional phrase as a part of the discourse section makes a hard break with the following narrative. This, in turn, leaves a large narrative section at the end of the Gospel (26-28) with no matching discourse. The general solution is to make a parallel prologue to match the extra narrative material at the end of the Gospel. Typically, the prologue material is comprised of chapters 1-2, dissecting it from the material of chapters 3-4.

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<sup>54</sup> Carson, *Matthew*, 51-57. For another example see Blomberg, *Matthew* (1992), 22-25, 49.

<sup>55</sup> Bacon, *Studies in Matthew*, in France, *Matthew: Evangelist and Teacher*; Carson, *Matthew*, 51-57; and Turner, *Matthew*, 10.

TABLE 2.3. D. A. Carson's Outline of Matthew

Prologue: The Origin and Birth of Jesus the Christ (1:1-2:23)
The Gospel of the Kingdom (3:1-7:29)
A. Narrative (3:1-4:25)
B. First Discourse: The Sermon on the Mount (5:1-7:29)
The Kingdom Extended under Jesus' Authority (8:1-11:1)
A. Narrative (8:1-10:4)
B. Second Discourse: Mission and Martyrdom (10:5-11:1)
Teaching and Preaching the Gospel of the Kingdom: Rising Opposition (11:2-13:53)
A. Narrative (11:2-12:50)
B. Third Discourse: The Parables of the Kingdom (13:1-53)
The Glory and the Shadow: Progressive Polarization (13:54-19:2)
A. Narrative (13:54-17:27)
B. Fourth Discourse: Life under Kingdom Authority (18:1-19:2)
Opposition and Eschatology: The Triumph of Grace (19:3-26:5)
A. Narrative (19:3-23:39)
B. Fifth Discourse: The Olivet Discourse (24:1-25:46 [26:5])
The Passion and Resurrection of Jesus (26:6-28:20)
A. The Passion (26:6-27:66)
B. The Resurrection (28:1-15)
C. The Risen Messiah and His Disciples (28:16-20)

The pairing of a discourse section with the preceding narrative section deemphasises certain other linguistic and thematic devices that demonstrate continuity between the sections. For example, by pairing the narrative of chapters 19-23 with the discourse of chapters 24-25 in a major outline heading, one might miss the interplay between chapters 18 and 19.<sup>56</sup> Another example of similar difficulty is found in the

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<sup>56</sup> For example the children motif repeats (Mt 18.1-6 and 19.13-15). For further parallels, see Todd M. Kinde, "The Use of Psalm 118 in Matthew 21-23" (Th.M. thesis, Calvin Theological Seminary, 2004), 32-33. Bruner also observes, "Having taught disciples the arts of the Christian congregation in the preceding chapter, Jesus teaches them the arts of the Christian home in this chapter...." Frederick Dale Bruner, *Matthew: The Churchbook, Matthew 13-28* (Dallas: Word Books, 1990), 667.

separation between the Sermon on the Mount of chapters 5-7 and the nine miracle stories of chapters 8-9. These two sections parallel one another.<sup>57</sup> The severing of such potential parallels suggests that the pairing of each discourse with the narrative that precedes it, as a structural unit, is invalid.

Another complication in Carson's outline is that, because of the pairing of narrative and discourse sections, the reader expects to read a full-length sixth discourse. As observed above, Carson seeks to answer this problem by making the final narrative section correspond to Jesus' commission of his disciples, forming the expected sixth discourse (Mt 28.18-20). However, this seems to place too much weight upon the relatively small word count of the commission when it is compared with any one of the discourses it is supposed to parallel. For the sake of argument, even if the commission were to be taken as a discourse parallel, one is left with a prologue and no corresponding epilogue.

The propensity of the five-unit approach to Matthew's Gospel is to incorporate a prologue that divides chapters 1-2 from chapters 3-4. In light of the evidence from the three-unit division concerning the literary unity of Matthew 1-4 and the evidence of concentrated Isaianic material in these four chapters, this appears to be an unwarranted division.

Further, the five-unit approach does not demonstrate, at least in the outline of the macrostructure, recognition of certain *inclusio* features that help to shape the Gospel. Reading the opening chapters (Mt 1-4) as the first narrative section with the closing chapters (Mt 26-28) as the sixth narrative section, which together form an *inclusio* for the remaining narratives and discourses, makes a better balance. For example, Matthew's well-observed use of "Immanuel, which means, 'God with us'" (Mt 1.23) and Jesus' words, "And behold, I am with you always, to the end of the age" (Mt 28.20), indicate an intentional composition that bears a sense of narrative and rhetorical closure. Additionally, Matthew's use of Jesus' title, "Jesus the Christ,

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<sup>57</sup> Jesus' teaching (Mt 5-7) and healing ministry (Mt 8-9) are placed alongside one another. Matthew ties them together by forming an *inclusio* around chapters 5-9 identifying the two aspects of his ministry (Mt 4.23 and 9.35): "And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people" (Mt 4.23); and "And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction" (Mt 9.35).

the Son of David, the Son of Abraham” (Mt 1.1), is parallel with Jesus’ words, “All authority in heaven and on earth has been given to me” (Mt 28.18), once again indicating Matthew’s theme and purpose having been accomplished in the writing of his Gospel.

The five-unit approach may not necessarily be in any stated conflict with all such inclusios, but neither does it demonstrate the role they play in the macrostructure of Matthew’s Gospel. The contribution of the five-unit approach is that it identifies the formulaic literary device used to demark the alternating flow between narrative and discourse material. This literary device needs to be considered in understanding the macrostructure of Matthew.

### Chiastic Framework

A third approach to identifying the macrostructure of Matthew’s Gospel considers the inclusios within the text and discerns a chiastic model for the Gospel. There is a considerable amount of diversity in the identification of chiasmus within Matthew.<sup>58</sup> Representatives of this approach include H. B. Green, who establishes the crux of the Gospel at chapter 11;<sup>59</sup> James B. Jordan, who identifies the crux of the Gospel at chapter 12;<sup>60</sup> and C. H. Lohr, who identifies the crux of the Gospel at chapter 13.<sup>61</sup> The diversity suggests subjectivity and lends a certain measure of doubt to the approach. Admittedly, many of the other suggestions, lacking linguistic and grammatical support, are doubtful. Nevertheless, inclusio and chiasmus have been

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<sup>58</sup> For a survey of chiastic approaches, see Bauer, *The Structure of Matthew’s Gospel: A Study in Literary Design*, 36-40.

<sup>59</sup> H. B. Green, “The Structure of St. Matthew’s Gospel,” in *Studia Evangelica IV. Part I: The New Testament Scriptures*, ed. F. L. Cross (Berlin: Akademie Verlag, 1968), 47-59.

<sup>60</sup> James B. Jordan, “Toward a Chiastic Understanding of the Gospel According to Matthew, Part 1,” *Biblical Horizons* 94 (April 1997): accessed 21 July 2014, <http://www.biblicalhorizons.com/biblical-horizons/no-94-toward-a-chiastic-understanding-of-the-gospel-according-to-matthew-part-1/>.

<sup>61</sup> C. H. Lohr, “Oral Techniques in the Gospel of Matthew,” *Catholic Biblical Quarterly* 23 (1961): 403-35. See also J. C. Fenton, “Inclusio and Chiasmus in Matthew,” in *Studia Evangelica [I]: Papers Presented to the International Congress on ‘The Four Gospels in 1957,’* ed. Kurt Aland (Berlin: Akademie Verlag, 1959), 174-79; and Peter F. Ellis, *Matthew: His Mind and His Message* (Collegeville: Liturgical Press, 1974), 11-13.

persuasively demonstrated in smaller units of Matthew's Gospel.<sup>62</sup> Since Matthew uses chiasmus in the microstructure of his Gospel, it is reasonable to explore the possibility that he might also do so in the macrostructure of his Gospel.

One model that harmonises with the observations gleaned from both the three-unit and five-unit approaches is proposed by H. J. B. Combrink.<sup>63</sup> Combrink develops a model that incorporates the two uses of the phrase "From that time Jesus began" (Mt 4.17; 16.21) and the five uses of the phrase "And when Jesus finished" (Mt 7.28; 11.1; 13.53; 19.1; 26.1).<sup>64</sup> (See Table 2.4.)

This model nicely parallels the narrative and discourse materials in tandem fashion without the complications of pairing them to one another.<sup>65</sup> This allows for smoother transitions in the narrative and sensitivity to various symmetrical correspondences among the sections.<sup>66</sup> It does, however, miss at least one significant inclusio formed by the repeated use of Psalm 118, which unites Matthew 19-23 as an integral temple narrative.<sup>67</sup>

Related to this problem, Combrink's outline demonstrates some awkwardness in his D' section, which is a discourse embedded within narrative material. This is a difficulty encountered by each approach: that there are portions of Jesus' teaching

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<sup>62</sup> For example, see John Paul Heil, "The Narrative Structure of Matthew 27:55-29:20," *Journal of Biblical Literature* 110 (1991): 419-38; David McClister, "Literary Structure as a Key to Meaning in Matt 17:22-20:19," *Journal of the Evangelical Theological Society* (1996): 549-58; Kinde, "The Use of Psalm 118 in Matthew 21-23," 28-47; and Daniel Boerman, "The Chiastic Structure of Matthew 11-12," *Calvin Theological Journal* 40 (2005): 313-25.

<sup>63</sup> Combrink, "The Structure of the Gospel of Matthew as Narrative," 61-90.

<sup>64</sup> *Ibid.*, 70, 72.

<sup>65</sup> Allison, presents an outline of alternating narrative and discourse units but without the chiastic structure and with different unit demarcations, in Allison, *Studies in Matthew: Interpretation Past and Present*, 137-42.

<sup>66</sup> Combrink, "The Structure of the Gospel of Matthew as Narrative," 71.

<sup>67</sup> Matthew's trifold use of Psalm 118 along with several narrative clues forms an inclusio around this unit, bracketing it as a distinct and complete narrative section nestled between the two discourses of Matthew 18 and 24-25. See Kinde, "The Use of Psalm 118 in Matthew 21-23," 28-47. For another example of one who identifies Matthew 19-23 as a Narrative unit, see Allison, *Studies in Matthew: Interpretation Past and Present*, 137.

mixed in larger narratives, such as those found in Matthew 11-12 and 19-23.<sup>68</sup> In this case, the symmetry in Combrink’s schema loses too much of its finesse as a result.

TABLE 2.4. H. J. B. Combrink’s Outline of Matthew

A. Narrative: The birth and preparation of Jesus (1.1-4.17)
B. Discourse: Introductory material, Jesus teaches with authority (4.18-7.29)
C. Narrative: Jesus acts with authority – ten miracles (8.1-9.35)
D. Discourse: The Twelve commissioned with authority (9.36-11.1)
E. Narrative: The invitation of Jesus rejected by “this generation” (11.2-12.50)
F. Discourse: The parables of the kingdom (13.1-53)
E’. Narrative: Jesus opposed and confessed, acts in compassion to Jews and gentiles (13.54-16.20)
D’. Discourse within narrative: The impending passion of Jesus, lack of understanding of the disciples (16.21-20.34)
C’. Narrative: Jesus’ authority questioned in Jerusalem (21.1-22.46)
B’. Discourse: Judgment on Israel and false prophets, the coming of the kingdom (23.1-25.46)
A’. Narrative: The passion, death and resurrection of Jesus (26.1-28.20)

In general, the unit content summaries do not easily mirror the opposite corresponding unit as one would expect in a chiasmus. Additionally, the placement of the phrase “Then Jesus began” at the end of unit A (Mt 4.17) is out of sync with its use at the beginning of D’ (Mt 16.21). It would be more formulaic as a rhetorical device if the phrase were at either the beginning or the end, rather than one in each place.

The contribution of the chiastic approach is its appreciation for the symmetrical parallelism found within Matthew’s Gospel. It also breaks away from the coupling of narrative and discourse into unnatural pairs, yet maintains the unit integrity of most of Matthew 1-4. In identifying the placement of the specific formula fulfilment quotations in Matthew, Combrink makes a curious conclusion that “nothing

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<sup>68</sup> Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 11.

can be proved by this distribution of quotations.”<sup>69</sup> While his observation about the fulfilment quotations, in general, is not disputed here, it does raise questions regarding a different set of quotations from Isaiah specifically and its impact upon the macrostructure of the Gospel.

#### Ten-Unit Framework

This next approach is not mainstream in thought, but it demonstrates an attempt to identify a macrostructure for Matthew’s Gospel motivated by the observation of the placement of Isaiah in the Gospel. James E. Patrick proposes a structure for Matthew’s Gospel clustered around the use of what he identifies as ten messianic citations from Isaiah.<sup>70</sup>

Patrick combines the citations in Matthew 1.23a with 1.23b and the citations in Matthew 12.18-20 with 12.21. He looks at the structural placement of these citations in Matthew and the combined literary effect of multiple citations in one use by Matthew. These unions make sense literarily and rhetorically since Matthew uses the citation couplets as single proofs or fulfilments. These unions are generally accepted.

However, Patrick’s identification of particular quotations differs from those that have been commonly identified. He includes Matthew 26.31 as an Isaianic reference, though it is a citation from Zechariah 13.7. Patrick believes the citation of Zechariah, in this instance, is an interpretation of Isaiah 53.4-6. Based on this assumption and discerning a technique similar to *peshet*, Patrick groups the Gospel into ten “kernels” (see Table 2.5).

While this is an intriguing outline, more grammatical or syntactical support is needed. The units are noticeably disproportionate from one another regarding their size and their literary content. The placement of each Isaianic citation within its respective kernel fluctuates significantly from unit to the next unit; sometimes the citation is nearer the beginning of the divisions and sometimes nearer the middle or end of the identified unit. This irregular placement brings into question Matthew’s

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<sup>69</sup> Combrink, “The Structure of the Gospel of Matthew as Narrative,” 73.

<sup>70</sup> James E. Patrick, “Matthew’s Peshet Gospel Structured around Ten Messianic Citations of Isaiah,” *Journal of Theological Studies*, NS 61, no. 1 (2010): 43-81.

intentionality about such a structural composition when he is otherwise quite elaborate and precise with the use of rhetorical devices.<sup>71</sup> The identification of the last citation in Matthew 26.31-32 to Zechariah's interpretation of Isaiah 53.4-6 is thematically possible but doubtful. Matthew's wording of this citation does appear to be taken from Zechariah.

TABLE 2.5. James E. Patrick's Outline of Matthew

Matthew	1.1 - 2.23	[1.22-23 = Is 7.14]
Matthew	3.1 - 4.11	[3.3 = Is 40.3]
Matthew	4.12 - 7.29	[4.14-16 = Is 9.1-2]
Matthew	8.1 - 11.1	[8.17 = Is 53.4]
Matthew	11.2 - 12.45	[12.17-21 = Is 42.1-4]
Matthew	12.46 - 13.58	[13.14-15 = Is 6.9-10]
Matthew	14.1 - 16.12	[15.7-9 = Is 29.13]
Matthew	16.13 - 21.11	[21.4-5 = Is 62.11 (Zec 9.9)]
Matthew	21.12 - 25.46	[21.13 = Is 56.7 (+ Jer 7.11)]
Matthew	26.1 - 28.20	[26.31-32 = Is 53.4-6 (Zec 13.7)]

The clustering of Matthean material around each Isaianic quotation does not appear very clearly in the whole of the Gospel. However, the need to examine the placement of the Isaianic quotations in the macrostructure of Matthew is important and may contribute to clarifying at least a portion of the Gospel's development. Rather than the Matthean material being clustered around Isaianic quotations, this study proposes that the Isaianic quotations are clustered within the Matthean plotline.

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<sup>71</sup> Similarly, Raymond E. Brown in sorting through the structure of Matthew 1-2 observes, "It is questionable whether formula citations should constitute a basis for divisions in the infancy narrative, since in the body of the Gospel they are scattered and do not seem to serve as indicators of a division." Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 52.

### Proposed Paradigm for Observing Matthew’s Macrostructure

The four significant approaches reviewed above all contribute to the quest for a method by which to view the macrostructure of Matthew’s Gospel. The three-unit framework contributes evidence for the literary unity of Matthew 1-4, along with identifying two key uses of the phrase “From that time Jesus began.” The five-unit framework contributes the observation of six narratives alternating with five discourses throughout the Gospel, along with the identification of five key uses of the phrase “And when Jesus finished.” The chiasmic framework contributes appreciation for the symmetrical parallelism and inclusios within the Gospel. The ten-unit framework contributes an awareness of the rhetorical and thematic emphasis of Isaiah within Matthew’s Gospel. Collating the evidence from these contributions, the following paradigm is proposed for discerning the macrostructure of Matthew’s Gospel (see Table 2.6).

TABLE 2.6. Proposed Layout for Matthew’s Macrostructure

Narrative A: Begetting, Baptism, and Beginnings: “God with us” (1.1-4.25)
Discourse 1: The Sermon on the Mount: Kingdom Ethics (5.1-7.27)
Narrative B: Ministry in Galilee (7.28-9.35)
Discourse 2: The Sermon on Kingdom Mission & Reward (9.36-10.42)
Narrative C: Questions and Conflicts about Jesus (11.1-12.50)
Discourse 3: The Sermon by the Sea: Kingdom Parables (13.1-52)
Narrative D: Miracles, a Confession, and the Transfiguration (13.53-17.27)
Discourse 4: The Sermon on Kingdom Mission & Reward (18.1-35)
Narrative E: Ministry in Judea (19.1-23.39)
Discourse 5: The Sermon on the Mount: Kingdom Judgment (24.1-25.46)
Narrative F: Death, Resurrection, and Benediction: “I am with you” (26.1-28.20)

This layout eliminates the prologue and epilogue delineations for the opening and closing chapters of the Gospel. Robert H. Gundry, while taking no firm stance on a Matthean outline, assumes a similar unity to Matthew 1-4 when he states, “Narrative sections begin and end the first gospel and separate the five discourses from one

another.”<sup>72</sup> Brian M. Nolan argues that the opening chapters of Matthew are gospel events that present the fulfilment of the divine plan in this part of the life and ministry of Jesus.<sup>73</sup> Furthermore, the genealogy is more than simply identifying the lineage of Jesus or of legitimising him as the Jewish Messiah. The genealogy is kerygmatic, declaring Jesus as Christ. It is a hymn proclaiming the “invincibility of the grace of Yahweh” and the “fidelity and consistency of the God of the covenants with Abraham and David.”<sup>74</sup>

Hence, the opening chapters immediately take the reader into the divine fulfilment of every aspect of Jesus’ life on earth, including his genesis. Identifying the opening and closing chapters as full narratives has the advantage of making them more balanced with one another and the other narrative and discourse sections. It also enhances the parallelism inherent with the rest of the structure of the Gospel while serving to bracket the entirety of the Gospel with narrative.

Discerning six narrative sections alongside the five discourses create a different structural parallelism than one that seeks to tie a narrative and a discourse with one another.<sup>75</sup> The narratives and the discourses do not necessarily pair with one another to form five sets of couplets as commonly attempted.<sup>76</sup> Gundry is again helpful when he observes that “the number of the six narrative sections does not allow a pairing with the discourses.”<sup>77</sup> A pattern that alternates between more equally sized groupings of material and forms an inclusio with the opening and closing narratives is

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<sup>72</sup> Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 11.

<sup>73</sup> Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 110.

<sup>74</sup> *Ibid.*, 28.

<sup>75</sup> Allison presents an outline for Matthew composed of alternating AB pattern of narrative and discourse based on simple chapter divisions rather than specific verse divisions and without identifying further parallelism: Narrative (1-4) – Discourse (5-7) – Narrative (8-9) – Discourse (10) – Narrative (11-12) – Discourse (13) – Narrative (14-17) – Discourse (18) – Narrative (19-23) – Discourse (24-25) – Narrative (26-28). He divides Matthew 4 at verses 22 and 23. See Allison, *Studies in Matthew: Interpretation Past and Present*, 137-42, esp. 138n10.

<sup>76</sup> See examples above in the discussion related to the Five Unit Framework. Notice how most tend to number the discourse sections 1-5 but not to number the narrative sections.

<sup>77</sup> Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 11.

apparent. Rather than narrative being paired with discourse, the narratives parallel one another, and the discourses parallel one another.

Matthew's Gospel is comprised of two symmetrical halves. The two movements are linked together by the focal parabolic discourse in chapter 13. This focal discourse takes place by the sea while the bracketing first and last discourses take place on the mount. Each movement forms a chiasm. Each chiasm is inversely mirrored in the other. The first half is reflexively parallel to the second half. The opening and closing narrative sections form an *inclusio* around the entire Gospel (see Table 2.6).

The two chiasmic movements are marked by a geographical concentration in each centre; the first movement is in Galilee and the second in Judea. Each movement is highlighted by the structural phrase "From that time Jesus began" (see Table 2.7). Each of the two occurrences of this phrase is placed at a relatively equal distance near the front of each movement: 82 verses (1,478 words) into movement one and 102 verses (1,614 words) into movement two. Each phrase is also nearer to the end of the first narrative section within its respective movement (Mt 4.17 in 1.1-4.25; 16.21 in 13.53-17.27).

TABLE 2.7. Two Movements of Matthew

<p>The Ministry in Galilee (chapters 1-12)          "From that time Jesus began to preach... (4.17)</p> <p style="text-align: center;">The Kingdom Parables (chapter 13)</p> <p>The Ministry in Judea (chapters 13.53-28.20)          "From that time Jesus began to show... (16.21)</p>
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#### Syntactical Evidence for the Layout

Apart from the elimination of a prologue and an epilogue, another distinctive of this layout is the chapter and verse division for the particular narrative and discourse sections. The phrase "And when Jesus finished" (Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς) is taken here as the introductory formula for the narratives rather than as

the concluding formula for the discourses.<sup>78</sup> This theory differs from the conventional understanding.<sup>79</sup> For example, R. T. France observes the Semitic style<sup>80</sup> of this phrase and the particular number of times the phrase is used. An extended quote from France helps illustrate the predominant rationale:

The formula itself is noticeable for its unusual language; only in one other place (9:10) does Matthew introduce a new paragraph with the Semitic construction Καὶ ἐγένετο (representing the Old Testament *wayehi*, traditionally translated “And it came to pass”), and the verb τελέω (in the sense “finish”) occurs in only one other place in his Gospel (10:23), not in connection with completing a speech.<sup>81</sup>

France believes these formulae conclude each of the five discourses, asserting that “the position of the formula at the end of the five most prominent concentrated collections of teaching in the gospel is clearly deliberate.”<sup>82</sup> Most contemporary scholars appear to agree with France in this assertion.

However, the proposed outline identifies the formula “And when Jesus finished” as opening a new narrative section within the Gospel rather than closing a discourse section. This shift makes better sense of the Semitic construction of Καὶ

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<sup>78</sup> The phrase is consistently translated in the Authorised Version as “And it came to pass ...” (Mt 7.28; 9.10; 11.1; 13.53; 19.1; 26.1). Interestingly, three of the six uses appear at the head of chapter divisions in the English Bible, demonstrating that this phrase, when naturally read, does tend toward marking the beginning of a new thought unit. “And it came to pass” is also the rendition given by George Howard in an English translation of the Hebrew version of Matthew included in *Even Bohan*, a Jewish polemic by Shem-Tob. George Howard, *Hebrew Gospel of Matthew* (Macon, GA: Mercer University Press, 1995).

<sup>79</sup> For example, Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 10; Christopher R. Smith, “Literary Evidences of a Five Unit Structure in the Gospel of Matthew,” *New Testament Studies* 43, no. 4 (1997): 540-51; and Turner, *Matthew*, 9-10.

<sup>80</sup> The Jerusalem School posits that there was a Proto-Matthew originally written in Hebrew. The theory continues that the extant Matthew that we have in Greek is not a direct translation of that Proto-Matthew, but a new edition having the Hebrew text as a primary influence. The theory may be debated, but it does show how much of the Greek Matthew is translated into Hebrew by a fairly natural process, substantiating the Semitic character of the extant Gospel we have. See Malcolm Lowe and David Flusser, “Evidence Corroborating a Modified Proto-Matthean Theory,” *New Testament Studies* 29, no. 1 (Jan 1983): 25-47; and Howard, *Hebrew Gospel of Matthew*.

<sup>81</sup> France, *Matthew: Evangelist and Teacher*, 142. See also Gesenius, “In the historical books there frequently occurs the phrase וַיְהִי, וַיְהִי ‘and it came to pass, that,’ like in N. Test. καὶ ἐγένετο ὅτι.” in Wilhelm Gesenius and Samuel Prideaux Tregelles, *Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures* (Bellingham, WA: Logos Bible Software, 2003), 222, Col A.

<sup>82</sup> France, *Matthew: Evangelist and Teacher*, 142.

ἐγένετο for וַיְהִי (*wayehi*).<sup>83</sup> The Greek form is recognised as a Septuagintism, a Greek way of translating the Hebrew Old Testament.<sup>84</sup> This Hebrew form is often used to introduce a new movement in the storyline of Old Testament narrative literature.<sup>85</sup> Wolfgang Schneider identifies the וַיְהִי as a macrosyntactic sign used by the biblical writer to demark significant divisions within the narrative.<sup>86</sup> This particular term, וַיְהִי, is transitional in a narrative and can be used to conclude or introduce.<sup>87</sup> Since this sign is typical of Hebrew narrative, it is plausible that the Semitic construction in Matthew is introducing narrative rather than concluding or summarising discourse.

Working with the Greek syntax also allows for Καὶ ἐγένετο to be understood as introductory. The Greek term και (and) is itself the narrative equivalent for the Hebrew ו (waw).<sup>88</sup> The term γίνομαι (become) is a marker for some new information such as beginning a new paragraph.<sup>89</sup> The entire Greek phrase is formulaic. Yet,

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<sup>83</sup> Papias, bishop of Hierapolis is the first to make an explicit reference to the Gospel of Matthew. He remarks that Matthew wrote in the Hebrew dialect. It is not certain whether Papias meant the Hebrew language or Greek using Semitic grammatical style. See Eusebius of Caesaria, “The Church History of Eusebius,” in *Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine*, ed. Philip Schaff and Henry Wace, trans. Arthur Cushman McGiffert, vol. 1, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series (New York: Christian Literature Company, 1890), 173. Davies and Allison conclude that the Semitisms in Matthew “presumably reflect the evangelist’s own style of thought,” in W. D. Davies and Dale C. Allison Jr., *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, International Critical Commentary (London; New York: T&T Clark, 2004), 85.

<sup>84</sup> Ibid., 82. A Logos search reveals 557 results in 533 verses for this phrase in the LXX. Significantly, Isaiah uses this phrase to begin several new thought units of the prophecy (6.1; 7.1; 36.1; 37.1; 38.4) and at 6.1 in particular, from which section it introduces will come four quotations for Mt 1-4.

<sup>85</sup> See, for example, Gen 6.1; 11.1, 2 or Is 7.1; 36.1; 37.1; 38.4.

<sup>86</sup> “Macrosyntactic signs are words, particles, and expressions which serve ... to mark out the major divisions of a text.... The speaker inserts such macrosyntactic signs in order to highlight for the hearer the beginning, transitions, climaxes, and conclusions of his address....” Wolfgang Schneider, *Grammatik des biblischen Hebräisch* (Munich: Claudius, 1974), 261, quoted in Bruce K. Waltke and M. O’Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 634.

<sup>87</sup> Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, 634.

<sup>88</sup> See Robert Lisle Lindsey, *A Hebrew Translation of the Gospel of Mark* (Jerusalem: Dugith Publishers, 1969), 77.

<sup>89</sup> Louw and Nida describe the use of the formula under a category named “Markers of Transition”: “γίνομαι: a marker of new information, either concerning participants in an episode or concerning the episode itself (occurring normally in the formulas ἐγένετο δέ or καὶ ἐγένετο).” See also

David Bauer does not concur with the proposal of placing the formula at the beginning of the narratives. However, in highlighting the transitional nature of the formula, he does demonstrate the emphasis it places on beginning the next section.

[T]he formula which is repeated at the end of the discourses is transitional in nature. The formula consists of a temporal clause, introduced with the temporal particle, ‘when’ (τότε) [sic.], followed by the main clause. Thus, the temporal clause functions as the subordinate clause in relation to the main part of the sentence. In each case, the subordinate clause points back to the discourse, while the main clause points ahead to the material that follows. This observation led Streeter (1925: 262) to say regarding this formula, ‘its emphasis is not “Here endeth”, but on “Here beginneth”’. It is, therefore, incorrect to speak of these formulae as ‘concluding’ in the sense of terminative. They do not function to separate, but rather to connect, the discourses with what follows.<sup>90</sup>

Bauer’s reference to B. H. Streeter is significant. Streeter reflects upon the suggestion that this formula is the remains of a colophon that was used to conclude the five “books” of Matthew. Streeter’s reticence to identify the formula as such is because a colophon is better suited to larger blocks of material like the Psalter than to these smaller collections found in Matthew. He does not see much resemblance between this formula and a proper concluding colophon.<sup>91</sup>

J. D. Kingsbury also identifies the clause “And when Jesus finished” as subordinate to the main clause following it. He believes that this temporal phrase

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the footnote 3 of this entry: “ἐγένετο δέ and καὶ ἐγένετο occur frequently in the Gospels, especially in Luke, as markers of transition, and in a number of languages they are equivalent to a new paragraph. Note the following passages especially: Lk 5:1, 12, 17; 6:1, 6, 12; 7:11; 8:1, 22; 9:18, 28, 37, 51.” Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 810.

<sup>90</sup> Bauer, *The Structure of Matthew’s Gospel: A Study in Literary Design*, 129. See also B. H. Streeter, *The Four Gospels: A Study of Origins*, (New York: Macmillan, 1925), 262. Bauer also references others who recognise the forward-looking transitional feature of this Semitism: R. Bultmann, *Die Geschichte der synoptischen Tradition*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 29. 4th ed. (Göttingen: Vandenhoeck & Ruprecht, 1958), 334; Kingsbury, *Matthew: Structure, Christology, Kingdom*, 6; and D. L. Barr, “The Drama of Matthew’s Gospel: A Reconsideration of its Structure and Purpose,” *Theology Digest* 24 (1976): 349-59, esp. 352. See also Philippe Rolland, “From Genesis to the End of the World: The Plan of Matthew’s Gospel,” *Biblical Theology Bulletin* 2 (1972): 55-76; and Weren, *Studies in Matthew’s Gospel: Literary Design, Intertextuality, and Social Setting*, 18.

<sup>91</sup> Streeter, *The Four Gospels: A Study of Origins*, 262.

reflects the end of a discourse but is also connected to an independent phrase that carries the sentence forward to the new narrative material.<sup>92</sup>

This study agrees with the findings of Streeter and Kingsbury. The main clause of the construction points forward to the narrative material, marking the beginning of new thought or movement in the plot. However, the argument here moves a step further than Bauer, bringing it to its logical conclusion. Since the main clause points forward, this formulaic device is identified as an introduction to the narrative following it rather than a conclusion to the narrative preceding it. Indeed, the phrase is not part of the discourse proper, but rather is part of the narration.

The transitional nature of the formula is maintained, since the dependent clause looks back, serving not as a hard break, but as a hinge linking the two narratives with the sandwiched discourse.<sup>93</sup> The chiasmic characteristics of this macrostructure highlight this aspect of the sectional relationships.

The question arises as to whether there is a similar introductory formula for the first narrative section (Mt 1.1-4.25) that would correspond with the following five narratives. When aligning the six narrative introductions, we can observe a wordplay using assonance with the use of the word γενέσεως in the opening narrative (Mt 1.1) and the word ἐγένετο in the following five narratives (Mt 7.28; 11.1; 13.53; 19.1; 26.1). Each of these words shares the same root, γίνομαι. This root is repeated in Matthew 1.2-18 a total of 45 times.<sup>94</sup> The reader and listener are sensitised to the sight and sound of this word in the opening genealogy so that it can be readily recognised as a structural marker throughout the Gospel. Additionally, Matthew 1.1 uses the noun Βίβλος (book), while the remaining narrative introductions use λόγους (words or sayings, Mt 7.28; 19.1; 26.1), διατάσσεων (instruction, Mt 11.1), and παραβολὰς (parable, Mt 13.53) – all substantive terms of similar designation (see Table 2.8). The consistent combination of these terms in each narrative increases the plausibility of a formulaic connection for the purpose of introduction, which would be in keeping with its use at the very beginning of the Gospel.

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<sup>92</sup> Kingsbury, *Matthew: Structure, Christology, Kingdom*, 6.

<sup>93</sup> Barr, “The Drama of Matthew’s Gospel: A Reconsideration of its Structure and Purpose,” 351-52.

<sup>94</sup> The root word, γίνομαι, is used 45 times in Mt 1.1-18: 39 times in the form of ἐγέννησεν, 1 time as ἐγεννήθη, 4 times as γενεαί, and 1 more time as γένεσις.

This reassignment of the introductory formulae for the narrative sections helps identify patterns used by Matthew to transition from narrative to discourse in the sequence of his Gospel. The reader can observe a type of introductory format, which aids understanding of the limits of these discourse passages. The format includes descriptive elements of (1) the great crowds, (2) Jesus' posture of sitting in three instances, (3) the disciples coming to Jesus, and (4) Jesus giving a verbal response.<sup>95</sup> Within the context of each of these transitions is a reference to a geographical or chronological movement that precedes each of the discourse sections (Mt 4.23-25; 9.35; 13.1; 18.1; 24.1).<sup>96</sup>

TABLE 2.8. Introductory Formulae for Narratives in Matthew

<p><b>Matthew 1.1</b> Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαβὶδ υἱοῦ Ἀβραάμ</p> <p><b>Matthew 7.28</b> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους</p> <p><b>Matthew 11.1</b> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων</p> <p><b>Matthew 13.53</b> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας</p> <p><b>Matthew 19.1</b> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους</p> <p><b>Matthew 26.1</b> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους</p>
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This hypothesis has been contested. R. T. France argues against identifying these space/time references as formal introductory material. Referring specifically to the length of such an introduction at Matthew 9.36-37, he states,

<sup>95</sup> Terence J. Keegan, "Introductory Formulae for Matthean Discourses," *Catholic Biblical Quarterly* 44, no. 3 (July 1982): 415-30. See also Barr, "The Drama of Matthew's Gospel: A Reconsideration of its Structure and Purpose," 351n14.

<sup>96</sup> In a similar fashion, Kingsbury observes the physical movement of Jesus subsequent to each discourse and leading into a narrative section: "when he came down from the mountain" (8.1); "he went from there" (11.1); "he went away from there" (13.53; 19.1); or "he said to his disciples" (26.1). See Kingsbury, *Matthew: Structure, Christology, Kingdom*, 7.

The form is very variable, and the elements he mentions variously distributed, so that the only “formula” to be seen in 18:1 is the disciples coming to Jesus with a question, and in 9:36-37 Jesus’ “seeing the crowds” and speaking to his disciples (and that some six verses before the connected discourse begins).<sup>97</sup>

However, a similar technique is identified when the discourse of the parables is seen to begin in chapter 13.1-2.<sup>98</sup> A similar pattern can be observed preceding each of the other four discourses. While hesitating to identify these phenomena as “structural markers,” France is willing to observe the technique as “readily recognizable narrative motifs.”<sup>99</sup>

Therefore, allowing for the variety among these discourse introductions within an otherwise consistent pattern of readily recognisable narrative motifs, one can acknowledge this evidence of a rhetorical technique and adjust the structural markers accordingly. Although any one element alone does not constitute a formulaic pattern, when these elements are combined in particular places of the storyline, then a pattern is recognisable. This evidence, in conjunction with repeated use of certain vocabulary, supports the proposed discourse indicators. Although it is markedly less consistent than the introductory formula for the narrative sections, Matthew appears to implement similar vocabulary and setting to introduce the discourse sections.

A question arises concerning the teaching material in Matthew 11 and 23, which are not included as formal discourse sections. Chapter 11 begins with a different group of listeners. The question comes from the disciples of John (Mt 11.2); later, the Teacher does address the crowds that are present (Mt 11.7) but follows with a woe oracle (Mt 11.20-24). Similarly, chapter 23 is explicitly addressed to the crowds and his disciples (Mt 23.1), but the implied audience is the scribes and Pharisees, who along with Jerusalem (Mt 23.37) receive a woe oracle. Both chapters conclude with an invitation for the children to find rest and shelter in Jesus, using the imagery of an oxen yoke (Mt 11.25-30) and a hen’s wing (Mt 23.37-39). These units are distinct in literary features that mark them different from the normal teaching Jesus gives to the crowds and his disciples. The Matthean repetition of this speech

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<sup>97</sup> France, *Matthew: Evangelist and Teacher*, 142.

<sup>98</sup> France, *The Gospel of Matthew*, *The New International Commentary on the New Testament* (Grand Rapids: Eerdmans Publication Co., 2007), 499, 500, 501-02.

<sup>99</sup> France, *Matthew: Evangelist and Teacher*, 143.

pattern, one in each of the two movements (Mt 1.1-12.50 and 13.53-28.20), demonstrates the similar reception Jesus received in both Galilee and Jerusalem.

The first two discourse sections (Mt 5.1 and 9.36) form the tightest formulaic introductions. Each of these discourses begins, “And seeing the crowds” (Mt 5.1; 9.36), the only two instances of this phrase in the entire New Testament. One could wish the remaining three discourses followed the same pattern. However, the first three discourses involve both the crowds and the disciples. The first discourse uses the phrase “his disciples came to him” (Mt 5.1), similar to the construction in Matthew 13.1; 18.1; 24.1.

TABLE 2.9. Introductory Formulae for Discourses in Matthew

<p><b>Matthew 5.1, 2</b>          Ἴδὼν δὲ τοὺς ὄχλους ... προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ... ἐδίδασκεν αὐτοὺς λέγων</p>
<p><b>Matthew 9.36, 37</b>          Ἴδὼν δὲ τοὺς ὄχλους ... τότε λέγει τοῖς μαθηταῖς αὐτοῦ</p>
<p><b>Matthew 13.1, 2, 3 and 10, 11</b>          Ἐν τῇ ἡμέρᾳ ἐκείνῃ ... καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί ... καὶ ἐλάλησεν αὐτοῖς          Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ ... ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς</p>
<p><b>Matthew 18.1, 3</b>          Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες ... καὶ εἶπεν</p>
<p><b>Matthew 24.1, 2</b>          καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάμενοι αὐτῷ ... ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς</p>

The third discourse (Mt 13.1ff.) opens with an altogether unique setting compared to the other four, but regarding vocabulary and audience, it is similar to the others. The third discourse begins with “At that day” (Mt 13.1),<sup>100</sup> while the fourth discourse begins with a similar phrase, “At that hour” (Mt 18.1).<sup>101</sup> The third and fifth discourses share the phrase, “and he answered them” (Mt 13.11; 24.2). The use of this phrase is not conclusive since it is used three other times apart from a discourse

<sup>100</sup> Used in this exact form only here in Matthew and in Lk 10.12; Ac 2.41; and IITh 1.10.

<sup>101</sup> Used in this exact form also in Mt 10.19 and 26.55. Also in Mk 13.11; Lk 7.21; Jn 4.53; Ac 16.33; and Rev 11.13.

introduction.<sup>102</sup> It does, however, contribute to the weight of similarity in these two instances.

The fourth and fifth discourses (Mt 18.1 and 24.1) use the common phrase, “the disciples came.” The same verb is used in four of the introductions (Mt 5.2; 13.10; 18.1; 24.1). The same syntax is used in 26.17, and similar variations of this phrase are also employed at several other places in the Gospel without apparent intention to mark off a major unit transition (Mt 13.36; 14.15; 24.3).

Once again, one may desire to see the same formula used in all five discourse introductions. Similarly, one may question why the Gospel writer would use specific formulae for introducing the six narratives and two of the discourses, but not for the remaining three discourses. Yet, the evidence concerning setting from T. J. Keegan as noted above, along with the observation that the first two discourses follow one form while the last two discourses follow another form, allows for a structural demarcation. The third discourse in the middle of the Gospel follows a unique form that sets it apart from the others. The content of that discourse is also unique with the emphasis upon teaching in parables.<sup>103</sup> This third discourse forms a hinge between the first movement and the second movement of the Gospel.

The first two discourses share a distinct and precise introductory formula (Mt 5.1; 9.36). The first two narratives also share a common concluding formula (Mt 4.23; 9.35). (See Table 2.10.)

There is some additional material in Matthew 4.24-25 after the concluding narrative formula (Mt 4.23) and preceding the introductory discourse formula (Mt 5.1). The rolling transition here is not like the immediate transition with the formulae in Matthew 9.35 and 9.36. However, one might allow for transitional material to be slightly varied in moving from the narratives to the discourses. The rhetorical effect is enhanced by the smoothing out of the story from section to section with slight variances. In this manner, the Gospel casts a story rather than merely a mechanistic delineation of data. These material formulaic devices are evident, and these phrases are specific clasps in the Gospel to link together sequentially definitive units.

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<sup>102</sup> This phrase is identical to those occurring in Mt 12.39; 13.11; 15.3; 16.2; 24.2. The only other places this exact construction occurs are Mk 6.37 and 10.3.

<sup>103</sup> The term “parable” is used in Mt 13.3, 10, 13, 34, 35 and once in 22.1.

This new understanding of Matthew’s narrative and discourse markers reveals that the first narrative extends through chapters 1-4 and includes four Isaianic references. Furthermore, the Galilean setting surrounding the Isaianic reference in chapter 4 contributes to the narrative’s unity.

TABLE 2.10. Introductory and Concluding Formulae for Narratives A and B with Introductory Formulae for Discourses 1 and 2

<p><b>NARRATIVE A</b>  <b>Introduction ~ Matthew 1.1</b>          Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ</p> <p><b>Conclusion ~ Matthew 4.23</b>          Καὶ περιήγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ          διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας          καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.</p> <p><b>DISCOURSE 1</b>  <b>Introduction ~ Matthew 5.1, 2</b>          Ἴδὼν δὲ τοὺς ὄχλους...προσηλθὼν αὐτῷ οἱ μαθηταὶ αὐτοῦ ... ἐδίδασκεν          αὐτοὺς λέγων</p> <p><b>NARRATIVE B</b>  <b>Introduction ~ Matthew 7.28</b>          Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους</p> <p><b>Conclusion ~ Matthew 9.35</b>          Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κόμας          διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας          καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.</p> <p><b>DISCOURSE 2</b>  <b>Introduction ~ Matthew 9.36, 37</b>          Ἴδὼν δὲ τοὺς ὄχλους...τότε λέγει τοῖς μαθηταῖς αὐτοῦ</p>
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Symmetrical Evidence for the Outline  
 Parallelism of Narratives A, B, C, and D

In addition to the syntactical evidence, narrative themes within Matthew’s Gospel lend support for the parallelism of the proposed outline. Particularly, narratives A, B, and C demonstrate corresponding parallels utilizing Isaianic quotations. Thematically, there are recurring characters and phrases most strikingly between narratives A (Mt 1.1-4.25) and C (Mt 11.1-12.50). Several of these parallels are identified and itemised to highlight the repeated themes (see Table 2.11).

TABLE 2.11. Parallels in Narratives A and C  
Matthew 1.1-4.25 and 11.1-12.50

<p>Mother and Father obey the Word of the Lord to raise Jesus (1.18-25)          Mother and family are those who do the will of the Heavenly Father (12.46-50)</p> <p>Magi bring treasure for worship (2.11)          Good person brings forth treasure (12.35)</p> <p>Herod seeks to “destroy” Jesus (2.13)          Pharisees seek to “destroy” Jesus (12.14)</p> <p>John in the wilderness preaching (3.1, 3)          John in the wilderness a prophet (11.7)</p> <p>John’s clothing described as camel hair (3.4)          John’s clothing described as not soft (11.8)</p> <p>John ate locusts and wild honey (3.4)          John came neither eating nor drinking (11.18).</p> <p>John, the voice (3.3)          John, the messenger (11.10)</p> <p>“Prepare the way” (3.3)          “Prepare your way” (11.10)</p> <p>John calls the Pharisees and Sadducees a “brood of vipers” (3.7)          Jesus calls the Pharisees a “brood of vipers” (12.34)</p> <p>John consents to baptise Jesus (3.15)          John questions Jesus (11.3)</p> <p>Isaianic Messianic mission to Galilee of the Gentiles (4.12-16 [25])          Isaianic Messianic mission to the Gentiles (12.17-21)</p> <p>Tempted by Satan (4.1-10)          Implicated with Satan (12.22-32)</p> <p>Capernaum given light (4.13)          Capernaum denounced (11.23)</p> <p>In the synagogues to teach and heal (4.23)          In the synagogue questioned about healing on Sabbath (12.9)</p>
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The use of Isaiah in reference to the messianic mission to the Gentiles stands out among the parallels. These Isaianic quotations (Mt 4.12-16 and 12.17-21) also form a parallel with Matthew 8.17, where another Isaianic reference to the messianic

mission to the Gentiles appears (Is 53.4). (See Table 2.12.) All three citations use the same introductory fulfilment formula, which occurs only in these three instances, making them distinct (see Table 2.13).<sup>104</sup>

TABLE 2.12. Isaianic Parallel Quotations in Narratives A, B, and C  
Matthew 1.1-4.25; 7.28-9.35; and 11.1-12.50

<p>Matthew 4.12–16 (Is 9.1-2) — that it might be fulfilled which was spoken by Isaiah the prophet, saying: “The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death Light has dawned.”</p> <p>Matthew 8.17 (Is 53.4) — that it might be fulfilled which was spoken by Isaiah the prophet, saying: “He Himself took our infirmities and bore our sicknesses.”</p> <p>Matthew 12.17–21 (Is 42.1-3) — that it might be fulfilled which was spoken by Isaiah the prophet, saying: “Behold! My Servant whom I have chosen, my Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles. He will not quarrel nor cry out, Nor will anyone hear His voice in the streets. A bruised reed He will not break, And smoking flax He will not quench, Till He sends forth justice to victory; And in His name Gentiles will trust.”</p>
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TABLE 2.13. Isaianic Fulfilment Formulae in Narratives A, B, and C  
Matthew 1.1-4.25; 7.28-9.35; and 11.1-12.50

<p>Mt 4.14 — ἵνα πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος</p> <p>Mt 8.17 — ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος</p> <p>Mt 12.17 — ἵνα πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος</p>
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The geographic setting of the Isaianic quotation in Matthew 8.17, like those of 4.14-17 and 12.17-21 (cf. Mt 8.5; 4.13; 11.23), is Capernaum. In addition, the context for each of these three Isaianic quotations in Matthew involves the healing ministry of

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<sup>104</sup> A similar introductory formula in Matthew to specifically mention the name of Isaiah is Mt 3.3, οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος.... However, this is not a fulfilment quotation. Mt 13.14 and 15.7 also name Isaiah, but not in the same construction.

Jesus (cf. Mt 4.23-24; 8.1-16, 28ff.; 12.9-15). These Isaianic quotations reveal a parallelism between narratives A, B, and C.

All three narratives demonstrate unifying characteristics. This strengthens the unity that exists among the narratives within the first half of Matthew’s Gospel. However, narratives A and C manifest the most significant common traits forming an inclusio around the entire first half of Matthew’s Gospel. Because of the close parallels between narratives A and C compared to those with narrative B, the three form a chiasm within the macrostructure of Matthew’s Gospel. Narrative B serves as the hinge linking the two discourses and the two enveloping narratives. Narrative B also forms a parallel with narrative E (Mt 19.1-23.39) regarding a geographical contrast between the ministry in Galilee and Judea (see Table 2.6).

One might observe that the alternating sections could form one large chiasm over the macrostructure of Matthew’s Gospel. The parallels of narratives A and C may serve simply to mark the first half, bringing it to a climax just before the central discourse of kingdom parables in chapter 13. Narrative D (Mt 13.53-17.27) might mirror narrative C (Mt 11.1-12.50) and then proceed to begin to work outward to the conclusion of the Gospel in narrative F (see Table 2.14).

TABLE 2.14. Alternate Chiastic Outline of the Gospel of Matthew

Narrative A: Birth, Baptism, and Calling: “God with us” (1.1-4.25)
Discourse 1: The Sermon on the Mount: Kingdom Ethics (5.1-7.27)
Narrative B: Ministry in Galilee (7.28-9.35)
Discourse 2: The Sermon on Kingdom Mission & Reward (9.36-10.42)
Narrative C: Questions and Conflicts about Jesus (11.1-12.50)
Discourse 3: The Sermon by the Sea: Kingdom Parables (13.1-52)
Narrative D: Miracles, Confession, and Transfiguration (13.53-17.27)
Discourse 4: The Sermon on Kingdom Mission & Reward (18.1-35)
Narrative E: Ministry in Judea (19.1-23.39)
Discourse 5: The Sermon on the Mount: Kingdom Judgment (24.1-25.46)
Narrative F: Death, Resurrection, and Benediction: “I am with you” (26.1-28.20)

The outcome may look deceptively similar to those of Lohr or Combrink, whose chiastic models were evaluated earlier. However, the chapter and verse

markers implemented here, based on syntactic and symmetric evidence, significantly change the composition and content of the units.

In addition, the structural phrase, “From that time Jesus began to preach/show,” occurs in narratives A (Mt 1.1-4.25) and D (Mt 13.53-17.27), correcting a complication observed in the previous chiasmic models. This placement demonstrates that narrative D is beginning a new movement of the Gospel that is parallel with narrative A, which begins the first movement.

Along with this formula, the repetition of key characters, phrases, and settings in narratives A and D demonstrate thematic unity. A number of these parallels are identified in this study and itemised to highlight the repeated themes (see Table 2.15). Among the parallels in narratives A and D (Mt 1.1-4.25; 13.53-17.27) is the repeated phrase “This is my beloved son, with whom I am well pleased” (Mt 3.17; 17.5). The title “Son of God” occurs nine times throughout Matthew’s Gospel (Mt 4.3, 6; 8.29; 14.33; 16.16; 26.63; 27.40, 43, 54) and the similar title “sons of God” once (Mt 5.9). In three locations, the title marks parallel sections within Matthew’s Gospel (narratives A, D, and F). (See Table 2.16.)

Narratives A and D each begin one of the two major movements of the Gospel. Narrative D includes two statements that are positive confessions of Jesus as the Christ, the Son of God, worthy of worship. Narrative D contrasts narrative A, in which the devil desired to be worshipped (Mt 4.9; 14.33).

Narratives A and F, using an identical construction as an expression of derision (Mt 4.3, 6; 27.40), form an *inclusio* around the entire Gospel. Likewise, narratives D and F parallel one another, bracketing the second movement with positive confessions of Jesus as the Son of God (Mt 14.33; 27.54). Others have observed the presence of parallels among Matthew 1-2 and 26-28.<sup>105</sup> The evidence observed here demonstrates that the parallels reach into Matthew 3-4 as well, contributing to the integrity of Matthew 1-4 as a complete literary unit.

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<sup>105</sup> A sampling of parallels limited to Mt 1-2 and 26-28 is listed in Allison, *Studies in Matthew: Interpretation Past and Present*, 218n3. There he then refers to more possibilities in Hubert Frankemölle, *Jahwebund und Kirche Christi: Studien zur Form- und Traditionsgeschichte des “Evangeliums” nach Matthäus*, Neutestamentliche Abhandlungen 10 (Münster: Aschendorff, 1974), 321-25. Further support for the parallelism of Matthew 1-2 and 26-28 is found in Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 104-108; Soarés Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Mt 1-2*, 173-76; and Fenton, “*Inclusio and Chiasmus in Matthew*,” 179.

TABLE 2.15. Parallels in Narratives A and D  
Matthew 1.1-4.25 and 13.53-17.27

<p>“From that time Jesus began to preach” (4.17)  “From that time Jesus began to show” (16.21)</p> <p>Joseph the husband of Mary, of whom Jesus was born (1.16)  Jesus the carpenter’s son and Mary Jesus’ mother (13.55)</p> <p>“Herod the king” kills the children (2.1-23)  “Herod the tetrarch” beheads John (14.1-12)</p> <p>Coming of John the Baptist/ Baptism of Jesus (3.1-12, 13-17)  Death of John the Baptist/ Burial of John (14.1-12)</p> <p>John testifies of one mightier than he, the Christ (3.11-12)  Peter testifies that Jesus is the Christ, the Son of the Living God, greater than John and the other prophets (16.14-16)</p> <p>Jesus’ Baptism (3.13-17)  Jesus’ Transfiguration (17.1-13)</p> <p>“A voice from heaven said,  ‘This is my beloved Son, with whom I am well pleased’” (3.17)  “A voice from the cloud said,  ‘This is my beloved Son, with whom I am well pleased’” (17.5)</p> <p>Satan tempts Jesus (4.1-11)  Satan hinders Jesus (16.23)</p> <p>John arrested (4.12)  John arrested (14.3)</p> <p>Withdrawal to Galilee at Capernaum (4.12-13)  Gathering in Galilee at Capernaum (17.22-24)</p>
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TABLE 2.16. “Son of God” Parallels in Narratives A, D, and F  
Matthew 1.1-4.25; 13.53-17.27; and 26.1-28.20

A	<p>“If you are the Son of God...” (4.3 &amp; 6)  Εἰ υἱὸς εἶ τοῦ θεοῦ...</p>
D	<p>“Truly you are the Son of God” (14.33)  Ἀληθῶς θεοῦ υἱὸς εἶ</p> <p>“You are the Christ, the Son of the Living God” (16.16)  Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος</p>
F	<p>“If you are the Son of God...” (27.40)  εἰ υἱὸς εἶ τοῦ θεοῦ...</p> <p>“Truly this was the Son of God” (27.54)  Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος</p>

## Structure of Matthew 1-4

Alongside the linguistic clues and parallels in the Gospel's macrostructure, Matthew 1-4 bears internal support for its unit integrity. This internal support includes the sonship motif, linking references to the Jordan River, contextual continuity of the four Isaianic quotations in Matthew 1-4, repeated parallel plot development, and strategic placement of the four Isaianic quotations.

### The Sonship Motif in Matthew 1-4

Matthew begins the Gospel with a threefold title for Jesus who is Christ, Son of David, and Son of Abraham (Mt 1.1).<sup>106</sup> Matthew records Peter's confession, revealing the synonymous nature of the title "Christ" with the title "Son of God" (Mt 16.16). The initial mention of the title Christ at 1.1 anticipates and infers the sonship of Jesus as the Son of God, as well as the Son of David and the Son of Abraham.

As the Son of David, Jesus is presented in the remainder of chapter 1 in the adopted line of Joseph and then in chapter 2 (Mt 2.2) as the "king of the Jews," a title which is not repeated until the closing parallel narrative (Mt 27.11, 29, 37).

As the Son of Abraham, Jesus is presented in chapter 3 as the true son fulfilling all righteousness through the ministry of John and baptism in the Jordan (Mt 3.15), in contrast to those who would presumptuously claim to be "children of Abraham" (Mt 3.9).

As the Christ, the Son of God, Jesus is presented in chapter 3 as anointed with the Holy Spirit and declared the Son by the Heavenly Voice (Mt 3.16-17). Jesus is then acknowledged as the Son of God by the devil in chapter 4 (Mt 4.3, 6).<sup>107</sup> The unfolding of these three titles introduced in Matthew 1.1 throughout chapters 1-4 suggests that they are part of a thematic unity.

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<sup>106</sup> The construction is anarthrous throughout.

<sup>107</sup> Kingsbury believes that the first narrative climaxes with the pronouncement of Jesus as the Son of God at baptism. However, Jesus' title is then tested by the devil and vindication confirmed by the angelic ministry (4.11). See Kingsbury, *Matthew As Story*, 41.

## The Jordan in Matthew 3-4

In addition to the thematic parallels among the units throughout Matthew 1-4, references to the river Jordan are repeated throughout chapters 3-4 (Mt 3.5, 6, 13; 4.15, 25).<sup>108</sup> Significantly, the use of this term in the Isaiah quotation at Matthew 4.15 and the summary statement at Matthew 4.25 thematically link the entirety of chapter 4 together.<sup>109</sup> The implication is that there is no intended break in the narrative at Matthew 4.17.<sup>110</sup> The formula, “From that time Jesus began to preach” (Mt 4.17), does not require a break in the flow of the narrative. Rather, it summarises the opening narrative (Mt 1.1-4.25), culminating with an inauguration of Jesus’ ministry. It serves at the end of the narrative as a commencement and indicates the emphasis of Jesus’ ministry in the entire first movement of the Gospel (Mt 1.1-12.50).

## The Contextual Unity of Isaianic Quotations

The Isaianic material incorporated by Matthew helps to give the first four chapters of the Gospel a literary unity. Three of the Isaianic references made by Matthew in chapters 1-4 come from Isaiah 7, 8, and 9.<sup>111</sup> These chapters are part of a larger unit within the prophecy of Isaiah composed of chapters 6-12.<sup>112</sup> This unit

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<sup>108</sup> The river Jordan is only mentioned again in Matthew 19.1 when Jesus crosses the river to leave Galilee and enter Judea.

<sup>109</sup> Nicholas G. Piotrowski suggests an *inclusio* for Mt 2.22-4.12 formed by the reference to Galilee. However, Galilee continues as motif through the rest of Mt 4, specifically within verses 15 and 25. Dividing the chapter at verse 12 appears premature, since the Isaianic quotation to support Jesus’ move to the region comes after his division in verses 14-16. Piotrowski, *Matthew’s New David at the End of Exile*, 174.

<sup>110</sup> Among those who divide Matthew 4 at verse 17: Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 10; Kingsbury, *Matthew as Story*, 38, 41-42; Bauer, *The Structure of Matthew’s Gospel: A Study in Literary Design*, 129; Blomberg, *Matthew* (1992), 49; and Schnackenburg, *The Gospel of Matthew*, vi, 40.

<sup>111</sup> Is 7.14 in Mt 1.23a; Is 8.8, 10 in Mt 1.23b; Is 9.1-2 in Mt 4.14-16.

<sup>112</sup> Richard L. Schultz, “Isaiah,” in *Theological Interpretation of the Old Testament: A Book-by-Book Survey*, ed. Kevin J. VanHoozer, assoc. ed. Craig G. Bartholomew and Daniel J. Treier (Grand Rapids: Baker, 2008), 194-210; J. Alec Motyer, *Isaiah*, Tyndale Old Testament Commentaries 18 (Downers Grove: InterVarsity Press, 1999), 15, 36; and Allan Harman, *Isaiah: A Covenant to be Kept for the Sake of the Church*, Focus on the Bible (Fern, Ross-shire, Scotland: Christian Focus Publications, 2005), 5, 28, 71. Others see chapter 7 as beginning a distinct unit within Isaiah. See John D. W. Watts, *Isaiah 1-33*, Word Biblical Commentary 24 (Waco: Word Incorporated, 1985), viii, li; John N. Oswalt, *The Book of Isaiah Chapters 1-39*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1986), v, 54-56; Ronald F. Youngblood, *The Book of Isaiah: An*

within Isaiah is sometimes identified as the Book of Immanuel.<sup>113</sup> The following chapters of this study will delve into the fuller context of Isaiah pertaining to the quotations used by Matthew. At this point, it is sufficient to recognise that Isaianic scholars identify Isaiah 7, 8, and 9 as part of a contextual unit within the prophecy. As such, these three quotations in Matthew 1-4 contribute meaning related to their unified Isaianic context.<sup>114</sup> Furthermore, the fact that Matthew groups these quotations in the first narrative contributes to the evidence for the unity of Matthew 1-4.<sup>115</sup>

The remaining Isaianic reference that occurs in Matthew 3.3 comes from Isaiah 40.3. Isaiah 40 opens a new unit within the prophecy composed of chapters 40-49.<sup>116</sup> The servant motif is highlighted in this unit of Isaiah. While the distance from chapters 7, 8, and 9 to chapter 40 is considerable, the content is similar. The setting in Isaiah 40 is the same as that of the divine council setting in Isaiah 6.<sup>117</sup> Likewise, Israel is called a “people” in both units. However, this motif presents a contrast. In Isaiah 6.9, Israel is designated as “this people,” but by Isaiah 40.1, Israel has become “my people.”<sup>118</sup>

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*Introductory Commentary*, 2nd ed. (Grand Rapids: Baker Books, 1993), 5, 18; Herbert M. Wolf, *Interpreting Isaiah: The Suffering and Glory of the Messiah* (Grand Rapids: Academie Books, 1985), 6, 42; J. Ridderbos, *Isaiah*, Bible Student’s Commentary (Grand Rapids: Regency Reference Library, 1985), 34; and H. C. Leupold, *Exposition of Isaiah* (Grand Rapids: Baker Book House, 1968, 1971; third printing 1981), 19, 39.

<sup>113</sup> Harman, *Isaiah: A Covenant to be Kept for the Sake of the Church*, 5, 28, 71; and Leupold, *Exposition of Isaiah*, 19, 39.

<sup>114</sup> In Mt 13.14-15 there is one further reference from the Book of Immanuel, Is 6.9-10. This is the only Isaianic quotation used by Matthew in a discourse section, the actual speaker being Jesus. It is significant that this same Isaianic setting is used in the central chapter of Matthew’s Gospel as definitive of Jesus’ ministry. Exploration of this significance transgresses the limits of this study and will require additional research at another time.

<sup>115</sup> The distribution of Isaianic quotations in Matthew 1-4 occur in each chapter except chapter 2 (Mt 1.23a; 1.23b; 3.3; 4.15-16).

<sup>116</sup> Harman, *Isaiah: A Covenant to be Kept for the Sake of the Church*, 27-29; Watts, *Isaiah 34-66*, vii, 71-72; Youngblood, *The Book of Isaiah: An Introductory Commentary*, 111; and Wolf, *Interpreting Isaiah: The Suffering and Glory of the Messiah*, 6, 183.

<sup>117</sup> Shalom M. Paul, *Isaiah 40-66: Translation and Commentary*, Eerdmans Critical Commentary (Grand Rapids: Eerdmans, 2012), 127; George A. F. Knight, *Isaiah 40-55: Servant Theology*, International Theological Commentary (Grand Rapids: Eerdmans/The Handsel Press, 1984), 7; and Piotrowski, *Matthew’s New David at the End of Exile*, 174.

<sup>118</sup> Knight, *Isaiah 40-55: Servant Theology*, 8.

Shalom M. Paul further observes the parallel connections between Isaiah 6 and 40. In his introduction to Isaiah 40, he mentions several parallels in both settings: a contrast between condemnation (Is 6.9-13) and consolation (Is 40.1) is made, the members of God's council "call out" (Is 6.3; 40.3) and "speak" (Is 6.8; 40.6), the prophet makes a tentative response to the call of God (Is 6.5; 40.6), the removal of "sin" is highlighted (6.7; 40.2), and the "presence" of God is revealed (Is 6.3; 40.5).<sup>119</sup>

Richard L. Schultz develops a similar case as he identifies thematic parallels between Isaiah 6 and 40. He notes six major themes from Isaiah 6 repeated in Isaiah 40. A section from his chapter helps clarify this observation:

Isaiah 40 offers the thematic introduction: your incomparable God returns! Paralleling Isa. 6, the prophet receives a fresh commission to announce the new thing about to happen: the coming "salvation." All but one of the major themes are addressed in Isa. 40: the powerful prophetic word, which transforms everything; the unrivaled sovereignty of the Creator God; the futility of idols and the gods they represent; the divine preparation and execution of the return (second exodus); and Jerusalem's comfort. The LORD's servant, the final theme, is developed in the following chapters.<sup>120</sup>

The Isaianic quotations used in Matthew 1-4 reflect a similar setting and context within the prophecy. The textual and historical distance of these quotations within the prophecy is significant, and the prophecy's authorship is also an area of question.<sup>121</sup> However, this preliminary survey of connections between Isaiah 6 and 40 suggests additional evidence for the narrative cohesiveness of Matthew 1-4.

### The Repeated Parallel Plot Development in Matthew 1-4

A structural unity is evident as the narrative forms two parallel halves that follow the same plot development in an ABCD-ABCD pattern (see Table 2.17). The

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<sup>119</sup> Paul, *Isaiah 40-66: Translation and Commentary*, 128. He develops several more of these parallels throughout the early and later chapters of Isaiah in his introduction on pages 50-52.

<sup>120</sup> Schultz, "Isaiah," 202-203.

<sup>121</sup> Recent Isaianic studies have advocated for a literary unity of the prophecy as a whole. This does not necessitate a one author position. For a discussion, see H. G. M. Williamson, "Recent Issues in the Study of Isaiah," in *Interpreting Isaiah: Issues and Approaches*, ed. David G. Firth and H. G. M. Williamson (Nottingham: Apollos, 2009), 21-39. Richard Beaton remarks that for Matthew "there existed neither Deutero- nor Trito-Isaiah." He refers to Jesus ben Sira (second century BC), who understood that the prophecy of Isaiah was revealed to one author (Ecclesiasticus 48.24). Beaton, *Isaiah's Christ in Matthew's Gospel*, 10.

general plotline is demonstrated in the outline.<sup>122</sup> Both sections develop in four sequential movements: preparation, initiation, persecution, and departure. Certain topics and characters also recur among these parallel units. Several of these parallels are identified in this study and itemised to highlight the repeated themes (see Table 2.18).<sup>123</sup> In contrast, the second movement of Matthew 1 (Mt 1.18-25) introduces the birth of Jesus, while the second movement of Matthew 2 (Mt 2.19-23) introduces the death of Herod and the second movement of Matthew 3 (Mt 3.13-17) introduces the coming of Jesus for baptism. The repeated plotline and the resultant parallel structure provide further support for the unity of Matthew 1-4.

TABLE 2.17. Structure of Matthew 1-4

Forebearers of Jesus (1.1-17)
Begetting of Jesus by the Holy Spirit (1.18-25)
Persecution of Jesus as the King of the Jews by Herod (2.1-18)
Withdrawal of Jesus to Galilee (2.19-23)
Forerunner of Jesus (3.1-12)
Baptism of Jesus by the Spirit of God (3.13-17)
Temptation of Jesus as the Son of God by the Devil (4.1-11)
Withdrawal of Jesus to Galilee (4.12-25)

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<sup>122</sup> Similar section divisions for Mt 1-4 are found in the Table of Contents for Knox Chamblin's commentary: 1.1-17; 1.18-25; 2.1-12; 2.13-23; 3.1-12; 3.13-17; 4.1-11; 4.12-25. However, his divisions do not demonstrate the symmetry observed here, and neither does he present a formal outline for the overall structure of Matthew's Gospel. J. Knox Chamblin, *Matthew: A Mentor Commentary*, Mentor Commentaries (Ross-shire, Great Britain: Mentor, 2010), 7.

<sup>123</sup> A similar awareness of the Galilean move is in Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 103; John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, New International Greek Testament Commentary, (Grand Rapids; Carlisle: Eerdmans; Paternoster Press, 2005), 127, 135; and Piotrowski, *Matthew's New David at the End of Exile*, 174. Keener notes that Häfner identifies an inclusio with Nazareth between Mt 2.23 and 4.13, "thereby connecting the passages and including both in Matthew's 'prologue'; a similar inclusio may connect the proclamations of John and Jesus in 3:2; 4:17." See Craig S. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary* (Grand Rapids; Cambridge: Eerdmans Publishing Co., 2009), 145n211; and Gerd Häfner, "'Jene Tage' (Mt 3,1) und der Umfang des matthäischen 'Prologs.' Ein Beitrag zur Frage nach der Struktur des Mt-Ev," *Biblische Zeitschrift* 37 (1993): 43-59.

TABLE 2.18. Parallels in Matthew 1-4

<p><b>Forebearers (1.1-17) and Forerunner (3.1-12)</b>          Son of Abraham (1.1) and Children of Abraham (3.9)          Leaving Jerusalem for Babylon (1.11, 12, 17) or the wilderness (3.1, 3, 5)</p> <p><b>Birth (1.18-25) and Baptism (3.13-17)</b>          Holy Spirit (1.18, 20) and the Spirit of God (3.16)          Sonship and adoption (1.21, 23, 25 and 3.17)          “Call his name Jesus” (1.21) and “the voice from heaven said...” (3.17)</p> <p><b>Herod Persecutes (2.1-18) and Devil Tempts (4.1-11)</b>          King of the Jews (2.2) and the Son of God (4.3, 6)          Herod dies (2.19) and the devil flees (4.11)          Angel of the Lord appears (2.19) and angels minister (4.11)</p> <p><b>Withdrawal to Galilee (2.19-23 and 4.12-25)</b>          ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας (2.22)          ἀνεχώρησεν εἰς τὴν Γαλιλαίαν (4.12)          Nazareth (2.23 and 4.13)</p>
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#### Placement of Isaianic Quotations in Matthew 1-4

As observed above, the narrative of Matthew 1-4 develops in a two-fold ABCD-ABCD parallelism. Within this structure, Matthew 1-4 contains Isaianic material in four locations. The placement of these four Isaianic references accents the narrative development (see Table 2.19).

Within the first ABCD parallel (Mt 1-2), Isaianic references occur in units B and D, and each reference concludes its respective unit with a calling/naming motif (Mt 1.22-25; 2.23).

Within the second ABCD parallel (Mt 3-4), Isaianic references are placed in units A and D bracketing Matthew 3 and 4. Each Isaianic reference introduces its respective unit with an allusion to the messianic mission to the Gentiles (Mt 3.1-3; 4.12-17).

The corresponding D units from each ABCD parallel narrate Jesus' moves to Galilee (Mt 2.19-23; 4.12-25). The use of Isaiah 11.1 to conclude Matthew 2 and Isaiah 9.1-2 in the concluding unit of Matthew 4 highlight Jesus' two withdrawals into Galilee.

Matthew's use of Isaiah to support both naming pericopes in chapters 1 and 2, introduce John's and Jesus' preaching ministries in chapters 3 and 4, and conclude chapters 1-2 and 3-4 with Jesus' moves to Galilee suggests common motifs within the two narrative blocks. Matthews' use of Isaiah compliments his narrative plotline throughout chapters 1-4.

TABLE 2.19. Placement of Isaianic References in Matthew 1-4

A	Forebearers of Jesus (1.1-17)
<b>B</b>	<b>Begetting of Jesus by the Holy Spirit (1.18-25) ~ Isaiah 7.14 and 8.8, 10</b>
C	Persecution of Jesus as the King of the Jews by Herod (2.1-18)
<b>D</b>	<b>Withdrawal of Jesus to Galilee (2.19-23) ~ Isaiah 11.1</b>
<b>A</b>	<b>Forerunner of Jesus (3.1-12) ~ Isaiah 40.3</b>
B	Baptism of Jesus by the Spirit of God (3.13-17)
C	Temptation of Jesus as the Son of God by the Devil (4.1-11)
<b>D</b>	<b>Withdrawal of Jesus to Galilee (4.12-25) ~ Isaiah 9.1-2</b>

### Summary

This chapter has dealt with structural issues related to Matthew's Gospel regarding the impact of the placement of Isaianic references in Matthew 1-4. Two primary concerns have been highlighted. One concern is the viability of Matthew 1-4 as a literary unit. A second concern is the placement of Isaianic references in Matthew and particularly in chapters 1-4. Both of these concerns required general work on the whole of the Gospel. This work paid special attention to the first movement as evidence was revealed for the main focus of this study in Matthew 1-4. More work could be done in order to bring forth evidence for the parallelism among the three narratives in the second movement of Matthew's Gospel (Mt 13.53-28.20).<sup>124</sup> While

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<sup>124</sup> For an excellent beginning on the recognition of parallels among the various discourses and narratives in Matthew see Barr, "The Drama of Matthew's Gospel: A Reconsideration of its Structure and Purpose," 354-55. For a very thorough statistical investigation of repeated words, phrases, and vignettes in Matthew serving as a handy tool in identifying narrative parallels, see Janice Capel Anderson, *Matthew's Narrative Web: Over, and Over, and Over Again*, Journal for the Study of the New Testament Supplement Series 91 (Sheffield: Journal for the Study of the New Testament Press, 1994).

this is beyond the scope of this project, which focuses on Matthew 1-4, it could provide a useful topic for further research.

The parallelism evident among the three narratives in the first movement of Matthew's Gospel (Mt 1.1-12.50) has been established in order to highlight both the integrity of Matthew 1-4 as a unit and identify the placement of Isaiah in the structural development of Matthew's Gospel. Evaluating the prevalent approaches to understanding the macrostructure of Matthew's Gospel in light of these parallels has led to the proposal of a new pattern through which to view Matthew's Gospel. This pattern is composed of two chiastic movements (Mt 1.1-12.50 and 13.53-28.20) coupled by the central discourse in Matthew 13.1-52.

The influence of Isaianic quotations within Matthew's broader structure is particularly evident in the use of three formula fulfillment quotations (Mt 4.12-16; 8.17; 12.17-21). There is one of these Isaianic formula quotations in each of the three narratives of Matthew's first movement (Mt 1.1-4.25; 7.28-9.35; 11.1-12.50). Various thematic and syntactic parallels support this pattern for viewing Matthew's macrostructure.

Similarly, we saw that the integral unity of Matthew 1-4 is suggested by parallel themes and plotlines. The microstructure of Matthew 1-4 develops in a two-fold ABCD-ABCD parallelism. Matthew 1-4 places Isaiah in four locations, and each of the Isaianic references shares a contextual unity within Isaiah 1-12; 40-49. The placement of these four Isaianic references compliments the narrative development throughout Matthew 1-4.

## CHAPTER 3

### THE INFLUENCE OF ISAIAH 7.14; 8.8, 10 IN MATTHEW 1

#### **Introduction**

Matthew's first Old Testament quotation, found in Matthew 1.23, comes from Isaiah, identifying Jesus' virginal conception and divine name. The quotation is comprised of three verses from Isaiah 7.14; 8.8; and 8.10.<sup>125</sup> It is also the first of the Gospel's formulaic fulfilment quotations. In this chapter, we will explore the structural and Abrahamic influences of those Isaianic verses in Matthew 1.

The Isaianic quotation impacts the structure of Matthew 1 in several ways. Matthew uses it to culminate the literary structure of Matthew 1. It identifies Jesus as the fulfilment of the genealogical anticipation. Matthew also uses it to introduce a calling motif that parallels the calling narratives in Matthew 2.23 and 3.16-17. Moreover, Matthew uses Isaiah's divine presence motif of "Emmanuel, God with us" to bracket the entire Gospel as he cites Jesus stating, "I am with you always," in the Gospel's last chapter (Mt 1.23; 28.20).

Isaiah 7.14 and 8.8, 10 also contribute to Matthew's understanding of Jesus as the Son of Abraham (cf. Mt 1.1). Abraham represents the beginning of a people for God. He made paradigmatic exoduses from Babylon and Egypt as part of that beginning. The virgin motif from Isaiah 7.14 echoes Rebekah, Abraham's daughter-in-law. The maiden motif in Isaiah illustrates God's faithfulness to keep his covenant promises to Abraham of a seed that would bless the nations. Further, Isaiah 7.14 echoes from Genesis 16.11 the word of the Lord to Hagar concerning Ishmael's birth. The echoes of Genesis 16 and Isaiah 7 in Matthew 1 foreshadow the definition of a true Son of Abraham (cf. Mt 3.8-9, 15; 8.10-12) and contribute to Matthew's understanding that the kingdom of heaven extends to the nations.

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<sup>125</sup> Is 7.14 and 8.8, 10 are listed by the UBS5, 857-63; and Is 7.14 and 8.8 are listed as quotations by the NA28, 836-78.

Our study will proceed by observing the quotation's text form, Isaianic context, reference in Jewish sources, placement of Isaiah 7.14 in Matthew 1, Matthean context, and a summary of Isaiah's structural and Abrahamic influence in Matthew 1.

### Text Form

Matthew 1.23 contains no significant textual variants in the manuscript evidence.<sup>126</sup> Matthew appears to have relied on a version of the LXX for this string of quotations (see Tables 3.1 and 3.2).

Matthew follows a LXX version of Isaiah 7.14 except for the person of the future tense verb, “will call,” for which Matthew has the third person plural, “they will call” (καλέσουσιν). The Göttingen critical edition of the LXX has the second person singular, “you will call” (καλέσεις).<sup>127</sup> Codices *Marchalianus* (Q) and *Purpureus Vindobonensis* (L), perhaps linking it with the plural used earlier in the verse addressing Ahaz and the people (אֲנִי), have the second person plural, “you will call” (καλέσετε).<sup>128</sup> The Hebrew MT has the third person feminine singular, “she will call” (תִּקְרָא). Matching the Hebrew, Codex *Sinaiticus* (א) also uses the third person singular, “she will call” (καλεσει).<sup>129</sup> Matthew may have simply been aware of the variations and smoothed them into this generalised reading, which would also include both Mary and Joseph in the naming of the son (cf. Lk 1.31).<sup>130</sup>

However, a case has been made for a non-extant revised form of Codex *Sinaiticus* (א) that, like Matthew, also would have had the third person plural, “they

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<sup>126</sup> See Bruce M. Metzger, *A Textual Commentary on the New Testament* (London: United Bible Society, 1971), 8; and NA28, 3.

<sup>127</sup> Following Codex *Alexandrinus* (A) and Codex *Vaticanus* (B) which have καλέσεις is Joseph Ziegler, *Isaias*, vol. 14, *Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Göttingensis editum*, 3rd ed. (Göttingen: Vandenhoeck & Ruprecht, 1983), 147.

<sup>128</sup> For this reading, the Göttingen LXX includes the following groupings of manuscripts: Q<sup>txt</sup>, L', cII, 301, 403, and 538 in Ziegler, *Isaias*, 147. See also Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 100n74; and Maarten J. J. Menken, “The Textual Form of the Quotation from Isaiah 7:14 in Matthew 1:23,” *Novum Testamentum* 43, no. 2 (2001): 144-60, esp. 151.

<sup>129</sup> International Greek New Testament Project (IGNTP), *Codex Sinaiticus: Septuagint and New Testament* (Cambridge: The Codex Sinaiticus Project Board, 2012).

<sup>130</sup> Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 100-01.

will call” (καλέσουσιν).<sup>131</sup> It is possible that Matthew used this or a similar variant translation.<sup>132</sup> Whether Matthew followed a revised form of the LXX or edited the quotation himself, this selection fits the language of the angel of the Lord who had said to Joseph that the son “will save his people from their sins.”<sup>133</sup> It is “they,” his people, who will call upon their Saviour Jesus as “Immanuel, God with us.”<sup>134</sup> This selection would also allow for the broader application of salvation extended to the Gentiles already recognised in the genealogy.<sup>135</sup> The purpose of the Son of Abraham as a blessing unto the nations may then unfold in the application of this reading.<sup>136</sup>

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<sup>131</sup> For this reading, the Göttingen LXX includes the following groupings of manuscripts: 26-106, 90<sup>mg</sup>, 130, 233, 393, 410<sup>c</sup>, 449', 456, 534, and 764<sup>c</sup> in Ziegler, *Isaias*, 147. See also Craig L. Blomberg, “Matthew” in *Commentary on the New Testament Use of the Old Testament*, eds. Gregory K. Beale and Donald A. Carson (Grand Rapids: Baker Academic; Nottingham: Apollos, 2007), 1-109, esp. 4. Alan Hugh McNeile, *The Gospel according to St Matthew* (London: Macmillan, 1915), 9 and Georg Strecker, *Der Weg der Gerechtigkeit Untersuchung zur Theologie des Matthäus*, *Forschungen zur Religion und Literatur des Alten und Neuen Testaments* 82 (Göttingen: Vandenhoeck & Ruprecht, 1962), 55-57 presuppose a collection of testimonies. For noncommittal summaries of the possibility see Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 151; and Soarés Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Mt 1-2*, 229. For test cases see Menken, “The Textual Form of the Quotation from Isaiah 7:14 in Matthew 1:23,” 144-60; and Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 89-91.

<sup>132</sup> Menken, *Matthew's Bible: The Old Testament Text of the Evangelist*, 117-131.

<sup>133</sup> This evaluation is given by Blomberg, “Matthew” (2007), 4-5; Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 151-52; and Beaton, “Isaiah in Matthew's Gospel,” 66.

<sup>134</sup> Hubert Frankemölle, *Jahwebund und Kirche Christi: Studien zur Form- und Traditionsgeschichte des “Evangeliums” nach Matthäus*, *Neutestamentliche Abhandlungen* 10 (Münster: Aschendorff, 1974), 16-18; and Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 129.

<sup>135</sup> Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 67-68. Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 25.

<sup>136</sup> Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 152.

TABLE 3.1. Text of Isaiah 7.14

Matthew 1.23a (UBS5) Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,	Behold the virgin in the womb shall have and bear a son and they shall call his name Emmanuel
Isaiah 7.14 (LXX, Ziegler) ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,	Behold the virgin in the womb shall have and bear a son and you will call his name Emmanuel
Isaiah 7.14 (BHS) הַנַּהֲמָה הַיְלֵמָה יִלְדֶּת בֶּן וְקָרָאת שְׁמוֹ עִמָּנוּאֵל:	Behold the maiden shall conceive and bear a son and she shall call his name Immanuel

The LXX, in turn, translates the Hebrew with a potential difference between παρθένος (virgin) and the MT הַנַּהֲמָה (maiden). Jewish scholars who translated the Hebrew into Greek understood the two terms to be in the same semantic domain.<sup>137</sup> However, the Hebrew term הַנַּהֲמָה (maiden) occurs eleven times,<sup>138</sup> and the LXX translates it with παρθένος (virgin) only twice (Gen 24.43; Is 7.14).<sup>139</sup> Genesis 24.43 LXX uses the term παρθένος (virgin) of the maiden, Rebekah, who is eligible for marriage and by implication of the context is a virgin in the strict sense (cf. Gen 24.16; Mt 1.25). Since the term παρθένος (virgin) reads in a natural way in Genesis 24.43, the use of παρθένος (virgin) in Isaiah 7.14 might be read in the same natural sense referring to a maiden in general and by implication of the context presently a virgin.<sup>140</sup> However, while Isaiah’s local setting is narrative, like the Genesis setting,

<sup>137</sup> Allan A. Macrae, “1630 עלם,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 672.

<sup>138</sup> Gen 24.43; Ex 2.8; 1Sa 17.56; 20.22; Is 7.14; Ps 46.1; 68.26; Pr 30.19; SS 1.3; 6.8; I Ch 15.20. Four of these occurrences are translated by the LXX with *παρθένης* (Ex 2.8; Ps 68.26; SS 1.3; 6.8).

<sup>139</sup> This finding was observed by using an electronic version of Rahlfs, *Septuaginta*. The finding is corroborated by the *Codex Sinaiticus*, (IGNTP).

<sup>140</sup> Menken, “The Textual Form of the Quotation from Isaiah 7:14 in Matthew 1:23,” 154.

Isaiah 7 is in a broader context filled with poetic imagery so that it is difficult to maintain the maiden's strict virginity. In addition, if the maiden is Isaiah's wife (cf. Is 8.3), then she may have already borne a son who is with Isaiah at the time of this prophecy (cf. Is 7.3) and not a virgin in the strict sense.

Nevertheless, since παρθένος (virgin) is not the typical translation of מַלְאָכָה (maiden), the use of this term suggests that Matthew followed a form of the LXX reading.<sup>141</sup> It also suggests that the LXX used the term in these two places to infer a distinct nuance with respect to these two particular women.<sup>142</sup> Matthew identified this as a significant term in Isaiah and connected it with his Christology.<sup>143</sup>

Discussion regarding the language of the LXX about the conception abounds. The text shown here reads that the virgin “will have in the womb” (ἐν γαστρὶ ἔξει),<sup>144</sup> whereas a variation reads, “will receive in the womb” (ἐν γαστρὶ λήψεται).<sup>145</sup> This difference does not affect the interpretation or the meaning of the verse, but it may suggest the use of various LXX translations or Hebrew texts.<sup>146</sup>

Matthew quotes Isaiah 8.8, 10 in explaining the meaning of the name “Emmanuel.” The second and third citations come as a form of commentary to the first citation. Matthew's reading has no significant variants noted in the manuscript evidence. The LXX of Isaiah 8.10 includes the additional term, κύριος (Lord) (see Table 3.2).

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<sup>141</sup> Ibid., 147, 154-55. Further discussion is also engaged in Appendix A of this study.

<sup>142</sup> France, *The Gospel of Matthew* (2007), 56n60.

<sup>143</sup> Menken, “The Textual Form of the Quotation from Isaiah 7:14 in Matthew 1:23,” 154; and Luz, *Matthew 1-7: A Commentary*, 121.

<sup>144</sup> This phrase occurs in the codices *Alexandrinus* (A) and *Sinaiticus* (Σ) of the LXX. Two critical LXX editions read this phrase as the original: Rahlfs, *Septuaginta* and Ziegler, *Isaias*.

<sup>145</sup> For this reading, the Göttingen LXX includes the following groupings of manuscripts: *O'*, *L'*, -311, -46, -233, -456, *C'*, 301, 393, 403', 449', and 538 in Ziegler, *Isaias*, 147. See also Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 145-53; and Menken, “The Textual Form of the Quotation from Isaiah 7:14 in Matthew 1:23,” 144-60. Both take this as the original reading.

<sup>146</sup> Menken, “The Textual Form of the Quotation from Isaiah 7:14 in Matthew 1:23,” 154.

TABLE 3.2. Text of Isaiah 8.8, 10

Matthew 1.23b (UBS5)	Μεθ' ἡμῶν ὁ θεός	with us [is] God
Isaiah 8.8 (LXX, Ziegler)	μεθ' ἡμῶν ὁ θεός	with us [is] God
Isaiah 8.8 (BHS)	עִמָּנוּ אֱלֹהִים:	with us [is] God
Isaiah 8.10 (LXX, Ziegler)	ὅτι μεθ' ἡμῶν κύριος ὁ θεός	for with us [is] Lord God
Isaiah 8.10 (BHS)	כִּי עִמָּנוּ אֱלֹהִים:	for with us [is] God

### Isaianic Context

Isaiah 7.14 sits at the beginning of the second half of Isaiah 1-12 (see Table 3.3). Isaiah 7-12 portrays a reversal of the conditions in Isaiah 1-5. Isaiah 6, the chiasmic centre of the unit, records Isaiah serving in the temple throne-room and receiving the Lord's promise of a Holy Seed (Is 6.13). The promise of a Holy Seed anticipates a son (Is 7.14; 8.3; 9.6), a boy (Is 7.16; 8.4; cf. 8.18), who will facilitate the reversal of the exile with a new exodus (Is 5.13; 6.12).

In the immediate historical setting of Isaiah 7, Isaiah gives King Ahaz the sign of a son (Is 7.14). The sign comes in response to the king's disbelief in Yahweh as the one who will save the nation from the enemy threat (Is 7.9). Isaiah proceeded to give a time limitation. Before the boy is of age, an even more significant threat, Assyria, will depose of the two nations threatening Israel (Is 7.15-20).

The birth of a son to Isaiah and his wife is the next event in the narrative (Is 8.3). The narrative gives a time limitation here, just as it did with the sign given in Isaiah 7 linking the two passages.<sup>147</sup> The prophecy asserts that before the boy is of age, Assyria will overtake the two threatening nations (8.4).<sup>148</sup> Assyria will advance upon

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<sup>147</sup> Childs understands that divine hardening and judgment also link the narratives. Brevard S. Childs, *Isaiah*, Old Testament Library (Louisville: Westminster John Knox, 2001), 72.

<sup>148</sup> *Ibid.*, 72.

Israel as a flood of water (Is 8.8), and darkness will overshadow the land (Is 8.20-22) because the Israelites have held God, their king, in contempt (Is 8.21).

TABLE 3.3. Structure of Isaiah 1-12

The Holy One of Israel, the LORD of Hosts, confronts Zion (1.4): 1.1-31
Branch (מְצִמָּה) of the LORD with survivors in Zion (4.2): 2.1-4.6
Darkness and distress by the growling sea (5.20, 30): 5.1-30 <sup>149</sup>
Holy Seed of the stump (זֶרַע קֹדֶשׁ מִצֵּבֶתָהּ) promised in the throne-room of the Holy King, the LORD of Hosts (6.3, 5, 13): 6.1-13 <sup>150</sup>
Darkness dispelled by light along the glorious sea (8.22; 9.1-2): 7.1-9.7[6] <sup>151</sup>
Branch (נֶצֶר) of Jesse’s stump (שְׁרֵשׁ) with remnant to Zion (11.1, 10): 9.8[7]-11.16 <sup>152</sup>
The Holy One of Israel, the LORD God of Salvation, comforts Zion (12.2, 6): 12.1-6 <sup>153</sup>

<sup>149</sup> Other parallels exist among units 5.1-30 and 7.1-9.7[6]: the whistling of nations (5.26) and the whistling of flies and bees (7.18) as a rallying battle cry. These are the only two places the term occurs in Isaiah. An inclusio around 5.1-9.7[6] may also exist, as Bartelt observes the wordplay parallel among these two units: “beloved” (יָדִיד) in 5.1, and “David” (דָּוִד) in 9.7[6]. For an exhaustive treatment of the poetic structure of Isaiah 1-12, see Andrew H. Bartelt, *The Book around Immanuel: Style and Structure in Isaiah 2-12*, Biblical and Judaic Studies 4 (Winona Lake, IN: Eisenbrauns, 1996), vii. Gary V. Smith, *Isaiah 1-39*, The New American Commentary 15A (Nashville: B & H Publishing Group, 2007), 200-01, discusses several more comparisons and contrasts between these two units as does Wolf, *Interpreting Isaiah: The Suffering and Glory of the Messiah*, 92.

<sup>150</sup> This delineation of chapters 1-6 apart from the chiasmic formation finds consensus among Ridderbos, *Isaiah*, 33-34; Oswalt, *The Book of Isaiah Chapters 1-39*, 60-1; J. Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 5, 40-41; Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi*, 220; Childs, *Isaiah*, vii; and Harman, *Isaiah: A Covenant to be Kept for the Sake of the Church*, 28.

<sup>151</sup> The parameter of 7.1-9.7[6] is supported by Oswalt, *The Book of Isaiah Chapters 1-39*, 60-1; Motyer, *The Prophecy of Isaiah: An Introduction & Commentary*, 5, 80; and Harman, *Isaiah: A Covenant to be Kept for the Sake of the Church*, 28.

<sup>152</sup> The parameter of 9.8[7]-11.16 is presented by J. Alec Motyer, “Context and Content in the Interpretation of Isaiah 7:14,” *Tyndale Bulletin* 21 (1970): 118-25.

<sup>153</sup> The parameter of 12.1-6 finds consensus among Otto Kaiser, *Isaiah 1-12*, The Old Testament Library, 2nd ed., trans. John Bowden (Philadelphia: Westminster Press, 1983), 269; Ridderbos, *Isaiah*, 34; Watts, *Isaiah 1-33*, 182; Wolf, *Interpreting Isaiah: The Suffering and Glory of the Messiah*, 106; Oswalt, *The Book of Isaiah Chapters 1-39*, 62; Motyer, *The Prophecy of Isaiah: An Introduction and Commentary*, 74; Youngblood, *The Book of Isaiah: An Introductory Commentary*, 56; Childs, *Isaiah*, vii; and Harman, *Isaiah: A Covenant to be Kept for the Sake of the Church*, 28.

However, the son of Isaiah is also a sign of God's faithful presence, and he is called "Immanuel" (Is 8.8), for "God is with us" (Is 8.10) in a fulfilment of the sign given in Isaiah 7.14. The darkness will not remain forever. With an immediate historical fulfilment realised, this testimony is sealed (Is 8.16)<sup>154</sup> and preserved for a later time (Is 9.1; cf. Dan 12.4). The language anticipates a future when the glory of the Lord will shine in the darkness to restore a remnant (Is 9.2; cf. 60.1-3, 19). At that time, the Lord of Hosts will enthrone a son as the Davidic heir (Is 9.7). He will reign, and his divine attributes will be evident in the way he rules (Is 9.6; cf. 60.16; 63.1-3, 16; 64.8; 65.18; 66.10, 15-16).

### Reference in Jewish Sources

Jewish sources before the New Testament era yield no interpretive references to Isaiah 7.14. Later Jewish sources link Isaiah 7.14 to Hezekiah.<sup>155</sup> This latter reference may be a defence against the Christian use and interpretation of Isaiah 7.14 but is unsubstantiated.<sup>156</sup>

The LXX contributes an interpretive insight from the intertestamental period. It chooses the Greek term παρθένοϛ (virgin) to translate the Hebrew term עַלְמָה (maiden). This suggests that certain Jewish scholarship may have understood a later fulfilment in addition to the immediate fulfilment of the promise made in Isaiah 7.14 by linking it with Isaiah 9.<sup>157</sup> Interestingly, Genesis 24.43 is the only other place that

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<sup>154</sup> Wolf, *Interpreting Isaiah: The Suffering and Glory of the Messiah*, 93, 95; and Youngblood, *The Book of Isaiah: An Introductory Commentary*, 50-51.

<sup>155</sup> Justin Martyr, "Dialogue of Justin with Trypho, a Jew," Chapter 43 in *The Apostolic Fathers with Justin Martyr and Irenaeus*, eds. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, The Ante-Nicene Fathers, vol. 1 (Buffalo, NY: Christian Literature Company, 1885), 216; *Exodus Rabbah* commenting on Ex 12.29 in S. M. Lehrman, trans., *Exodus*, Midrash Rabbah 3 (London and New York: Soncino Press, 1983), 221; and *Numbers Rabbah* commenting on Numbers 7.48 in Judah J. Slotki, trans., *Numbers 2*, Midrash Rabbah 6 (London and New York: Soncino Press, 1983), 568. See Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 213.

<sup>156</sup> Blomberg, "Matthew" (2007), 4.

<sup>157</sup> Blomberg, "Matthew" (2007), 4; Hagner, *Matthew 1-13*, 20; and Edward E. Hindson, *Isaiah's Immanuel: A Sign of His Times or the Sign of the Ages?* International Library of Philosophy and Theology: Biblical and Theological Studies (Philadelphia: Presbyterian & Reformed, 1978), 67-70.

the LXX translates  $\eta\lambda\eta\epsilon$  with  $\pi\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$ .<sup>158</sup> Genesis 24.43 refers to Rebekah, Isaac's bride, and suggests a possible connection with the Abrahamic narrative.

### **Placement of Isaiah 7.14; 8.8, 10 in Matthew 1**

#### Composition of Matthew 1

The internal structure of Matthew 1 is composed of two movements: the Forebearers of Jesus (1.1-17) and the Begetting of Jesus by the Holy Spirit (1.18-25).<sup>159</sup> Matthew outlines the generations (Mt 1.1-17), then fills in details of the conception and birth of the Christ (Mt 1.18-25).<sup>160</sup> Verse 17 summarises Matthew's structure for the genealogy (1.1-17). After the title at verse 1, four marker points identify three cycles of history: Abraham to David, David to the Babylonian deportation, and the Babylonian deportation to Christ. By Matthew's accounting, each cycle is fourteen generations.<sup>161</sup>

Each movement begins with a title<sup>162</sup> that contains both the same root word ( $\gamma\acute{\epsilon}\nu\epsilon\sigma\iota\varsigma$ ) and the full reference to "Jesus Christ" ( $\text{Ἰησοῦ Χριστοῦ}$ ). Both titles balance, composed of eight Greek words apiece. Each unit also culminates with a summary statement of completion that forms an *inclusio* by using either "Christ" (Mt 1.17; cf. Mt 1.1) or "Jesus" (Mt 1.25; cf. Mt 1.18). The third component of each pericope relates to the Babylonian exile, either by direct reference (Mt 1.11, 12) or by a citation from the prophet, Isaiah (Mt 1.23). (See Table 3.4.)

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<sup>158</sup> France, *The Gospel of Matthew* (2007), 56n60.

<sup>159</sup> This plotline for these two movements suggests that the genealogy is intended to be part of the story balancing the entire narrative of Mt 1-4 and especially Mt 1-2. The genealogy is not merely a formality before getting into the narrative. This in contrast to Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 68, who state that the genealogy "is not properly narrative material" and so do not include it in their outline of Mt 1.18-4.22 which otherwise seems to be composed of triads. See also the comment that the genealogy is "a historical preface" in Allison, *Studies in Matthew: Interpretation Past and Present*, 138.

<sup>160</sup> Davies, *The Setting of the Sermon on the Mount*, 71-72.

<sup>161</sup> Thorough discussions on the difficult issues related to the genealogical record are presented by Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 57-95; and Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 161-66.

<sup>162</sup> Miler, *Les Citations d'accomplissement dans l'Évangile de Matthieu: Quand Dieu se rend présent en toute humanité*, 13.

TABLE 3.4. Structure of Matthew 1

<p>1.1-17 The Forebearers of Jesus</p> <p>Caption: Βίβλος γενέσεως Ἰησοῦ Χριστοῦ – Jesus Christ, David, Abraham (1.1)</p> <p>Cycle of Generations to David: Abraham to David (1.2-6)</p> <p>Cycle of Generations to Deportation: David to Exile (1.7-11)</p> <p>Cycle of Generations to Deliverer: Exile to Christ (1.12-16)</p> <p>Culmination: Abraham, David, Christ (1.17)</p> <p>1.18-25 The Birth of Jesus</p> <p>Caption: Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις – Jesus Christ (1.18a)</p> <p>Conception: the Spirit of the Lord; Joseph “found” (1.18b-19)</p> <p>Consolation: an Angel of the Lord; Joseph “considered” (1.20-21)</p> <p>Citation: the Word of the Lord (1.22-23)</p> <p>Culmination: called his name Jesus; Joseph “did” (1.24-25)</p>
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#### Composition of Matthew 1.18-25

Matthew 1.18-25 has similarities with the other three Joseph dreams of Matthew 2.13-15; 2.19-21 and 2.22-23, and with the annunciations of the Old Testament to which Matthew alludes. These similarities are striking and have been noted in other studies.<sup>163</sup> Much of the sequence and wording of these dream narratives are alike. However, there are variations among them as well. The fulfilment quotation in Matthew 1.23 comes before the explanation of why Joseph named the child Jesus (Mt 1.25, cf. v.21). This explanation appears to be an editorial insertion which distinguishes it from the surrounding narrative.

In contrast, two of the other three Joseph dreams each conclude with an Old Testament formula quotation after an instruction or direction is followed (Mt 2.15;

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<sup>163</sup> Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 108; Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 195-96; and Soarés Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Mt 1-2*, 222-28.

2.23).<sup>164</sup> The remaining Joseph dream does not include a formula quotation at all (Mt 2.19-21). Accounting for these variations, this proposal attempts to identify the structure by following the particular characters and actions within the pericope.<sup>165</sup>

#### Placement of Isaiah 7.14; 8.8, 10 in the Pericope

The conception and birth pericope (Mt 1.18-25) is the second movement of Matthew 1. It is composed of three units<sup>166</sup> enclosed by the use of the name “Jesus.”<sup>167</sup> As noted earlier, Matthew typically places a formula quotation at the end of a pericope.<sup>168</sup> However, Matthew places this first formula quotation before the culminating statement.<sup>169</sup> The narrative could move directly from verse 21 to verse 24 without hesitation, indicating that Matthew deliberately intended to emphasise the quotation.

Influenced by Rudolph Pesch, Davies and Allison surmise that this is an Old Testament stylistic feature implemented to end the narrative with Joseph’s actions of

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<sup>164</sup> Matthew’s normative practice is to place his formula quotations in the conclusion of a scene. Menken, “The Textual Form of the Quotation from Isaiah 7:14 in Matthew 1:23,” 147.

<sup>165</sup> A chiastic structure aware of the characters and content of the narrative is presented by Van Elderen, “The Significance of the Structure of Matthew 1,” 9. However, this outline seems to under emphasise the importance of the naming act and the meaning of that name.

1. The unusual pregnancy of Mary and birth of Jesus (v 18)
2. The perplexity of Joseph (v. 19)
3. The message of the angel (vv. 20-21)
- 3’. The commentary of the evangelist (vv. 22-23)
- 2’. The resolution of Joseph (v. 24)
- 1’. The unusual pregnancy of Mary and birth of Jesus (v. 25)

<sup>166</sup> For a more generic threefold layout for this pericope, see Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 102.

<sup>167</sup> Brown having observed the patterns of angelic dream appearances outlines the pericope without identifying a parallel opening or closing as follows: Setting of the scene (1.18-19); Command (1.20-21); Formula citation (1.22-23); Execution of the command (1.24-25). See Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 145.

<sup>168</sup> Concluding Formula Quotations: 2.15, 17-18, 23; 8.17; 12.17-21; 13.35; 27.9-10. Inserted Formula Quotations: 1.22-23; 4.14-16; 13.14-15; 21.4-5.

<sup>169</sup> Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 145.

obedience following the word of the Lord.<sup>170</sup> One difficulty with this proposal is that if Matthew were concerned to end with the obedient action here, one might wonder why he would not continue to follow the same pattern throughout the rest of his Gospel.

Brown suggests that Matthew only intended to end with the name “Jesus” rather than the name “Emmanuel” to keep the focus on the legitimacy of his Davidic sonship and not overly distract the reader with the addition of another name.<sup>171</sup> Following this reasoning, the giving of the name “Jesus” fulfils the angel’s instruction and, therefore, harmonises with the previous genealogical record, which names “Jesus” (Mt 1.16). Brown’s insight is more convincing than other proposals, since this occurrence does not follow what will become Matthew’s typical pattern. However, the original context of Isaiah 7.14 also includes the addition of another name or names along with that of “Immanuel” (Is 8.3; 9.6). Matthew may be no less concerned than Isaiah with the dual names.

Matthew follows this pattern of inserting a formula quotation in the middle of a narrative pericope three times (Mt 1.22-23; 4.14-16; 21.4-5). Each of these occurrences includes some form of an Isaianic quotation.<sup>172</sup> Two of these occurrences are in the first narrative (Mt 1-4). Two of these occurrences are in a context referring to Nazareth in Galilee (cf. Mt 4.13; 21.11). All three of these occasions are significant points in the life and ministry of Jesus. Jesus entered the world to save his people from sin (Mt 1.1, 20). Jesus entered Galilee to bring light to the people dwelling in darkness by preaching the kingdom (Mt 4.3, 6). Jesus entered Jerusalem to come to his people as the humble king and Son of David (Mt 21.4-5, 9).

#### Placement of Isaiah 7.14; 8.8, 10 in Matthew 1

The choice of these Isaianic quotations carries internal structural significance, not only for its local pericope but also for the unity of Matthew 1. Matthew introduces

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<sup>170</sup> Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 218; Rudolf Pesch, “Eine alttestamentliche Ausführungsformel im Matthäus-Evangelium,” *Biblische Zeitschrift* 10, no. 2 (1966) 220-45, esp. 225. See also Schnackenburg, *The Gospel of Matthew*, 20.

<sup>171</sup> Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 144.

<sup>172</sup> Mt 21.4-5 is a curious blend of wording from two Old Testament passages: Zec 9.9 and Is 21.11. See UBS5, 860.

this combined quotation, deviating from the typical pattern as the story continues. This introductory formula begins with the phrase, “Now all this had taken place in order that might be fulfilled ...” (Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῆ). The unique feature of this phrase is the inclusion of the term “all” (ὅλον).<sup>173</sup>

The same phrase occurs in only one other place in the entire New Testament, at Matthew 26.56 (τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν). There, the phrase appears to be a summary of more than simply the immediate isolated event. In both references, the phrase summarises the pattern of events that have led to the present incident. Thus, the arrest is specifically a fulfilment of Scripture already cited in Matthew 26.54. Jesus gives this second reference in order to highlight that he fulfilled Scripture. His reference may be a summary of how he viewed his entire teaching ministry carried out in freedom until and including this appointed time of seizure (cf. Mt 26.55).<sup>174</sup> The inclusion of “all” in this second statement of fulfilment would cover both the preservation of the son by the Father and the passion of the Christ that began with the arrest.<sup>175</sup>

Likewise, the use at Matthew 1.22 may also summarise the entire chapter not limited to the specific events of Mary’s pregnancy or of Joseph’s naming of Jesus.<sup>176</sup> All of the histories referred to in the genealogy took place to ratify this age of fulfilment in Jesus.<sup>177</sup> This understanding may help explain why the actual naming of

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<sup>173</sup> A similar phrase occurs at Matthew 21.4 but without the term ὅλον: Τοῦτο δὲ γέγονεν ἵνα πληρωθῆ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος....

<sup>174</sup> Patte, *The Gospel According to Matthew: A Structural Commentary on Matthew’s Faith*, 371. Others understand a similar larger application of “all” here as referring to a series of events particularly of the entire Passion. See John P. Meier, *Matthew*, New Testament Message 3 (Wilmington: Michael Glazier, Inc., 1980), 329; and Donald Senior, *Matthew*, Abingdon New Testament Commentaries (Nashville: Abingdon Press, 1998), 309.

<sup>175</sup> Allison, *Studies in Matthew: Interpretation Past and Present*, 219, makes a similar case in reference to the closing commission given by the Risen Christ in Matthew 28.20 that, “...the imperative to do ‘all that I have commanded you’ (28.20) means do ‘all that I have commanded you in the previous chapters.’”

<sup>176</sup> R. T. France, *Matthew*, Tyndale NT Commentaries (Leicester: InterVarsity Press, 1985), 79-80.

<sup>177</sup> “Israel’s history is repeated and summarized, leading up to the climactic fulfilment of that story with the birth of Jesus Christ,” in Kennedy, *The Recapitulation of Israel: Use of Israel’s History in Matthew 1:1-4:11*, 24; “Jesus, the son born to Mary, is the kingly Messiah of Israel in whom Israel’s entire history, begun in Abraham, reaches its eschatological conclusion,” from Kingsbury, “The Birth Narrative of Matthew,” in *The Gospel of Matthew in Current Study*, ed. D. E. Aune (Grand Rapids:

Jesus comes after the Isaianic fulfilment quotation to indicate that the one event in itself does not fill up all that was anticipated by the Old Testament reference.<sup>178</sup>

#### Calling Motif in Matthew 1.23 and 2.23

Not only does the Isaianic reference in Matthew 1.23 contribute to the unity of the two pericopes in Matthew 1, but it also helps to connect chapter 1 with chapter 2. The placement of the formula quotation at the end of Matthew 1 parallels the formula quotation at the end of Matthew 2. Both chapters use these formula quotations to conclude with a pericope containing a calling motif. In Matthew 1, Joseph “called his name Jesus,” based on the formula quotation from Isaiah 7.14 (Mt 1.25, cf. 1.21, 22-23). In Matthew 2, “He shall be called, a Nazarene” is based on the formula quotation from “the prophets,” likely beginning with Isaiah 11.1 (Mt 2.23).<sup>179</sup> The use of an Isaianic theme to bring closure to both chapters with the calling motif lends cohesiveness to Matthew 1-2.

#### “With us” Motif in Matthew 1.23 and 28.20

The placement of the quotation affects not only the internal significance and structure of Matthew 1 and 2 but also the macrostructure of the entire Gospel. The use of the phrase “Behold ... Emmanuel ... God with us” (Ἴδὸν ... Ἐμμανουήλ ... Μεθ’ ἡμῶν ὁ θεός) from Isaiah 7.14 and 8.8, 10 in the opening chapter foreshadows the

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Eerdmans, 2001), 154-65, esp. 164-65; see also his, *Matthew as Story* (Philadelphia: Fortress Press, 1986), 43. Grant R. Osborne, *Matthew*, Zondervan Exegetical Commentary on the New Testament 1 (Grand Rapids: Zondervan, 2010), 74, summarises the unit in saying, “Here Matthew is clarifying further the meaning of his genealogy. Every aspect of Jesus’ origin is under the sovereign hand of God, who superintends each step. In so doing, Scripture is being fulfilled....” France, *Matthew* (1985), 38, identifies “The essential key to all Matthew’s theology is that in Jesus all God’s purposes have come to fulfilment.” See also Luz, *Matthew 1-7: A Commentary*, 121; “The prophetic word is fulfilled in the entire birth narrative.” Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 24, says, “Here..., ὄλον, which appears in none of the other introductions to fulfilment-quotations, points to all the items in the preceding context.” And Moyise suggests, “that the purpose of the quotation is not so much to prove the virginal conception but to show that everything that is happening is part of the divine plan that God would one day dwell with his people....” Moyise, *Was the Birth of Jesus According to Scripture?*, 89.

<sup>178</sup> This notion resonates with the Apostle Paul who wrote to the church in Galatia, “But when the fullness of time had come, God sent forth his Son, born of woman, born under law, to redeem ...” (Gal 4.4-5).

<sup>179</sup> This resonance is further explored in the study when examining Matthew 2.

concluding sentence, “Behold; I am with you” (ἰδοὺ ἐγὼ μεθ’ ὑμῶν εἰμι), in Matthew 28.20. This parallel appears to be an intentional device to encapsulate the Gospel with this prophetic fulfilment of divine presence in Jesus Christ the Risen Lord.<sup>180</sup>

### Summary

In summary, the placement of Isaiah 7.14 and 8.8, 10 influences the structural composition of Matthew 1-2 in two ways. First, the Isaianic quotation culminates Matthew 1 by identifying the coming of the promised son, Jesus, as the fulfilment of God’s promise anticipated throughout the preceding ages. Secondly, the Isaianic quotation serves to link Matthew 1 and 2 as they both follow parallel patterns of narrative development that culminate with the calling of Jesus by name (Mt 1.23-25) and title (Mt 2.23).

The placement of Isaiah 7.14 and 8.8, 10 also influences the macrostructure of Matthew 1-28. The divine presence motif frames the entire Gospel with the placement of the Isaianic quotation in Matthew 1 and the parallel allusion in Matthew 28.20. Matthew’s use and placement of Isaiah suggest intentionality to his literary composition.

### Matthean Context

Having examined the placement of the Isaianic quotation within the structure of Matthew 1, we now look closer at the context. The structure identified earlier serves as a guide through Matthew 1.

#### Forebearers of Jesus (1.1-17)

The first chapter of Matthew contains two pericopes. The genealogy serves to rehearse the history of God’s covenant plan and prepare the way for the Christ.

*Caption: Βίβλος γενέσεως Ἰησοῦ Χριστοῦ (1.1)*

The opening title introduces the entire Gospel as well as the genealogical ancestry of Jesus.<sup>181</sup> It suggests a new book of beginnings; the book of the genesis of

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<sup>180</sup> Kupp, *Matthew’s Emmanuel: Divine Presence and God’s People in the First Gospel*, 219; and Davies, *The Setting of the Sermon on the Mount*, 17-18.

the Christ. Specifically, Matthew identifies Jesus as the Christ, the Anointed One of God who is the Son of David and the Son of Abraham. These two ancestors refer to the beginnings of God's people through the calling and promise of a son made to each of these covenant bearers (Gen 12.7; 22.7; 2Sa 7.12; 12.24-25).<sup>182</sup> The fulfilment of these promises has arrived in Jesus. Three epochs outline the history of God with his people.<sup>183</sup>

*Cycle of Generations: Abraham to David (1.2-6)*

The first historical epoch stretches from Abraham to David. A unique characteristic of this first epoch is the inclusion of particular mothers: Tamar, Rahab, Ruth, and Uriah's wife.<sup>184</sup> Each of these women dwelt in significant periods within the history of Israel: Tamar in the patriarchal period, Rahab in the conquest period, Ruth in the judges' period, and Bathsheba in the monarchical period.<sup>185</sup> The four women contribute an element of Gentile inclusion along with a sense of irregularity and surprise in the pattern of God's activities,<sup>186</sup> even with the apparent "wrong" kind of person.<sup>187</sup>

*Cycle of Generations: David to Deportation (1.7-11)*

The second epoch traces the Davidic dynasty from its inception to its deportation. The names follow roughly in the manner of I Chronicles 3.10-15.<sup>188</sup>

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<sup>181</sup> For a concise discussion on this see Allison, *Studies in Matthew: Interpretation Past and Present*, 157-62.

<sup>182</sup> David E. Garland, *Reading Matthew: A Literary and Theological Commentary on the First Gospel*, Reading the New Testament Series (Macon, GA: Smyth & Helwys Publishing, 2001), 17.

<sup>183</sup> *Ibid.*, 16.

<sup>184</sup> Uriah's wife, Bathsheba, is first in line with David in the second epoch following in Matthew 1.7-11, but she is markedly close in proximity with the three in the first epoch.

<sup>185</sup> Garland, *Reading Matthew*, 17. For working on the premise that Rahab is the same one in Judges, see for example Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 170-71; and Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 74-5.

<sup>186</sup> Schnackenburg, *The Gospel of Matthew*, 17.

<sup>187</sup> Garland, *Reading Matthew*, 19.

<sup>188</sup> Blomberg, "Matthew" (2007), 3.

However, the spelling of the names “Uzziah” (Οζίας), “Jotham” (Ιωαθάμ), and “Ahaz” (Αχάζ) in Matthew 1.9 is from Isaiah 7.1 LXX.<sup>189</sup> The significance of this ancestry appears to demonstrate how God sustained the monarchy until the exile in Babylon.<sup>190</sup>

*Cycle of Generations: Deportation to Deliverer (1.12-16)*

The third epoch begins with the exile and moves toward the Christ. The first three names coincide with I Chronicles 3.17-19.<sup>191</sup> That chronicler describes Jechoniah as “the captive” lending an ominous tone to the remainder of the genealogy (1Ch 3.17). The monarchy seems to have discontinued. Similarly, Matthew moves from the deportation without an indication of restoration. The history reaches its fulfilment, however, with the coming of the Christ as a sign of hope (Mt 1.16).

The names of Jacob, Joseph, and Joshua (Jesus), the last three men in the line, allude to Israel’s history. Matthew is likely highlighting divine providence.<sup>192</sup> Matthew’s genealogy begins with Abraham and leads to Joseph, as does the patriarchal narrative in Genesis 12-50.<sup>193</sup>

*Culmination: Abraham, David, Christ (1.17)*

The names Abraham, David, and Christ established in Matthew 1.1 repeat at the end of the first pericope. Between Abraham, David, Deportation, and the Christ are three spans of fourteen generations. The method by which Matthew calculated these generations appears to be his unique accounting since there is no extant genealogy quite the same. Matthew’s intent, however, comes across to the reader: God is in control, and he has brought his promise to fulfilment.<sup>194</sup> These four markers

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<sup>189</sup> Weren, *Studies in Matthew’s Gospel: Literary Design, Intertextuality, and Social Setting*, 133n16.

<sup>190</sup> Schnackenburg, *The Gospel of Matthew*, 16.

<sup>191</sup> Blomberg, “Matthew” (2007), 3.

<sup>192</sup> Frederick Dale Bruner, *Matthew: The Christbook, Matthew 1-12* (Dallas: Word Books, 1987), 13; Patte, *Matthew: A Structural Commentary on Matthew’s Faith*, 20.

<sup>193</sup> “The author of Matthew planned the antitypology well. Nineteen generations after Jacob there was a new Jacob who fathered a new son whose name was Joseph.” George W. Buchanan, *The Gospel of Matthew*, vol. 1, *The Mellen Biblical Commentary* (Eugene, OR: Wipf & Stock Publishers, 1996), 65.

<sup>194</sup> Davies, *The Setting of the Sermon on the Mount*, 73.

seem to present a paradigm for the people of God: Abraham enters, David establishes, the Deportation exiles, and the Christ emancipates.

#### Begetting of Jesus by the Holy Spirit (1.18-25)

The second pericope of Matthew 1 explains how Jesus is the legitimate descendant of David through Joseph, even though Joseph is not his biological father (Mt 1.16). The pericope begins with the betrothal period of Joseph to Mary and concludes with their marriage and the naming of Jesus, by Joseph. In the previous pericope, Matthew surveyed the providence of God through Israel's royal lineage. In this second pericope, Matthew narrates the providence of God through a specific event.

#### *Caption: Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις (1.18a)*

Using the same root term as in Matthew 1.1, this title presents the “genesis of Jesus Christ.” Most modern English translations use “birth” in place of “genesis.” However, these verses record more than the birth of Jesus.<sup>195</sup> After the title, are details of the genesis of Jesus related to his birth and conception by the Holy Spirit, his adoption by Joseph the son of David, and the anticipation of a new beginning for the people of God.<sup>196</sup>

#### *Conception: The Spirit of the Lord (1.18b-19)*

Joseph found out about Mary's pregnancy. At this point in the narrative, he did not realise that the child was begotten (γεννηθὲν) by the Holy Spirit (cf. Mt 1.20). Joseph's righteousness threatens the incorporation of Jesus into the line of David. Knowing that he is not the father, and devotedly following the law, Joseph resolves to “divorce” Mary.<sup>197</sup> He plans to do so privately without vindictively shaming her.

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<sup>195</sup> L. Cantwell, “The Parentage of Jesus: Mt 1:18–21,” *Novum Testamentum* 24 (1982): 304-15, esp. 304.

<sup>196</sup> Garland, *Reading Matthew*, 23.

<sup>197</sup> Allison, *Studies in Matthew: Interpretation Past and Present*, 165-67; and Kenneth E. Bailey, *Jesus Through Middle Eastern Eyes: Cultural Studies in the Gospels* (Downers Grove, IL: IVP Academic, 2008), 43-44.

*Consolation: An Angel of the Lord (1.20-21)*

The angel of the Lord appeared to Joseph in a dream, addressing him as the son of David and affirming his royal heritage. The presence of the angel of the Lord within the context of the Son of Abraham (Mt 1.1, 2, 17) recalls the angel's appearance to Abraham (Gen 22.11, 15).<sup>198</sup> The angel of the Lord blesses Abraham and reaffirms the covenant promises of a seed, a land, and a blessing to the nations.

Several other parallel birth narratives also include the angel of the Lord (Gen 16.7; Jdg 13.3; Lk 1.11). In each case, an angel announces the birth of a son: Ishmael, Samson, and John. The circumstances surrounding each of these conceptions and births are unusual. The mothers of Samson and John were both barren, and their ability to conceive would be outside of the timescale of human expectation. The narrative concerning Ishmael includes striking verbal parallels with the narrative in Matthew 1, not the least of which is the naming motif, "You shall call his name Ishmael/Immanuel."

The angel of the Lord informed Joseph that the child to be born of Mary was a boy and that he was to call him "Jesus." The name itself, which in the Hebrew is "Joshua" meaning "Yahweh Saves" or "Yahweh is salvation," reflects the child's purpose of coming into the world to save his people from their sins. The Isaianic setting is the threat of exile due to the sin of the nation. "The political trouble is translated into moral guilt."<sup>199</sup> This new Jesus/Joshua will lead his people to a greater conquest than that of the predecessor.<sup>200</sup> The Gospel now defines the mission of the Christ. In this divine instruction, both the purpose of God is advanced, and the virtue of Mary honourably defended.

*Citation: The Word of the Lord (1.22-23)*

Matthew gives a quotation synthesised from Isaiah 7.14 and 8.8, 10 that he finds fulfilled in the genesis of Jesus Christ. Matthew has prepared the way for the

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<sup>198</sup> Leroy Andrew Huizenga, "Matt 1:1: 'Son of Abraham' as Christological Category," *Horizons in Biblical Theology* 30, no. 2 (2008): 103-13, esp. 111.

<sup>199</sup> Weren, *Studies in Matthew's Gospel: Literary Design, Intertextuality, and Social Setting*, 134.

<sup>200</sup> Stanley Hauerwas, *Matthew*, Brazos Theological Commentary on the Bible (Grand Rapids: Brazos Press, 2006), 36.

reader to anticipate the fulfilment of the quotation formula in the use of various phrases throughout the preceding narrative that draws from the Isaianic quotation. The phrases “having in the womb” (Mt 1.18), “behold” (Mt 1.20), and “she will give birth to a son” (Mt 1.21) lead to Matthew 1.23 quoting Isaiah where they repeat.<sup>201</sup> From the broader setting of Israel’s impending exile, Matthew finds a specific paradigm articulated in history and fully realised in Jesus Christ. “All this” fills up the trajectory and anticipation of the prophet.

Matthew follows the LXX, which uses the term “virgin” (παρθένος). The virgin will conceive and bear a son. Matthew elaborates upon the identification and significance of Immanuel, “God with us,” a theme that he will take the remainder of the Gospel to develop (cf. Mt 18.20; 28.20).<sup>202</sup>

*Culmination: Called His Name “Jesus” (1.24-25)*

Joseph obeyed the word from the angel of the Lord. Joseph took Mary as his wife. He named the boy “Jesus,” formalising the adoption of the boy as his legitimate son.<sup>203</sup> Joseph’s conduct of abstinence may be Matthew’s way of further demonstrating Joseph’s righteous character.<sup>204</sup> Matthew may also have meant to affirm the virgin conception and divine nature of Jesus.<sup>205</sup>

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<sup>201</sup> Weren, *Studies in Matthew’s Gospel*, 131-32; Blomberg, “Matthew” (2007), 3; and Hagner, *Matthew 1-13*, 15.

<sup>202</sup> A thorough study of the development of the “God with us” motif in Matthew is offered by Kupp, *Matthew’s Emmanuel: Divine Presence and God’s People in the First Gospel*.

<sup>203</sup> Garland, *Reading Matthew*, 22. France, *The Gospel of Matthew* (2007), 58-59.

<sup>204</sup> John Chrysostom, “Homilies of St. John Chrysostom, Archbishop of Constantinople on the Gospel according to St. Matthew,” in *Saint Chrysostom: Homilies on the Gospel of Saint Matthew*, ed. Philip Schaff, trans. George Prevost and M. B. Riddle, vol. 10, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series (New York: Christian Literature Company, 1888), 25. Allison, without committing, suggests the possibility of such honourable intent in *Studies in Matthew: Interpretation Past and Present*, 163-72. Keener suggests that restraint on the part of both Joseph and Mary before Jesus’ birth was a choice “to confirm their shame in order to preserve the sanctity of God’s call,” in Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 90.

<sup>205</sup> France, *The Gospel of Matthew* (2007), 59; Osborne, *Matthew*, 79; Blomberg, *Matthew* (1992), 61.

## Summary of Isaiah's Influence in Matthew 1

Isaiah influences Matthew 1 through quotation and allusion. The primary reference from Isaiah 7.14 and 8.8, 10 helps culminate the narrative. It influences Matthew 1 regarding the structure and Christology.

### Structural Influence

The placement of Isaiah 7.14 and 8.8, 10 influences the structural composition of Matthew 1-2 in two ways. First, the Isaianic quotation culminates Matthew 1 by identifying the coming of the promised son, Jesus, as the fulfilment of God's promise anticipated throughout the previous ages itemised in the genealogy. Secondly, the Isaianic quotation links Matthew 1 and 2 as they both follow parallel patterns of narrative development that culminate with the calling of Jesus by name (Mt 1.23-25) and title (Mt 2.23). Both calling narratives use Isaianic support.

The placement of Isaiah 7.14 and 8.8, 10 also influences the macrostructure of Matthew 1-28. The divine presence motif frames the entire Gospel with the placement of the Isaianic quotation in Matthew 1 and the parallel allusion in Matthew 28.20.<sup>206</sup>

### Christological Influence

#### *New Beginning*

Matthew's genealogy of Christ commences with Abraham rather than Adam (cf. Lk 3.38). As Adam signifies the beginning of humanity in general, Abraham signifies the beginning of Israel as the people of God in particular.<sup>207</sup> Isaiah explicitly mentions Abraham four times.<sup>208</sup> In addition, Isaiah alludes to Abraham in relationship to a new beginning that will restore justice in Zion (Is 1.26; cf. Gen 13.3-4).<sup>209</sup>

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<sup>206</sup> Kupp, *Matthew's Emmanuel: Divine Presence and God's People in the First Gospel*, 219; and Davies, *The Setting of the Sermon on the Mount*, 17-18.

<sup>207</sup> Kennedy, *The Recapitulation of Israel: Use of Israel's History in Matthew 1:1-4:11*, 84; and W. D. Davies, "The Jewish Sources of Matthew's Messianism," in *The Messiah: Developments in Earliest Judaism and Christianity*, ed. J. H. Charlesworth (Minneapolis: Fortress, 1992), 494-511, esp. 501-3.

<sup>208</sup> Is 29.22; 41.8; 51.2; 63.16.

<sup>209</sup> Both the terms "at the first" (בְּרִאשֵׁיטָה) and "at the beginning" (בְּרִאשֵׁיטָה) used in Is 1.26 are originally used in Gen 13.3 (בְּרִאשֵׁיטָה) and 13.4 (בְּרִאשֵׁיטָה) in the identical form.

This Isaianic allusion is significant to Matthew's identification of Jesus Christ as the Son of Abraham (Mt 1.1).<sup>210</sup> One aspect of this Abrahamic allusion is the new beginning of the people of God through the true seed of Abraham. The Genesis account of humanity begins with Adam and culminates with Abram (Gen 5.1-11.27), then unfolds the history of God making a people for himself through Abram/ham.<sup>211</sup> Matthew resumes the history of humanity beginning with Abraham and infers that a new beginning had come through a new man, a new Abraham, the Son of Abraham.<sup>212</sup> Matthew begins with an Abrahamic hope that finds fulfilment in Jesus.<sup>213</sup>

The context of Isaiah 1-12 includes a new beginning like that identified by Matthew. Abram had made a prototypical exodus from Babylon (Gen 11.28, 31; 15.7). Abram/ham also made a prototypical exodus from Egypt after Pharaoh had experienced great plagues (Gen 12.10-13.1). He paid tribute to the king of Salem ("the king of peace"), also known as "the king of righteousness" (Gen 14.18-20). Isaiah pointed the nation of Israel back to the beginning when the Gentiles yet held Jerusalem, and Abram/ham sojourned in and out of the land. In the time of Isaiah, Israel was nearing the Babylonian exile, when the throne in Jerusalem would be removed until the new beginning (Is 1.26). Isaiah later explicitly refers to Abraham as the beginning of Israel and connects this with the new creation (Is 51.1-3):<sup>214</sup>

Listen to me, you who pursue righteousness, you who seek the LORD: look to the rock from which you were hewn, and to the quarry from which you were dug. Look to

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<sup>210</sup> The parallelism of the names David and Abraham with the title "Christ" suggests the importance of the son of Abraham as a Christological category. See Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*, 140-42; Hauerwas, *Matthew*, 17; and Luz, *The Theology of the Gospel of Matthew*, 24.

<sup>211</sup> Gen 5.1-32 begins the account with a genealogical table of ten generations from Adam to Noah. Gen 11.10-26 culminates with a genealogical table of ten generations from Shem to Abram.

<sup>212</sup> Huizenga assumes the son of Abraham is a reference to a new Isaac, which is a possible application. However, the title "son of Abraham" parallels the son of David, which does not necessarily mean a reference to a new Solomon so much as the fulfilment of the Davidic covenant. So also, the son of Abraham may refer to the fulfilment of the Abrahamic covenant. The parallels of a Davidic and Abrahamic typology might be traced before other lines of analogy. See Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*, 140-43.

<sup>213</sup> Hauerwas, *Matthew*, 31.

<sup>214</sup> For discussion that Matthew intends the imagery of a new creation, see Charles Kingsley Barrett, *The Holy Spirit and the Gospel Tradition* (London: Society for Promoting Christian Knowledge, 1966), 24.

Abraham, your father and to Sarah who bore you; for he was but one when I called him, that I might bless him and multiply him. For the LORD comforts Zion; he comforts all her waste places and makes her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, thanksgiving and the voice of song.

Like Isaiah, Matthew's "Book of Genesis" tells the good news of the Lord who has all authority over heaven and earth.<sup>215</sup> His word will never pass away even though this earth will.<sup>216</sup> He will sit upon his glorious throne over a regenerated (παλιγγενεσία) world,<sup>217</sup> dwelling with his disciples from all the nations of the earth.<sup>218</sup> Jesus would be the beginning of a new exodus for a new people even as Abraham is the original exilic prototype from both Egypt and Babylon.

### *The Virgin*

The presence of the term "virgin" (παρθένος) in a copy of the LXX influenced Matthew. As seen above, the LXX translates the Hebrew term מַלְאָכָה (maiden) with the Greek term παρθένος (virgin) only twice (Is 7.14; Gen 24.43).<sup>219</sup> Rebekah is the young maiden of Genesis 24.43 who would become the betrothed of Isaac, the son of Abraham.

Rebekah and the maiden of Isaiah are both paradigmatic of a Mesopotamian/Babylonian exodus into the land of promise in the fulfilment of the Lord to maintain his steadfast covenantal love to Abraham and his seed. They represent the ideal of purity and faithfulness unto the Lord. The maiden of Isaiah is a faithful prophetess, and in her naming of the child, she professes her faith in the Lord. Indeed, she does believe that "God is with us," as he had promised to "be with" Abraham, and so names the child, "Immanuel."<sup>220</sup> She is a representative of the

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<sup>215</sup> Mt 28.18; cf. Is 1.2; 37.16; 42.5; 44.24; 45.12; 66.1.

<sup>216</sup> Mt 5.18; 24.35; cf. Is 40.8; 51.6.

<sup>217</sup> Mt 19.28; cf. Is 65.17; 66.22.

<sup>218</sup> Mt 28.19-20; cf. Is 49.6; 52.10; 61.11.

<sup>219</sup> France, *The Gospel of Matthew* (2007), 56n60.

<sup>220</sup> David is reminded of the promise of divine presence when the Lord cuts his covenant with him to establish the Davidic throne: "I have been with you (אֲנִי הָיִיתִי עִמָּךָ) wherever you went and have cut off all your enemies from before you" (2Sa 7.9). This language resonates throughout the Abrahamic and the Davidic covenants, finding yet greater anticipation of fulfilment in this prophecy.

faithful daughters of Zion. The maiden will bear a son as a sign to the house of David of the Lord's faithfulness to his covenant with Abraham.

Matthew's identification of the virgin motif directs his theology to the covenantal faithfulness of the Lord to Abraham and his seed through exile and exodus. Matthew connects the Son of Abraham with the Immanuel of Isaiah. Even as the virgin maiden of Isaiah represented the ideal of the daughter of Zion, so the virgin of Matthew represents the faithful of the kingdom of heaven (cf. Mt 1.20; 25.1-13). Matthew understands that Jesus is the Christ the Son of Abraham who would usher in a new exodus to bring his bride out of Babylon.

### *Bear a Son and Call His Name*

The angel of the Lord appears to Joseph in a dream and explains that Mary has begotten a son by the Spirit and that "she shall bear a son, and you will call his name Jesus ..." (Mt 1.21). This phrase bears remarkable similarities to four other passages found in the LXX: Genesis 16; 17, Judges 13, and Isaiah 7 (see Table 3.5).<sup>221</sup>

An important parallel with Genesis 17.19 and Matthew 1.21 suggests an Abraham, Sarah, and Isaac typology.<sup>222</sup> These studies also acknowledge similarities with Genesis 16.11, but make no further developments. However, the verbal parallels found in Genesis 16.11 and Isaiah 7.14, in addition to a similar setting near water, are closer and more numerous than those with Genesis 17.19.

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<sup>221</sup> Gen 16.11; 17.19; Jgs 13.3-24; Is 7.14. ICh 22.9 in reference to Solomon and IKi 13.2 in reference to Josiah are noted as allusions to this naming motif by Buchanan, *The Gospel of Matthew*, vol. 1, 75. However, the original wording is not similar enough to those compared here.

<sup>222</sup> Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*, 144-45; Richard J. Erickson, "Joseph and the Birth of Isaac in Matthew 1," *Bulletin for Biblical Research* 10 (2000): 35-51, esp. 48-49; and Roy A. Rosenberg, "Jesus, Isaac, and the Suffering Servant," *Journal of Biblical Literature* 84 (1965): 381-88. Mentioning the possibility without development is Rudolf Pesch, "'He Will Be Called a Nazorean': Messianic Exegesis in Matthew 1-2," in *The Gospels and the Scriptures of Israel*, eds. C. A. Evans and W. R. Stegner, *Journal for the Study of the New Testament: Supplement Series* 104 (Sheffield: Sheffield Academic Press, 1994), 129-78, esp. 140 and 156.

TABLE 3.5. Greek Comparison: “bear a son and call his name...”

<p>Matthew 1.18, 20-21, 25          Μαρίας ... εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου....  <u>ἰδοὺ ἄγγελος κυρίου ... ἐφάνη αὐτῷ λέγων, Ἰωσήφ υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν</u>  <u>Μαριὰμ τὴν γυναῖκά σου.... τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν</u>  <u>αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν ...</u>  <u>ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν</u></p>
<p>Isaiah 7.4, 13, 14  <u>μὴ φοβοῦ.... Ἀκούσατε δὴ, οἶκος Δαβὶδ.... διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν σημεῖον,</u>  <u>ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουὴλ</u></p>
<p>Genesis 16.11          καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου  <u>Ἰδοὺ σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰσμαὴλ</u></p>
<p>Genesis 17.19          εἶπεν δὲ ὁ θεὸς τῷ Ἀβραάμ Ναί,  <u>ἰδοὺ Σαρρα ἡ γυνὴ σου τέξεται σοι υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰσαακ</u></p>
<p>Judges 13.3          καὶ ὤφθη ἄγγελος κυρίου πρὸς τὴν γυναῖκα καὶ εἶπεν πρὸς αὐτήν  <u>Ἰδοὺ δὴ σὺ ... ἐν γαστρὶ ἕξεις καὶ τέξῃ υἱόν</u></p>
<p>Judges 13.5          ὅτι ἰδοὺ σὺ ἐν γαστρὶ ἕξεις καὶ τέξῃ υἱόν,... ὅτι ἡγιασμένον <u>ναζιραῖον</u> ἔσται τῷ θεῷ...  <u>καὶ αὐτὸς ἄρξεται σώζειν τὸν Ἰσραὴλ ἐκ χειρὸς ἀλλοφύλων</u></p>
<p>Judges 13.7          καὶ εἶπέν μοι <u>Ἰδοὺ σὺ ἐν γαστρὶ ἕξεις καὶ τέξῃ υἱόν,... ὅτι ναζιραῖον θεοῦ ἔσται</u></p>
<p>Judges 13.24          Καὶ <u>ἔτεκεν ἡ γυνὴ υἱόν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σαμψων</u></p>

#### Genesis 16, Judges 13, and Isaiah 7

Genesis 16, Isaiah 7, and Matthew 1 share a phrase absent from Genesis 17: a form of “have in the womb” (ἐν γαστρὶ ἔχουσα / ἐν γαστρὶ ἔχεις / ἐν γαστρὶ ἕξει, respectively). Genesis 16 and Matthew 1 both also include the presence of the angel of the Lord. Within the rhythm of the sentences, one cannot dismiss the phonetic similarity of the names “Immanuel” (Is 7) and “Ishmael” (Gen 16). Conversely, the name “Isaac” does not sound like Immanuel or Ishmael (Gen 17).

Similarly, the narrative of Judges 13 includes four volleys of repeated phrasing that matches well those in Genesis, Isaiah, and Matthew. Particularly, the phrase “have in the womb” (ἐν γαστρὶ ἔξεις) links Judges 13 with Genesis 16, Isaiah 7, and Matthew 1. The presence of the angel of the Lord links Judges 13 with Genesis 16 and Matthew 1. The report of the birth and the subsequent naming ritual are unique to Judges 13 and Matthew 1 (ἔτεκεν ἡ γυνὴ υἷόν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ / ἔτεκεν υἷόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ). Neither Genesis 16 nor Isaiah 7 includes mention of “the woman/wife” (definite article with γυνη). The cumulative effect in Judges 13 appears to resonate with Genesis 16, Isaiah 7, and Matthew 1 more than with Genesis 17. The similarities among all five passages suggest that each might anticipate or allude to the others. The comparison of Hebrew phrases suggests that the biblical authors and audience would have been able to notice the same pattern in their original Hebrew and make the same connection evidenced in the LXX. The Hebrew of the phrases in Genesis 16.11 and Isaiah 7.14 is nearly identical. Judges 13.3, 5, 7 are most like Isaiah 7.14, while Judges 13.24 is more like Genesis 17.19 (see Table 3.6).<sup>223</sup>

TABLE 3.6. Hebrew Comparison: “bear a son and call his name...”

הַנְּיָה הַעֲלֵמָה הָרָה וַיִּלְדֶּת בֶּן וַקְרָאת שְׁמוֹ	Is 7.14
הַנְּיָה הָרָה וַיִּלְדֶּת בֶּן וַקְרָאת שְׁמוֹ	Gen 16.11
הַנְּיָה הָרָה וַיִּלְדֶּת בֶּן	Jgs 13 5
הַנְּיָה הָרָה וַיִּלְדֶּת בֶּן	Jgs 13.7
הַנְּיָה־נָא...וַהֲרִית וַיִּלְדֶּת בֶּן	Jgs 13.3
וַתֵּלֶד הָאִשָּׁה בֶּן וַתִּקְרָא אֶת־שְׁמוֹ	Jgs 13.24
אִשְׁתֶּךָ יִלְדֶּת לְךָ בֶּן וַקְרָאת אֶת־שְׁמִי	Gen 17.19

#### Genesis 16.11 and Isaiah 7.14

Genesis 16.11 and Isaiah 7.14 read, “Behold, [you are/the maiden shall be] pregnant and shall bear a son and [you/she] shall call his name” (הַנְּיָה הָרָה וַיִּלְדֶּת בֶּן וַקְרָאת שְׁמוֹ). Genesis 17.19 reads, “Surely, [your wife] shall bear you a son and you shall call

<sup>223</sup> Since the contexts of the phrases were included with the Greek versions, the Hebrew will show simply the phrases in line with one another.

his name” (יִלְדָה לָּהּ בֵּן וְקָרְאָתָה אֶת־שְׁמוֹ). God addressed Abraham concerning his wife (Gen 17.19), while the Lord addressed Hagar and Ahaz in the other two instances (Gen 16.11; Is 7.10, 14). Genesis 17.19 does not include the term “pregnant” (הָרָה) as Genesis 16.11 and Isaiah 7.14 do. Sarah was not “pregnant” at the moment of the promise, and this is significant enough to change the phrase altogether. Genesis 17.19 uses the term “surely” (אִבֵּל) rather than “behold” (הִנֵּה), as used in Genesis 16.11 and Isaiah 7.14.

While the vocabulary and sequence in all three passages are similar, the differences in Genesis 17.19 are significant enough to see that Genesis 16.11 and Isaiah 7.14 more closely parallel one another. The observations above suggest that the ear of the listener and the eye of the reader may connect Isaiah 7.14 to Genesis 16 more readily than to Genesis 17.

#### Genesis 16 and Matthew 1

Since Isaiah 7.14 appears to echo Genesis 16.11, Matthew 1 reasonably also parallels Genesis 16. The presence of the angel of the Lord and the condition of pregnancy (ἐν γαστρὶ/הָרָה) suggest a connection between Genesis 16.11 and Matthew 1.18-21. The angel of the Lord reveals the names of both Ishmael and Jesus, giving a mission motif for each.<sup>224</sup>

Ishmael’s name means “God Hears,” because Yahweh had heard the affliction of Hagar (Gen 16.11). Hagar’s affliction had been the harsh treatment from her mistress and her exile into the wilderness. The same root term “affliction” (עָנִי) refers to the bondage of Israel in Egypt, which the Lord “saw” and “heard,” thus moving him to redeem Israel and provide an exodus (Ex 3.7, 17; 4.31). Similarly, “God heard [וַיִּשְׁמַע אֱלֹהִים] /*waishma-elohim*] their groaning, and God remembered his covenant with Abraham ...” (Ex 2.24).

In Genesis 16, Hagar receives promises concerning Ishmael similar to those Abraham receives in Genesis 17 concerning Isaac. The angel of the Lord instructs Hagar to return to her mistress and submit to her. The Lord would then multiply Hagar’s seed beyond number (Gen 16.10; cf. Gen 17.2, 5, 6, 16). The Lord restates his promise to Hagar and her seed to Abraham with additional details. Hagar’s son,

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<sup>224</sup> The angel of the Lord does not reveal the name of Samson, but does reveal his life mission of deliverance (Jgs 13).

Ishmael, would father twelve princes and become a great nation (Gen 17.20). When the Lord made the covenant of circumcision with Abraham, Ishmael was circumcised with his father on the same day. Ishmael is called the son of Abraham three times in this covenantal setting (Gen 17.23, 25, 26).<sup>225</sup>

The allusion from Matthew 1.21 through Isaiah 7.14 to Genesis 16.11 contributes to the Matthean theme of nations participating in the messianic kingdom. Just as the genealogy includes the foreign mothers (Tamar, Rahab, Ruth, and Bathsheba, Mt 1.3, 5, 6), so also are the other descendants of Abraham through Hagar, an Egyptian (Gen 16.3). The son of Abraham identifies more than a term of ethnic identity through the line of Isaac. Perhaps this allusion prepares the reader for the warning coming from John in Matthew 3.9, “And do not presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you God is able from these stones to raise up children for Abraham.”<sup>226</sup> The verbal allusions to Ishmael suggest that something more is to come in Matthew’s presentation of the nature of a Son of Abraham and the mission to the nations.<sup>227</sup>

### *The Judge*

Isaiah 7, Judges 13, and Matthew 1

The angel of the Lord explained why Joseph was to call Mary’s son by the name Jesus: “You shall call his name Jesus, for he will save his people from their sins” (Mt 1.21). Matthew 1.21 and Judges 13.5 both reveal that the son to be born received the mission to save his people. The linguistic parallels among Matthew 1.21,

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<sup>225</sup> Ishmael is referred to as Abraham’s son also in Gen 25.9, 12; 28.9; and 1Ch 1.28.

<sup>226</sup> Jesus also challenges in Matthew 8.10-12, “Truly, I tell you, with no one in Israel have I found such faith. I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness.”

<sup>227</sup> “In addition to the rooting of Jesus in Abraham’s family as a true Israelite, there are also ramifications for the mission to Gentiles through the naming of Abraham” in Kennedy, *The Recapitulation of Israel: Use of Israel’s History in Matthew 1:1-4:11*, 84. See also Florian Wilk, *Jesus und die Völker in der Sicht der Synoptiker*, Beihefte zur Zeitschrift für die Neutestamentliche Wissenschaft 109 (Berlin, New York: Walter de Gruyter, 2002), 83-153, 240-42; and Sang-In Lee, “Mission to the Jews and the Gentiles in the Gospel of Matthew” (Ph.D. thesis, University of Aberdeen, 2002).

Judges 13.5, and Isaiah 7.14 are striking (see Table 3.5). The shared vocabulary, sentence structure, and themes link these passages together.<sup>228</sup>

Further observation identifies the judge motif in the Isaianic context. Isaiah 1.26 speaks of the restoration of judges.<sup>229</sup> The broader theme of justice and judgment repeats throughout Isaiah.<sup>230</sup> Several key passages related to the context of Isaiah 7.14 and 8.8, 10 expound the judge concept. Isaiah 1.26 anticipates the office of judge. The Lord will be the judge of the nations (Is 2.4) and of his people (Is 3.14; 4.4). A child is to be born who will rule on the throne of David with justice (Is 9.7). The branch of Jesse will judge with equity (Is 11.3).

Isaiah's parallel unit of chapters 40-49 further develops the judge motif. The servant of the Lord will bring forth justice (Is 42.1-4), will be called from the womb (Is 49.1, 5), and will mete out the justice of the Lord and the recompense of God (Is 49.4). This judge is the son, the seed, and the servant upon whom is the Spirit of God (Is 11.2; 42.1; 44.3; 48.16; 59.21; 61.1). Being called from the womb, endowed with the Spirit of God, and given a name identifying a salvific mission comprise the common attributes highlighted in the context of Isaiah 7, Matthew 1, and Judges 13.

A paradigm emerges. Joshua led the nation of Israel across the Jordan into the land of promise after wandering in the wilderness following the Egyptian exodus. Joshua and the subsequent judges lead the people to take possession of the land, and they are saved from the oppression of the residing peoples. Joshua is given the promise from the Lord that, "I will be with you; I will not leave you or forsake you" (Josh 1.5; cf. 1.17, "we will obey you. Only may the LORD your God be with you"). This promise echoes in the words of Jesus, "observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Mt 28.20). Jesus is a new Joshua, a new judge, who would save his people from their oppression of sin.<sup>231</sup>

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<sup>228</sup> Kupp, *Matthew's Emmanuel: Divine Presence and God's People in the First Gospel*, 161, 173; Osborne, *Matthew*, vol. 1, 72; Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, vol. 1, 196-97; Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 29, 31; and Moyise, *Was the Birth of Jesus According to Scripture?*, 56.

<sup>229</sup> See comments on Is 1.26 in Appendix A, "The Abrahamic Background in Isaiah 1-12."

<sup>230</sup> The Hebrew root שפט occurs 57 times in 53 verses.

<sup>231</sup> Elsewhere in the NT, Joshua is a namesake for Jesus and a parallel is made concerning the one to lead God's people into rest (cf. Heb 4.8-11). "The parallel between the Old Testament 'Jesus,'

## Conclusion

The use of Isaiah 7.14 and 8.8, 10 is Matthew's first use of the Old Testament as a direct quotation. This use is also the first of the Gospel's formulaic fulfilment quotations. The placement of this Isaianic quotation culminates the first chapter of Matthew, and its influence has several implications.

Structurally, Isaiah 7.14 and 8.8, 10 identifies Jesus as the fulfilment of the genealogical anticipation of Matthew 1. The quotation also introduces a calling motif that parallels the calling motif at the end of Matthew 2. Matthew uses Isaiah's divine presence motif of "Emmanuel, God with us" in the first chapter to bracket the entire Gospel as he cites Jesus stating, "I am with you always," in the Gospel's last chapter (Mt 28.20). These parallels strengthen the literary unity of Matthew 1-2.

Christologically, Matthew's use of Isaiah confirms Christ as the Son of Abraham. Abraham represents the beginning of a people for God. Isaiah identifies Abraham as the beginning of the nation of Israel (Is 1.26; 51.1-3). Abraham made the paradigmatic exodus from Babylon and Egypt as part of that beginning (Gen 12.1-3; 13.1; 15.7).<sup>232</sup> It is reasonable to suggest that as the Son of Abraham, Jesus ushers in the new beginning of a new people and a new creation through a new exodus.<sup>233</sup>

The virgin motif from Isaiah 7.14 echoes Rebekah, Abraham's daughter-in-law (Gen 24.43). These two "maidens" are the only ones in the LXX referred to specifically by the term "virgin," suggesting a connection. They represent the purity of the faithful who trust the Lord and are brought out of Babylon. These maidens illustrate God's faithfulness to keep his covenant promises given to Abraham of a seed that would bless the nations.

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who led his followers into the earthly Canaan, and Jesus the Son of God, who leads the heirs of the new covenant into their heavenly inheritance, is a prominent theme of early Christian typology, and could scarcely have been absent from our author's mind" in F. F. Bruce, *The Epistle to the Hebrews*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1990), 109.

<sup>232</sup> Nortjé, "Die Abraham Motief in Matteus 1-4," 53.

<sup>233</sup> Ibid., 46-56. cf. Mt 8.11-12; Gal 3.5-29; 4.22-31; Heb 11.8-19. For allusions to this motif in Revelation, see David Matthewson, "Abraham, the Father of Many Nations in the Book of Revelation," in *Perspectives on Our Father Abraham: Essays in Honor of Marvin R. Wilson*, ed. Steven A. Hunt (Grand Rapids; Cambridge: Eerdmans, 2010), 169-83.

Isaiah 7.14 echoes the word of the Lord to Hagar concerning Ishmael's birth from Genesis 16.11. Genesis 16 also echoes in Matthew 1, not only through the Isaianic quotation but also with similar surrounding vocabulary and the presence of the angel of the Lord in both settings. Ishmael is called the son of Abraham three times in the context of God's covenant of circumcision with Abraham (Gen 17.23, 25, 26). The echoes of Genesis 16 and Isaiah 7 in Matthew 1 contribute to Matthew's understanding that the kingdom of heaven extends to the nations. The allusion to Ishmael as a son of Abraham foreshadows the definition of a true son of Abraham (cf. Mt 3.8-9, 15; 8.10-12).

Isaiah 7 and Matthew 1 echo Samson's birth narrative in Judges 13. The verbal parallels and themes among these narratives link them together. The unusual circumstances of the birth details resonate in these passages along with the mission to save a people. Being called from the womb, endowed with the Spirit of God, and given a name identifying a salvific mission comprise the attributes highlighted in the contexts of Judges 13, Isaiah 7, and Matthew 1. Jesus is by name a new Joshua and a new judge who saves his people from the oppression of sin (cf. Is 1.26; Heb 4.8-11).

## CHAPTER 4

### THE INFLUENCE OF ISAIAH 11.1 IN MATTHEW 2

#### Introduction

Matthew 2.23 concludes the infancy narrative of Christ with the prophecy that he would be called a Nazarene. The title of this chapter indicates the acceptance of Isaiah 11.1 as the primary source of “Nazarene” in Matthew 2.23. Supporting this position, both of the primary critical Greek New Testaments identify Isaiah 11.1 as the primary allusion in Matthew 2.23.<sup>234</sup> Our study begins by observing the text form of Matthew 2.23 and gives further supporting textual evidence that suggests Isaiah 11.1 and its branch motif are intended reference points being used by Matthew in the concluding pericope of chapter 2. We proceed to identify the Isaianic context, reference in Jewish sources, and the placement of Isaiah 11.1 in Matthew 2 as a key factor to Matthew’s intended structure and narrative. Next, the Matthean context is developed with special attention to the Isaianic relationship with the other three Old Testament formula quotations from Micah, Hosea, and Jeremiah in Matthew 2. The study concludes with a summary of Isaiah’s influence in Matthew 2.

#### Text Form

Manuscript evidence for Matthew 2.23 shows that there are other variations of spelling available for the term “Nazareth,” including Ναζαρέτ (Ɱ B D L 33, 700, 892, 1241, 1424), Ναζαρέθ (C K N W Γ *f*<sup>43</sup> 28, 565), Ναζαράθ ( $\Delta$  *f*<sup>d</sup>), and Ναζαρά (P<sup>70vid</sup>, cf. Lk 4.16).<sup>235</sup> These variations are not part of the formula quotation itself and do not

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<sup>234</sup> Both the UBS5 and the NA28 list Isaiah 11.1 as an allusion in Matthew 2.23. Alongside Isaiah 11.1, the UBS5 notes Isaiah 53.2 with its synonymous shoot and root motif. See UBS5, 875; and NA28, 858.

<sup>235</sup> NA28, 5; James A. Sanders, “Ναζωραῖος in Matthew 2.23,” in *The Gospels and the Scriptures of Israel*, Evans and Stegner, 118.

impact the meaning of the text. Hence, the UBS's *Textual Commentary on the New Testament* does not deem it necessary to list the alternative readings.<sup>236</sup>

### Identifying the Old Testament Sources

Debate surrounds the identification of the exact prophetic source of the reference in Matthew 2.23. The debate is ongoing because there is no direct wording, "He shall be called a Nazarene," in the Old Testament. Additionally, Matthew gives only a general reference to "the prophets" and no specific source. Further, there is no quotation like this found in the rabbinic literature.<sup>237</sup>

One indication in discerning Matthew's source is that he introduces this reference differently from the way that he did with the previous three fulfilment quotations (Mt 1.22; 2.15, 17). Up until this reference, the fulfilment quotations were introduced with a formula that included the term λέγοντος (saying).

In contrast, Matthew 2.23 uses the introductory term ὅτι (that). This observation alone is not decisive since ὅτι is sometimes used to introduce specific quotations later in the Gospel (e.g. 4.6; 21.16).<sup>238</sup> However, this is the only fulfilment (πληρώω) quotation in Matthew's Gospel that does not use a form of the root λέγω<sup>239</sup> and is the only formula quotation<sup>240</sup> in Matthew 1-2 that incorporates ὅτι (see Table 4.1).

Additionally, Matthew refers to the source of this reference with the plural form of "the prophets" (διὰ τῶν προφητῶν) rather than the singular (διὰ τοῦ προφήτου) which he has used in each of the previous four formula quotations (see

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<sup>236</sup> Bruce M. Metzger, *A Textual Commentary on the New Testament* (London: United Bible Society, 1971).

<sup>237</sup> Blomberg, "Matthew" (2007), 11; France, *The Gospel of Matthew* (2007), 92; and Henry M. Shires, "The Meaning of the Term Nazarene," *Anglican Theological Review* 29, no. 1 (January 1947): 19-27, esp. 20.

<sup>238</sup> Like the citation in Matthew 2.5-6, these two instances occur in the narrative dialogue.

<sup>239</sup> Mt 1.22; 2.15, 17; 4.14; 8.17; 12.17; 13.14, 35; 21.4; 27.9. Jesus speaks three times of the Scriptures being "fulfilled" without making a direct quotation or reference to any specific verse (Mt 5.17; 26.54, 56). In these cases the root λέγω is not used.

<sup>240</sup> While Mt 2.5 is a formula quotation, it does not use a "fulfilment" formula and is not clearly a quotation inserted as the author's own commentary and may be part of the narrative dialogue.

Table 4.1). The combination of these two observations suggests that Matthew does not refer to one specific text but a group of texts that share a common motif.<sup>241</sup>

TABLE 4.1. Formula Quotations in Matthew 1-2

1.22	ἵνα πληρωθῆ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος,
2.15	ἵνα πληρωθῆ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος
2.17	τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος,
2.23	ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι

Most interpreters agree that “Nazarene” initially refers to Jesus’ residence in the village of Nazareth in Galilee (cf. Luke 1.26).<sup>242</sup> The term was used by the early church to identify “Jesus of Nazareth.”<sup>243</sup> This usage indicates Jesus’ geographical heritage but does not directly answer why Matthew thought that this was a critical designation to include and support with a scriptural fulfilment reference.

Each of the four citations in Matthew 2 includes a geographical reference, and thus far each has also had a significant Christological meaning.<sup>244</sup> Several substantial studies have dealt with the investigation.<sup>245</sup> Interpreters offer several explanations for

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<sup>241</sup> Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 275; Blomberg, “Matthew,” in *Commentary on the New Testament Use of the Old Testament* (2007), 11; France, *The Gospel of Matthew* (2007), 91; Moyise, *Was the Birth of Jesus According to Scripture?*, 57-8; and Osborne, *Matthew*, 102.

<sup>242</sup> Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 103; Soarés Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Mt 1-2*, 201; Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 223; Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 281; and Sanders, “Ναζωραῖος in Matthew 2.23,” in *The Gospels and the Scriptures of Israel*, 118.

<sup>243</sup> Mk 1.24; 10.47; 14.67; 16.6; Lk 4.34; 18.37; 24.19; Jn 18.5, 7; 19.19; Ac 2.22; 3.6; 4.10; 6.14; 22.8; 26.9; cf. Mt 21.11; 26.71

<sup>244</sup> Senior, “The Lure of the Formula Quotations: Re-assessing Matthew’s Use of the Old Testament with the Passion Narrative as Test Case,” in *The Scriptures in the Gospels*, 98.

<sup>245</sup> Examples include Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 97-104; Soarés Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Mt 1-2*, 192-216; and Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 202-25.

Matthew's identification of Jesus as a Nazarene.<sup>246</sup> The alternatives are surveyed, beginning with the less persuasive.

(1) Matthew may be referring to a pre-Christian sect of Nazarenes with which Jesus may have identified or belonged. A similar view believes Matthew may have emphasised the geography of Nazareth to avoid or deny a connection with such a pre-Christian sect.<sup>247</sup> However, "Nazarene" is recorded in the New Testament as used by the Jewish leaders only once to identify Jesus' followers as a sect (Ac 24.5). The actual term "sect" is used only three times in the later development of the Church (Ac 24.5, 14; 28.22). By way of reference, "The Way" is used more frequently than the "Nazarenes" to describe the church (Ac 9.2; 19.9, 23; 22.4; 24.14, 22). The New Testament does not appear to emphasise a Nazarene sect. The historical evidence of such a pre-Christian sect is questionable.<sup>248</sup>

(2) Matthew presents Jesus as the "holy one of God," alluding to Isaiah 4.3 which echoes Judges 16.17 LXX<sup>B</sup> (*Vaticanus*). The LXX<sup>B</sup> translates the Hebrew "Nazirite of God" (נָזִיר אֱלֹהִים) with the Greek "holy one of God" (ἅγιος θεοῦ).<sup>249</sup> The interpretation connecting Matthew's "Nazarene" to Isaiah 4.3 and the "holy ones" requires the readers to be familiar with both the Hebrew text and the *Vaticanus* Greek translation of Judges 16.17. It further requires the readers to know that the Greek term "holy one" replaces the Hebrew term "Nazirite" in Judges 16.17. The reader would have to read "Nazarene" in Matthew's Greek text, remember that "Nazirite" in the Hebrew text was replaced with "holy one" in the LXX<sup>B</sup> of Judges, and connect that with the plural form in Isaiah 4.3, where the remnant "will be called holy." This procedure is overly complex. Furthermore, Matthew uses the term "holy ones" only

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<sup>246</sup> For a concise summary of the leading interpretive options see Blomberg, "Matthew" (2007), 11.

<sup>247</sup> William Benjamin Smith, "Meaning of the Epithet Nazorean (Nazarene)," *The Monist* 15, no. 1 (January 1905): 25-45; Mark Lidzbarski, *Ginza, Der Schatz: oder das Grosse Buch der Mandäer* (Göttingen: Vandenhoeck & Ruprecht, 1925), ix; and his *Mandäische Liturgien* (Berlin: Weidmannsche Buchhandlung, 1920), xvii. These views are convincingly refuted by Shires, "The Meaning of the Term Nazarene," 19-27; followed by Soarés Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Mt 1-2*, 197-201.

<sup>248</sup> Shires, "The Meaning of the Term Nazarene," 19-27.

<sup>249</sup> Soarés Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Mt 1-2*, 215; and Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 223-25.

once (Mt 27.52), and there it is plural. The phrase “holy one of God” does not appear in Matthew.<sup>250</sup>

(3) Matthew refers to Jeremiah 31.6, making a wordplay on the “watchmen” (נצָר/*neṣār*) who proclaim the coming of God to save his people.<sup>251</sup> Jeremiah’s context is exile and exodus. The Lord promises to restore Judah and Israel, gathering them from the north country of Ephraim and the regions beyond (Jer 31.8). The watchmen call for the sojourners to ascend Zion. This geographic reference is thought to link it with Matthew’s reference to Nazareth and Jesus’ later preaching ministry in the region. Jeremiah 31.6-7 shares the same context as Matthew’s earlier use of Jeremiah 31.15 (Mt 2.18). However, the form of Jeremiah’s noun is plural and may not easily apply to an individual even with an attempted corporate recapitulation reading.<sup>252</sup> Neither does the “watchmen” motif share multiple Scripture texts from the prophets, as Matthew indicates since this is an isolated passage.

(4) Matthew makes a wordplay on the Hebrew word “kept” (נצָר/*neṣār*) in Isaiah 42.6; 49.6, 8.<sup>253</sup> This interpretation seeks to highlight Jesus’ protection from Herod.<sup>254</sup> Of these occurrences, Isaiah 49.6 is the closest in form and sound

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<sup>250</sup> “Holy one of God” occurs in Mk 1.24; Lk 4.34; and Jn 6.69. Five of the ten times Matthew uses ἅγιος refer to the Holy Spirit (Mt 1.18, 20; 3.11; 12.32; 28.9), two refer to the Holy City (Mt 4.5; 27.53), one refers to the Holy Place (Mt 24.15), one refers to holy things (Mt 7.6); and one to holy ones or saints (Mt 27.52).

<sup>251</sup> Eugenio Zolli, “Nazarenus Vocabitur,” *Zeitschrift für die neutestamentliche Wissenschaft* 49 (1958): 135-36; and W. F. Albright and C. S. Mann, *Matthew*, The Anchor Bible 26 (New York: Doubleday, 1971), 21-22.

<sup>252</sup> Gundry agrees that a corporate reading is difficult here. Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 98.

<sup>253</sup> John Nolland presents a case for this view linking it with Isaiah 11.1. See Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 130, following the work of Bertil E Bp. Gärtner, *Die Rätselhaften Termini Nazoräer und Iskariot*, *Horae Soederblomianae* 4 (Uppsala: Appelbergs Boktryckeri, 1957), 5-36; and his *The Temple and the Community in Qumran and the New Testament: A Comparative Study in the Temple Symbolism*. Society for New Testament Studies Monograph Series 1 (Cambridge: Cambridge University Press, 1965). While not finally embracing this interpretive background, a positive treatment is given by Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 279.

<sup>254</sup> David Hill, following the work of G. H. Box and Barnabas Lindars, entertains the possibility that the term here could be interpreted adjectivally or even as a “patronymic” reading: “It is too light a thing that you should be my servant to raise up the tribes of Jacob and a Nazorean to restore Israel” (Is 49.6). Such an interpretation would apply to Jesus as the Servant of God and Restorer of Israel with a mission to the Gentiles. However, Hill admits that the “proposal must at best be regarded

(נָזָרִי/wûnĕšîrêy) to Matthew’s Nazarene, but still not precisely; the others sound less like it. This root word occurs ten times in Isaiah.<sup>255</sup> It occurs six more times altogether in five of the remaining prophets without developing the “kept” motif.<sup>256</sup> The root word may have various meanings reflected in translation, such as “besieged” (Is 1.8; Ez 6.12), “stronghold” (Hab 2.1), or “hidden things” (Is 48.6). Notably, Matthew 2.13-15, using a quotation from Hosea 11.1, emphasises that Jesus was protected.<sup>257</sup> Since the reference to “kept” is an isolated set of texts limited to Isaiah, and Matthew references a plurality of prophets relating to “Nazarene,” this may be less likely his starting point.

(5) “Nazarene” is a diminutive term referring to the insignificance of Nazareth as the place of Jesus’ humble origin (cf. Mt 26.71; Jn 1.46), resonating with Old Testament passages such as those of the Suffering Servant in Isaiah 49.7; 52.13-53.12.<sup>258</sup> This view takes the geographic reference at face value and has the advantage of simplicity by avoiding a circuitous route into the Old Testament. Nazareth had a negative reputation (cf. Jn 1.46 and possibly Mt 26.71), and there was no expectation that the Messiah would come from Galilee (Jn 7.41-42, 52). However, the parallel nature of Matthew 1, 2, and 3 each concluding with a calling motif suggests that “Nazarene” is also in line with the significance of “Immanuel,” “Jesus,” and “Son.” One of the Suffering Servant passages includes a reference to him as a “tender shoot (יֹנֵק) and like a root (שָׁרֵשׁ)” (Is 53.2).<sup>259</sup> In this aspect, the suffering motif informs the character of the Branch, which, as will be demonstrated in a moment, is the favoured

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as only a possibility....” David Hill, “Son and Servant: An Essay on Matthean Christology,” *Journal for the Study of the New Testament* 6 (1980): 2-16, esp. 8; George Herbert Box and William Fletcher Slater, *St. Matthew: Introduction*, Century Bible (New York: H. Frowde; Oxford University Press/Edinburgh: T. C. & E. C. Jack, LTD, 1922), 89; Lindars, *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations*, 195.

<sup>255</sup> Is 1.8; 26.3; 27.3 (twice); 29.3; 42.6; 48.6; 49.6,8; 65.4

<sup>256</sup> Jer 4.16; 31.6; Ez 6.12; Na 2.2; Hb 2.1; Zec 9.3

<sup>257</sup> Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 98.

<sup>258</sup> France, *Matthew* (1985), 94; Chamblin, *Matthew*, 237; and Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 113.

<sup>259</sup> Turner, *Israel's Last Prophet: Jesus and the Jewish Leaders in Matthew* 23, 358.

interpretive option. Before discussing the Branch motif, one more significant interpretive option must be considered.

(6) Matthew alludes to Samson in Judges 13.5, 7, and 16.17,<sup>260</sup> who was a Nazirite (נזיר/*nāzîr*/ναζιραῖος) serving as a typology of Christ.<sup>261</sup> The language used in Matthew 1 of Jesus' conception and mission to "save his people" is much like that used of Samson's conception and mission in Judges 13.<sup>262</sup> Both Samson and Jesus minister under the power of the Spirit of God.<sup>263</sup> Perhaps the sacrificial death of Samson (Jgs 16) also anticipates Christ's death. However, the contrasts of character and conduct remain difficult.<sup>264</sup> Samson died a sinner, while Jesus died sinlessly. Jesus was not a Nazirite in the strict sense, since he partook of the fruit of the vine and touched the dead (cf. Num 6.1-21; Mt 9.24-25; 11.5, 19).<sup>265</sup> If Matthew intended to identify Jesus as a Nazirite, the reference might fit better with the birth narrative in Matthew 1, since that is where the linguistic parallels appear to match.<sup>266</sup> It has been argued that linguistically, it is easier to derive "Nazarene" from Ναζωραῖος than it is "Nazarite."<sup>267</sup> Finally, Matthew has established the context of his sources for "the

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<sup>260</sup> The Hebrew Canon includes the Book of Judges in the Former Prophets and so is included in the interpretive theories.

<sup>261</sup> Anthony Caffey, "Matthew 2:23 and the Use of the Old Testament: Christ as Nazirite/Judge/Deliverer Par Excellence" (Ph.D. dissertation, Trinity Evangelical Divinity School, Illinois, 2015); Maarten J. J. Menken, "The Sources of the Old Testament Quotation in Matthew 2:23," *Journal of Biblical Literature* 120 (2001): 451-68; Menken, *Matthew's Bible: The Old Testament Text of the Evangelist*, 161-77; K. Berger, "Jesus als Nesoräer/Naziräer," *Novum Testamentum* 38 (1996): 323-35; Sanders, "Ναζωραῖος in Matthew 2.23," in *The Gospels and the Scriptures of Israel*, 116-28; Eduard Schweizer, "'Er wird Nazoräer heißen' (zu Mc 1,24; Mt 2,23)," in *Judentum, Urchristentum, Kirche: Festschrift für Joachim Jeremias*, ed. Walther Eltester, Beihefte zur Zeitschrift Neutestamentliche Wissenschaft 26 (Berlin: Verlag Alfred Töpelmann, 1960), 90-93; and Patte, *The Gospel According to Matthew: A Structural Commentary on Matthew's Faith*, 39-40.

<sup>262</sup> Menken, *Matthew's Bible: The Old Testament Text of the Evangelist*, 161-77.

<sup>263</sup> Berger, "Jesus als Nesoräer/Naziräer," 323-35; and Sanders, "Ναζωραῖος in Matthew 2.23," in *The Gospels and the Scriptures of Israel*, 116-28.

<sup>264</sup> Wilkins, *Matthew*, 116.

<sup>265</sup> Jesus states at the Last Supper with his disciples that we would not drink of the fruit of the vine from then on until the coming of the Father's kingdom (Mt 26.29).

<sup>266</sup> Hagner, *Matthew 1-13*, 41.

<sup>267</sup> Blomberg, "Matthew" (2007), 11; Hagner, *Matthew 1-13*, 41-2; and H. P. Ruger, "ΝΑΖΑΡΕΘ/ΝΑΖΑΡΑ ΝΑΖΑΡΗΝΟΣ/ΝΑΖΩΡΑΙΟΣ," *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 72 (1981): 257-63.

prophets” by the earlier use of Isaiah, Micah, Hosea, and Jeremiah. It is, therefore, more consistent to read from that setting of the Latter Prophets than to jump from this context to Judges.<sup>268</sup>

However, the link between the Nazirite and the Branch might be demonstrated from Leviticus 25. The same Hebrew root is used in Leviticus 25 for the “undressed vine” (נָזִיר) and in other passages for the “Nazirite” (נָזִיר, cf. Num 6; Jgs 13). The undressed vine is like the uncut hair of the Nazirite set apart as holy.

Leviticus 25.5 — You shall not reap what grows of itself in your harvest, or gather the grapes of your undressed vine (נָזִירָה). It shall be a year of solemn rest for the land.

Leviticus 25.11 — That fiftieth year shall be a jubilee for you; in it you shall neither sow nor reap what grows of itself nor gather the grapes from the undressed vines (נָזִירָה).

In this regard, as with the Suffering Servant, the Nazir/ite motif informs the character of the Branch, which is the next interpretive option.

(7) Matthew makes a wordplay on the Hebrew noun “branch” (נֶצֶר/*nēṣer*) in Isaiah 11.1, which alludes to the Davidic covenant and ancestry.<sup>269</sup> The branch motif refers to the messianic hope of a Davidic ruler from the root and stump of Jesse. This explanation is perhaps the most common among interpreters, including the listings of allusions in the two major critical Greek texts.<sup>270</sup> The branch motif of Isaiah 11.1 occurs in several other passages throughout Isaiah (Is 4.2; 6.13; 11.10; 53.2), Jeremiah (Jer 23.5; 33.15), and Zechariah (Zec 3.6; 6.12).<sup>271</sup> Isaiah 11.1 is the only one of these references to use נֶצֶר (branch/*nēṣer*), while the other passages use

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<sup>268</sup> Judges is included in the designation of the Former Prophets. Piotrowski, *Matthew’s New David at the End of Exile*, 157.

<sup>269</sup> Donald Senior, “The Lure of the Formula Quotations: Re-assessing Matthew’s Use of the Old Testament with the Passion Narrative as Test Case,” 98; Hagner, *Matthew 1-13*, 41-42; Pesch, “‘He Will Be Called a Nazorean’: Messianic Exegesis in Matthew 1-2,” 174; Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 212-15; Stendahl, *The School of St. Matthew and Its Use of the Old Testament*, 103-04, 198-99; Moyise, *Was the Birth of Jesus According to Scripture?*, 56-7; and Blenkinsopp, “Reading Isaiah in Early Christianity, with Special Reference to Matthew’s Gospel,” 152, 155-56.

<sup>270</sup> Both the UBS5 and the NA28 list Isaiah 11.1 as an allusion in Matthew 2.23. See UBS5, 875; and NA28, 858.

<sup>271</sup> Ps 80.8, 10, 11, 14, 15, using various synonyms, also refer to the vine and branch as imagery for the son whom God brought out of Egypt.

synonyms or terms within a similar semantic domain.<sup>272</sup> Isaiah 11.1 reasonably serves to introduce the motif and open the way for these other passages.

External evidence contributes to the viability of the branch motif since the Davidic Branch is a theme found in the Dead Sea Scrolls and Judaism.<sup>273</sup> The term נֶצֶר (branch/*nēšer*) was in use at the time of Jesus to refer to the faithful of Israel.<sup>274</sup> This influence lends support to the suggestion that a group of Jewish settlers descending from David had named their new village “Nazareth” in the hope of the coming messianic Branch.<sup>275</sup>

Further internal evidence includes the context of Isaiah 1-12 that fits the context of Matthew 1-3. The use of Isaiah 11.1 in Matthew 2 complements the use of Isaiah 7.14 in Matthew 1.<sup>276</sup> “The distinct advantage of this view is the messianic content of the Isaiah passage, which in turn should be related to the quotation of Isa 7:14 in Matt 1:23. The messianic figure of Isa 11:1 is the Emmanuel of Isa 7:14.”<sup>277</sup> In the same manner, Matthew 3 also concludes with a calling motif where a voice

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<sup>272</sup> נֶצֶר/branch (Is 4.2; Jer 23.5; 33.15; Zec 3.8; 6.12), מִצְבֵּחַ/stump (Is 6.13), שֹׁרֵשׁ/root (Is 11.10; 53.2), יוֹנֵק/shoot (Is 53.2). Moyise, *Was the Birth of Jesus According to Scripture?*, 58.

<sup>273</sup> For example, *4QIsaiah* 1; *4QPatriarchal Blessings* 3–4; *4QFlorilegium* 10; *Thanksgiving Hymns (Hôdāyôt)* from Cave 1 (1QH 6.15; 7.19; 8.6, 8, 10). See Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 114; Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 213; Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 278; Richard Bauckham, “The Messianic Interpretation of Isa. 10:34 in the Dead Sea Scrolls, 2 Baruch and the Preaching of John the Baptist,” *Dead Sea Discoveries* 2 (1995): 202-16, esp. 202; Michael J. Wilkins, *Matthew*, The NIV Application Commentary (Grand Rapids: Zondervan, 2004), 117; Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 104; and Piotrowski, *Matthew's New David at the End of Exile*, 160.

<sup>274</sup> See the Thanksgiving Hymns [*Qumran Hodayot*] (1QH 6:15; 7:19; 8:5-10). Adrian M. Leske, “Isaiah and Matthew: The Prophetic Influence in the First Gospel; A Report on Current Research,” in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, eds. W. Bellinger and W. Farmer (Harrisburg: Trinity Press International, 1998), 152-69, esp. 162.

<sup>275</sup> Leske, “Isaiah and Matthew: The Prophetic Influence in the First Gospel; A Report on Current Research,” 162-63; and Wilkins, *Matthew*, 116.

<sup>276</sup> France does not believe Isaiah 11.1 is the reference in Matthew 2.23. He does, however, note the linkage of Isaiah 7.14; 9.6-7; and 11.1-5 in commenting on Matthew 1.23 and 2.23. See France, *The Gospel of Matthew* (2007), 57, 92.

<sup>277</sup> Hagner, *Matthew 1-13*, 41. See also a sympathetic note from Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 277; and Moyise, *Was the Birth of Jesus According to Scripture*, 57.

from heaven declares Jesus to be the “beloved son” (Mt 3.17). The branch and root motif strongly imply the son motif.<sup>278</sup> The parallelism of Matthew 1-3 suggests that “the Nazarene” means as much as the titles of “Immanuel” and “Son.” The Branch corresponds well with these titles.

Anticipating Matthew 3, another Isaianic citation quickly follows, referring to the voice in the wilderness (Is 40.3 in Mt 3.3). John the Baptist warns the religious leaders of Jerusalem to bear fruit (3.8) because the axe is laid at the root (ρίζαν, cf. Is 11.1, 10; 37.31; 53.2 LXX), ready to cut down every fruitless tree to be thrown into the fire (Mt 3.10). The same imagery immediately precedes Isaiah 11.1 (cf. Rom 11.16ff.).

Isaiah 10.15, 33–34 — Shall the axe boast over him who hews with it...? Behold, the Lord GOD of hosts will lop the boughs with terrifying power; the great in height will be hewn down, and the lofty will be brought low. He will cut down the thickets of the forest with an axe, and Lebanon will fall by the Majestic One.

Further, the verse immediately following Isaiah 11.1 speaks of the Spirit resting (πν/ἀναπαύω) upon the branch and bearing fruit even as the Spirit would descend (καταβαίνω) upon Jesus at his baptism (Mt 3.11, 16).<sup>279</sup>

Isaiah 11.1–2 — There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.

In summary, the treatments outlined above each favour a leading interpretive background text, but acknowledge that the various backgrounds need not be mutually exclusive.<sup>280</sup> In particular, the Suffering Servant (Is 53.2), the Nazir/ite (Lev 25.5, 11; Jgs 13), and the Branch (Is 11.1) motifs fit neatly together. Remarkably, a majority of the interpretations (five of the seven) are linked with Isaiah in some way. However,

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<sup>278</sup> See Psalm 80.

<sup>279</sup> The NA28 identifies Isaiah 11.2 as an allusion in Matthew 3.16, when the Spirit descends resting upon Jesus as a dove; so it is reasonable that the same allusion is anticipated here in Matthew 2.23. NA28, 858. See also Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 277.

<sup>280</sup> For example, regarding a choice between Isaiah 11.1 and 42.6, Nolland remarks, “there may be no need to choose.” Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 130. In the same vein, Davies and Allison suggest, “Perhaps we should speak of a secondary allusion. Might our evangelist have found ‘Nazarene’ to be coincidentally similar to more than one OT key word or text?” Davies and Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, 278.

Isaiah 11.1 with its branch motif has the advantage of multiple parallel passages throughout the Old Testament prophets. The Dead Sea Scrolls also contain references to the hope of the Davidic Branch. Isaiah 11.1 fits well with the already established Matthean setting of a royal Davidic son throughout Matthew 1-2 as well as the forthcoming baptismal setting in Matthew 3. Linking the three calling vignettes (Mt 1.23-25; 2.23; 3.17) within their literary symmetry adds to the Christological value of the title “Nazarene” suggesting a similar significance as “Immanuel,” “Jesus,” and “Beloved Son.”

Having identified Isaiah 11.1 as the likely reference for Matthew 2.23, we will now survey the Isaianic context.

### **Isaianic Context**

Isaiah 11.1 shares the same literary unit as Isaiah 7.14 (Is 1-12), which occurred in Matthew 1.23. More specifically, Isaiah 11.1 and 7.14 share the second movement of the unit (Is 7-12). Isaiah 11.1 resides in a subunit comprised of Isaiah 9.8-11.16, that parallels two other subunits within Isaiah 1-12, presenting a branch/seed/stump motif (see Table 4.2).

TABLE 4.2. Structure of Isaiah 1-12

<p>The Holy One of Israel, the Lord of Hosts, confronts Zion (1.4): 1.1-31</p> <p style="text-align: center;"><b><u>Branch (צֶמַח) of the Lord with survivors in Zion (4.2): 2.1-4.6</u></b></p> <p style="text-align: center;">Darkness and distress by the growling sea (5.20, 30): 5.1-30</p> <p style="text-align: center;"><b><u>Holy Seed of the stump (זרע קדוש מצבתה) promised in the throne-room of the Holy King, the Lord of Hosts (6.3, 5, 13): 6.1-13</u></b></p> <p style="text-align: center;">Darkness dispelled by light along the glorious sea (8.22; 9.1-2): 7.1-9.7[6]</p> <p style="text-align: center;"><b><u>Branch (נֶצֶר) of Jesse’s stump (שֵׁרֶשׁ) with remnant to Zion (11.1, 10): 9.8[7]-11.16</u></b></p> <p>The Holy One of Israel, the Lord God of Salvation, comforts Zion (12.2, 6): 12.1-6</p>
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Isaiah 9.8-11.16 directly follows the prophecy concerning Assyria overrunning Israel’s enemies and Israel itself (Is 7.1-9.7). The same theme continues in this subunit (Is 9.12-10.4). However, the Lord will also punish Assyria (Is 10.12-19).

Jacob has become “as the sand of the sea” (Is 10.22). This motif echoes the covenant promise made with Abraham, Isaac, Jacob (Is 10.22; Gen 32.12 with Gen

28.13-14 and 13.16), and Rebekah as mentioned in connection with the Immanuel context (Gen 24.60; cf. Is 7.14). However, only a remnant of Israel will lean on the Lord, the Holy One, and return to the mighty God (Is 10.20-22).

The Lord of Hosts will cut down the arrogant leaders (Is 10.23-24). From the cut forest of Israel, the stump of Jesse is the Davidic monarchy that has been cut off and will branch forth with a shoot to bear fruit (Is 11.1-10). This image alludes to the stump that remains with the hope of an enduring seed to fulfil the promise made to Abraham (Is 6.13).

The term “root” (שֹׁרֵשׁ) used in Isaiah 11.1, 10 may be a wordplay with the term “prince” (שֹׁרֵר) used about the Davidic son divinely given by the Lord (Is 9.5). The Spirit of the Lord will rest upon him (Is 11.2). The attributes of the Spirit bestowed upon him are like those of the titles in Isaiah 9.6. He will judge with righteousness (Is 11.3-5). He will lead a new exodus (Is 10.24-27; 11.15-16). His way will be prepared and made straight as a royal highway (Is 11.16).

### Reference in Jewish Sources

As noted above, the rabbinic, apocryphal, and pseudepigraphal literature contains no reference to a text stating, “He shall be called a Nazarene.”<sup>281</sup> The Davidic Branch, however, is a theme found in the Dead Sea Scrolls and Judaism.<sup>282</sup> The term נֶצֶר (branch/*nēšer*) was in use at the time of Jesus to refer to the faithful of Israel.<sup>283</sup> This influence lends support to the suggestion that a group of Jewish settlers

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<sup>281</sup> Blomberg, “Matthew” (2007), 11; France, *The Gospel of Matthew* (2007), 92; Shires, “The Meaning of the Term Nazarene,” 20.

<sup>282</sup> For example, *4QpIsaiah* 1; *4QPatriarchal Blessings* 3-4; *4QFlorilegium* 10; *Thanksgiving Hymns (Hôdāyôt)* from Cave 1 (1QH 6.15; 7.19; 8.6, 8, 10). See Moyise, *Was the Birth of Jesus According to Scripture?*, 30-1; Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 114; Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 213; Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 278; Bauckham, “The Messianic Interpretation of Isa. 10:34 in the Dead Sea Scrolls, 2 Baruch and the Preaching of John the Baptist,” 202; Wilkins, *Matthew*, 117; Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 104; Piotrowski, *Matthew's New David at the End of Exile*, 160; and Blenkinsopp, “Reading Isaiah in Early Christianity, with Special Reference to Matthew's Gospel,” 152.

<sup>283</sup> See the *Thanksgiving Hymns (Hôdāyôt)* from Cave 1 (1QH 6.15; 7.19; 8:5-10). Leske, “Isaiah and Matthew: The Prophetic Influence in the First Gospel; A Report on Current Research,” 162.

descending from David had named their new village “Nazareth” in the hope of the coming messianic Branch.<sup>284</sup>

### **Placement of Isaiah 11.1 in Matthew 2**

#### Composition of Matthew 2

With Isaiah 11.1 identified as the likely reference for Matthew 2.23 and the Isaianic context surveyed, the placement of this fulfilment reference within Matthew’s literary structure will be further examined.

Matthew 2 continues the narrative from chapter 1, developing the infancy and childhood story of Jesus Christ. It also completes the first half (Mt 1-2) of Matthew’s opening narrative (Mt 1-4). There are two principal actors in Matthew 2: Herod and Joseph. Herod persecutes Jesus. Joseph protects Jesus. The chapter narrates this conflict by using a journey motif that concludes in verse 23 which references “Nazarene.”

The repetition of several key terms at Matthew 2.1 and 3.1 establishes the structural parameters of Matthew 2: “of Judea” (τῆς Ἰουδαίας), “in the days” (ἐν ἡμέραις), and “came” (παραγίνομαι).<sup>285</sup> The terms indicate movements in the larger narrative of Matthew 1-4 and form an *inclusio* around Matthew 2.

Matthew 1 and 2 both conclude with a Joseph dream narrative and a calling motif using the term καλέω (Mt 1.25; 2.23).<sup>286</sup> In contrast, the second movement of Matthew 1 (Mt 1.18-25) describes the birth of Jesus, while the second movement of Matthew 2 (Mt 2.19-23) describes the death of Herod. Additionally, Matthew 2 and 4 both culminate with a location in Galilee with reference to Nazareth, adding further symmetry to Matthew 1-4 (Mt 2.23; 4.23, 25; cf. 4.13).

Matthew 2 comprises four pericopes (Mt 2.1-6, 7-15, 16-18, 19-23)<sup>287</sup> grouped

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<sup>284</sup> Ibid., 162-63; and Wilkins, *Matthew*, 116.

<sup>285</sup> Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 100.

<sup>286</sup> Krister Stendahl, “Quis et Unde: An Analysis of Matthew 1-2,” in *Judentum, Urchristentum, Kirche: Festschrift für Joachim Jeremias*, ed. W. Eltester, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 26 (Berlin: Töpelman, 1960), 94-105, esp. 100.

<sup>287</sup> Piotrowski suggests three pericopes: 2.1-12; 2.13-21; 2.22-23. However, this leaves the narrative imbalanced with three widely different sized vignettes. Particularly, the third pericope is left unusually small. In addition, he attempts to see a chiasmic structure for the first two pericopes with a

into two divisions (Mt 2.1-18 and 2.19-23). Each pericope begins with a definitive time reference in association with Herod (Mt 2.1, 7, 16, 19) (see Table 4.3).

The two middle pericopes (Mt 2.7-15, 16-18) each begin with *Τότε Ἡρώδης* (2.6, 16), the only two places this phrase occurs in the New Testament. The first (Mt 2.1-6) and fourth (Mt 2.19-23) pericopes open with more extensive time references: “Now after Jesus was born ... in the days of Herod” and “when Herod died” respectively. The first and fourth pericopes are also highlighted by the use of *ἰδοὺ* (behold) in verses 1 (“behold Magi”) and 19 (“behold the angel of the Lord”).<sup>288</sup>

TABLE 4.3. Placement of Herod in Matthew 2

2.1	Τοῦ δὲ Ἰησοῦ γεννηθέντος...ἐν ἡμέραις Ἡρώδου...ἰδοὺ
2.7	Τότε Ἡρώδης
2.16	Τότε Ἡρώδης
2.19	Τελευτήσαντος δὲ τοῦ Ἡρώδου...ἰδοὺ

The second pericope (Mt 2.7-15) is often divided at verses 12 and 13.<sup>289</sup> However, a chiasm is formed between the two verses (dream – departure – departure – dream) holding the entire pericope together.<sup>290</sup> Each pericope concludes with a formula quotation maintaining the unity of verses 7-15 (Mt 2.6, 15, 18, 23).<sup>291</sup>

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fulfilment quotation at the centre of the first and two fulfilment quotations bracketing the centre in the second. But this leaves the last pericope without an equally identified structure. This arrangement also misses the narrative build-up to the final destination in Nazareth of Galilee, where the calling motif is implemented. His schema relies on character roles but without the strength of other lexical and syntactic support. See Piotrowski, *Matthew's New David at the End of Exile*, 62, 115. The same complications trouble the proposed chiasms for Mt 2.1-12 and 2.13-23 by Vincent A. Pizzuto, “The Structural Elegance of Matthew 1-2: A Chiastic Proposal,” *The Catholic Biblical Quarterly* 74, no. 4 (October 2012): 712-37.

<sup>288</sup> Matthew uses this term sixty-two times. He uses it to indicate a surprise development or to draw attention to something significant. Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 206; and Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 96.

<sup>289</sup> For example see Patte, *The Gospel According to Matthew: A Structural Commentary on Matthew's Faith*, 32, 36.

<sup>290</sup> Nolan identifying the chiasm nevertheless does not appear to observe the unity of 2.7-15 preferring to divide the chapter into two halves (2.1-12 and 2.13-22) and noting a parallel among verses 12 and 22 with the phrases “and having been warned in a dream ... departed.” However, if the

The fourth pericope (Mt 2.19-23) parallels both Matthew 1.18-25 with its calling motif and Matthew 4.12-25, which narrates a withdrawal of Jesus to the Galilean region.<sup>292</sup> Using Herod as the main foil in Matthew 2, the chapter unfolds in the following narrative fashion (see Table 4.4).

TABLE 4.4. Herod as Main Foil in Matthew 2

2.1-6	Herod Troubled
2.7-15	Herod Evaded
2.16-18	Herod Furious
2.19-23	Herod Dead

Geographical features also influence the structure of the chapter. Place names accent Matthew 2. One feature is that each of the noted formula quotations from the prophets concluding the pericopes refer to a location: Bethlehem (Mi 5.2 in Mt 2.6), Egypt (Hos 11.1 in Mt 2.15), Ramah (Jer 31.15 in Mt 2.18), and Nazareth (Is 11.1 in Mt 2.23). Another feature is that the geographical movement begins in the east (Mt 2.1), progressing through Jerusalem (Mt 2.1) and Bethlehem (Mt 2.8) to Egypt (Mt 2.14). The narrative returns to the region of Bethlehem for an update of events there (Mt 2.16) while Jesus sojourns in Egypt. Matthew 2.19-23 then forms a geographical reversal, returning from Egypt (Mt 2.19) through the land of Israel (Mt 2.21) and the district of Galilee (Mt 2.22) to the city of Nazareth (Mt 2.23).

That 2.19 begins the geographical inverse of 2.1-18, suggests a structural emphasis in the narrative. Alongside the previously noted contrast of the life and

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concluding parallel ends with verse 22, it leaves verse 23 isolated. Additionally, there is a total of four dreams in the chapter, three of which are in verses 13-22, making tenuous the concept of the division of the chapter coinciding with the dreams. Since verse 12 does not conclude with a formula quotation, this approach also diminishes the apparent strategic placement of the quotations in the ultimate position for each of the four subunits. See Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, Orbis, 100, 102.

<sup>291</sup> John Nolland observes that within Matthew 2.13-23 the last three pericopes conclude with a formula quotation holding that 2.7-12 is a distinct pericope. Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 128.

<sup>292</sup> Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 139.

death of Herod and the use of ἰδοὺ (behold) in verses 1 and 19, this factor sets Matthew 2.19-23 apart from the other three pericopes.<sup>293</sup> These three indicators suggest that the chapter divides into two narrative movements at this point (see Table 4.5).

TABLE 4.5. Two Narrative Movements in Matthew 2

2.1-18	Movement from the East to Egypt
2.19-23	Movement from Egypt to Nazareth

When the geographic template is placed over the chapter's four pericopes, the first movement from the East to Egypt is comprised of the first three pericopes. The second movement from Egypt to Nazareth is comprised of the fourth pericope (see Table 4.6). The narrative's first movement deals with events in the life of Jesus in the days of Herod. The second movement of the narrative deals with events in the life of Jesus after the death of Herod.

TABLE 4.6. Two Movements and Four Pericopes in Matthew 2

<i>Movement from the East to Egypt: 2.1-18</i>	
2.1-6	Herod Troubled
2.7-15	Herod Evaded
2.16-18	Herod Furious
<i>Movement from Egypt to Nazareth: 2.19-23</i>	
2.19-23	Herod Dead

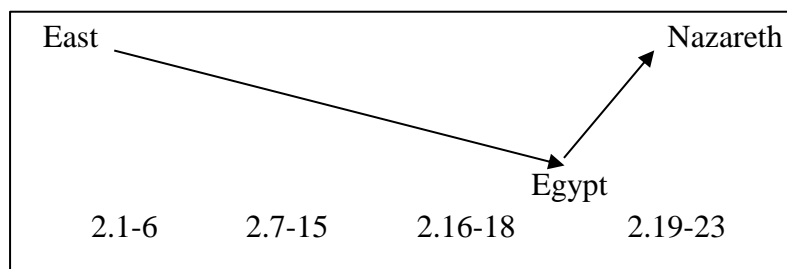
Despite the imbalance of the word count for the two movements, verse 19 is a turning point in the narrative, with the subsequent pace moving more rapidly to the final destination (see Table 4.7). The word count may be disproportionate; however, the literary composition of the two movements is balanced, forming resolution in the storyline.<sup>294</sup>

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<sup>293</sup> Mt 2.1 begins with Τοῦ δὲ ... ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως. Matthew 2.19 begins with Τελευτήσαντος δὲ τοῦ Ἡρώδου.

<sup>294</sup> The proportions of Matthew 2 are similar to the proportions of Matthew 1.

TABLE 4.7. Geographic Movement from the East to Nazareth



#### Composition of Matthew 2.19-23

The pericope of Matthew 2.19-23 in which “Nazarene” occurs begins with a definitive time reference to Herod. Herod has died. The pericope then unfolds with two dreams received by Joseph and his corresponding responses (see Table 4.8).

TABLE 4.8. Joseph’s Two Dreams in Matthew 2.19-23

2.19-20	Dream
2.21	Departure
2.22	Dream
2.23	Departure

The noted geographical references characterise this section as well, narrowing from Egypt to Nazareth with more precision than verses 1-18 (see Table 4.9). The movement in verses 19-22 is the reversal of the movement in verses 1-18.

TABLE 4.9. Geographic Movement from Egypt to Nazareth

2.19	Egypt
2.20-21	Land of Israel
2.22	Judea
2.22	Region of Galilee
2.23	City of Nazareth

As the pericope unfolds, Matthew 2.19-23 is composed of three narrative scenes (Mt 2.19-20, 21-22, 23). A geographical reference, which includes a territorial

descriptive, highlights each of the three scenes: the *Land* of Israel, the *Region* of Galilee, and the *City* of Nazareth (see Table 4.10). Matthew mentions Egypt and Judea only incidentally without similar territorial qualification.

TABLE 4.10. Geographic Narrowing in Matthew 2.19-23

2.19-20	Land of Israel
2.21-22	Region of Galilee
2.23	City of Nazareth

Additionally, each scene begins with a distinct grammatical feature. The first scene opens with reference to Herod’s death followed by the appearance of the angel of the Lord in a dream to Joseph introduced with ἰδοὺ (behold). In this verse, Joseph is the recipient of the dream. The first scene also begins with an aorist participle followed by a conjunction. The second and third scenes each begin with a conjunction followed by an aorist participle and an aorist active indicative verb (see Table 4.11). In both instances, Joseph is the actor in response to a dream.

TABLE 4.11. Introductory Constructions for the Three Scenes in Matthew 2.19-23

2.19	Τελευτήσαντος (aor. part.) δὲ (conj.) τοῦ Ἡρώδου ... ἰδοὺ
2.21	ὁ δὲ (conj.) ἐγερθεὶς (aor. part.) παρέλαβεν (aor. act. ind.)
2.23	καὶ (conj.) ἔλθων (aor. part.) κατώκησεν (aor. act. ind.)

This final pericope in chapter 2 parallels the final pericope in chapter 1. In both pericopes, the angel of the Lord appears to Joseph in a dream, giving instructions that Joseph obeys. In Matthew 1, Joseph “arose” (ἐγερθεὶς δὲ ὁ) and “took (παρέλαβεν) his wife” (Mt 1.24). In Matthew 2, he “arose” (ὁ δὲ ἐγερθεὶς) and “took (παρέλαβεν) the child and his mother” (Mt 2.21). This parallel terminology marks the beginning of a narrative scene in both instances.<sup>295</sup> The obedience of Joseph to God’s

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<sup>295</sup> ἐγερθεὶς δὲ ὁ Ἰωσήφ ... παρέλαβεν begins the scene Mt 1.24-25, and ὁ δὲ ἐγερθεὶς παρέλαβεν begins the scene Mt 2.21-23. Piotrowski, following Miler, recognises this in Mt 1.24-25, but not in Mt 2.21-23. He sees this phrase in Mt 2.21 as concluding the whole of 2.13-21 by seeing it as an inclusio with 2.13. His approach in chapter 2 is different from that of chapter 1. The result is a truncated final pericope in chapter 2. See Piotrowski, *Matthew’s New David at the End of Exile*, 37,

instruction resulted in the calling of the child “Jesus” (Mt 1.24) and the man a “Nazarene” (Mt 2.21) contributing to the unfolding identity of Christ’s character and mission.

The structure of Matthew 2 comprises four pericopes in two movements (see Table 4.12). Each pericope concludes with a formula quotation. The first movement is composed of three pericopes moving from the East to Egypt. The second movement is composed of one pericope with three scenes moving from Egypt to Nazareth.

TABLE 4.12. Structure of Matthew 2

Persecution by Herod	
2.1-6	Herod Troubled / Jesus Born in Bethlehem (Micah 5.2)
2.7-15	Herod Evaded / Jesus Escapes to Egypt (Hosea 11.)
2.16-18	Herod Furious / Rachel Weeps in Ramah (Jeremiah 31.15)
Withdrawal to Galilee	
2.19-20	Herod Died / Jesus Returns to Israel
2.21-22	Joseph Arose / Jesus Comes to Galilee
2.23	Joseph Dwelt / Jesus Called a Nazarene (Isaiah 11.1)

#### Placement of Isaiah 11.1 in the Pericope

Matthew places the reference to Isaiah 11.1 at the close of the last of the four pericopes in chapter 2. This concluding placement within the pericope follows the pattern established for all the previous Old Testament quotations used in the chapter.

#### Placement of Isaiah 11.1 in Matthew 2

Based on the previous observations, Matthew 2, like chapter 1, closes with an Isaianic reference. Not only do these two Isaianic references occur in the final position of their respective chapters, but they both entail calling motifs. The narrative of each chapter is crafted to lead up to the climactic fulfilment quotation revealing the character and mission of the Christ. Each chapter concludes with an Isaianic quotation that adds to the significance of the complementary calling motifs.

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115; and Miler, *Les Citations d’accomplissement dans l’Évangile de Matthieu: Quand Dieu se rend présent en toute humanité*, 45-47.

While Matthew implements other Old Testament quotations from the prophets, these appear to lead up to the last reference in Matthew 2.23.<sup>296</sup> Matthew summarises the meaning and content of the quotations by reference to “the prophets” plural when citing his final reference. Notably, the reference to Isaiah in Matthew 2.23 is not presented with the usual term λέγοντος (saying) in the introductory formula (cf. Mt 1.22; 2.15, 17). For this reason, Isaiah 11.1 is not identified as a strict quotation but as a reference which serves to introduce the catalogue of related prophetic texts.<sup>297</sup> Nevertheless, Matthew’s Isaianic reference is both a formula and fulfilment reference giving it the status of a quotation.<sup>298</sup>

The key term “branch” used by Isaiah is identified and applied to Matthew’s Christology. Since chapters 1, 2, and 3 each conclude with a calling motif and the first had to do with Jesus’ character and mission, as will the calling motif in chapter 3 (Mt 3.17), it is reasonable to conclude that the term “Nazarene” does as well.<sup>299</sup>

### Summary

In summary, Matthew 2 develops in two movements contributing to the parallel structure of Matthew 1-4. The parallel nature of Matthew 1-4, in turn, provides evidence for Isaiah 11.1 as the primary reference in Matthew 2.23.<sup>300</sup> Matthew places Isaiah in parallel units within the narrative.

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<sup>296</sup> “In short, the narrative tradition is the motive for the selection and shaping of the texts, but the texts have become the organizing principle for the narrative,” in France, “The Formula-Quotations of Matthew 2 and the Problem of Communication,” 237.

<sup>297</sup> The emphasis is on meaning, not direct quotation. Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 39.

<sup>298</sup> For examples of those commentators who use the term “quotation” or “citation” in regard to this reference see Blomberg, “Matthew” (2007), 10; Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 223; and Ulrich Luz, *Matthew 1-7: A Commentary*, 148-50, 156ff.

<sup>299</sup> Sanders, “Ναζωραῖος in Matthew 2.23,” in *The Gospels and the Scriptures of Israel*, 116-28; Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 103; Soarés Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Mt 1-2*, 201; Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 223; and Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 281.

<sup>300</sup> See Tables 2.17, 2.18, and 2.19 in Chapter 2, “The Impact of Isaianic Quotations in the Macrostructure of Matthew’s Gospel.”

The placement of the reference to Isaiah 11.1 impacts the structural composition of Matthew 1-4 in several ways. (1) The reference concludes the entirety of Matthew 2 by identifying the journeys of Jesus as progressions to the final destination in Nazareth. The fulfilment of the prophets culminates with this concluding Isaianic reference. (2) The Isaianic reference serves to link Matthew 1 and 2 together as they both follow parallel patterns of narrative development that crescendo with the calling of Jesus by name (Mt 1.23-25) and by title (Mt 2.23). (3) The placement of this Isaianic reference is parallel with Matthew 1.18-25 which refers to Jesus' character and mission suggesting there is a similar significance to his being a "Nazarene." An exploration of this implication follows.

### **Matthean Context**

Matthew 2 continues the infancy narrative with the early reception of Jesus after his birth. As Matthew 1 rehearsed the history of Israel through the generations, Matthew 2 rehearses the history of Israel through geography. The geographical movements within this chapter appear to be directed with the purpose of reaching the final destination in Nazareth. Along the way, the identity of Jesus is revealed and substantiated by quotations from the Old Testament prophets. Throughout the drama of the chapter, Herod and Joseph clash over Jesus.

#### Herod Persecutes Jesus, the King of the Jews (2.1-18)

The first movement of the chapter takes place in the days of Herod. With parallel language, Matthew 2.1 echoes Isaiah 7.1. The setting establishes a specific place and time in the history of Israel. Specifically, David's throne is threatened in the days of Herod (τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, Mt 2.1) as it was in the days of Ahaz (ἐν ταῖς ἡμέραις Αχαζ ... βασιλέως Ἰουδα, Is 7.1).<sup>301</sup>

This first movement unfolds through three pericopes describing Herod's reaction to the presence of Jesus. Each pericope concludes with a fulfilment quotation that crescendos to the climactic fulfilment quotation in Matthew 2.23. This survey of the setting of Matthew 2 traces the commonalities that these three fulfilment quotations share with the last one from Isaiah 11.1.

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<sup>301</sup> Piotrowski, *Matthew's New David at the End of Exile*, 61-62.

*Herod Troubled / Jesus Born in Bethlehem (2.1-6)*

Herod is called the king, but not precisely the king of Israel. Jesus, however, is precisely identified as the king of the Jews, ruler, and shepherd of Israel.<sup>302</sup> Herod was located in Jerusalem while Jesus was located in Bethlehem.

The imagery of this paragraph echoes that of the Davidic experience. David had been anointed the king of Israel, but it was Saul who reigned (1Sa 16). Samuel anointed David as king in Bethlehem. When Samuel arrived in that city, its elders trembled and asked Samuel whether he had come in peace (1Sa 16.4). Saul later became angry with the success of David and was afraid of him because the “Lord was with him” (1Sa 18.8-15). The divine-presence (Immanuel) motif is in David’s experience (cf. Mt 1.23).

Similarly, Jesus, the Son of David, the Christ, and “God with us,” was presented in Bethlehem as the true ruler and shepherd of Israel while Herod yet reigned. Herod met the Magi messengers with a troubled spirit, not seeking peace but threatened by the presence of another king.

Herod was “troubled and all Jerusalem with him” (Mt 2.3). He therefore also resonates with Isaiah’s Ahaz. The heart of Ahaz, like Herod, “shook and the heart of his people shook” (Is 7.2). The troubled heart of the presumptuous king resonates through the Matthew, Isaiah, and I Samuel narratives. The rejection of the word of the Lord highlights the angst of those kings who dread the presence of the Lord God in his anointed servant.

The Bethlehem setting, along with the stated identity Matthew earlier gave of Jesus as the Son of David, suggests that the chapter, though filled with other possible allusions, is read as a Davidic typology, with Herod taking the place of Saul in opposing the Davidic king.

Matthew uses Micah 5.2 (Mt 2.6) to identify Bethlehem as the birthplace of the King of the Jews. Bethlehem is vital to Matthew because it identifies Jesus as the legitimate King of the Jews coming from the House of David. Micah 5.2 calls the Son of David a ruler and shepherd. The context surrounding Micah 5.2 resonates with that of Isaiah 7.14 (cf. Mt 1.23). Micah’s ministry coincides with events of Isaiah’s

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<sup>302</sup> Moyise, *Was the Birth of Jesus According to Scripture?*, 26.

prophecy under kings Jotham, Ahaz, and Hezekiah (Mi 1.1; Is 1.1).<sup>303</sup> Also, Micah 4.1-3 is parallel with Isaiah 2.2-4. The same setting that Matthew has introduced with Isaiah's Immanuel prophecy (Mt 1.23) leads to the Bethlehem prophecy (Mt 2.6).

Micah 4.1-3 – It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it, and many nations shall come, and say: “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between many peoples, and shall decide disputes for strong nations far away; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

Isaiah 2.2-4 – It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

The broader contexts of both prophetic books anticipate a later time when the glory of the temple mount will be restored, and the messianic age will be inaugurated. The Lord will reign on Mount Zion (Mi 4.7; Is 24.23). Israel will be sent into exile (Mi 4.10; Is 39.6-7) without a rightful king on the throne.<sup>304</sup> The Lord will redeem Israel (Mi 4.11; Is 44.22-23). The pregnant woman will give birth as a sign (Mi 5.3; Is 7.14).<sup>305</sup> A ruler will arise as a shepherd (Mi 5.4; 7.14; Is 40.11) to lead Israel in the strength of the Lord (Mi 5.4; Is 11.3-5). He will lead the people to peace (Mi 5.11; Is 9.6). His origin is from days of old, from ancient times (Mi 5.2; Is 63.9, 16).

These parallels suggest that Matthew is conscious of both the broader and subtler themes running throughout Micah and Isaiah that for him confirm the person and work of Jesus Christ. Matthew introduced these themes earlier, citing Isaiah 7.14,

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<sup>303</sup> Kenneth L. Barker, *Micah, Nahum, Habakkuk, Zephaniah*, vol. 20, The New American Commentary (Nashville: Broadman & Holman Publishing Group, 1999), 21.

<sup>304</sup> Piotrowski, *Matthew's New David at the End of Exile*, 88.

<sup>305</sup> E.g., Leslie C. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1976), 345.

and rounds out the narrative block with another Isaianic reference (Is 11.1 in Mt 2.23). The parallel between Micah 4 and Isaiah 2 suggests that Matthew is aware of the broader context of Isaiah and that the whole of Isaiah 1-12 should be read in seeking Matthew's understanding. Micah 5.2 enters the apologetic introduced by Isaianic themes and then begins Matthew's geographic journey to Nazareth, where a climactic theme is announced.

*Herod Evaded / Jesus Escapes to Egypt (2.7-15)*

Matthew 2.7-15 moves the narrative from Bethlehem toward Egypt, concluding with a fulfilment quotation from Hosea 11.1. Herod disingenuously identified with the motivation of the Magi to worship Jesus. Like Ahaz of Isaiah's day, Herod had covered his rejection of the word of the Lord with sanctimonious language (Mt 2.8; Is 7.12). The Magi followed the messianic star (Gen 15.5; 22.17; 26.4; Num 24.17; Rev 22.16)<sup>306</sup> to the place in Bethlehem, where they found Jesus and presented him with treasure, bowing in homage to him. The Gentile bearing of tribute in worship resonates with Isaiah's new exodus and new creation themes (Is 2.2-3; 49.22-23; 60.3, 6, 11, 14; cf. Ps 72.10-11).

Isaiah 60.3, 6 is often identified as the allusion behind the Magi narrative.<sup>307</sup> However, Matthew does not cite Isaiah 60.6 as a fulfilment quotation.<sup>308</sup> He alludes to Isaiah 60.6 but refrains from saying that it is fulfilled in the Magi's worship. The allusion anticipates fulfilment but does not realise it. Instead, the darkness looms (Is 60.2; cf. Is 40.3 in Mt 3.3 and Is 9.2 in Mt 4.16). The Davidic king has been identified but remains a refugee. Jesus will take refuge in Egypt similar to the way David had

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<sup>306</sup> Greg Beale sees the lion in Hos 11.10-11 echoing Num 23.22-24; 24.8-9. Gregory K. Beale, "The Use of Hosea 11:1 in Matthew 2:15: One More Time," *Journal of the Evangelical Theological Society* 55 (2012): 697-715, esp. 700-703.

<sup>307</sup> Faculty of Theology of the University of Navarre, *Saint Matthew's Gospel*, The Navarre Bible (Dublin; New York: Four Courts Press; Scepter Publishers, 2005), 32; Douglas R. A. Hare, *Matthew*, Interpretation, a Bible Commentary for Teaching and Preaching (Louisville: John Knox Press, 1993), 13; Osborne, *Matthew*, 91; France, *The Gospel of Matthew* (2007), 76; Davies and Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, 228, 250, 253; Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 117; and Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 187-88.

<sup>308</sup> "Obviously a reference to Jerusalem's current glory would be out of place in Matthew 2," so Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 44.

fled Saul, Abraham and later Isaac sojourned in Egypt, and Jacob evaded Esau or sought relief from famine in Egypt.

In addition to the allusion to Isaiah 60, Matthew 2.7-15 contains a cluster of words that echo Isaiah 2.5-8 LXX.<sup>309</sup> In the previous pericope, Matthew quoted Micah 5.2, which parallels Isaiah 2.1-4. Notably, Isaiah 2 is in the broader context of three of the Isaianic quotations used in Matthew 1-4. Isaiah 2.5 begins by calling the Lord's people, to "walk in the light of the Lord," echoing in the Magi's journey following the star of the king of the Jews. The appeal to walk in the light is followed by an indictment for rebellion, using the terms *λαός* (people), *χώρα* (country), *χρυσίον* (gold), *θησαυρός* (treasure), and *προσκυνέω* (worship)—terms also used in the Magi narrative.<sup>310</sup> In Isaiah 2, the Lord has rejected his people because of their idolatry and eastern influences. In Matthew 2, the people's priests and scribes (Mt 2.4) have led them to a denial of the presence of Christ. As a result, a reversal has transpired, with the eastern Magi bringing tribute and worship to the true King of the Jews while the people walk in darkness. The context of Isaiah 1-12 suggests the possibility that it links Matthew's citation from Micah 5.2 in the previous pericope with Hosea 11.1 in this pericope.

Several other parallels resonate among Isaiah and Hosea. Hosea, like Micah above, coincides with the events and kings referred to in Isaiah (Hos 1.1; Is 1.1). Matthew's selection of prophets from the same historical setting is consistent. Hosea echoes Isaiah's Immanuel, "the Holy One in your midst" (Hos 11.9; cf. Is 12.6; 7.14). Hosea 11 mentions two exile/exodus events. Hosea 11.1 refers to the exodus from Egypt. Hosea 11.10-11 refers to another exodus from the West, Egypt, and Assyria. The same theme is found in Isaiah. The Lord will bring his children a second time from Egypt and Assyria (Is 11.11; 27.13) and the East and the West (Is 43.5).

Hosea and Isaiah share the same covenant enforcement motif. This motif particularly resounds through the Abrahamic promise of seed like the sand of the sea (Hos 1.10; Is 10.22 cf. Gen 13.16; 15.5; 22.17; 28.14; 32.12). The unfaithful wife imagery also connects Hosea and Isaiah (e.g. Hos 2.1ff.; Is 1.21, cf. Is 1.8; 3.16-4.1, 4) in this covenantal framework. Isaiah appears to influence Matthew's selection of

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<sup>309</sup> Ibid.

<sup>310</sup> Ibid.

this citation with its allusions to the exodus, the divine presence, and the Abrahamic and Davidic covenants.

As Matthew's narrative continues, the Magi and Joseph are warned in separate dreams to avoid Herod. Joseph is specifically directed to flee to Egypt. He departs by night to Egypt, taking Jesus and Mary. Some consider the detail of the flight to Egypt at night to allude strictly to the exodus event when Moses led Israel out of Egypt.<sup>311</sup> However, the term "depart" (ἀναχωρέω) in Matthew 2.14 is used fourteen times in the New Testament, ten of which are in Matthew<sup>312</sup> with seven of these occurrences relating to the movement of Jesus in a strategic withdrawal.<sup>313</sup> The term is used in the LXX of Moses as an adult withdrawing to Midian from the presence of Pharaoh (Ex 2.15); of Jacob withdrawing to Aram from the presence of Esau (Hos 12.13); and of David withdrawing to Ramah from the presence of Saul (1Sa 19.10). The term does not directly refer to the Egyptian exodus, but instead the preservation of the servant of the Lord for a future purpose.

Matthew presents Jesus as one preserved. Since Matthew opens his Gospel by identifying Jesus as the Son of David and Son of Abraham, reasonably he intends to highlight the covenantal history of these fathers. Concerning the Davidic experience, Jesus is the true king of Israel but is taking flight to be preserved from the tyrant king. Not only is this experience alike, but David's withdrawal from Saul to Ramah (1Sa 10.10) echoes the place name that Matthew will employ in the next pericope (Mt 2.18).

Similarly, Jesus as the Son of Abraham takes refuge in another country. Within the context of Hosea 11.1, Jacob withdraws (ἀναχωρέω) to Aram from the

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<sup>311</sup> Ex 12.8-12, 29-31, 42. See Piotrowski, *Matthew's New David at the End of Exile*, 120, following Soarés Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Mt 1-2*, 222; Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 37n2; Kennedy, *The Recapitulation of Israel: Use of Israel's History in Matthew 1:1-4:11*, 135; and Richard J. Erickson, "Divine Injustice?: Matthew's Narrative Strategy and the Slaughter of the Innocents (Matthew 2.13-23)," *Journal for the Study of the New Testament* 64 (1996): 5-27, esp. 15. See also Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 109; Daniel Patte, *The Gospel According to Matthew: A Structural Commentary on Matthew's Faith*, 37.

<sup>312</sup> Mt 2.12, 13, 14, 22; 4.12; 9.24; 12.15; 14.13; 15.21; 27.5; cf. Mk3.7; Jn 6.15; Ac 23.19; 26.31.

<sup>313</sup> Mt 2.12 records the Magi's actions. Mt 9.24 records Jesus' words to the mourners. Mt 27.5 records Judas' action.

presence of Esau (Hos 12.13). Additionally, Matthew writes that Jesus was led into Egypt by a man named “Joseph” even as Jacob was brought to Egypt by his son Joseph.<sup>314</sup> Jacob’s request near the time of his death was to be “taken up” (ἀρεῖς) “out of Egypt” (ἐξ Αἰγύπτου) to be buried with his fathers (Gen 47.30). Jacob’s preservation was for the continuation of the covenant line of Abraham. Jesus’ preservation is the culmination of the promise to Abraham.

Jesus’ night time departure also resonates with Genesis 15, where the Lord made a covenant with Abraham under great darkness. The Lord told Abraham that his seed would be a sojourner in a foreign land, but that the seed would return (Gen 15.12-18). The covenant darkness of Genesis further echoes in Isaianic themes.<sup>315</sup> Later, Matthew 4.16 uses the darkness motif to describe the spiritual need of the people, quoting Isaiah 9.1-2. The darkness motif may allude to the Egyptian exodus under Moses. However, the Gospel begins with Jesus as the Son of Abraham. In this respect, the allusions to Abraham precede those of Moses and the exodus.

The Hosean context alludes not only to the nation’s exodus from Egypt, but to Jacob as the son of Abraham. Jacob was protected from Esau in Aram (Hos 12.13) to reenter later the land the Lord promised to Abraham and his seed. From this context, Hosea 11.1, in addition to the Exodus, alludes to the return of Jacob having been preserved from Esau the Edomite (cf. Num 24.18). In Matthew’s narrative, Herod, descending from the Edomites,<sup>316</sup> sought to destroy the chosen line of Abraham.<sup>317</sup> Jesus, the Son of Abraham, seems to recapitulate the patriarchal history of Israel (Gen

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<sup>314</sup> Contra Piotrowski, *Matthew’s New David at the End of Exile*, 121n33.

<sup>315</sup> Two units within Isaiah 1-12 emphasise the darkness motif: darkness and distress beside the sea (Is 5.1-30), and the darkness dispelled by light along the sea (Is 7.1-9.7). The context of these units includes the Abrahamic and Davidic covenants as well as exile and exodus motifs. See below in Appendix A.

<sup>316</sup> Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 101; and *Wars of the Jews* 1.123 and 1.313 in Flavius Josephus and William Whiston, *The Works of Josephus: Complete and Unabridged* (Peabody: Hendrickson, 1987), 552, 568.

<sup>317</sup> In Num 24, Balaam spoke several oracles, of which the final one saw the messianic star coming forth from Jacob and dispossessing Edom (Num 24.17-18). Interestingly, the covenant blessing of Abraham to the nations is part of the oracle in Num 24.9. Num 24.16 also echoes Abrahamic themes with the use of the divine title “Most High” which occurs here for the first time since it was used in relation to the God of Abraham (Gen 14.18, 19, 20, 22). Hos 11.7 includes a reference to the Most High.

12-13; 46).<sup>318</sup> In this respect, Jesus might be seen as the fulfilment of the promises to Abraham.

Since Matthew does not quote Isaiah to indicate that the Magi tribute and worship are a fulfilment, he may intend to present Jesus as inaugurating the promises to Abraham and following the same paradigm. That is, Jesus is brought to the land at his first coming as the patriarch was to sojourn and lay claim rather than to possess.

The placement of Hosea 11.1 in Matthew's narrative anticipates more to come. At this point, Joseph receives the word to go to Egypt for Jesus' protection. He is not leaving Egypt at this time.<sup>319</sup> He is entering Egypt. The call to come out of Egypt, as the citation indicates, foreshadows the final pericope (Mt 2.20). The citation here sets the stage for events leading to another that culminates the journey. One more vignette remains to be documented before that culminating event.

#### *Herod Furious / Rachel Weeps in Ramah (2.16-18)*

Herod realised that he had been deceived by the Magi when they failed to report to him promptly. In a rage, Herod took measures to eradicate his competition. Having ascertained the time the star first appeared to the Magi in the east (Mt 2.1, 7), he ordered the killing of all newly born sons in the region of Bethlehem up to the age of two years.

Matthew 2.16-18 is the only one of the four pericopes within Matthew 2 that does not have a reference to Jesus, Christ, or the child and his mother. Jesus is referred to as "the child" with "his mother" in the second and fourth pericopes.<sup>320</sup> He is referred to by the name "Jesus" and the title "Christ" only in the first pericope

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<sup>318</sup> For an extensive treatment on the recapitulation of Israel through Jesus, see Kennedy, *The Recapitulation of Israel: Use of Israel's History in Matthew 1:1-4:11*.

<sup>319</sup> Some understand a role reversal at this point so that Israel has become Egypt. Herod's actions certainly resonate with those of Pharaoh. See Piotrowski, *Matthew's New David at the End of Exile*, 116-45; Dan McCartney and Peter Enns, "Matthew and Hosea: A Response to John Sailhamer," *Westminster Theological Journal* 63 (2001): 97-105, esp. 98 and 103; Kennedy, *The Recapitulation of Israel: Use of Israel's History in Matthew 1:1-4:11*, 111 and 134-41. Others hint at such a reading. See Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 109; Robert H. Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 38; Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 37n2.

<sup>320</sup> Thinking Matthew intends to portray the weak and powerlessness of the oppressed, Keener identifies that "the child and his mother" is mentioned five times in Matthew 2. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 110.

introducing the chapter. However, in this third pericope, the last one of the first movement of the chapter, he is not mentioned in any way. This silence haunts the narrative.<sup>321</sup>

Into this silence, Matthew brings the voice of lament from Jeremiah 31.15. Rachel weeps for her children who are lost. In Jeremiah's day, Ramah, situated about six miles north of Jerusalem, was a staging place for exiles awaiting deportment to Babylon (Jer 40.1).<sup>322</sup> The tradition in Jeremiah 31 understands Rachel to be buried in this northern Ramah (cf. 1Sa 7.17; 8.4; 9.5; 10.2) and sees her lamenting from her grave over the deportation of her children from the land. In history past, Rachel died while in childbirth somewhere just outside of Bethlehem about six miles south of Jerusalem (Gen 35.16-20).<sup>323</sup> The exile motif brings together the silent absence of Jesus and the death of the infants and toddlers in Matthew 2.16.

Matthew connects Bethlehem through his use of Micah 5.2 (Mt 2.6) and Rachel's burial site traditions with an exile motif, using Jeremiah 31.15 (Mt 2.18). Matthew may have also connected Ramah with the previous pericope concerning Jesus' departure to Egypt. Ramah was the place for which David departed when being pursued by an angry and jealous Saul. In David's setting, the term "departed" (φεύγω) occurs (1Sa 19.18 LXX) as it does in Jesus' setting (Mt 2.14). Several Matthean themes from chapter 1 coincide in this reference: the Son of Abraham, the Son of David, and the Babylonian deportation.

Ramah appears in Isaiah 10.29 within the context of Isaiah 7.14 and 11.1, which are in Matthew's immediate context (Mt 1.23; 2.23). The poem in Isaiah 10.28-32 describes the advancing march of the invading Assyrian army approaching

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<sup>321</sup> Perhaps this is Matthew's stylistic way of distancing God from the intentional prediction or active determination of this event. See Davies and Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, 283; Hare, *Matthew*, 16; and Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*, 136. In a similar line of thought, others have noted that Matthew introduces Jer 31.15 with "then was fulfilled" (τότε ἐπληρώθη, aorist passive indicative) rather than "that might be fulfilled" (ἵνα πληρωθῆ, aorist passive subjunctive), as he had in 1.22 and 2.15 when introducing Isaiah 7.14 and Hos 11.1. See Pesch, "'He Will Be Called a Nazorean': Messianic Exegesis in Matthew 1-2," 171. However, both formulas are in the aorist passive form.

<sup>322</sup> Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 111.

<sup>323</sup> Nolland comments, "Matthew is happy to make the most of the variety of traditions at his disposal: he draws his text from one line of tradition but depends for the link with Bethlehem on the other line of tradition." Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 125.

Jerusalem. The villages outside Jerusalem, including Ramah and Gibeah of Saul, are pictured as trembling and fleeing in anticipation of the onslaught. Isaiah 10.33-34 depicts the Lord lopping off the boughs and cutting down the forest. There is a question whether the lopping is of Assyria or Israel. Nonetheless, the emphasis in both Isaiah and Jeremiah (Is 10.20-22; Jer 31.7) is on a surviving remnant. Similarly, the context of Hosea 11.1 that Matthew cited earlier (Mt 2.15) describes the compassion of the Lord for his son (Hos 11.8) and the preservation of a remnant that will return (Hos 11.11).

Rachel's motherly compassion seen in Jeremiah 31.15 also resonates with the same theme in Isaiah 49.15; "Can a woman forget her nursing child, that she should have no compassion on the Son of her womb? Even these may forget, yet I will not forget you." Does this anticipate the compassion of Christ who laments for Jerusalem that kills the prophets? He longs to gather the chicks even as a mother hen (Mt 23.37; cf. Is 31.5).

The weeping in Ramah concerns the departure of children from the land. The child, Jesus, withdraws, and the promise is not yet realised, so Rachel weeps at the apparent delay. The children withdrew through death. However, the context of Jeremiah, like Hosea, anticipates the return of the remnant. There will be a remnant preserved, and a branch will come from the cut forest, from the stump of Jesse (cf. Is 11.1; cf. Is 6.13; 10.20-22). Matthew's reference to Jeremiah dovetails with his previous fulfilment quotations resonating with Isaianic themes and prepares for the next and final reference in the childhood narrative.

Our having reached a low point in Matthew's narrative, a summary of his direction is helpful. Matthew uses each quotation in its particular pericope to lead to the next, evoking a geographical movement emulating the patriarchal and Davidic sojourns. The quotations and their contexts weave together exile and exodus themes around Bethlehem, Egypt, and Ramah. These places also have significance in the movements of both the patriarchs and David. Bethlehem is the city of David. Egypt is a place of protection and provision for Abraham and Jacob. The withdrawal to Egypt also resonates with David's flight to Ramah, fleeing Saul's murderous jealousy. Ramah, then, links with the weeping mother Rachel, who was buried en route to Bethlehem and brings the connection back to the patriarch Jacob.

Matthew's word associations among the place names reveal a subnarrative rehearsing the experiences of Abraham and David. The last citation brought the image

of desolation and death amidst a cut forest. Is there hope of a sprout coming from the stump that remains? The final fulfilment reference in the last pericope will culminate the movement.

#### Withdrawal of Jesus to Galilee (2.19-23)

The first movement of the narrative rehearsed the progression of Jesus' departure from the land. At a quicker pace, the second movement of the narrative traces Jesus' return to the land even as had the remnant of Israel. Herod, the antagonist, has died. Joseph, the protagonist, assumes the main action of this pericope. The pericope develops around his two dreams.

#### *Herod Dead / Jesus Returns to Israel (2.19-20)*

The first dream is prominent with the appearance of an angel of the Lord to Joseph. The angel informs Joseph that Herod died and those who sought the child's life are dead. The combination of the angel of the Lord in Egypt resonates with the exodus motif (Num 20.16; Jgs 2.1). Numbers 20.16 records the encounter between Israel and Edom. Edom would not allow Israel to pass through the land. In Jesus' experience the Edomite descendant, Herod, is dead, thus allowing entrance into the land. The phrase "all those seeking the child's life have died" may echo Exodus 4.19, where the Lord gave Moses a strikingly similar message: "all the men who were seeking your life are dead." A parallel is often made between Moses and Jesus. However, in the passage, Moses is an adult returning to Egypt while Jesus is a child returning to the land. The parallel may be more with Joseph since it is he, like Moses, who received the message and subsequently took each, his wife and child/ren (παιδίον), as directed (Ex 4.20; Mt 2.21). Notably, however, Moses was called to Egypt; Joseph was called to the land of Israel.

#### *Joseph Took / Jesus Comes to Galilee (2.21-22)*

Joseph obeyed the word of the angel of the Lord. Once again, an angel warns Joseph to avoid Archelaus. Joseph takes Mary and Jesus north, withdrawing (ἀναχωρέω) to the district of Galilee. This strategic withdrawal serves to preserve the child Jesus for a future fulfilment of purpose.

*Joseph Dwelt / Jesus Called a Nazarene (2.23)*

Joseph dwells in the town of Nazareth in Galilee. This portion of the narrative has reached its culmination point. The providence of God positioned Jesus in this location. Each of the previous prophetic quotations mentioned a place name: Bethlehem, Egypt, and Ramah. Now, this last reference mentions the place name “Nazareth.”

Jesus returns to the land and is called the Nazarene. The Nazarene alludes to the branch anticipated in Isaiah and the prophets. In Isaiah’s context,<sup>324</sup> the branch is in a parallel setting with the holy seed (Is 6.1-13), an allusion to the promise of a seed from Abraham.<sup>325</sup> The branch follows a time of covenant darkness (Is 5.1-3; 7.1-9.7) foretold to Abraham (Gen 15).<sup>326</sup> The branch is the remnant returning to the land after the invading armies of Assyria have been toppled like trees (Is 10.33-34).<sup>327</sup> Isaiah’s broader context returns to the divine presence motif of Immanuel (Is 7.14; Mt 1.23) with the song in Isaiah 12.6, “Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel.” The same motif echoes in Hosea 11.9, “For I am God and not a man, the Holy One in your midst, and I will not come in wrath.”

In Matthew’s context, Jesus is the promised Son of Abraham, David, and God (Mt 1.1; 2.15; 3.17; 4.3, 6), the holy seed. Jesus withdraws from the land at night (Mt

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<sup>324</sup> See Table 4.2, Chapter 4, “The Influence of Isaiah 11.1 in Matthew 2.”

<sup>325</sup> The Lord told Abram at the oak of Moreh that his “seed” would be given the land (Gen 12.6-7). The terms used for “oak” and “seed” in Gen 12 are the same terms used for “oak” (אֵלֶּיךָ) and “seed” (זֶרַע) in Isaiah 6.13. Therefore, this phrase “holy seed (זֶרַע) of the stump (מִצְבֵּתָהּ)” is likely a reference, even if it be a satiric one, to the patriarchal promise of a seed that would bring blessing. Chisholm seems to prefer translating מִצְבֵּתָהּ as “sacred pillar” and interpreting the passage with the pagan Canaanite background, with no reference to Abram or Gen 12-13. However, he concludes that “the phrase ‘holy offspring’ alludes to God’s ideal for his covenant people, the offspring of the patriarchs.” Robert B. Chisholm Jr., *Handbook on the Prophets* (Grand Rapids: Baker Academic, 2002), 28.

<sup>326</sup> The darkness theme contributes to the Abramic understanding of the Holy Seed in Isaiah 6.13. The identical form of the term “darkness” (חֹשֶׁךְ) in Isaiah 8.22 is used in Gen 15.12, where the Lord makes covenant with Abram. The “seed” of Abram would become enslaved and afflicted (Gen 15.13).

<sup>327</sup> From the devastated forest of Israel, the stump of Jesse will branch forth with a shoot to bear fruit (Is 11.1-10). The Davidic son is the restoration of the judges and counselors and the fulfilment of the Lord himself, who will judge as anticipated earlier in Isaiah (Is 11.1-10; cf. 1.26; 2.4; 3.13; 4.4; 5.16). The righteous counselor and judge motif resonates with the Abrahamic background, which was “at the first” and “at the beginning” (Is 1.26; Gen 13.3-4).

2.14) during a time of mourning (Mt 2.18), a time of darkness. He returns upon the death of Herod (Mt 2.19-20), a toppled tree. Jesus enters the land in Nazareth of Galilee (Mt 2.23), the Nezer or Branch, from where the light dawns on those dwelling in darkness (Is 9. 2; Mt 4.16). Jesus, the Nazarene, fulfils the promises to Abraham, following an Isaianic paradigm.

### Summary

Matthew narrates the birth and childhood of Jesus using geographic movements. These geographic movements are highlighted by four fulfilment quotations from the Old Testament prophets. The Old Testament quotations represent historical paradigms more so than prophetic predictions.<sup>328</sup> The geography rehearses the exile history of Abraham, David, and Israel as a paradigm that Jesus fulfils as the son of the covenant promises. In Bethlehem, Jesus is revealed as the leader, shepherd, and king of Israel (Mt 2.6; Mi 5.2). In Egypt, Jesus is revealed as the Son of God (Mt 2.15; Hos 11.1). In Ramah, Jesus is revealed as the remnant Israel (Mt 2.18; Jer 31.14). In Nazareth, Jesus is revealed as the Nazarene, the Branch from the stump of Jesse and root of David (Mt 2.23; Is 11.1).

### Summary of Isaiah's Influence in Matthew 2

Isaiah influences Matthew 2 through quotation and allusion. The primary reference from Isaiah 11.1 helps culminate the narrative. Its influence affects Matthew 2 structurally, contextually, and Christologically.

### Structural Influence

The placement of the reference to Isaiah 11.1 impacts the structural composition of Matthew 1-4 in several ways. (1) Isaiah 11.1 concludes the entirety of Matthew 2 by identifying the journeys of Jesus as progressions to the final destination in Nazareth. The fulfilment of the prophets along the way culminates in this closing Isaianic reference. (2) The two references from Isaiah 7.14 and 11.1 (Mt 1.23 and 2.23) bracket the other three Old Testament quotations from Micah, Hosea, and Jeremiah (Mt 2.6, 15, 18). (3) The quotation from Isaiah 11.1 links Matthew 1 and 2

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<sup>328</sup> Turner agrees that the other fulfilment quotations in the infancy narrative “are not primarily predictive in nature.” Turner, *Israel's Last Prophet: Jesus and the Jewish Leaders in Matthew 23*, 358.

together, as both chapters follow parallel patterns of narrative development that crescendo with the calling of Jesus by name (Mt 1.23-25) and by title (Mt 2.23). (4) The placement of this Isaianic reference is parallel with Matthew 1.18-25, which refers to Jesus' character and mission, suggesting there is a similar significance to his being a "Nazarene."

#### Contextual Influence

All the prophetic quotations in Matthew 2 share similar historical settings with themes Matthew earlier introduced from Isaiah (cf. Mi 1.1; Hos 1.1; Is 1.1). The quotations also share similar Isaianic contexts of the divine presence, exile and exodus, remnant and restoration, and the ingathering of the nations. All of the references reveal a characteristic of Jesus' life and mission, but the two Isaianic references do so particularly, as they each culminate a chapter with the "calling" motif. The related settings, contexts, and structures contribute to the significant influence Isaiah has in Matthew. The narrative of Matthew 2 moves forward geographically from Bethlehem to Egypt, through Ramah, and to Nazareth. Moreover, each prophetic quotation thematically anticipates the next, developing the identity and purpose of Jesus, culminating in his being called a Nazarene.

#### Christological Influence

Matthew uses each quotation in its particular pericope to lead to the next, evoking a geographical movement emulating the patriarchal and Davidic sojourns. The quotations and their contexts weave together exile and exodus themes around Bethlehem, Egypt, and Ramah. These places also have significance in the movements of both the patriarchs and David. Bethlehem is the city of David. Egypt is a place of protection and provision for Abraham (Gen 12) and Jacob (Gen 46). The withdrawal to Egypt also resonates with David's flight to Ramah, fleeing Saul's murderous jealousy (1Sa 19.10). Ramah, then, links with the weeping mother Rachel, who was buried en route to Bethlehem and brings the connection back to the patriarch Jacob. Matthew's word associations among the place names reveal a subnarrative rehearsing the experiences of Abraham and David.

## Conclusion

In summary, Isaiah 11.1 with its branch motif has multiple parallel passages throughout the Old Testament prophets that best identify it as the background for Matthew 2.23. The other proposals for the source of Matthew's quotation acknowledge that the various backgrounds need not be mutually exclusive.<sup>329</sup> In particular, the Suffering Servant (Is 53.2), the Nazir/ite (Lev 25.4, 11; Jgs 13) and the Branch (Is 11.1) motifs fit neatly together. The Dead Sea Scrolls also contain references to the hope of the Davidic Branch.

Isaiah 11.1 concludes Matthew 2. Isaiah 11.1 parallels Isaiah 7.14 used to conclude Matthew 1. Isaiah 11.1 fits well with the already established Matthean setting of a royal Davidic son throughout Matthew 1-2 as well as the forthcoming baptismal setting in Matthew 3. Linking the three calling vignettes (Mt 1.23-25; 2.23; 3.17) within their literary symmetry adds to the Christological value of the title "Nazarene." This parallelism suggests "Nazarene" has a similar significance as "Immanuel," "Jesus," and "Beloved Son."

The two Isaianic quotations in Matthew 1 and 2 share a similar context with one another. The other three quotations in Matthew 2—from Micah, Hosea, and Jeremiah—also share similar contexts with the Isaianic quotations. The prophetic quotations in Matthew 2 are not predictive so much as paradigmatic. One paradigm that emerges from their collective use is the Son of Abraham.

Jesus as the Son of Abraham takes refuge in another country. Herod, following his fathers—the Edomites—sought to destroy the chosen line of Abraham.<sup>330</sup> Matthew appears to echo the withdrawal of Abraham and Jacob for preservation from their enemies in the land (Gen 12; 46). Jesus, the Son of Abraham, recapitulates the

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<sup>329</sup> For example, regarding a choice between Isaiah 11.1 and 42.6, Nolland remarks, "there may be no need to choose." Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 130. In the same vein, Davies and Allison suggest, "Perhaps we should speak of a secondary allusion. Might our evangelist have found 'Nazarene' to be coincidentally similar to more than one OT key word or text?" Davies and Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, 278.

<sup>330</sup> In Num 24, Balaam spoke several oracles, the last of which saw the messianic star coming forth from Jacob and dispossessing Edom (Num 24.17-18). Interestingly, the covenant blessing of Abraham to the nations is part of the oracle in Num 24.9. Num 24.16 also echoes Abrahamic themes with the use of the divine title "Most High," which occurs here for the first time since it was used in relation to the God of Abraham (Gen 14.18, 19, 20, 22). Hos 11.7 includes a reference to the Most High.

patriarchal history of Israel.<sup>331</sup> Jesus returns to the land and is called the Nazarene. The Nazarene alludes to the branch anticipated in Isaiah and the prophets. Jesus, the branch, fulfils the promises to Abraham following an Isaianic paradigm. Jesus is Isaiah's holy seed of Abraham who comes after a time of darkness and the toppling of a wicked ruler like a tree to be the remnant branch and the Holy One in the midst of Zion.

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<sup>331</sup> For an extensive treatment on the recapitulation of Israel through Jesus see Kennedy, *The Recapitulation of Israel: Use of Israel's History in Matthew 1:1-4:11*.

## CHAPTER 5

### THE INFLUENCE OF ISAIAH 40.3 IN MATTHEW 3

#### Introduction

Matthew 3.3 cites Isaiah 40.3 to authenticate the ministry of John the Baptist. This is Matthew's first quotation that does not explicitly apply to Jesus and the second quotation that does not use the term "fulfil."<sup>332</sup> Nonetheless, Isaiah 40.3 is a formula quotation bearing significant influence on the trajectory of Matthew 3-4. The placement of Isaiah 40.3 in Matthew 3 contributes to the parallelism within Matthew 1-4.

This chapter identifies the parallel nature of Isaiah 1-12; 40-49. The Abrahamic background in Isaiah 40-49 highlights Matthew's use of Isaiah 40.3 to develop his Son of Abraham motif. Matthew 3 includes several other allusions from Isaiah. In Matthew 3.8-9, John's message harmonises with the thrust of Isaiah 51.1-3. Matthew 3.16 echoes both Isaiah 11.2 and 42.1 as the Spirit of God descends upon Jesus (cf. Is 61.1).

The study proceeds by observing the quotation's text form, Isaianic context, reference in Jewish sources, placement in Matthew 3, Matthean context, and a summary of Isaiah's influence in Matthew 3.

#### Text Form

Matthew 3.3 contains three textual variations among the manuscript evidence.<sup>333</sup> *Syrus Sinaiticus* (sy<sup>s</sup>) omits the first line of the quotation (Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·) and the last line (εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ).<sup>334</sup> These are likely

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<sup>332</sup> See Mt 2.6 quoting Mic 5.2 in the flow of the narrative.

<sup>333</sup> NA27, 5; Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 9; and Collins, "The Significance of the Use of Isaiah in the Gospel of Matthew," 100.

<sup>334</sup> NA27, 5.

a third or fourth-century redaction.<sup>335</sup> *Syrus Curetonianus* (sy<sup>c</sup>), Irenaeus, and an older Latin manuscript (b) replace the last word of the quotation (αὐτοῦ) with τοῦ θεοῦ ἡμῶν. These are also likely later efforts to harmonise Matthew’s text with the LXX.<sup>336</sup> None of these variations is included the more recent critical editions of the Greek New Testament.<sup>337</sup>

TABLE 5.1. Text of Isaiah 40.3

Matthew 3.3 (UBS5)	
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ	A voice of one crying in the wilderness, “Prepare the way of the Lord, make straight his paths”
Isaiah 40.3 (LXX, Ziegler)	
φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν	A voice of one crying in the wilderness, “Prepare the way of the Lord, make straight the paths of our God”
Isaiah 40.3 (BHS)	
קוֹל קוֹרֵא בְּמִדְבָּר פְּנֵי דְרָדָה יְהוָה יִשְׂרָרֵוּ בְּעֵרְבָה מְסֻלָּה לְאַלְהֵינוּ:	A voice crying, “In the wilderness, clear the way of the LORD, make level in the desert a highway for our God”

The LXX makes three adjustments in translating the Hebrew of Isaiah 40.3 (see Table 5.1).<sup>338</sup> (1) The Hebrew refers to “a voice crying,” which the LXX makes more personal with a genitive participle, “a voice of one crying.” (2) The Hebrew indicates that the message begins with the phrase “In the wilderness” to specify that

<sup>335</sup> Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 9. Cf. NA27, 65\*.

<sup>336</sup> Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 9. See also Collins, “The Significance of the Use of Isaiah in the Gospel of Matthew,” 100.

<sup>337</sup> See Metzger, *A Textual Commentary on the New Testament*, 9-11; UBS5, 6; and NA28, 5.

<sup>338</sup> France, *The Gospel of Matthew* (2007), 105.

the voice tells his audience the location where the preparation is to take place. The effect would read, “Prepare the way of the Lord in the wilderness.”<sup>339</sup> The LXX, however, indicates that this voice is located “in the wilderness” and that his message begins with the imperative, to “Prepare the way.” (3) The LXX removes the phrase “in the desert” from the Hebrew, removing the parallelism of “in the wilderness” and “in the desert.” None of the adjustments affects the meaning of the passage. Whether the voice is crying in the wilderness or the preparation occurs in the wilderness makes little difference. John does both in the following narrative.<sup>340</sup>

Matthew’s text includes a change in the last phrase of the quotation from “make straight the paths of our God” to “make straight his paths.”<sup>341</sup> The Septuagint and the Hebrew following the parallelism refer to “the Lord” as “God.” Matthew’s version interprets “the Lord” as the one following John’s preparatory ministry.<sup>342</sup>

Isaiah 40.3 is the first citation that Matthew shares with the other Gospels.<sup>343</sup> All three Synoptics use identical wording.<sup>344</sup> Matthew may be borrowing the Isaianic quotation directly from Mark.<sup>345</sup> Matthew, like Luke, does not include Mark’s combined quotation from Malachi 3.1 and Exodus 23.20 but reserves it for later use (cf. Mt 11.10; Lk 7.27). Luz considers it possible that Matthew used a source which may have contained a larger portion from Isaiah 40.3-5 as suggested by, yet,

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<sup>339</sup> So read the New American Standard, English Standard Version, New International Version, New Revised Standard Version, and the New American Bible.

<sup>340</sup> Blomberg, “Matthew” (2007), 13; and Hagner, *Matthew 1-13*, 48.

<sup>341</sup> In handling the form of Is 40.3 in John’s Gospel, Menken states in a footnote that “the synoptics quote Isa 40,3ab in exact agreement with the LXX....” Martinus J. J. Menken, “The quotation from Isa 40:3 in John 1:23,” *Biblica* 66, no. 2 (1985): 190-205, esp. 190 n1. Although, there are a few minor variants with lesser support including one that uses the personal pronoun “his” (αὐτοῦ) in place of “our God” (τοῦ θεοῦ ἡμῶν). See manuscripts 309-566 from the *Catenen-Gruppe* and 534 from the *codices mixti* in Ziegler, *Isaias*, 267. There is little scholarly support for the originality of this reading.

<sup>342</sup> See France, *The Gospel of Matthew* (2007), 105; Davies and Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, 293; and Barclay Moon Newman Jr. and Philip C. Stine, *A Handbook on the Gospel of Matthew*, UBS Handbook Series (New York: United Bible Societies, 1992), 60.

<sup>343</sup> Hagner, *Matthew 1-13*, 45.

<sup>344</sup> Compare Mt 3.3; Mk 1.3; and Lk 3.4.

<sup>345</sup> Beaton, “Isaiah in Matthew’s Gospel,” 66.

independent of Luke's use (Lk 3.4-6).<sup>346</sup> Davies and Allison suggest that Matthew might have abbreviated the fuller quotation following Mark's example.<sup>347</sup> Menken remains convinced that Matthew borrowed directly from Mark.<sup>348</sup>

Matthew likely took this quotation from a source of some kind without doing the work of his own translation or adaptation. The reinterpretation of the text then would not be original to Matthew. The use of Isaiah 40.3 by the three Synoptics appears consistent highlighting the preparatory ministry of John with this scriptural confirmation. The original setting of the verse referred to God leading his people out of Babylon across the wilderness to return them to the land. The Gospel writers apply Isaiah 40.3 to a wilderness preacher sent to prepare the way morally and spiritually for the coming of the Christ.<sup>349</sup>

Matthew's narrative setting is unique to his use of Isaiah 40.3. The formulaic introduction is his distinctive style placing this quotation in the string of quotations from chapters 1 and 2. Matthew's interest in geography throughout chapter 2 may influence his selection of Isaiah 40.3, suggesting his continued geographical interest at the beginning of chapter 3. Each of the four Gospels cites Isaiah 40.3 (Mt 3.3; Mk 1.2-3; Lk 3.4-6; Jn 1.23) and emphasises the place of John in the wilderness. Differences lie in the structure of their pericopes. Matthew appears to have adapted his source to coincide stylistically with the five previous pericopes in his narrative that each culminates with an Old Testament prophetic quotation.

### **Isaianic Context**

Isaiah 40.3 occurs at the opening of the second major division (Is 40-66) in Isaiah (see Table 5.2).<sup>350</sup> Isaiah 40 shares several parallels with Isaiah 6 including the

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<sup>346</sup> Luz, *Matthew 1-7: A Commentary*, 165.

<sup>347</sup> A possibility suggested by Davies and Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, 294.

<sup>348</sup> Menken, *Matthew's Bible: The Old Testament Text of the Evangelist*, 205.

<sup>349</sup> Francis Wright Beare, *The Gospel According to Matthew* (San Francisco: Harper and Row, 1981), 90.

<sup>350</sup> Bernhard Duhm, *Das Buch Jesaja* (Göttingen: Vandenhoeck U. Ruprecht, 1968). For other examples of the two movement division of Isaiah, see also William Sanford LaSor, David Allan Hubbard, and Frederic William Bush, *Old Testament Survey: The Message, Form, and Background of*

setting of a divine council and the calling of a spokesperson.<sup>351</sup> In addition, Isaiah 40.1 resumes the theme of comfort from Isaiah 12.1, and this theme concludes the first section (Is 49.13).<sup>352</sup> The parallels within Isaiah among chapters 1-12 and 40-49 suggest Matthew’s awareness of the prophecy’s development and his thoughtful selection of quotations with a measure of contextual sensitivity.

TABLE 5.2. Two Movements of Isaiah

Poetic Judicial Indictment with Assyrian Threat (1-35)
Prosaic Historical Interlude (36-39)
Poetic Judicial Indictment with Babylonian Threat (40-66)

Isaiah 40.1-49.13 rehearses the problem that idolatry has been for Israel (see Table 5.3).<sup>353</sup> Babylonian oppression is the painful experience of Jacob but is not the main problem.<sup>354</sup> The foolishness and irrationality of Israel’s idolatry have precipitated the exile. Themes of the exodus present a basis for the Lord’s covenant faithfulness to his servant Jacob. The setting explicitly depicts the seed of Abraham experiencing a call to come out of the Chaldees, leaving idolatry and making an exodus to the land of promise. In the land, the seed is to be the servant of the Lord (Is 41.8-10). The promise of the Lord to his servant is “Fear not for I am with you” (Is 41.10; 43.5; cf. 7.14; 8.8, 10; 43.2). This promise of the Lord’s presence repeats

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*the Old Testament* (Grand Rapids: Eerdmans, 1982; reprint, 1991), 369-70; Ridderbos, *Isaiah*, 33-38; and Wolf, *Interpreting Isaiah: The Suffering and Glory of the Messiah*, 39-41.

<sup>351</sup> See Chapter 2, “The Impact of Isaianic Quotations in the Macrostructure of Matthew’s Gospel.” Paul, *Isaiah 40-66: Translation and Commentary*, 128, develops several of these parallels throughout the early and later chapters of Isaiah in his introduction on pages 50-52. See also Schultz, “Isaiah,” 202-3.

<sup>352</sup> Childs, *Isaiah*, 297-98.

<sup>353</sup> Utilizing hymns, the parameters of these five subunits are identified by Klaus Baltzer, *Deutero-Isaiah: A Commentary on Isaiah 40-55*, Hermeneia—A Critical and Historical Commentary on the Bible, trans. M. Kohl (Philadelphia: Fortress, 2001), viii-xii, 18. The internal structure outlined here is modified from that of Baltzer’s to form more thematically aligned hymnic exhortations that summarise an attribute of the Lord God. The chiasmic structure is also unique to this outline.

<sup>354</sup> Wolf, *Interpreting Isaiah: The Suffering and Glory of the Messiah*, 183.

throughout Isaiah and echoes his promise to the patriarchs in Genesis.<sup>355</sup> The divine presence motif in Isaiah is a reaffirmation of the promises made to Abraham.

Four voices herald in the opening unit (Is 40.1-11). The first voice is God repaying comfort for Jerusalem's sins after a time of hard military-like service (Is 40.1-2). The second voice calls to make ready the roadway of the Lord that he might return with his people to Jerusalem through the desert wilderness (Is 40.3-5). The third voice, using garden motifs, contrasts the withering nature of human existence like that of grass or a flower with the eternal nature of the word of God, who keeps his covenant promises (Is 40.6-8). The fourth voice heralds the good news that the Lord God is a mighty shepherd administering comfort (Is 40.9-11).

TABLE 5.3. Structure of Isaiah 40-49

<p>The Lord calls for comfort for his people (40.1-31)  Call: Lift up your eyes to the Creator (40.26-31)</p>
<p>The Lord sends one from the east to subdue the nations (41.1-42.13)  Call: Lift up your voice to the Mighty Warrior (42.10-13)</p>
<p>The Lord redeems his people to bear witness to his holiness (42.14-44.23)  Call: Break forth into singing to the Redeemer (44.21-23)</p>
<p>The Lord sends Cyrus to subdue the nations (44.24-45.25)  Call: Turn and bow to the Righteous One (45.22-25)</p>
<p>The Lord has comforted his people (46.1-49.13)  Call: Break forth into singing to the Comforter (49.13)</p>

This fourth voice recalls an image used by Moses to describe his arduous labour in leading Israel in the wilderness (Num 11.12). Moses complains about the burden of carrying this people. Since he had not given birth to them, he does not feel obligated to carry them in his bosom as would a nursing mother. Later, Isaiah will again pick up this theme of a nursing mother (Is 49.15, 22, 23). In the present setting, the Lord is the good shepherd who will tend his flock and carry his lambs in his arms close to his bosom. The Lord will carry his flock out of exile, returning to the land.

The remainder of Isaiah 40 presents two contrasts. The first contrast is between the Lord and idols (Is 40.12-20; 25-28). The second contrast is between the

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<sup>355</sup> Gen 21.22; 24.40; 26.3, 24, 28; 28.4, 15; 31.3; 46.4; 48.21.

idol worshipper and the one who waits upon the Lord (Is 40.21-24; 29-31). Those who wait upon the Lord he strengthens, renews, and lifts upon eagles' wings (Is 40.31). The eagle image echoes that of the Egyptian exodus. The Lord lifted Jacob out of bondage to serve him exclusively as an obedient kingdom of priests and a holy nation (cf. Ex 19.3-6). Isaiah applies the new exodus motif to the remnant of faithful Israel.

### Reference in Jewish Sources

The Dead Sea Scrolls, *Rule of the Community*, refers to Isaiah 40.3 as a basis for the existence of a community that withdrew to the desert to study and practice the law.<sup>356</sup> The community was in the wilderness preparing for the coming of the Lord. Another possible allusion refers to the establishment of true righteousness and reverence for the precepts of God in the heart.<sup>357</sup> Another scroll contains a complete citation from Isaiah 40.1-5, but without sufficient setting to know how it is interpreted.<sup>358</sup>

In the Pseudepigrapha, *Psalms of Solomon* 8.17 refers to the physical grading of rough roads. The psalm satirically portrays the corrupt Jewish leaders preparing the roads for their Gentile conqueror and receiving him with joy.<sup>359</sup> Similarly, several apocryphal references to Isaiah 40.4-5 highlight the changing of natural landscape at

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<sup>356</sup> 1QS 8.12-16; 1QS 9.19-20. Moyise, *Was the Birth of Jesus According to Scripture?*, 17-18; Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 293; and Blomberg, "Matthew," in *Commentary on the New Testament Use of the Old Testament* (2007), 12-13. For more background, see Joan E. Taylor, *The Immerser: John the Baptist within Second Temple Judaism*, *Studying the Historical Jesus* (Grand Rapids: Eerdmans, 1997), 25-29; and Watts, *Isaiah's New Exodus in Mark*, 82-84. An extensive survey of the extra-biblical literature is done by Klyne R. Snodgrass, "Streams of Tradition Emerging from Isaiah 40:1-5 and their Adaptation in the New Testament," *Journal for the Study of the New Testament* 8 (1980): 24-45, esp. 28-33.

<sup>357</sup> 1QS 4.1-2. Blomberg, "Matthew" (2007), 13. Further allusions from 1QM 1.3; 4QpPs<sup>a</sup> 3.1; 4QpIsa<sup>a</sup> 2.18 to desert dwelling are suggested by Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 293.

<sup>358</sup> 4Q176 1-2 1.4-9. Blomberg, "Matthew" (2007), 13.

<sup>359</sup> Robert B. Wright, *The Psalms of Solomon: A Critical Edition of the Greek Text*, *Jewish and Christian Texts in Contexts and Related Studies Series 1* (London, New York: T&T Clark: 2007), 119; and Blomberg, "Matthew" (2007), 13.

the coming of the Lord.<sup>360</sup> The *Targum Isaiah* emphasises the return of the people of the Lord to the land.<sup>361</sup>

The Jewish references to Isaiah 40.3 range from the physical preparation of the natural landscape or roadways to the spiritual preparation of the Lord's people. This latter reference initially appears to be similar to Matthew's understanding. Matthew presents John as preaching repentance and applying the baptismal rite to those who respond. It is this work that prepares the way for the Lord.

### **Placement of Isaiah 40.3 in Matthew 3**

Matthew 3 begins the second movement of Matthew 1-4.<sup>362</sup> That chapter opens with the preparatory setting for Jesus' ministry just as Matthew 1 opens with the historical setting that prepared for Jesus' birth. In addition to the parallelism between Matthew 1 and 3, the chapter continues Matthew's geographical references from chapter 2. The setting is now in the wilderness.

### **Composition of Matthew 3**

Matthew 3 begins with the "voice in the wilderness" (Φωνή ... ἐν τῇ ἐρήμῳ, Mt 3.1, 3) and concludes with the "voice from heaven" (φωνή ἐκ τῶν οὐρανῶν, 3.17), forming an inclusio around the chapter. The internal structure of Matthew 3 is composed of two movements:<sup>363</sup> John, the forerunner of Jesus (Mt 3.1-12), and the

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<sup>360</sup> *I Enoch* 1.6; *Baruch* 5.7; *Assumption of Moses* 10.4. G. J. Brooke, "Isaiah 40:3 and the Wilderness Community," in *New Qumran Texts and Studies: Proceedings of the First Meeting of the International Organization for Qumran Studies, Paris, 1992*, eds. G. J. Brooke and F. Garcia Martinez, *Studies on the Texts of the Desert of Judah* 15 (Leiden: Brill, 1994), 117-32, esp. 130-31; and Blomberg, "Matthew" (2007), 13. Further related interpretations of Isaiah 40.1-5 may be found in Sirach 48.24; *Leviticus Rabbah* on 1.14; *Deuteronomy Rabbah* on 4.11; *Pesiqta Rabbati* 29; 30; 33. See Davies and Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, 294.

<sup>361</sup> Snodgrass, "Streams of Tradition Emerging from Isaiah 40:1-5 and Their Adaptation in the New Testament," 13.

<sup>362</sup> See Chapter 2, "The Impact of Isaianic Quotations in the Macrostructure of Matthew's Gospel," Table 2.17. Structure of Matthew 1-4.

<sup>363</sup> A minority of commentators identify three pericopes in Mt 3 (3.1-6, 7-12, 13-17). See Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 285-86; and Wilkins, *Matthew*, 37.

baptism of Jesus (Mt 3.13-17).<sup>364</sup> Matthew 3 and 4 follow the same A-B-C-D literary pattern as Matthew 1 and 2.<sup>365</sup> The introduction of John as the forerunner of Jesus in Matthew 3 parallels Matthew 1, which began with a presentation of Jesus' forebearers. The proportions of the two movements in Matthew 3 (3.1-12, 13-17) correspond with the proportions of the two movements in Matthew 1 (1.1-17; 1.18-23).

The two movements in Matthew 3 each begin with a time reference followed by the present, middle/passive, deponent, indicative verb, *παραγίνεται* (comes along). The same verb in the aorist form (*παρεγένοντο*) is used in Matthew 2.1 to announce the visit of the Magi (see Table 5.4). These are the only occurrences of the verb in Matthew and introduce the entrance of key figures at significant transitions in the narrative.

TABLE 5.4. *παραγίνεται* (comes along) in Matthew 2-3

2.1	ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν <u>παρεγένοντο</u>
3.1	Ἐν δὲ ταῖς ἡμέραις ἐκείναις <u>παραγίνεται</u> Ἰωάννης ὁ βαπτιστῆς
3.13	Τότε <u>παραγίνεται</u> ὁ Ἰησοῦς

Another contrasting parallel to the coming of Jesus in Matthew 3.13 is the death of Herod in Matthew 2.19. The second movement of each of the four opening chapters is introduced with a parallel or contrast to the appearing of Jesus (see Table 5.5).

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<sup>364</sup> Examples include Chamblin, *Matthew*, 7; Osborne, *Matthew*, 106; Turner, *Matthew*, 104; France, *The Gospel of Matthew* (2007) 96, 116; Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 132, 150; Keener, *Matthew* (1997), 45; Hagner, *Matthew 1-13*, vii; Hare, *Matthew*, ix; Blomberg, *Matthew* (1992), 49; Leon Morris, *The Gospel According to Matthew*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1992), v; Luz, *Matthew 1-7: A Commentary*, 164, 173; Herman N. Ridderbos, *Matthew*, trans. R. Togtman, Bible Student's Commentary (Grand Rapids: Zondervan, 1987), 45, 57; Beare, *The Gospel According to Matthew*, 86; and R. G. Bratcher, *A Translator's Guide to the Gospel of Matthew*, Helps for Translators (New York: United Bible Societies, 1981), 55.

<sup>365</sup> Both sections develop in four sequential movements: preparation, initiation, persecution, and recession. See Chapter 2 "The Impact of Isaianic Quotations in the Macrostructure of Matthew's Gospel" above and especially Table 2.19.

TABLE 5.5. The Appearing of Jesus in Matthew 1-4

1.18	“Now the birth of Jesus Christ took place this way ...”
2.19	“But when Herod died ...”
3.13	“Then Jesus came ...”
4.12, 13	“Now when he heard ... he withdrew ... leaving ... went and lived ...”

Matthew 3 is comprised of six pericopes demarcated primarily by the use of the conjunction δὲ and a proper noun (see Table 5.6). The single variation is in Matthew 3.13, which does not include the conjunction δὲ, but parallels 3.1 with the use of παραγίνεται followed by a proper noun, as identified earlier. The structure of Matthew 3 divides into two sets of three pericopes (see Table 5.7).<sup>366</sup>

TABLE 5.6. Introductions to the Six Pericopes in Matthew 3

3.1	Ἐν δὲ ταῖς ἡμέραις ἐκείναις <u>παραγίνεται</u> Ἰωάννης ὁ βαπτιστῆς
3.4	Αὐτὸς δὲ ὁ Ἰωάννης
3.7	Ἴδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους
3.13	Τότε <u>παραγίνεται</u> ὁ Ἰησοῦς
3.14	ὁ δὲ Ἰωάννης
3.16	βαπτισθεὶς δὲ ὁ Ἰησοῦς

TABLE 5.7. Structure of Matthew 3

3.1-12	The Forerunner of Jesus
	Coming of John: παραγίνεται Ἰωάννης ὁ βαπτιστῆς (3.1-3)
	Baptism by John: Repenting and Confessing Sins (3.4-6)
	Instruction of John: Father Abraham, Children, Spirit Baptism (3.7-12)
3.13-17	The Baptism of Jesus
	Coming of Jesus: παραγίνεται ὁ Ἰησοῦς (3.13)
	Baptism of Jesus: Fulfil All Righteousness (3.14-15)
	Identification of Jesus: Father God, Beloved Son, Spirit Descent (3.16-17)

<sup>366</sup> Bratcher, *A Translator's Guide to the Gospel of Matthew*, 55, 70. Similarly, see also Osborne, *Matthew*, 108-9, who, although retaining 3.1-6 and 3.7-12 as two main units, further delineates 3.1-6 into two scenes (3.1-3 and 3.4-6). Pertaining to Mt 3.13-17, Davies and Allison concur with the three scenes in 3.13; 14-15, 16-17, in Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 285-86.

### Composition of Matthew 3.1-3

Matthew's reference to Isaiah 40.3 occurs in the first pericope (Mt 3.1-3), which begins with a time reference to John the Baptist, "In those days." Matthew's geographical interest continues from chapter 2. The location is in the wilderness of Judea (Mt 3.1). The pericope develops in four scenes: John's appearance (3.1a), John's location (3.1b), John's message (3.2), and John's credential (3.3).

### Placement of Isaiah 40.3 in the Pericope

Like the four pericopes of Matthew 2 (Mt 2.6, 15, 18, 23), the first pericope in Matthew 3 concludes with an Old Testament citation (Mt 3.3). The use of the same construction links the previous narrative chapter with this chapter, contributing to the unity of Matthew 1-4.

Matthew uses Isaiah 40.3 to identify the preparatory nature of John's ministry. John serves as the forerunner of Jesus. The citation is not designated a fulfilment in the formulaic sense, like Matthew 1.22; 2.15, 17, 23.<sup>367</sup> However, the function of Isaiah 40.3 is like the fulfilment quotations.<sup>368</sup> The formula Matthew uses to introduce Isaiah 40.3 includes ὁ ῥηθεὶς (the one spoken of) and διὰ τοῦ προφήτου λέγοντος (through the prophet, saying). The previous fulfilment quotations use similar vocabulary. These words are not used of Micah 5.2 in Matthew 2.5, which uses γέγραπται διὰ τοῦ προφήτου (it has been written by the prophet).

### Placement of Isaiah 40.3 in Matthew 3

Matthew places Isaianic quotations in the closing pericopes of both Matthew 1 and 2. Conversely, Matthew places an Isaianic quotation in the opening pericope of Matthew 3-4. Isaiah 40.3 refers to the wilderness, which carries into Matthew 4 (Mt 3.1, 3; 4.1). Similarly, the parallel opening unit in Matthew 1.1-17 refers to the deportation (Mt 1.11, 12, 17). In light of these wilderness and deportation themes,

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<sup>367</sup> Gundry believes that Matthew reserves the fulfilment formula for the events directly related to life and ministry of Jesus. Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 44.

<sup>368</sup> Kennedy, *The Recapitulation of Israel: Use of Israel's History in Matthew 1:1-4:11*, 166; and Hagner, *Matthew 1-13*, 48

Matthew's placement of Isaiah 40.3 at the beginning of this literary movement anticipates the third naming narrative in Matthew 3.17 (cf. Mt 1.21-25; 2.23). The wilderness of Matthew 3.3 anticipates the place of testing (Mt 4.1-10), divine provision (Mt 4.11), and healing (Mt 4.23, 24) in the land of darkness beyond the Jordan (Mt 4.15, 16, 25). The way of the Lord (Mt 3.3) anticipates the way by the Sea (Mt 4.15, 18), where the proclamation of the Kingdom of light commences (Mt 4.17, 23).

### Summary

In summary, Matthew 3 develops in two movements, each composed of three pericopes contributing to the parallel structure of Matthew 1-4. Matthew's placement of the reference to Isaiah 40.3 affects the structural composition of Matthew 1-4 in several ways. (1) Isaiah 40.3 begins the entirety of Matthew 3 by introducing the forerunner of Jesus in the wilderness setting. (2) The Isaianic reference in the first pericope of Matthew 3 serves to link it with Matthew 2, following the same geographical interest of the previous chapter. (3) The Isaianic reference is in the concluding position of its pericope, like the other Old Testament references in the previous four pericopes. This consistent technique unifies the narrative through Matthew 2 and 3. (4) The "voice in the wilderness" of Isaiah 40.3 in Matthew 3.3 parallels the "voice from heaven" in Matthew 3.17, forming an *inclusio* for the chapter. (5) The wilderness motif of Isaiah 40.3 continues through Matthew 3 and 4 and parallels the deportation motif of Matthew 1.

### Matthean Context

Matthew 3 develops in two movements, accented by the coming of John in the first movement (Mt 3.1-12, esp. v.1) and the coming of Jesus in the second movement (Mt 3.13-17, esp. v.13). Like Matthew 1 and 2, chapter 3 culminates with a naming motif further revealing the identity of Jesus as the Son of God (Mt 3.17). All three naming motifs resonate with Isaiah (Is 7.14; 11.1; 42.1).

#### The Forerunner of Jesus (3.1-12)

The first movement of Matthew 3 begins "in those days came John the Baptist" (Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής), paralleling Matthew 2 which begins "in the days of Herod, the king" (ἐν ἡμέραις Ἡρώδου τοῦ

βασιλείως). Matthew 2 begins in Jerusalem, while Matthew 3 begins in the wilderness. The two chapters stand in contrast to one another regarding both characters and locations. This first movement of Matthew 3 unfolds in three pericopes describing John's preparatory ministry for Jesus: the Coming of John (Mt 3.1-3), the Baptism by John (Mt 3.4-6), and the Instruction from John (Mt 3.7-12).

*Coming of John: παραγίνεται Ἰωάννης ὁ βαπτιστῆς (3.1-3)*

“In those days” resounds with eschatological anticipation, echoing the prophets of the Old Testament.<sup>369</sup> Strictly speaking, those days are somewhat distant from the actual narrative timeframe.<sup>370</sup> At the end of chapter 2, Jesus remains in Nazareth as a child. The ministry of John does not occur in those days of Jesus' childhood, but in the time of Jesus' early adulthood. Hence, “those days” serves as a narrative summary of Matthew 1-2, which depict the decline of the kingdom, the deportation, the darkness of the sin of the people, and Jesus' infancy. The phrase also designates the time of John as a distinct time in the history of God's people.<sup>371</sup>

Matthew identifies John coming into this situation as the Baptist. However, John's first noted activity is that he comes preaching a message of repentance.<sup>372</sup> Within the setting of Matthew's anticipated quotation from Isaiah 40.3, the message of repentance or turning (שוב) to the Lord reverberates, “I have blotted out your transgressions like a cloud and your sins like mist; *return* to me, for I have redeemed you” (Is 44.22, emphasis added). The reason for repentance, is that “the kingdom of heaven has come near” (ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν).<sup>373</sup> The theme of God's

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<sup>369</sup> See the phrase in the LXX: Jer 3.16-18; 27.4, 20; Jl 3.2; 4.1; Zec 8.6, 23. Piotrowski, *Matthew's New David at the End of Exile*, 174, following Strecker, *Der Weg der Gerechtigkeit: Untersuchung zur Theologie des Matthäus*, 90-91; Joachim Gnilka, *Das Matthäusevangelium*, vol. 1, 2nd ed., Herders theoloischer Kommentar zum Neuen Testament (Freiburg: Herder, 1992), 64-65; Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 287-90; and Hagner, *Matthew 1-13*, 45.

<sup>370</sup> Ridderbos, *Matthew*, 45.

<sup>371</sup> Patte, *The Gospel According to Matthew: A Structural Commentary on Matthew's Faith*, 48.

<sup>372</sup> Luz, *Matthew 1-7: A Commentary*, 166; and Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 42.

<sup>373</sup> Matthew's “kingdom of heaven” is equivalent to the “kingdom of God” in the other Gospels (cf. Mt 6.9-10). Richard T. France, “Matthew,” in *New Bible Commentary: 21st Century*

kingdom also echoes in the setting of Isaiah 40.3: “O Lord of hosts, God of Israel, enthroned above the cherubim, you are the God, you alone, of all the kingdoms of the earth; you have made heaven and earth” (Is 37.16; cf. Mt 4.8; 6.10).

Matthew 3 emphasises that John’s ministry occurs in the wilderness.<sup>374</sup> John’s ministry prepares the way of the Lord in the wilderness with the work of preaching. Lives that respond to the preaching, by repenting, make straight the way of the Lord.<sup>375</sup> The way in the wilderness is a highway of holiness: “The wilderness and the dry land shall be glad; the desert shall rejoice.... And a highway shall be there, and it shall be called the Way of Holiness” (Is 35.1, 8). Water baptism illustrates this ethical preparation of holiness:<sup>376</sup> “Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, learn to do good; seek justice” (Is 1.16, 17).

The content of John’s preaching is the immanence of the Kingdom: “Repent, for the kingdom of heaven has come near” (Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν, Mt 3.2). The same content remains the standard for that of Jesus (Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν, Mt 4.17) and that of Jesus’ disciples (Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν, Mt 10.7).

#### *Baptism by John (3.4-6)*

John appears as one in prophet’s garb, particularly like that of Elijah (Zec 13.4; II Kgs 1.8; cf. Mt 11.11-18; 17.12-13). Elijah was the depiction of the messenger to come and prepare the way for the day of the Lord (Mal 4.5; cf. 3.1).<sup>377</sup> His diet is also reminiscent of the prophecy given by Isaiah to Ahaz, that “in that

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*Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter Varsity Press, 1994), 910.

<sup>374</sup> The exact phrase, “in the wilderness of Judea” (ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας), occurs in Ps 62.1 LXX: “A Psalm of David, when he was *in the wilderness of Judah*” (emphasis added).

<sup>375</sup> Patte, *The Gospel According to Matthew: A Structural Commentary on Matthew’s Faith*, 49; and Blomberg, *Matthew* (1992), 75.

<sup>376</sup> John’s baptism differs from the other baptismal sects such as the Qumran community. John’s baptism was a one-time event as opposed to a repeated ceremonial purification ritual. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 120.

<sup>377</sup> Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 45; and Keener, *Matthew* (1997), 77.

day”<sup>378</sup> (Is 7.18, 20, 21, 23) the diet of the remnant of those left in the land would include honey (Is 7.15, 22).

For the second time in the Gospel, the term “sins” occurs. Jesus will save his people from “their sins” (τῶν ἁμαρτιῶν αὐτῶν, Mt 1.21). John prepares the way for this salvation by preaching repentance and leading the people to confess “their sins” (τὰς ἁμαρτίας αὐτῶν, Mt 3.6).

Water baptism appears to be a completed event (imperfect, passive, indicative), while confession is a continuous behaviour (present, middle, participle). As such, baptism is an initiation into a confessing community. As noted above, the way in the wilderness is a way of holiness. Water baptism illustrates this ethical preparation of holiness (Is 1.16, 17).<sup>379</sup>

Isaiah 43 and 44 allude to a water motif. In their context, the Lord promises water in the wilderness.

Isaiah 43.2 — When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you.

Isaiah 43.15–16 — “I am the LORD, your Holy One, the Creator of Israel, your King.” Thus says the LORD, who makes a way in the sea, a path in the mighty waters.

Isaiah 43.19–21 — Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild beasts will honour me, the jackals and the ostriches, for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself that they might declare my praise.

Isaiah 44.3–5 — For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants. They shall spring up among the grass like willows by flowing streams. This one will say, “I am the LORD’s,” another will call on the name of Jacob, and another will write on his hand, “The LORD’s,” and name himself by the name of Israel.

The fire also rages.

Isaiah 43.2 — When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you.

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<sup>378</sup> Compare Isaiah’s phrase “and in that day” (καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ) (Is 7.18, 20, 21, 23) with Mt 3.1, “and in those days” (Ἐν δὲ ταῖς ἡμέραις ἐκείναις).

<sup>379</sup> John’s baptism differs from the other baptismal sects such as the Qumran community. John’s baptism was a one-time event as opposed to a repeated ceremonial purification ritual.

The pouring of the Spirit is promised.

Isaiah 44.3 — For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring.

The work of the servant is to be a witness.

Isaiah 43.10 — “You are my witnesses,” declares the LORD, “and my servant whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me.”

Isaiah 43.12 — “I declared and saved and proclaimed, when there was no strange god among you; and you are my witnesses,” declares the LORD, “and I am God.”

Isaiah 44.8 — Fear not, nor be afraid; have I not told you from of old and declared it? And you are my witnesses! Is there a God besides me? There is no Rock; I know not any.

The witness is the declaration of praise.

Isaiah 43.19–21 — Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild beasts will honour me, the jackals and the ostriches, for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself that they might declare my praise.

### *Instruction of John (3.7-12)*

Further insight into the content of John’s preaching comes through the encounter with many of the Pharisees and Sadducees who come to John’s baptism. John discerns their disapproval and rebukes them as a “brood of vipers” (Mt 3.7). Jesus later identifies the scribes and Pharisees as the same brood of vipers (Mt 12.33; 23.33).<sup>380</sup>

The contrast between the people and the religious leaders portrays the two dynamics of repentance. Repentance is the turning away from sins (Mt 3.6). Repentance is also the turning to God and yielding to his authority.<sup>381</sup> To confess sins without surrender is merely an attempt to “flee from the coming wrath.”<sup>382</sup>

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<sup>380</sup> Blomberg suggests a possible allusion to the serpent in Gen 3. See Blomberg, *Matthew* (1992), 77–78.

<sup>381</sup> John Charles Fenton, *Saint Matthew*, Westminster Pelican Commentaries (Philadelphia: Westminster Press, 1963), 54; Ridderbos, *Matthew*, 51; and France, *Matthew* (1985), 90.

<sup>382</sup> “... such a confession of sins is pointless ... if it is not part of the process of submitting one’s entire life to God’s authority,” in Patte, *The Gospel According to Matthew*, 49.

The coming of the kingdom of heaven involves the coming of divine wrath (Mt 3.7). This dispensing of wrath is the chopping of the axe (Mt 3.10), the winnowing of the chaff (Mt 3.12), and the baptism of fire (Mt 3.10, 11, 12). Those bearing no fruit will experience the coming wrath (Mt 3.8, 10, 12), while those who repent, the wheat, will be gathered safely into the barn (Mt 3.12). Several contrasts are evident in John's polemic. The impenitent are barren, and the repentant are fruitful (Mt 3.8, 10, 12). The brood of vipers contrasts the children of Abraham (Mt 3.7, 9). Three baptisms, of water, the Holy Spirit, and fire are mentioned (Mt 3.11).

#### Brood of vipers

Isaianic themes saturate this pericope. Matthew earlier quoted from Isaiah 40.3 about the ministry of John the Baptist (Mt 3.3). As Matthew describes John's preaching ministry, similar imagery echoes within the wider context of Isaiah 40.3. The "brood of vipers" in John's message echoes the portrayal of an ominous threat in Isaiah (Is 11.8; 14.29; 30.6; 59.5).<sup>383</sup> The image of sin multiplied in connection with vipers especially echoes Isaiah 59.4-5,

Isaiah 59.4-5 — They conceive mischief and give birth to iniquity. They hatch adders' eggs; they weave the spider's web; he who eats their eggs dies, and from one that is crushed a viper is hatched.

#### Seed of Abraham

Isaiah 41.8 identifies "the seed of Abraham" brought from the distant lands to the land of promise (cf. Is 29.22; 51.2; 63.16). Along the way, the returning seed makes the way straight by levelling mountains and hills. Isaiah uses the threshing floor as an image of the preparation.

Isaiah 41.14-16 — I am the one who helps you, declares the LORD; your Redeemer is the Holy One of Israel. Behold, I make of you a threshing sledge, new, sharp, and having teeth; you shall thresh the mountains and crush them, and you shall make the hills like chaff; you shall winnow them, and the wind shall carry them away, and the tempest shall scatter them. And you shall rejoice in the LORD; in the Holy One of Israel you shall glory.

#### Chaff

The harvest imagery continues within Isaiah 40-49. Isaiah 45.8 addresses heaven and earth with a new creation exhortation, "that salvation and righteousness

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<sup>383</sup> Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 143.

may bear fruit.” Isaiah 47.14 taunts Babylon’s religious leaders, “Behold, they are like stubble; the fire consumes them” (Is 47.14; cf. 21.10).

## Abraham

John’s Abrahamic motif also reiterates throughout Isaiah. Isaiah makes four direct references to Abraham by name (Is 29.22; 41.8; 51.2; 63.16). In Isaiah 29.22, the Lord refers to the redemption of Abraham and then of the house of Jacob and his “children” (τέκνα, Is 29.23 LXX), echoed in Matthew 3.9, “children of Abraham” (τέκνα τοῦ Ἀβραάμ).

Isaiah 41.8 speaks of Israel, the Lord’s servant Jacob, as the “seed of Abraham” (σπέρμα Ἀβρααμ, LXX, cf. Mt 3.9).

Isaiah 41.8–10 — But you, Israel, my *servant*, Jacob, whom I have chosen, the *offspring of Abraham*, my friend; you whom I took from the ends of the earth, and called from its farthest corners, saying to you, “You are my *servant*, I have chosen you and not cast you off”; *fear not*, for *I am with you*; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand (emphasis added).

The passage continues with an allusion to the exodus of Abraham from the Chaldees (Babylon), followed by the admonition “fear not, for I am with you” (μὴ φοβοῦ, μετὰ σοῦ γὰρ εἰμι, Is 41.10 LXX). The exact phrase occurs one other time in Genesis 26.24 LXX about Isaac who was not to go down into Egypt, but to be fruitful in the land (cf. Gen 26.2-3). The divine presence motif from the patriarchal experience resounds in Isaiah and echoes in Matthew 1.23, “God with us” (Μεθ’ ἡμῶν ὁ θεός); Matthew 18.20, “there I am in your midst” (ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν); and Matthew 28.20, “I am with you” (ἐγὼ μεθ’ ὑμῶν εἰμι). The interplay of Isaiah 40 blending the seed of Abraham with the Immanuel motif and Matthew 3 demonstrates Matthew’s thematic literary consciousness. The Son of Abraham is related to the Immanuel promise.

Similarly, Isaiah 51.1-3 identifies Abraham as the rock<sup>384</sup> from which those who pursue righteousness are hewn.

Isaiah 51.1–3 — Listen to me, you who pursue righteousness, you who seek the LORD: look to the *rock* from which you were hewn, and to the quarry from which you were dug. Look to *Abraham* your father and to *Sarah* who *bore* you; for he was but

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<sup>384</sup> France, *Matthew* (1985), 92; Piotrowski, *Matthew’s New David at the End of Exile*, 181-82; and Charette, *The Theme of Recompense in Matthew’s Gospel*, 66-72.

one when I called him, that I might bless him and multiply him. For the LORD comforts Zion; he comforts all her waste places and makes her *wilderness* like *Eden*, her *desert* like the *garden* of the LORD; joy and gladness will be found in her, thanksgiving and the voice of song (emphasis added).

Since Abraham is the rock (τὴν στερεᾶν πέτραν, Is 51.1 LXX), John's application of God's ability to make children of Abraham from stones (ἐκ τῶν λίθων, Mt 3.9) is striking. Also striking is the play on the Hebrew words "sons" (בְּנֵי) and "stones" (בְּנֵי־אֲבָרָם), which sound alike.<sup>385</sup>

Relevant themes in Isaiah 51.1-3 include the wilderness and desert, Eden and the garden, and the voice. Matthew 3 echoes these same themes with a voice in the wilderness calling for the fruit of a new creation. Isaiah 51's context suggests that the stones of Abraham are those sons who pursue righteousness and seek the Lord (Is 51.1), who fear the Lord and obey the voice of his servant (Is 50.10), who listen to him and know righteousness, and who have his law in their hearts (Is 51.7). Furthermore, an invitation extends to him who "walks in darkness and has no light" to "trust in the name of the Lord and rely on his God" (Is 51.10). This theme resumes in Matthew 4.14-16 which quotes Isaiah 9.1-2 in application to Jesus' message.

John's message applies the message of Isaiah. Matthew presents John preaching a twofold message based on the context surrounding his quotation from Isaiah 40.3. The promises to Abraham are to be fulfilled. Those who descend from Abraham, becoming his sons through repentance, regardless of their ethnicity, will be comforted, while those who descend from Abraham by natural generation alone without repentance will be condemned (cf. Mt 8-11-12; Is 63.16).<sup>386</sup>

#### Parallels from Isaiah 1-12

John's preaching also incorporates several themes from Isaiah 1-12, the parallel unit to Isaiah 40-49. Matthew 1-4 implements three other quotations from

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<sup>385</sup> So also the Aramaic: *b<sup>e</sup>nayyā* (children) and *'abnayyā* (stones). Fenton, *Saint Matthew*, 56; Hagner, *Matthew 1-13*, 50; Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 47; Keener, *Matthew* (1997), 80; and France, *Matthew* (1985), 92. Stones may conceptually allude to the creation account in relation to the creating work of God. Keener, *Matthew* (1997), 80. God made the beasts from the "earth" (Gen 1.24), the trees from the "ground" (Gen 2.9), and man from the "dust" (Gen 2.7; cf. Gen 3.19, 23; 18.27; Ps 103.14; Ecc 12.7). This also connects with the Abrahamic motif. Abraham pleads to the Lord on behalf of the righteous, as one who is but "dust and ashes" (Gen 18.7).

<sup>386</sup> Charette, *The Theme of Recompense in Matthew's Gospel*, 71-72.

Isaiah 1-12. The relationship between Matthew 1 and 3 echoes the parallel relationship within Isaiah 1-12 and 40-49 (see Table 5.8). The work of the Voice (Is 40; Mt 3) to prepare the way of the Lord is the making way for Immanuel (Is 7; Mt 1).

TABLE 5.8. Parallels of the Immanuel and the Voice in Isaiah and Matthew

The Immanuel	(Is 7)
The Voice	(Is 40)
The Immanuel	(Mt 1)
The Voice	(Mt 3)

Isaiah 4.2-4 uniquely demonstrates some of the themes that will resonate in John’s preaching.<sup>387</sup> Isaiah 4.2-4 ties together the branch, fruit, washing, spirit, and fire. Matthew echoes these themes. Matthew 2.23 alludes to the Branch motif from Isaiah 11.1 and further establishes it through John’s message in Matthew 3.

Isaiah 4.2–4 — In that day the *branch* of the LORD shall be beautiful and glorious, and the *fruit* of the land shall be the pride and honour of the survivors of Israel. And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem, when the Lord shall have *washed* away the filth of the daughters of Zion and *cleansed* the bloodstains of Jerusalem from its midst by a *spirit* of judgment and by a *spirit* of *burning* (emphasis added).

In addition, several themes from John’s preaching echo Isaiah 10 and 11. Themes such as fire burning, axe chopping, fruit-bearing, righteousness, and the Spirit link Isaiah 10-11 and Matthew 3 in the preparatory ministry of John.

Isaiah 10.17, 33–34 — The light of Israel will become a *fire*, and his Holy One a *flame*, and it will *burn* and devour.... Behold, the Lord GOD of hosts will *lop* the boughs with terrifying power; the great in height will be *hewn down*, and the lofty will be brought low. He will *cut down* the thickets of the forest with an *axe*, and Lebanon will fall by the Majestic One.

Isaiah 11.1-5 — There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall *bear fruit*. And the *Spirit* of the LORD shall rest upon him, the *Spirit* of wisdom and understanding, the *Spirit* of counsel and might, the *Spirit* of knowledge and the fear of the LORD. And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, but with *righteousness* he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of

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<sup>387</sup> So also G. R. Beasley-Murray, *Baptism in the New Testament* (Grand Rapids: Eerdmans, 1962), 32, 37, 42, 73-75.

his lips he shall kill the wicked. *Righteousness* shall be the belt of his waist, and faithfulness the belt of his loins (emphasis added).

#### Additional parallels

Additional passages from Isaiah's larger context resonate with themes in John's message. John's anticipation of the baptism of the Spirit echoes Isaianic references to the outpouring of the Spirit upon the people (Is 32.15; 44.3; 59.21).<sup>388</sup> The surrounding contexts suggest the blessing of a fruitful land.<sup>389</sup> John's baptism with fire also echoes the Isaianic references to purification by fire (Is 4.4; 5.24; 30.27-30; 33.14; 66.15-16; cf. Is 1.25).<sup>390</sup>

Matthew 1-3 echoes themes from Isaiah 1-12, 40-49 as well as from the wider context of Isaiah. One result is a connection of the naming pericopes. Jesus is the Immanuel (Mt.1.23), the Nazarene (Mt 2.23), the coming Lord (cf. Mt 3.3), the Son of God (Mt 3.17), and the Light (Mt 4.16). Each of these titles is substantiated with an Isaianic quotation or allusion.

#### The Baptism of Jesus (3.13-17)

The second movement of Matthew 3 begins with the phrase "Then comes Jesus" (Τότε παραγίνεται ὁ Ἰησοῦς), which parallels the coming of John in Matthew 3.1 (Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης). The phrase serves to continue the narrative from verse 12 revealing the mighty one John announced.

The baptism narrative of Matthew 3.13-17 parallels the birth narrative of Matthew 1.18-25.<sup>391</sup> Both pericopes include the work of the Spirit, give an expression of righteous behaviour, designate the inauguration of Jesus' life or ministry, and conclude with the naming of the son. The second movement of Matthew 3 unfolds in three pericopes describing Jesus' initiation: the Coming of Jesus (Mt 3.13), the Baptism of Jesus (Mt 3.14-15), and the Identification of Jesus (Mt 3.16).

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<sup>388</sup> See also Ez 36.26-27; 39.29; Jl 2.28-29. France, *Matthew* (1985), 93; Hagner, *Matthew 1-13*, 52; and Keener, *Matthew* (1997), 83.

<sup>389</sup> Turner, *Matthew*, 110.

<sup>390</sup> See also Zec 13.9; Mal 3.2. France, *Matthew* (1985), 93.

<sup>391</sup> See Chapter 2, "The Impact of Isaianic Quotations in the Macrostructure of Matthew's Gospel," Table 2.17, Structure of Matthew 1-4, and Table 2.18, Parallels in Matthew 1-4.

*Coming of Jesus: παραγίνεται ὁ Ἰησοῦς (3.13)*

Jesus comes to the wilderness from his residence in Galilee (Mt 2.23). He comes to John for baptism. The narrative in Matthew 3 narrows from the crowds to the leaders, and finally to Jesus alone.<sup>392</sup> The Jordan River evokes memories of Israel's history. Jesus identifies as the representative of true Israel.<sup>393</sup> The nation's crossing of the Jordan under Joshua is apparent (Josh 1) and elicits thoughts of the exodus motif.<sup>394</sup>

However, the movement to and from the Jordan and the future description "beyond the Jordan" (Mt 4.15, 25; 19.1) remain ominous. John's physical description already prompted allusions to Elijah (Mt 3.4). Elijah and Elisha travelled the same territory, crossing the Jordan back and forth (1Ki 17.3-5; 2Ki 2.6-14).<sup>395</sup> Following the prophets' paradigm, John's location in the wilderness and Jesus' departure into Galilee might picture exile.<sup>396</sup> This exile may not be the exile of the people from the land, but the removal of the Lord and his word from the people. Jesus' drawing near the Jordan may present a picture of a remnant return to the land.<sup>397</sup> However, Jesus will not enter Judea at this time but retreat again further north to Capernaum (Mt 4.12-25).

A detail often overlooked is that John is in the wilderness, and the people—namely those of Jerusalem and Judea—are going out to him. The movement is the reverse of the exodus. The people are leaving for the wilderness rather than leaving the wilderness to enter the land. They are making the journey of exile not the journey

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<sup>392</sup> Kennedy, *Recapitulation*, 167-72.

<sup>393</sup> Hagner, *Matthew 1-13*, 57; and Piotrowski, *Matthew's New David at the End of Exile*, 176.

<sup>394</sup> Fenton, *Saint Matthew*, 58-59; and Keener, *Matthew* (1997), 76, 77.

<sup>395</sup> In the days of Elisha, the Jordan played in several miraculous signs: Naman the Leper (2Ki 5.10-14), the floating axe head (2Ki 6.1-7), and the retreat of the Syrian army (2Ki 7.15). Similarly, see also Taylor, *The Immerser: John the Baptist within Second Temple Judaism*, 213-14.

<sup>396</sup> Piotrowski recognises Matthew's presentation of a theological exile throughout Matthew 1-2, but sees the beginning of a new exodus being presented in the baptism narrative. Piotrowski, *Matthew's New David at the End of Exile*, 194.

<sup>397</sup> Leithart makes a comparison between the prophets Elijah and Elisha with John the Baptist and Jesus. See Peter Leithart, *1 & 2 Kings*, Brazos Theological Commentary on the Bible (Grand Rapids: Brazos Press, 2006), 128-29, 140-42, 171-77.

of exodus. The remnant must first be exiled before it can be returned. The promise of exodus comes only to those who are exiled.<sup>398</sup>

Additionally, the “exiles” are not rebellious but a repentant remnant withdrawn from geo-political Jerusalem. As Isaiah indicates in the opening chapters of the prophecy, physical Jerusalem is polluted. The promise of a new exodus comes to those who identify with the pure Zion (Is 4.2-4; 51.1-3).<sup>399</sup> The unrepentant—whose hearts are still in Jerusalem—are prevented from identifying with the remnant.

### *Baptism of Jesus (3.14-15)*

John responds to Jesus humbly, albeit adamantly, that he is the one who should be baptised by Jesus, the one mightier than he. Jesus instructs John that this act is proper for them to fulfil all righteousness. John consents to the will of Jesus. Using the same verb, Jesus tells John to “Permit it now” and John “then permitted it.” In the parallel pericope (Mt 1.18-23), Joseph is a “righteous” man instructed to “take” his wife and “name” the son, which he does as commanded. Both Joseph and John display righteous obedience.<sup>400</sup> Jesus, too, demonstrates the fruit of righteousness through obedience to all the will of God. The fruit of righteousness yields itself in obedience to the word of the Lord.

Righteousness is the goal of discipleship.<sup>401</sup> The noun form of “righteousness” (δικαιοσύνη) occurs six other times in Matthew. Righteousness is the qualification of the kingdom (Mt 5.20), the meat and drink of the kingdom (Mt 5.6), the motivation of the kingdom (Mt 6.33), the secret life of the kingdom (Mt 6.1), the epistemology of the kingdom (Mt 21.32), and the reason for persecution of the kingdom (5.10).

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<sup>398</sup> See Tom Holland, *Romans: The Divine Marriage* (Eugene, OR: Pickwick, 2011), 386-87.

<sup>399</sup> See comments in Chapter 3, “The Influence of Isaiah 7.14; 8.8, 10 in Matthew 1,” Summary of Isaiah’s Influence in Matthew 1, Christological Influence, The Virgin, p. 88.

<sup>400</sup> Turner, *Matthew*, 119; and Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 42.

<sup>401</sup> See Hagner, *Matthew 1-13*, 156. Luz similarly concludes that “Jesus, obedient to the will of God, becomes the prototype and example of the Christians,” in Luz, *Matthew 1-7: A Commentary*, 178; and France, *Matthew* (1985), 94, who states, “*Righteousness* in Matthew is...a synonym for the Christian life, viewed as a relationship with God focused in obedience.”

The term “fulfil” (πληρώω) is used sixteen times in Matthew. Thirteen of these uses relate to the fulfilling of the Scriptures.<sup>402</sup> Since Matthew uses fulfilment of Scripture the majority of the time, one might seek a connection in the Old Testament between righteousness and the Word of God. Psalm 118 LXX makes such a connection (vv. 7, 75, 142, 144, 172, 160). In the New Testament, Hebrews 5.13 calls the Scripture the “word of righteousness.”

The fulfilment of righteousness suggests obedience to the word of God.<sup>403</sup> In this sense, Jesus and John demonstrate the character of the true children of Abraham. The brood of vipers demonstrates no fruit of repentance and therefore are not children of Abraham (Mt 3.7-9). Conversely, Jesus is the true Son of Abraham (Mt 1.1), and he does the righteousness required to bring the promises of God to fulfilment.<sup>404</sup> The phrase echoes the words of the Lord in Genesis 18.19.

For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by *doing righteousness* and justice, so that the LORD *may bring to Abraham what he has promised him* (emphasis added).

The term “to fulfil” (πληρῶσαι) occurs in Isaiah 8.8 LXX, which is an Immanuel passage. In the context, the people have rejected the waters of Shiloah, so the Lord will sweep over the land with a flood of Assyrian conquest coming from “beyond the River” (Is 8.7; cf. 7.20). The armies of the nations will be shattered (Is 8.9-10). Isaiah 40.4 LXX also uses “fulfil” (πληρωθήσεται) referring to the filling up of the valleys to make level ground for the coming of the glory of the Lord (Is 40.5).

### *Identification of Jesus (3.16-17)*

Upon rising from the water, the heavens open (ἀνοίγω, cf. Is 63.19; Ez 1.1 LXX), and the Spirit of God descends (ἔρχομαι, cf. Ez 2.2 LXX) like a dove to rest

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<sup>402</sup> Mt 1.22; 2.15, 17, 23; 4.14; 5.17; 8.17; 12.17; 13.35; 21.4; 26.54, 56; 27.9. One use refers to a dragnet filled with fish (Mt 13.48) and another to the full measure of guilt (Mt 23.32).

<sup>403</sup> “Jesus probably here expresses his obedience to God’s plan revealed in the Scriptures,” in Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 132; and “to fulfil all righteousness is almost equivalent to ‘to fulfil the scriptures,’” in Fenton, *Saint Matthew*, 59.

<sup>404</sup> Blomberg, *Matthew* (1992), 78. See also Charette, *The Theme of Recompense in Matthew’s Gospel*, 66.

upon Jesus.<sup>405</sup> A voice from heaven parallels the voice in the wilderness, forming an inclusio with Matthew 3.3. The voice from heaven pronounces the name “son” upon Jesus. Each of the first three chapters concludes with the naming motif.

The Spirit’s manifestation as a dove echoes the flood account (Gen 8).<sup>406</sup> The dove went to find an olive branch on the new surface of the earth after the floodwaters began to recede (Gen 8.8-12). Matthew 1.1 suggests a new creation motif, “The Book of the Genesis of Jesus Christ.” The way Matthew pens the “Spirit of God” (πνεῦμα θεοῦ) echoes Genesis 1.2 LXX (πνεῦμα θεοῦ), adding to the creation motif.<sup>407</sup> New creation themes also run throughout Isaiah (e.g., Is 51.1–3; 65.17; 66.22).

Matthew 3.16 alludes to Isaiah 11.2, “The Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.”<sup>408</sup> Isaiah’s theme is the Spirit of God (πνεῦμα τοῦ θεοῦ) resting (ἀναπαύσεται) upon the Branch of Jesse (Is 11.1-2 LXX). Matthew records the event as the Spirit of God (πνεῦμα θεοῦ) coming (ἐρχόμενον) upon Jesus, who is called the Nazarene, or “Branch” (Mt 2.23; cf. Is 11.1).

Other references to the Spirit’s work with the son or servant in Isaiah include Isaiah 48.16,<sup>409</sup> “And now the Lord GOD has sent me, and his Spirit;” and 61.1,<sup>410</sup> “The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news.” As Israel’s representative, the Spirit’s descent upon Jesus anticipates the fulfilment of the whole section of Isaiah 40-55.<sup>411</sup> Matthew’s use of Isaiah 40 implies

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<sup>405</sup> For a study on the images of the dove, see David B. Capes, “Intertextual Echoes in the Matthean Baptismal Narrative,” *Bulletin for Biblical Research* 9 (1999): 37–49.

<sup>406</sup> Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 132-33.

<sup>407</sup> Davies and Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, 330n71, 334. However, Gundry doubts the connection of the Spirit like a dove descending with either Gen 1 or 8. Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 52.

<sup>408</sup> NA28 lists Is 11.2 as an allusion in Mt 3.16.

<sup>409</sup> Childs, *Isaiah*, 377-78.

<sup>410</sup> France, *Matthew* (1985), 95. Moyise, *Was the Birth of Jesus According to Scripture?*, 28.

<sup>411</sup> Hagner, *Matthew 1-13*, 60. So, too, Hays commenting on Luke’s use in Hays, *Echoes of Scripture in the Gospels*, 199.

its wider context and highlights Jesus as the anticipated servant and son.<sup>412</sup> Matthew presents the Spirit of God as active in Jesus' life and ministry. The Spirit begets the son (Mt 1.18, 20), descends upon the son (Mt 3.16), and will lead the son (Mt 4.1).

Matthew 3.17 alludes to Isaiah 42.1, "Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him."<sup>413</sup> An allusion to Psalm 2.7, "You are my son," is also possible.<sup>414</sup> The allusion highlights the bestowment of the Spirit upon the one in whom the Lord delights. Matthew later directly applies Isaiah 42.1 to Jesus' preaching ministry empowered by the Spirit (Mt 12.18). Isaiah 42.1 speaks of the Father's delight and the role of the Spirit.

TABLE 5.9. Text of Matthew 3.16-17; 12.18; and Isaiah 42.1

Mt 3.16-17	[τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν· καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα
Mt 12.18	Ἴδου ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· ἦσσω τὸ πνεῦμά μου ἐπ' αὐτόν
Is 42.1	Ἰακωβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ, Ἰσραηλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἡ ψυχὴ μου, ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν

Even so, the specific language referring to Isaiah 42.1 is not straightforward (see Table 5.9). Matthew 3.17 and 12.18 use the term "well pleased" (εὐδοκέω) in the translation of Isaiah rather than the LXX's "accepted" (προσδέχομαι). Matthew 3.17 refers to Jesus as "my son" (ὁ υἱός μου), while Matthew 12.18 accurately translates Isaiah 42.1 using the phrase "my servant" (ὁ παῖς μου). Matthew 12.18 replaces Isaiah

<sup>412</sup> Turner, *Matthew*, 122-123.

<sup>413</sup> UBS5 lists Is 42.1 as an allusion in Mt 3.17. See also Blenkinsopp, "Reading Isaiah in Early Christianity, with Special Reference to Matthew's Gospel," 158; Turner, *Matthew*, 122-23; Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 157-58; France, *The Gospel of Matthew* (2007), 123; and Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 339. Contra Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 53; Keener, *Matthew* (1997), 87; and Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*, 156-66.

<sup>414</sup> Both Is 40.3 and Ps 2.7 are messianic texts in pre-Christian Judaism: 4QFlor 10-14, *Targum Isaiah* 42.1. Blomberg, *Matthew* (1992), 82.

42.1 “my chosen” (ἐκλεκτός μου) with “my beloved” (ὁ ἀγαπητός μου). Matthew may have harmonised the quotation in 12.18 with the words of the voice from heaven in 3.17.<sup>415</sup> Matthew 3.17 does not quote Isaiah 42.1 but alludes to it.

However, the term “beloved” is a crucial term.<sup>416</sup> It is an important concept for Matthew since he changes the quotation from Isaiah 42.1 (Mt 12.18) to match, “the beloved.”<sup>417</sup> The “son of love” echoes Abraham and Isaac (Gen 22.2, 12, 16).<sup>418</sup> In Genesis 22.2, God calls Abraham to “Take your son, your only son Isaac, whom you love.”<sup>419</sup> The construction of the phrases from Genesis and Matthew follow the same pattern (article, noun, genitive pronoun, article, adjective—see Table 5.10).<sup>420</sup> The case differs since God is the speaker in both instances and he is speaking of himself in the Matthew narrative while he addresses Abraham in the Genesis narrative. This appears to be the only such similar occurrence in the LXX.

TABLE 5.10. The Son of Love in Genesis 22 and Matthew 3

Genesis 22.2	τὸν υἱὸν σου τὸν ἀγαπητόν
Genesis 22.12	τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ
Genesis 22.16	τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ
Matthew 3.17	ὁ υἱός μου ὁ ἀγαπητός
Psalms 2.7	Υἱός μου εἶ σύ

In addition, Genesis 22.11, 15 refer to the voice from heaven, “And the Angel of the Lord called to him from heaven” (ἐκ τοῦ οὐρανοῦ), like Matthew 3.17, “and

<sup>415</sup> Luz, *Matthew 1-7: A Commentary*, 180; Hagner, *Matthew 1-13*, 59; and Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 53.

<sup>416</sup> Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*, 158.

<sup>417</sup> Huizenga intimates that Matthew changes the quotation in Mt 12.18 to match the voice in Mt 3.17 in *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*, 164

<sup>418</sup> For an extensive treatment on this subject, see Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*, 153-69.

<sup>419</sup> Fenton, *Saint Matthew*, 60; France, *Matthew* (1985), 96; Wilkins, *Matthew*, 143; and Hagner, *Matthew 1-13*, 59.

<sup>420</sup> Matthew repeats the identical phrase when narrating the Transfiguration, “Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα” (Mt 17.5).

behold a voice from heaven” (ἐκ τῶν οὐρανῶν). Neither Isaiah 42 nor Psalm 2 includes this detail of a speech from heaven.<sup>421</sup>

Huizenga makes a strong argument for the intertextual reading of Genesis 22 in Matthew 3.<sup>422</sup> However, in doing so to emphasise the new Isaac motif, he minimises the intertextual effect of Isaiah 42.1. The intertextual relationship of Genesis 22 and Isaiah 42 with Matthew 3 does not need to be mutually exclusive.<sup>423</sup> Genesis 22 contributes the “beloved son” and the speech “from heaven.” Isaiah 42 contributes the “delight” of God and the presence of “the Spirit” of God on his servant (דָּבָר, παῖς), which Genesis 22 does not. The two Old Testament texts harmonise and echo together in Matthew 3.

Not only do the verbal parallels between Isaiah 42 and Genesis 22 resonate together in Matthew 3.17, but the Abrahamic motif also does. For example, the names of Isaac, Esau, and Ishmael along with Abraham may resound in Isaiah 42.2, 6 through the sound of the Hebrew text as it is read.<sup>424</sup> If so, then the Lord’s covenant promise to Abraham to make His seed a blessing to the nations fits the Isaianic and Matthean contexts. Additionally, Genesis 22.5 and 12 refer to Isaac as the “lad” (יָעֹבֵד, παιδάριον) the way Isaiah 42.1 uses “servant” (דָּבָר, παῖς). The LXX term παῖς is the root for παιδάριον.<sup>425</sup> The linguistic link is not overt. However, the concept in context is apparent enough to suggest that Isaiah’s servant could connect with Abraham’s son just as well as the allusions in Matthew 3.17 echo Genesis 22.2; Psalm 2.7; and Isaiah 42.1.<sup>426</sup>

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<sup>421</sup> That the words of these verses come from heaven may be inferred from the fact that the speaker is God. The specific mention of heaven, however, is absent in these references.

<sup>422</sup> Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*, 153-69.

<sup>423</sup> Contra Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*.

<sup>424</sup> Markus Zehnder, “Phonological Subtext: A Short Note on Isa 42,1-9,” *Biblische Notizen* 123 (2004): 35-40.

<sup>425</sup> Louw and Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 109; Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1994), 3; and Albrecht Oepke, “Παῖς, Παιδίον, Παιδάριον, Τέκνον, Τεκνίον, Βρέφος,” ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1964–), 637.

<sup>426</sup> Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*, 185-87, appears to miss the root word and semantic range of these terms dismissing the possibility of a connection.

Matthew directly uses Isaiah in the chapters leading to this point in the narrative. The reader is informed and prepared to interpret Matthew 3.17 with Isaiah. Matthew would interpret the servant of Isaiah 42.1 not only as Jacob but also as the Beloved, the Son of Abraham. Matthew appears to have read Isaiah with the Abrahamic motif in mind and applied Isaiah's Son of Abraham to Jesus.

As the Son of Abraham, Jesus is not merely descendent of Abraham. Matthew presents Jesus as the Son of Abraham (Mt 1.1) who is the one to fulfil all righteousness and bring the fulfilment of God's promises to the children of Abraham (cf. Mt 3.9). Jesus is also the unique Son of God (Mt 3.17; cf. 2.15; 4.3, 6) who is the beloved of the Father, pleasing him in every test (Mt 4.1-11) so that those who follow him may become sons of God (Mt 5.9, 45).<sup>427</sup>

### **Summary of Isaiah's Influence in Matthew 3**

The influence of Isaiah in Matthew 3 is accomplished through quotation and allusion. The primary references from Isaiah include 40.3 and 42.1. Their influence affects Matthew 3 structurally and Christologically.

#### **Structural Influence**

Matthew uses Isaiah 40.3 to direct the narrative of his Gospel. The placement of the quotation at the start of Matthew 3 sets the stage for the entire unit (Mt 3-4). Whereas Matthew 1 and 2 each conclude with an Isaianic quotation, Matthew 3 commences with one. Even so, Matthew continues the pattern from Matthew 1-2 of concluding a pericope with an Old Testament quotation. The opening pericope (Mt 3.1-3) concludes with Isaiah 40.3. This quotation in Matthew 3 also maintains the geographic interest of the previous four quotations in Matthew 2. This pattern carries the narrative from Matthew 1-2 into Matthew 3.

Matthew also alludes to Isaiah 42.1, calling Jesus the "Beloved son" (Mt 3.17). Matthew 1, 2, and 3 each conclude with a naming motif establishing another pattern that unites the narrative running through these chapters. The names given at the conclusion of each chapter include Jesus-Immanuel, Nazarene-Branch, and Beloved-Son. Matthew uses Isaianic quotations, references, and allusions to highlight

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<sup>427</sup> Luz, *Matthew 1-7: A Commentary*, 180.

each of the three naming scenes.<sup>428</sup> While Matthew 3.17 does not directly cite Isaiah 42.1, the allusion is strong.<sup>429</sup> Isaiah 42.1 subsequently echoes Psalm 2.7 and Genesis 22.2, combining allusions to the Son of David, the Son of Abraham, and the Son of God (cf. Mt 1.1).

### Christological Influence

#### *The Lord*

Matthew's use of Isaiah 40.3 has a Christological influence. Matthew's selected text has changed the quotation from identifying the Lord as God (Is 40.3 MT, LXX) to identifying the Lord as the one following John's preparatory ministry (Mt 3.3). John states that there is one coming who is mightier than he (Mt 3.11). Then Jesus comes on the scene, to whom John submits (Mt 3.15). While Matthew primarily applies the quotation to John as the voice in the wilderness, Jesus is subtly identified as the one for whom John is preparing the way.<sup>430</sup>

#### *Son of God*

Jesus is identified as the Son of God by the voice from heaven (Mt 3.17). The identification of Jesus as the Son of God was subtly suggested by the quotation of Hosea 11.1 in Matthew 2.15 and by Isaiah 40.3 in Matthew 3.3. Matthew 3.17 makes the doctrinal statement clear, "This is my beloved son." Under this statement is an allusion to the wording of Isaiah 42.1. Matthew directly cites Isaiah 42.1 later in 12.18 rehearsing the beloved theme as well as the Spirit's descent. The uses of Isaiah 42.1 as an allusion in Matthew 3.17 and as a direct quotation in Matthew 12.18 serve to unite the son and servant expectations in Jesus.

#### *Spirit Descent*

The Spirit of God's descent upon Jesus in Matthew 3.16 echoes both Isaiah 42.1, "I will put my Spirit upon him," and Isaiah 11.2, "And the Spirit of the Lord

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<sup>428</sup> Is 7.14 in Mt 1.23; Is 11.2 in Mt 2.23; and Is 42.1 in Mt 3.17.

<sup>429</sup> See the evidence above in this chapter.

<sup>430</sup> Piotrowski, *Matthew's New David at the End of Exile*, 192; France, *The Gospel of Matthew* (2007), 105; Davies and Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, 293; and Newman and Stine, *A Handbook on the Gospel of Matthew*, 60.

shall rest upon him.” The allusion to Isaiah 11.2 in Matthew 3.16 reinforces the proposal that Isaiah 11.1, referring to Jesus as the Branch of Jesse, forms the basis for Matthew’s conclusion that Jesus would be called a Nazarene (Mt 2.23). The allusions to Isaiah 11.1, 2 in Matthew 2.23 and 3.16 corroborate one another and demonstrate the unity of the narrative. Matthew uses Isaiah to present Jesus as the Spirit anointed Son. He is the Son of God and the Son of David.

### *Son of Abraham*

Jesus is also the Son of Abraham (cf. Mt 1.1). Matthew quotes from Isaiah 40.3 to establish John’s ministry. John’s message includes a rebuke to the religious leaders not to presume to be children of Abraham (Mt 3.9). Isaiah 40-55 contains specific references to Abraham as a rock that resonates with John’s message (Is 40.3; 41.8; 51.2).

The quotation from Isaiah 40.3 conveys the wider context of Isaiah 40-55, which informs the message of both John and Jesus.<sup>431</sup> The same message subsequently becomes the Law-Gospel preaching mission of the church.<sup>432</sup> The message of wrath, repentance, and forgiveness of sins within Isaiah 40-55 is extended to the nations (Is 40.5).<sup>433</sup> Matthew 3 alludes to this universal appeal in the re-identification of the children of Abraham as any who repent and pursue righteousness. This pursuit is the pursuit of the Lord for whom the way is prepared.

Isaiah 41.8-10 addresses the offspring of Abraham, describing an exodus from the farthest corners of the earth to be the servant of the Lord. The servant is not to fear, for the Lord promises, “I am with you ... I am your God” (Is 41.9-10). Isaiah 41 reiterates the Emmanuel promise from Isaiah 7-8 and identifies it with Abraham. From this context come themes of exodus and the divine presence that resonate in Matthew 1-4. Jesus is “God with us” (Mt 1.23).

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<sup>431</sup> Piotrowski, *Matthew’s New David at the End of Exile*, 183-84.

<sup>432</sup> Bruner, *Matthew: The Christbook*, 75.

<sup>433</sup> Piotrowski, *Matthew’s New David at the End of Exile*, 188-89; Rikk E. Watts, “Echoes from the Past: Israel’s Ancient Traditions and the Destiny of the Nations in Isaiah 40-55.” *Journal for the Study of the Old Testament* 28.4 (2004): 481-508; D. W. Van Winkle, “The Relationship of submit to Israel, and to Yahweh in Isaiah XL-LV,” *Vetus Testamentum* 35 (1985): 446-58.

Isaiah 51.1-3 addresses those who pursue righteousness and seek the Lord. These are those who have been hewn from the rock, Abraham, their father. Isaiah describes the true Zion as those who have Abraham as their father and specifically as those who pursue righteousness. This remnant is in the wilderness and given the promise of comfort that will make it like Eden, like the garden of Yahweh. John's message in Matthew 3 identifies the power of God to make stones into children of Abraham, alluding to the Isaianic message. John's preparation does not involve the actual paving of a roadway in the dirt. Rather, the preparation is one of hearts repenting and lives demonstrating repentance through righteousness. John likens righteousness to fruitfulness that comes from a life in the line of Abraham. The ethical application derives from an ontological premise. The line of Abraham is not one of biology but of promise and faith. John further exhorts those fleeing Jerusalem to repent and bear fruit (Mt 3.7-10). His application is that those who repent and bear the fruit of repentance are the true children of Abraham. This harmonises with the thrust of Isaiah 51.1-3.

Jesus comes to John to fulfil all righteousness (Mt 3.15). The narrative narrows from the crowds to the leaders and then to Jesus. The way being prepared is for the Lord and for the children of Abraham he brings (e.g. Is 40.11).<sup>434</sup> Jesus is the true Son of Abraham. A careful reading of Isaiah's context identifies the Abrahamic influence that contributes to Matthew's presentation of Jesus.

### **Conclusion**

In its original setting, Isaiah 40.3 occurs in the opening unit (Is 40-49) of the second movement in Isaiah (Is 40-66). Isaiah 40-49 thematically parallels Isaiah 1-12. Within Isaiah 40-49, the setting explicitly depicts the seed of Abraham experiencing a call to come out of the Chaldees, leaving idolatry and making an exodus to the land of promise. The promise of the Lord to his servant is "Fear not for I am with you" (Is 41.10; 43.5; cf. 7.14; 8.8, 10; 43.2). This promise of the Lord's presence repeats throughout Isaiah and echoes his promise to the patriarchs in Genesis.<sup>435</sup> The divine presence motif in Isaiah is a reaffirmation of the promises made to Abraham. The

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<sup>434</sup> Piotrowski, *Matthew's New David at the End of Exile*, 192-94.

<sup>435</sup> Gen 21.22; 24.40; 26.3, 24, 28; 28.4, 15; 31.3; 46.4; 48.21.

parallels between Isaiah 1-12 and 40-49 suggest Matthew's awareness of the prophecy's development and his thoughtful selection of quotations with a measure of contextual sensitivity.

Isaiah 40.3 is a formula quotation bearing significant influence on the trajectory of Matthew 3-4. Matthew's reference to Isaiah 40.3 occurs at the end of the first pericope in chapter 3 (Mt 3.1-3). The placement of Isaiah 40.3 is like the quotations in the four pericopes of Matthew 2 (Mt 2.6, 15, 18, 23). These five quotations also share a geographical interest. Further, the wilderness setting carries the narrative into Matthew 4 (Mt 3.1, 3; 4.1). Matthew's placement of Isaiah 40.3 at the beginning of this literary movement anticipates the third of the Gospel's naming narratives in Matthew 3.17 (cf. Mt 1.21-25; 2.23). The uses of the same construction and themes contribute to the unity of Matthew 1-4.

Matthew 3.3 cites Isaiah 40.3 identifying John as the one preparing the way of the Lord. Matthew 3 includes several other allusions from Isaiah. Matthew 3.16 echoes both Isaiah 11.2 and 42.1 as the Spirit of God descends upon Jesus. The allusion to Isaiah 11.2 in Matthew 3.16 reinforces the proposal that Isaiah 11.1 forms the basis for Matthew's conclusion that Jesus would be called a Nazarene (Mt 2.23). In Matthew 3.17, Jesus is identified as the Son of God by the voice from heaven. Under this statement is an allusion to the wording of Isaiah 42.1.

In Matthew 3.8-9, John likens righteousness to fruitfulness that comes from a life in the line of Abraham. The line of Abraham is not one of biology but of promise and faith. John states that God could make sons of Abraham out of stones. Isaiah 40-55 contains specific references to Abraham as a rock that resonates with John's message (Is 40.3; 41.8; 51.2). John's application is that those who repent and bear the fruit of repentance are the true children of Abraham. John's message harmonises with the thrust of Isaiah 51.1-3. Jesus who comes to fulfil all righteousness (Mt 3.15) is the true Son of Abraham. A careful reading of Isaiah's context identifies the Abrahamic influence that contributes to Matthew's presentation of Jesus.

## CHAPTER 6

### THE INFLUENCE OF ISAIAH 9.1-2 IN MATTHEW 4

#### Introduction

Matthew 4.14-16 cites Isaiah 9.1-2 to authenticate the person and ministry of Jesus. Isaiah 9.1-2 shares the same context as two citations from Isaiah 7.14 and 11.1 used previously by Matthew. Further parallels link Isaiah 9.1-2 with Isaiah 40.3, which occurred in Matthew 3. Structurally, Matthew's placement of Isaiah 9.1-2 contributes to the parallelism within Matthew 1-4. Christologically, Isaiah 9.1-2 influences Matthew 4 in presenting Jesus as the Isaianic Galilean and the Son of Abraham. As in the previous chapters, this one proceeds to look at text form, Isaianic context, reference in Jewish sources, placement of Isaiah 9.1-2 in Matthew 4, Matthean context, and a summary of Isaiah's influence in Matthew 4.

#### Text Form

Matthew 4.15-16 contains a textual variation among the manuscript evidence related to the word "darkness" in the first line of verse 16. The newer critical texts have chosen σκοτει (dative, neuter, singular)<sup>436</sup> while the variant uses σκοτία (dative, singular, feminine).<sup>437</sup>

From a statistical perspective, σκοτία is significantly less common than σκοτει throughout the New Testament, the LXX, and the early Greek translations.<sup>438</sup> An editor tends to make the text more understandable or more familiar changing a form

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<sup>436</sup> NA28 and UBS5. However, Menken lists several older texts including "Lachmann (1842), Tischendorf's edition of 1859, Westcott – Hort (1881), B. Weiss (1894), and the *Greek-English Diglot* (1959)" that read σκοτία. Menken, *Matthew's Bible: The Old Testament Text of the Evangelist*, 16.

<sup>437</sup> *Sinaiticus* (Σ<sup>1</sup>), *Vaticanus* (B), *Bezae Cantabrigensis* (D), *Washingtonianus* (W); and Origen (Or<sup>pt</sup>), NA28, 8; and Menken, *Matthew's Bible: The Old Testament Text of the Evangelist*, 16.

<sup>438</sup> Menken, *Matthew's Bible: The Old Testament Text of the Evangelist*, 16-7. Menken also gives specific counts for the occurrences in Philo, Josephus, Greek portions of the Old Testament Pseudepigrapha, and the Apostolic Fathers.

from the less common to the more common. In this event, the feminine form of σκοτία is more likely to be the original.<sup>439</sup> The feminine form σκοτία (darkness) also is a potentially better counterpart with the feminine form of σκιᾶ (shadow) later in verse 16.

The LXX<sup>440</sup> differs in several ways from the Hebrew (see Table 6.1).<sup>441</sup> (1) The LXX breaks the parallelism between “the land of Zebulun and the land of Naphtali” by changing it to “the region of Zebulun, the land of Naphtali.” (2) The LXX removes the phrase “but in the future, he has made glorious.” (3) The LXX adds the phrases, “and the remainder who are dwelling by the seacoast” and “the parts of Judea.” (4) The LXX changes the past tense verbs “dwelt” and “has shined” to present “dwelling” and future “will shine.” (5) The LXX changes the past tense “have seen” to an imperative “See.” (6) The LXX changes the “land of gloom” to “a shadow of death.”

Matthew demonstrates evidence of both dependence and independence in his translation.<sup>442</sup> He appears to use both the LXX and the Hebrew to arrive at his quotation.<sup>443</sup> (1) Matthew, like the LXX, removes “but in the future, he has made glorious.” (2) Matthew, however, does not include the additional phrases of the LXX. (3) Matthew retains the intent of the Hebrew’s verbal tenses. The people are presently in darkness, they saw the light in the past, and that light has shone. (4) Matthew harmonises the LXX and the Hebrew in the phrase “those sitting in a region and a shadow of death.” (5) Matthew replaces “walking” and “dwelling” in both the LXX and the Hebrew with “sitting.” The result of Matthew’s rendition completely removes

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<sup>439</sup> Ibid.

<sup>440</sup> The Göttingen LXX reading is followed here. For a listing of variant readings, see Ziegler, *Isaias*, 154-55. The critical editions by Rahlfs, *Septuaginta* and Zeigler, *Isaias* (Göttingen) derive the same text form.

<sup>441</sup> Blomberg, “Matthew” (2007), 19.

<sup>442</sup> Blomberg, “Matthew” (2007), 19. See also Stendahl, *The School of St. Matthew and Its Use of the Old Testament*, 104; and Gundry, *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope*, 108.

<sup>443</sup> Weren, *Studies in Matthew's Gospel: Literary Design, Intertextuality, and Social Setting*, 138; Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 380; and Menken, *Matthew's Bible: The Old Testament Text of the Evangelist*, 32.

the future language so that the fulfilment of the light shining in the dark has arrived in the presence of Jesus.

TABLE 6.1. Text of Isaiah 9.1-2

Matthew 4.15-16 (UBS5)	
Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.	Land of Zebulun and land of Naphtali way of the sea beyond the Jordan Galilee of the nations, the people that is sitting in darkness saw a great light and to those sitting in a region and a shadow of death a light dawned to them
Isaiah 8.23-9.1 (LXX, Ziegler)	
χώρᾳ Ζαβουλων, ἢ γῆ Νεφθαλιμ ὁδὸν θαλάσσης καὶ οἱ λοιποὶ οἱ τὴν παραλίαν κατοικοῦντες καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, τὰ μέρη τῆς Ἰουδαίας ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα, οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς λάμπει ἐφ' ὑμᾶς	The region of Zebulun, the land of Naphtali the way of the sea and the remainder who are dwelling by the seacoast and beyond the Jordan Galilee of the nations the parts of Judea. The people who are walking in darkness, 'See, a great light; those dwelling in a region and in a shadow of death a light will shine upon you'
Isaiah 8.23-9.1 (BHS)	
אֲרָצָה זְבוּלוֹן וְנַפְתָּלִי וְהָאֲרָצָה הַיָּם עַבְרַת הַיַּרְדֵּן גְּלִיל הַגּוֹיִם: הָעָם הַהֹלְכִים בְּחֹשֶׁךְ רָאוּ אֹר גָּדוֹל יִשְׁבֵי בְּאֲרָץ צְלֻמוֹת אֹר נִגְהַ עֲלֵיהֶם	The land of Zebulun and the land of Naphtali but in the future he has made glorious the way of the sea beyond the Jordan Galilee of the nations. The people walking in darkness have seen a great light; those who dwelt in a land of gloom a light has shined upon them

## Isaianic Context

Isaiah 9.1-2 [8.23-9.1 MT/LXX] shares the same general setting and context as Matthew's first two Isaianic quotations from Isaiah 7-12. Specifically, it shares the same subunit as the Immanuel texts (Is 7.1-9.7; cf. Is 7.14; 8.8, 10; Mt 1.23).<sup>444</sup>

Isaiah confronts Ahaz, king of Israel, with the Immanuel prophecy (Is 7.1-25) and receives an immediate fulfilment of that prophecy (Is 8.1-10). The Lord then tells Isaiah to seal up the teaching and the testimony (Is 8.16). Isaiah waits and hopes in the Lord (Is 8.17). The waiting period is an indefinite time of darkness and distress as Israel holds God, their king, in contempt (Is 8.20-22; cf. Is 5.20, 30; 9.1-2). The identical form of the term "darkness" (חֹשֶׁךְ) in Isaiah 8.22 occurs in Genesis 15.12 of darkness that comes upon Abram, forewarning the exile and exodus of his seed (Ex 1.11-12; 3.7; 6.6).<sup>445</sup>

In the latter time, God will make his glory dispel the darkness by sending a great light to lead the exiles in a new exodus through the region of Galilee, returning from beyond the Jordan (Is 9.1-2). The old route that headed to exile will be renovated to a glorious highway of deliverance as the nation returns rejoicing (Is 9.1-5). The great light appears to be a representation of the son given to rule on David's throne and reign eternally in righteousness (Is 9.6-7). The naming motif repeats with divine titles (Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace) that resound with the earlier naming of Immanuel, God with us (Is 7.14; 8.8,10). This ruler is of divine appointment and bearing.<sup>446</sup>

## Reference in Jewish Sources

Alluding to Isaiah 9.1-2, *Second Enoch* 46.3-6 refers to the judgment of the Son of Man on the world's kingdoms, making them dwell in darkness.<sup>447</sup> Later,

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<sup>444</sup> See Chapter 3, "The Influence of Isaiah 7.14; 8.8, 10 in Matthew 1."

<sup>445</sup> The Exodus' plague of darkness may also resonate with this passage through the themes of terror, darkness, and covenant enforcement (cf. Ex 10.21-22; 15.16; Ps 105.28 and Dt 28.29 with Is 59.10).

<sup>446</sup> "The royal titles of kingship are conferred upon him.... Each name brings out some extraordinary quality for the divinely selected ruler.... The description of his reign makes it absolutely clear that his role is messianic.... The language is not just of a wishful thinking for a better time, but the confession of Israel's belief in a divine ruler...." In Childs, *Isaiah*, 81.

<sup>447</sup> Blomberg, "Matthew" (2007), 19.

*Second Enoch* 48.4-5 refers to the Son of Man as a light to the Gentiles, causing the entire earth's populace to bow in worship of him. These references appear to depict a judgment or humbling of the Gentiles as they are handed over to the righteous elect (cf. 48.8-10).

*Targum Isaiah* 9.1-6 reads Egypt and the Red Sea into the text, making an overt connection to the exodus. The application is to Israel released from darkness and brought into the light. The Targum refers to the Messiah as the law keeper whose peace will rule "in his days" (9.6). The Targumist understands a future fulfilment of the prophecy.<sup>448</sup>

### **Placement of Isaiah 9.1-2 in Matthew 4**

Matthew 4 completes the second half (Mt 3-4) of Matthew's opening narrative (Mt 1-4). Matthew 4 is parallel with Matthew 2. In Matthew 2, Herod persecutes Jesus as the king of the Jews. In Matthew 4, the devil tempts Jesus as the Son of God.<sup>449</sup>

Matthew 4 continues the wilderness narrative from chapter 3. Matthew 3 recounts the baptismal and preaching ministry of John in the wilderness. Matthew 4 recounts the wilderness temptation of Jesus (Mt 4.1) and his preaching ministry in "the region and shadow of death" (Mt 4.16).

Matthew 4 also continues the Spirit (Mt 3.16; 4.1) and the son (3.17; 4.3, 6) motifs from Matthew 3. Matthew 4 continues the geographical interest from chapters 2 and 3.<sup>450</sup> Both Matthew 1-2 and 3-4 conclude in Galilee.<sup>451</sup>

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<sup>448</sup> Ibid.

<sup>449</sup> Identifying the parallelism between Mt 2 and 4 from another angle, Nolland observes that "Matthew has used the word involved, *παρέλαβεν*, for Joseph's taking of the infant Jesus (and his mother) to Egypt as well as for the return journey (2:14, 21). It is likely that he takes the word up here and in v. 8 to establish a(n) antithetical parallelism between Joseph and the devil: Joseph acts to protect the infant Jesus; the devil seeks to entice the newly emergent adult Jesus to his doom." Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 164–65.

<sup>450</sup> Carter, "Evoking Isaiah: Matthean Soteriology and an Intertextual Reading of Isaiah 7-9 and Matthew 1:23 and 4:15-16," 515.

<sup>451</sup> See Piotrowski, *Matthew's New David at the End of Exile*, 174.

Within the larger framework of the Gospel, Matthew 4.23 parallels Matthew 9.35 (see Table 6.2). Each verse summarises their respective narrative block (Mt 1.1-4.23 and 7.28-9.35).

TABLE 6.2. Parallel of Matthew 4.23 and 9.35

Matthew 4.23	
Καὶ περιῆγεν	And he went throughout
ἐν ὅλῃ τῇ Γαλιλαίᾳ	in the whole of Galilee,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν	teaching in their synagogues
καὶ κηρύσσων	and proclaiming
τὸ εὐαγγέλιον τῆς βασιλείας	the gospel of the kingdom
καὶ θεραπεύων πᾶσαν νόσον	and healing every disease
καὶ πᾶσαν μαλακίαν	and every affliction
ἐν τῷ λαῷ.	among the people.
Matthew 9.35	
Καὶ περιῆγεν ὁ Ἰησοῦς	And Jesus went throughout
τὰς πόλεις πάσας καὶ τὰς κώμας	all the cities and villages,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν	teaching in their synagogues
καὶ κηρύσσων	and proclaiming
τὸ εὐαγγέλιον τῆς βασιλείας	the gospel of the kingdom
καὶ θεραπεύων πᾶσαν νόσον	and healing every disease
καὶ πᾶσαν μαλακίαν.	and every affliction.

#### Composition of Matthew 4

The internal structure of Matthew 4 is composed of two movements: the temptation of Jesus by the devil (Mt 4.1-11) and Jesus' withdrawal into Galilee (4.12-25).<sup>452</sup> Two repeated themes define the textual boundaries for Matthew 4.<sup>453</sup> (1) The mention of Jerusalem, Judea, and the Jordan brackets Matthew 3-4 (Mt 3.5, 4.25). (2)

<sup>452</sup> Chamblin, *Matthew*, 7; Wilkins, *Matthew*, 153, 170.

<sup>453</sup> For more detail regarding the parameters of Matthew 4, see Chapter 2, "The Impact of Isaianic Quotations in the Microstructure of Matthew's Gospel."

“All” Judea and the region of Jordan come to John (Mt 3.5, 7) and similarly, great crowds from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan follow Jesus (Mt 4.25).

Each of the two movements in Matthew 4 is composed of three pericopes (see Table 6.3). Four of the pericopes begin with an adverb of time reference creating a sequence of events (Mt 4.1, 5, 8, 17). Two of the pericopes place παραλαμβάνει (took) following the adverb (Mt 4.5, 8). Two of the pericopes use terms for Jesus’ physical movement ἀνεχώρησεν/withdrew (Mt 4.12), and περιῆγεν/went about (Mt 4.23) (see Table 6.4).

TABLE 6.3. Structure of Matthew 4

<p>4.1-11: The Temptation of Jesus as the Son of God</p> <p>Jesus is led into the Wilderness by the Spirit: First Temptation (4.1-4)</p> <p>Devil takes Jesus to the Temple Pinnacle: Second Temptation (4.5-7)</p> <p>Devil takes Jesus to a High Mountain: Third Temptation (4.8-11)</p> <p>4.12-25: The Withdrawal of Jesus to Galilee</p> <p>Jesus withdraws into Galilee (4.12-16)</p> <p>Jesus begins to preach by the Sea of Galilee (4.17-22)</p> <p>Jesus goes throughout Galilee (4.23-25)</p>
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Table 6.4. Introductory Constructions for the Six Pericopes in Matthew 4

4.1	Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος
4.5	Τότε παραλαμβάνει αὐτὸν ὁ διάβολος
4.8	Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος
4.12	Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν
4.17	Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρῦσσειν
4.23	Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ

#### Composition of Matthew 4.12-25

The majority of commentators observe a significant break in the narrative in Matthew 4. This break is not a minor pericope transition, but a major division in the

Gospel's development from the introduction to the ministry of Jesus. Some divide the Gospel at 4.12,<sup>454</sup> some at 4.17,<sup>455</sup> and some at 4.22.<sup>456</sup> The extent of the literary unit following such a division varies.<sup>457</sup> The most common literary unit designation extends from Matthew 4 to chapter 16.<sup>458</sup> However, as demonstrated earlier in this study, there is evidence to support the recognition of Matthew 4.1-25 as a complete literary unit.<sup>459</sup>

Furthermore, evidence suggests that 4.12-25 comprises the second movement of the chapter.<sup>460</sup> Against the division between verses 22 and 23, Jesus is not mentioned by name in verse 22. It seems abrupt and unlikely that the author of Matthew would begin a major unit with a plain verb without even a personal pronoun, "And he went through all Galilee teaching" (Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων). The same style occurs in verse 18 weighing against a break in the narrative there. The proper name "Jesus" occurs in verse 17 with the main verb and infinitive of the section. One might read it as follows, "From that time Jesus began

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<sup>454</sup> Before verse 12: Osborne, *Matthew*, 41; France, *The Gospel of Matthew* (2007), 136; Hare, *Matthew*, 27; Morris, *The Gospel According to Matthew*, vi; and Ridderbos, *Matthew*, 15, 72. After verse 12: Piotrowski, *Matthew's New David at the End of Exile*, VIII,

<sup>455</sup> Before verse 17: Schnackenburg, *The Gospel of Matthew*, vi; Blomberg, *Matthew* (1992), 49; Bauer, *The Structure of Matthew's Gospel: A Study in Literary Design*, 6; and Kingsbury, *Matthew: Structure, Christology, Kingdom*, 17-21. After verse 17: Weren, *Studies in Matthew's Gospel: Literary Design, Intertextuality, and Social Setting*, 31-32, 41; and Bratcher, *A Translator's Guide to the Gospel of Matthew*, 2.

<sup>456</sup> Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 69; and Luz, *Matthew 1-7: A Commentary*, 42-43, 203.

<sup>457</sup> Mt 7.29: Osborne, *Matthew*, 41. Mt 9.34: Ridderbos, *Matthew*, 72; and Schnackenburg, *The Gospel of Matthew*, vi. Mt 11.30: Luz, *Matthew 1-7: A Commentary*, 42. Mt 13.52: Morris, *The Gospel According to Matthew*, vi.

<sup>458</sup> Mt 16.12: Hare, *Matthew*, 27. Most commonly through Mt 16.20. Examples include France, *The Gospel of Matthew* (2007), 136; Blomberg, *Matthew* (1992), 49; Bauer, *The Structure of Matthew's Gospel: A Study in Literary Design*, 6; Bratcher, *A Translator's Guide to the Gospel of Matthew*, 2; and Kingsbury, *Matthew: Structure, Christology, Kingdom*, 17-21.

<sup>459</sup> See Chapter 2, "The Impact of Isaianic Quotations in the Macrostructure of Matthew's Gospel." See also Chamblin, *Matthew*, 7; and Wilkins, *Matthew*, 37-38. Turner does not see Mt 1-4 as a complete literary unit, dividing it between chapters 2 (Prologue) and 3 (Narrative 1). However, he does see that the entirety of chapter 4 belongs together as part of the first narrative (Mt 3.1-4.25). Turner, *Matthew*, vii.

<sup>460</sup> See Chapter 2, "The Impact of Isaianic Quotations in the Macrostructure of Matthew's Gospel."

[aorist verb] to preach [infinitive] ... while walking [participle] by the Sea of Galilee ... and he went [imperfect verb] throughout all Galilee, teaching [participle]” (Mt 4.17, 18, 23).

Among the various proposals listed above that do not agree with the unity of 4.12-25, two details require particular attention regarding the integrity of that passage. (1) Within the closer context, Matthew 3.2 and 4.17 contain the identical phrase, “Repent, for the kingdom of heaven is at hand” (Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν). (2) Within the wider context, Matthew 4.17 and 16.21 contain the identical phrase, “From that time Jesus began” (Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς).

(1) Matthew 3.2 and 4.17 provide the identical phrase, “Repent, for the kingdom of heaven is at hand” (Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν). The first reference is to John and the second to Jesus. Some have identified an *inclusio* around Matthew 3.1-4.16, formed by these two phrases and dividing the narrative.<sup>461</sup> While initially intriguing, this proposal appears unfounded.

Jesus’ and John’s sermons of repentance create parallelism within Matthew 3 and 4. A summary of John’s preaching ministry (Mt 3.1-2) is followed by the response of the crowds (Mt 3.5-7) and his calling out the vipers (Mt 3.7-12). Similarly, a summary of Jesus’ preaching ministry (Mt 4.17) is followed by his calling of disciples (Mt 4.18-22) and the response of the crowds (Mt 4.23-25). Isaianic support confirms both preaching ministries (Mt 3.3; 4.12-16). The result is that both pericopes include the same four elements (see Table 6.5). Distinctively, the first two narrative elements concerning Jesus transpose, as do the last two.

TABLE 6.5. Parallel Preaching Narratives in Matthew 3 and 4

3.1-2	John Preaches	↗	4.12-16	Isaiah Quotation
3.3	Isaiah Quotation	↘	4.17	Jesus Preaches
3.4-7	Response	↗	4.18-22	Calling of Disciples
3.7-12	Calling Out Vipers	↘	4.23-25	Response

<sup>461</sup> Hagner, *Matthew 1-13*, 43, following Bauer, *The Structure of Matthew’s Gospel: A Study in Literary Design*, 73-84.

Both Matthew 3.2 and 4.17 may form an *inclusio* with 4.23. Jesus’ preaching of the kingdom of heaven in the Galilean synagogues (Mt 4.23) parallels John’s preaching of the kingdom of heaven in the wilderness (Mt 3.1). The culminating phrase “the gospel of the kingdom” (Mt 4.23) harmonises the preaching of both John and Jesus presented in Matthew 3-4 (see Table 6.6).

Table 6.6. Preaching the Kingdom in Matthew 3 and 4

3.2	“preaching ... and saying, ‘Repent for the kingdom of heaven is at hand’”
4.17	“to preach and to say, ‘Repent for the kingdom of heaven is at hand’”
4.23	“teaching ... and preaching the gospel of the kingdom and healing”

Notably, the testimony of an Isaianic quotation supports the preaching ministry of both John and Jesus (Mt 3.3; Mt 4.14-16) which precedes a narrative describing the effect. Since the Old Testament support for John’s ministry precedes an example of its effect (Mt 3.3ff.), one might expect a similar pattern in presenting Jesus’ ministry (Mt 4.17ff.). The first pericope (Mt 3.1-3) of the first movement (Mt 3.1-12) of Matthew 3 and the first pericope (Mt 4.12-16) of the second movement (Mt 4.12-25) of Matthew 4 each conclude with an Isaianic quotation followed by two more pericopes (see Table 6.7).

TABLE 6.7. Isaianic Parallels Supporting the Preaching of John and Jesus in Matthew 3 and 4

3.1-3	- Ministry of John Introduced: Concludes with Isaiah 40.3
3.4-6	- By the River Jordan
3.7-12	- Crowd Response
4.12-16	- Ministry of Jesus Introduced: Concludes with Isaiah 9.1-2
4.17-22	- By the Sea of Galilee
4.23-25	- Crowd Response

Both units follow similar patterns. Also, geographic terms repeat in 4.15 and 25, including “beyond the Jordan” and “Galilee.” The messianic ministry in Galilee introduced by Isaiah (Mt 4.14-16) finds its corresponding application in Mt 4.23-25.

The placement of the Isaianic quotations within parallel narrative developments argues for the unity of Matthew 3.1-4.25.

(2) The second detail requiring attention is that Matthew 4.17 and 16.21 contain the identical phrase, “From that time Jesus began” (Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς). The first reference marks the inauguration of Jesus’ preaching ministry. The second reference marks the opening of Jesus’ instruction to his disciples concerning the passion. Some commentators propose that these phrases mark three major narrative blocks in the Gospel regarding Jesus’ person (Mt 1.1-4.16), his preaching (Mt 4.17-16.20) and his passion (Mt 16.21-28.20).<sup>462</sup> The same evidence for the unity of Matthew 3.1-4.25 presented above also addresses the difficulties of this proposal.<sup>463</sup>

Furthermore, the setting of Matthew 16 reads more smoothly without dividing it.<sup>464</sup> Several contrasts within Matthew 16-17 suggest a closer narrative relationship. The Pharisees and Sadducees seek a sign from heaven (Mt 16.1), but the disciples see Jesus transfigured (Mt 17.2). The Pharisees and Sadducees receive admonition about the sign of Jonah (Mt 16.4), but the disciples receive a lesson concerning the resurrection after three days (Mt 16.21). The disciples are told to beware the instruction of the Pharisees and Sadducees (Mt 16.5-12) and instead listen to the son (17.5).

After Jesus explained his teaching, the disciples “understood” (Mt 16.12; 17.13). Peter confesses that Jesus is the Son of God (Mt 16.16), and the voice from the cloud declares Jesus as the beloved Son (Mt 17.5). Peter confesses Christ and is called “blessed” (Mt 16.16, 17) and then confronts Christ and is called “Satan” (Mt 16.22, 23).<sup>465</sup> Peter receives the revelation from the Father in heaven and not by flesh

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<sup>462</sup> Kingsbury, *Matthew As Story*, 38.

<sup>463</sup> Davies and Allison note that “...ἀπὸ τότε recurs not only in 16:21 but also in 26:16, and that ἤρξατο is again used of Jesus in 11:7 and 20 (this last with τότε)” in Davies and Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, 387.

<sup>464</sup> Weren notes an *inclusio* around Mt 16.13-28, with the “Son of Man,” the geographic location remaining constant, and the dialogue proceeding between Jesus and his disciples throughout the same section. Weren, *Studies in Matthew’s Gospel: Literary Design, Intertextuality, and Social Setting*, 33. See also his earlier article, “The Macrostructure of Matthew’s Gospel: A New Proposal,” 190.

<sup>465</sup> Weren, *Studies in Matthew’s Gospel: Literary Design, Intertextuality, and Social Setting*, 33; and Weren, “The Macrostructure of Matthew’s Gospel: A New Proposal,” 191n31.

and blood (Mt 16.17). However, he soon sets his mind on the things of men and not the things of God (Mt 16.23). These contrasts suggest a greater unity within Matthew 16 and 17 making a division at verse 21 unwarranted. The continuity of the narrative blocks surrounding Matthew 4.17 and 16.21 argue against the use of the phrase, “From that time Jesus began to...,” as a significant structural divide at those precise locations.<sup>466</sup>

In summary, evidence both from Matthew’s wider macrostructure and more narrowly from chapters 3-4 suggests the compositional unity of Matthew 3.1-4.25. The placement of Isaianic quotations at the conclusion of the introductions to both John’s and Jesus’ preaching ministries followed by largescale response further contributes to the unity of Matthew 3.1-4.25.

#### Placement of Isaiah 9.1-2 in the Pericope

The quote from Isaiah 9.1-2 comes at the conclusion of the pericope in Matthew 4.12-16. This arrangement follows the pattern established throughout Matthew 1-4. As noted above, this also parallels the form used to describe John’s ministry in Matthew 3.1-3 (see Table 6.8).

TABLE 6.8. Concluding Placement of Isaianic Quotation  
in Matthew 3.1-3 and 4.12-16

3.1 - John comes
3.1b-2 - In the wilderness of Judea
3.3 - “the word through Isaiah the prophet saying” (Is 40.3)
4.12 - John handed over
4.12-13 - In Galilee by the sea
4.14-16 - “the word through Isaiah the prophet saying” (Is 9.1-2)

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<sup>466</sup> For a suggested thematic use of the phrase within the two movements of Matthew’s macrostructure see Chapter 2, “The Impact of Isaianic Quotations in the Microstructure of Matthew’s Gospel.”

Matthew 3.1-3 and 4.12-16 share three general features: (1) Each begins by referring to the movement of John, (2) each follows with a location, and (3) each concludes with an Isaianic quotation introduced by the same formula.<sup>467</sup>

#### Placement of Isaiah 9.1-2 in Matthew 4

Matthew's arrangement of Isaiah 9.1-2 within chapter 4 corresponds with his use of Isaiah 40.3 in chapter 3. Matthew introduces the ministry of both John and Jesus with an Isaianic quotation. The effect is that Isaianic material and motifs bracket the narrative comprised of Matthew 3-4 (see Table 6.9).

TABLE 6.9. Isaianic Inclusio of Matthew 3 and 4

A	Forerunner of Jesus (3.1-12) ~ Isaiah 40.3
B	Baptism of Jesus by the Spirit of God (3.13-17)
C	Temptation of Jesus as the Son of God by the Devil (4.1-11)
D	Withdrawal of Jesus to Galilee (4.12-25) ~ Isaiah 9.1-2

Within the ABCD parallel (Mt 3-4), Isaianic references occur in units A and D, and each reference introduces its respective unit with a messianic mission (Mt 3.1-3; 4.12-17). Furthermore, the accentuating positions these texts take suggest that Jesus is the anticipation and the culmination of the narrative in chapters 3-4.

#### Summary

To summarise, Matthew 4 continues the storyline from chapter 3 and completes the second half (Mt 3-4) of Matthew's opening narrative (Mt 1-4). The internal structure of Matthew 4 is composed of two movements. Each of the two movements in Matthew 4 consists of the three pericopes. Further evidence suggests that Matthew 4.12-25 is a narrative whole and comprises the second movement of the chapter. The quotation from Isaiah 9.1-2 comes at the conclusion of the pericope in Matthew 4.12-16. This placement follows the pattern of Old Testament quotation

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<sup>467</sup> The variation here of the inclusion of John's message was noted above and indicates that it follows a general pattern within the larger span of Mt 3.1-4.25. Jesus' message will come in the next pericope.

established throughout Matthew 1-4. The use of Isaiah 9.1-2 in Matthew 4.12-16 parallels the use of Isaiah 40.3 in Matthew 3.1-3 so that Isaianic material and motifs bracket the narrative comprised of Matthew 3-4.

### **Matthean Context**

Matthew 4 develops in two movements with Jesus being led into the wilderness in the first movement (Mt 4.1-11) and withdrawing to Galilee in the second movement (Mt 4.12-25). Whereas chapter 3 began with great crowds going out to John (Mt 3.5), chapter 4 concludes with great crowds following Jesus (Mt 4.25). Matthew 1, 2, and 3 each ended with a naming motif. Matthew 4 ends with the fame of Jesus spreading (Mt 4.24).

#### The Temptation of Jesus as the Son of God (4.1-11)

Matthew 4 continues the narrative from chapter 3 developing the Son of God motif. Jesus, having been baptised and declared the Son of God by the heavenly voice is led into the wilderness by the Spirit to be tested by the devil. This temptation of Jesus by the devil parallels the persecution from Herod in chapter 2. The wilderness location continues the narrative setting from John's ministry in chapter 3 (Mt 3.1, 3; 4.1).

The first movement of Matthew 4 unfolds in three pericopes depicting three temptations of Christ: Jesus led into the wilderness (Mt 4.1-4), Jesus taken to the temple pinnacle (Mt 4.5-7), and Jesus taken to a high mountain (Mt 4.8-11). Following the pattern from chapters 1-3, each pericope culminates with an Old Testament quotation. These three references come from Deuteronomy 6 and 8. Deuteronomy rehearses the exodus and anticipates an exile, themes that Isaiah resumes in reverse order. Deuteronomy and Isaiah share several covenant enforcement parallels.<sup>468</sup> These parallels suggest that Deuteronomic and Isaianic motifs underlie the temptation narrative in Matthew 4. The last pericope concludes with a summary statement for the movement.

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<sup>468</sup> Witness of Heaven and Earth (Dt 32.1, 40, 43 and Is 1.2; 34.1)  
Unfaithful Children (Dt 32.5, 20 and Is 1.2, 4; 30.1, 9; 31.6; 57.4)  
Darkness and Blindness (Dt 28.29 and Is 59.10)  
Exclusivity of God (Dt 32.39 and Is 44.6, 8; 45.5, 14, 18, 21, 22; 46.9)  
God the Rock (Dt 32.4, 15, 18, 30, 31 and Is 17.10; 26.4; 30.29; 44.8)

*Jesus is Led into the Wilderness by the Spirit (4.1-4)*

The Spirit's leading of Jesus into the wilderness after descending upon him at his baptism echoes exodus themes from Isaiah 63.9-14.<sup>469</sup>

In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old. But they rebelled and grieved his Holy Spirit; therefore he turned to be their enemy, and himself fought against them. Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put in the midst of them his Holy Spirit, who caused his glorious arm to go (ἀγαγὼν) at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, who led (ἤγαγεν) them through the depths? Like a horse in the desert, they did not stumble. Like livestock that go down into the valley, the Spirit of the LORD gave them rest. So you led (ἤγαγες) your people, to make for yourself a glorious name.

Matthew's use of ἀνάγω/ἀνήχθη is more suggestive of this than Mark's use of ἐκβάλλει, yet not as precise as Luke's use of ἄγω/ ἤγετο, which corresponds with Deuteronomy 8.2 LXX (ἄγω/ἤγαγέν).<sup>470</sup>

Jesus' fasting for forty days and nights recalls Moses (Ex 24.18; 34.28) and Elijah (1Ki 19.8). Both of these Old Testament allusions concern the covenant relationship between the Lord and Israel. Moses received the law on the mount while fasting forty days and nights (Ex 24.18; Dt 9.9, 11) and interceded for Israel while fasting another forty days and nights (Ex 34.28; Dt 9.18; 10.10). Moses likewise interceded again after Israel refused to enter the land promised to them (Dt. 9.25).

However, Elijah's experience better parallels Jesus. Elijah had withdrawn from Israel into the wilderness, and an angel of the Lord ministered to him by serving a cake of bread and water. The angel sent Elijah to Mount Horeb (Sinai), where Elijah acted as a covenant prosecutor. On the mount, Elijah went through three tests (wind, earthquake, fire), and then the voice of the Lord spoke to him in a whisper. Similarly, Jesus withdrew into the wilderness to contend with the devil through three tests and afterwards was attended by angels (Mt 4.11).

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<sup>469</sup> Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 137.

<sup>470</sup> Davies and Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 354.

Aside from the fasting aspect, forty days is associated with waiting, testing, and judgment. The flood of Noah's day lasted forty days (Gen 7.17; 8.6) after the rain fell for forty days and forty nights (Gen 7.4, 12). Jacob's embalming in Egypt took forty days (Gen 50.3). The spies went into Canaan for forty days (Num 13.25), and Israel was accordingly disciplined in the wilderness for forty years (Num 14.34). Goliath taunted Israel and mocked the Lord for forty days (1Sa 17.16). Ezekiel lay on the ground symbolically bearing the judgment of Judah for forty days (Ez 4.6). The Lord gave Nineveh forty days to repent (Jonah 3.4). Jesus remained with his disciples forty days after his resurrection (Ac 1.3).

The survey of biblical occurrences of forty days suggests that the echo in Matthew 4.1 alludes to not just one past event, but the typical scenario.<sup>471</sup> However, if a particular event dominates, it may be that of Elijah, since more details are similar.

The devil challenges Jesus' identity as the Son of God. The test relates to the nature of the son's ministry. The devil assumes Jesus is the Son of God, saying, "Since you are the Son of God..."<sup>472</sup> The devil uses this presupposition to suggest the special status Jesus has with God and to exploit it for personal advantage or advancement.<sup>473</sup>

The first temptation uses the experience of hunger to entice turning stones into bread. The same imagery arises in Matthew 7.9, speaking of the good gifts of the heavenly Father. Jesus responds to the devil's test with a quotation from Deuteronomy 8.3 alluding to the provision of God for Israel in the exodus wilderness. The context also indicates that God allowed the hunger to humble and to test Israel for genuine trust and obedience (Dt 8.2). Jesus recognises that his place and predicament are ultimately the will of the Father.

Isaiah identifies the lack of bread resulting from the divine discipline of exile (Is 3.1, 7; 4.1). Isaiah 55.10-11 also recognises the sufficiency of the word of the Lord in the same way as Deuteronomy 8.3. If these echoes are correct, then the testing in

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<sup>471</sup> "Israel typology is prominent, but it is not the key to an understanding of the temptations." Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 162.

<sup>472</sup> Eî followed by an indicative verb form may be understood as "since" rather than a conditional "if." Keener, *Matthew: A Socio-Rhetorical Commentary*, 139.

<sup>473</sup> Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 163.

the wilderness depicts not only the Egyptian exodus, but also the recapitulation of the Isaianic exile anticipated in Deuteronomy.

Isaiah 55.10–11 — For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.

In that day of famine, the branch of the Lord will be glorious (Is 4.2; cf. Mt 2.23). A spirit of judgment and fire will purify the holy remnant (Is 4.4; cf. Mt 3.11). These themes resonate with the setting of Matthew 2 and 3. The presence of the Lord will cover his people as a cloud by day and a shining fire by night, anticipating the arrival of a great light as stated in Matthew 4 (Is 4.5; cf. Is 9.2; Mt 4.16). A booth (הֶכֶּל) will be as shade and refuge (Is 4.6). This context suggests the anticipation of an Isaianic new exodus with festal aspects of Passover and Tabernacles (cf. Mt 17.4).

#### *The Devil Takes Jesus to the Temple Pinnacle (4.5-7)*

The second temptation occurs in the holy city on the pinnacle of the temple.<sup>474</sup> The devil uses a scripture quotation to prompt Jesus to test God (Ps 91.11, 12).<sup>475</sup> The devil apparently derives this temptation from Jesus' use of scripture in the previous test, where he stated his reliance on the word of God. Since Jesus relies on the word of God, the devil uses the word to justify claiming/presuming a promise from God. The psalm quoted (Ps 91.4) mentions the safety and refuge afforded by the “wings” (כַּנְפֵי) of God, which in the LXX (Ps 90) uses the term πτέρυγας, related to the term “pinnacle” (πτερύγιον) in Matthew 4.5. Both the Hebrew and Greek terms commonly refer to wings or fins throughout the Old Testament. The context of Psalm 91, however, evokes an Egyptian exodus motif echoing the wings of the eagle that bore Israel out of captivity. The winged motif echoes in Deuteronomy and Isaiah as well.

Psalm 91.4 — He will cover you with his pinions, and under his wings (כַּנְפֵי, πτέρυγας) you will find refuge....

Exodus 19.4 — You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings (כַּנְפֵי, πτερύγων) and brought you to myself.

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<sup>474</sup> NA28 identifies an allusion here to Isaiah 48.2 and 52.1 in reference to the ‘holy city’ (859, 860). UBS5 also identifies an allusion to Isaiah 52.1 (876).

<sup>475</sup> Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 165.

Deuteronomy 32.11 — Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings (יִנְּפֵן, πτέρυγας), catching them, bearing them on its pinions (הִרְבֵּץ, μεταφέρον), the LORD alone guided him....

Isaiah 40.31 — But they who wait for the LORD shall renew their strength; they shall mount up with wings (רָבַץ, πτεροφύεω) like eagles....

Jesus counters the challenge, citing Deuteronomy 6.16: “You shall not put the Lord your God to the test” (Mt 4.7). Deuteronomy 6.16 refers to the time Israel tested God at Massah, complaining about the lack of water and regretting redemption from Egypt (Ex 17.1-7). Specifically, Israel tested the Lord by saying, “Is the Lord among us or not?” (Ex 17.7). Jesus uses a verse that refers to the context of Israel doubting the presence of the Lord.

An ironic cross reference comes in Isaiah 7.12, citing King Ahaz saying, “I will not ask, and I will not put the Lord to the test.”<sup>476</sup> Isaiah 7 is the primary Immanuel passage, promising the presence of God for his people. The promise comes after Ahaz refuses to ask God for a sign of the divine presence and provision of salvation, thus testing God. Significantly, the Immanuel and exodus motifs loom behind the contextual background of scripture citations in this temptation narrative.

#### *The Devil Takes Jesus to a High Mountain (4.8-11)*

The devil takes Jesus to a high mountain for the third temptation. The temptations are incrementally heightened, as are the settings rising from the wilderness, to the pinnacle, and the very high mountain.<sup>477</sup> The devil shows Jesus all the kingdoms of the earth in their glory and offers them to him in exchange for worship.<sup>478</sup> The devil’s “kingdoms of the earth” (πάσας τὰς βασιλείας τοῦ κόσμου) contrast the “kingdom of the heavens” (ἡ βασιλεία τῶν οὐρανῶν, Mt 3.2; 4.17).<sup>479</sup> Interestingly, the devil’s kingdoms are plural, while his domain is a singular earth. In contrast, God’s kingdom is singularly unified in a plurality of the heavens.

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<sup>476</sup> NA28 identifies this allusion (857).

<sup>477</sup> Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 166.

<sup>478</sup> “It is likely that Matthew enjoys the irony of expressing the devil’s call for worship of himself in language reminiscent of that used to describe the reverence paid to Jesus himself by the wise men (2:11).” Ibid., 167.

<sup>479</sup> Ibid., 167.

That God is alone enthroned over the kingdoms of the earth resounds in Isaiah 37.16-20. Isaiah 37.16-20 identifies one who mocks the living God by presumption. The kingdoms of the earth followed false gods and as a result, laid waste. Only the Lord of Hosts, the maker of heaven and earth, is rightfully enthroned. The one who bows to a false god will be destroyed. He who submits to God will be saved.

Isaiah 37.16-20 — O LORD of hosts, God of Israel, enthroned above the cherubim, you are the God, you alone, of all the kingdoms of the earth (πάσης βασιλείας τῆς οἰκουμένης); you have made heaven and earth. Incline your ear, O LORD, and hear; open your eyes, O LORD, and see; and hear all the words of Sennacherib, which he has sent to mock the living God. Truly, O LORD, the kings of Assyria have laid waste all the nations and their lands, and have cast their gods into the fire. For they were no gods, but the work of men’s hands, wood and stone. Therefore they were destroyed. So now, O LORD our God, save us from his hand, that all the kingdoms of the earth (πᾶσα βασιλεία τῆς γῆς) may know that you alone are the LORD.

Jesus commands Satan to depart, declaring that God alone is to be worshipped and served (from Dt 6.13). Deuteronomy 6.13 continues to say, “and by his name you shall swear” (וּבְשֵׁם יְהוָה, καὶ τῷ ὀνόματι αὐτοῦ ὀμῆ). The wider context echoes in Isaiah 45, combining themes of God’s exclusive entitlement to worship and allegiance.<sup>480</sup>

Isaiah 45.21-23 — And there is no other god besides me, a righteous God and a Saviour; there is none besides me. Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: “To me every knee shall bow, every tongue shall swear allegiance.”

Jesus’ use of Deuteronomy 6.13 invokes its immediate context, which echoes in Matthew 1-4. Deuteronomy 6 elucidates the exclusivity and oneness of God: “Hear, O Israel: The LORD our God, the LORD is one ... You shall not go after other gods” (Dt 6.4, 14). These themes have permeated the temptation narrative of Matthew 4. Furthermore, Deuteronomy 6.15 also alludes to the divine presence: “for the Lord your God in your midst (בְּקִרְבְּךָ) is a jealous God” (cf. Dt 7.21; 16.11; 17.2; 26.11). Matthew’s earlier reference to the Immanuel (God with us) of Isaiah 7.14 echoes the Deuteronomic theme. Isaiah 12.6 uses Deuteronomy’s terminology, “great in your midst (בְּקִרְבְּךָ)<sup>481</sup> is the Holy One of Israel.” These themes are not unique to

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<sup>480</sup> Jerome H. Smith, *The New Treasury of Scripture Knowledge: The Most Complete Listing of Cross References Available Anywhere- Every Verse, Every Theme, Every Important Word* (Nashville: Thomas Nelson, 1992), 205.

<sup>481</sup> This term is similarly used in Ex 33.3, 5; Hos 11.9; Am 5.17; Zep 3.15, 17.

Deuteronomy or Isaiah. However, the similarities among them as cited in Matthew 1-4 are distinctive.

In Matthew 4.11, the devil's departure from Jesus forms an *inclusio* with the devil's arrival, circumscribing the narrative unit (cf. Mt 4.3). The angels take the devil's place, "coming" (προσέρχομαι, cf. vv. 3, 11) to "minister" (διηκόνουν) rather than to "tempt" (πειρασθῆναι, v.2). God's word proves true as alluded in a previous temptation, and the angels are commanded concerning the care of the obedient son (cf. Mt 4.6).<sup>482</sup>

Throughout the temptation narrative, Jesus demonstrates the character of the son as one yielded to the word of God and bearing the fruit of righteous obedience. The narrative of Matthew 1-4 highlights the righteous character of an obedient son. Joseph is a righteous man who obeys the written and spoken word of God (Mt 1.19, 24-25). He is a Son of David not only in genealogy but also in righteousness. So now, Jesus follows the line of his adopted sonship. Jesus further fulfils the line of Abraham as his son, obedient to the word of God and fulfilling all righteousness (cf. Dt 6.25; Mt 3.15).<sup>483</sup>

#### The Withdrawal of Jesus to Galilee (4.12-25)

Like Matthew 2, Matthew 4 culminates in Galilee. The second movement of Matthew 4 unfolds in three pericopes with Jesus withdrawing into Galilee (Mt 4.12-16), walking by the Sea of Galilee (Mt 4.17-22), and going throughout Galilee (Mt 4.23-25).

#### *Jesus Withdraws into Galilee (4.12-16)*

Following the established pattern, Matthew highlights the geographic movement of Jesus supporting it with another Isaianic fulfilment quotation. Jesus withdraws to Galilee upon hearing of John's arrest. Specifically, Jesus leaves

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<sup>482</sup> Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 143.

<sup>483</sup> "Jesus found in three texts from Deuteronomy part of Israel's mission that children of Abraham—not only himself but his followers—must fulfill." Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 144.

Nazareth to live in Capernaum by the sea.<sup>484</sup> Several ideas speculate the reason for Jesus' move, related to better publicity in a larger village than Nazareth or safer religious and political distance from Jerusalem.<sup>485</sup> While these may be realistic practicalities, they need no support from a scriptural proof text. Importantly, Isaiah 9.1-2 shares the same narrative unit as the Immanuel passage from Isaiah 7.14, "Isaiah 7.1-9.7[6]: Darkness dispelled by light along the glorious sea."<sup>486</sup> Matthew's extended quotation of Isaiah 9.1-2 suggests Christological implications beyond the tactical inferences.<sup>487</sup> Matthew's implementation of Isaiah 9.1-2 may affirm that the Messiah would come from this place and not only from Bethlehem (Mt 2.5-6; Jn 7.42).<sup>488</sup>

One wonders if there is more to the geography than a prophetic proof text for Jesus' origins or whereabouts. The typological recapitulation of Israel in Jesus has been identified. This identification echoes the Egyptian exodus<sup>489</sup> and the Babylonian exile<sup>490</sup> that in turn anticipates a new exodus fulfilment. Moses and David are readily suggestive of a new exodus application here. Commentators make little of Abraham, who we have seen sets the paradigm for both Moses and David. Abram/ham was first to make an exodus from Babylon and Egypt. Abram/ham also made a venture into the regions of what would later be called the land of Zebulun and Naphtali.

Before that venture, Abram, so named at that time, separated from Lot. Lot chose the fertile valley of the Jordan and settled near the cities of the valley near

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<sup>484</sup> In chapter 3, Matthew does not include Mark's reference to Nazareth at the baptismal event (Mk 1.9), saving it for the preaching ministry in Galilee to coincide with the Isaianic quotation. Gundry, *Matthew: A Commentary on His Literary and Theological Art*, 49.

<sup>485</sup> Jesus' withdrawal in Matthew 2 was for safety reasons. For a helpful survey, see Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 145-47.

<sup>486</sup> See Chapter 3, "The Influence of Isaiah 7.14; 8.8, 10 in Matthew 1," Table 3.3. The Structure of Isaiah 1-12.

<sup>487</sup> Keener notes that Häfner identifies an inclusio with Nazareth between Mt 2.23 and 4.13, "thereby connecting the passages and including both in Matthew's 'prologue'; a similar inclusio may connect the proclamations of John and Jesus in 3:2; 4:17." Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 145n211; and Häfner, "'Jene Tage' (Mt 3,1) und der Umfang des matthäischen 'Prologs.' Ein Beitrag zur Frage nach der Struktur des Mt-Ev," 43-59.

<sup>488</sup> Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 147.

<sup>489</sup> Kennedy, *The Recapitulation of Israel: Use of Israel's History in Matthew 1:1-4:11*.

<sup>490</sup> Piotrowski, *Matthew's New David at the End of Exile*.

Sodom (Gen 13). Lot had seen the valley like the garden of God and as the land of Egypt. Abram deferred to Lot and went the way of Canaan. However, the Lord took Abram and told him to look over all the directions of the compass, promising to give him and his seed all of the land he could see. Also, the Lord would multiply Abram's seed as the dust of the earth. The Lord instructed Abram to sojourn throughout the land to claim it.

Abram's narrative elicits an ethical application. Abram did not take first. Abram deferred not merely to Lot, but to the Lord. Abram did not take the land of the fertile valley or the lavish cities. Nevertheless, the Lord blessed Abram and his seed with the entire land. Similarly, Jesus did not take the kingdoms of the earth as presented to him by the devil. Jesus deferred to the will of God and the kingdom of heaven.

Following this event, Abram rescues Lot from the captivity of a coalition force under Chedorlaomer (Gen 14). The coalition force subdues several peoples, ending at En-Mishpat (also known as Kadesh), where Israel later in history rebels and determines not to take the land the Lord had given them (cf. Gen 14.7 and Num 13.26ff.). Five kings, including the king of Sodom, go to meet Chedorlaomer's coalition force in battle but are defeated. The possessions of these five kings are plundered, including Lot, who was living in Sodom. Abram, hearing of Lot's captivity, pursues the invading armies as far as Dan and Hobah, north of Damascus (Gen 14.14, 15). These locations are in the area of Naphtali along the river north of the Sea of Galilee. This geographic setting echoes in Isaiah 9.1-2 and Matthew 4.14-16. Not only the geography, but also the darkness motif in Isaiah and Matthew echo Abram's encounter with the Lord when darkness surrounded him, and the Lord told him of his seed's captivity (Gen 15).<sup>491</sup>

The anachronisms for historical place names within Genesis 14-15 suggest an intentional foreshadowing of Israel's later rebellion and exile at Kadesh. With this in mind, Lot represents a type of Israel lured by the luxuries of Sodom, Gomorrah, and

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<sup>491</sup> The darkness in Isaiah 9.1-2 resonates with the chaos of the earth at creation (Gen 1.2) and with the plague of darkness in Egypt experienced by those who defied the word of the Lord (Ex 10.21-22). The same term used here for darkness (חֹשֶׁךְ) is used in Gen 15.12. There a great darkness (חֹשֶׁךְ הַגָּדוֹל) fell upon Abram as the Lord foretold of the Egyptian exile/exodus and then passed through the covenant sacrifice as fire and smoke (Gen 15.13-17).

Egypt. Within the wider context of Matthew's quotation from Isaiah 9.1-2, Isaiah uses Sodom and Gomorrah to describe the character of Israel (Is 1.9, 10; 3.9).

The textual relationship between Genesis 14-15, Isaiah 9, and Matthew 4 suggests that Jesus is the Son of Abraham who saves a captive people from invading oppressors who have displaced them in an exile. If so, then Jesus is depicted as a mighty warrior and judge in fulfilment of the patriarchal line. Jesus recapitulates not only national Israel but also Abram/ham as a saviour of his people. Jesus walks throughout the land to claim the inheritance that is his as Abraham's seed.

*Jesus Begins to Preach by the Sea of Galilee (4.17-22)*

Jesus proclaims the dawning of the kingdom of heaven as he walks about the region of Galilee. The narrative verifies that Jesus is the fulfilment of Isaiah 9.1-2 and is the eschatological messenger of the good news of the kingdom.<sup>492</sup> The preaching of the kingdom continues from John the Baptist's ministry in Matthew 3. The kingdom theme also resonates with Isaiah and Abraham. Isaiah anticipates the arrival of a son to establish the kingdom of righteousness. The context of Isaiah 9.1-2, which Matthew 4.14-15 quotes earlier, describes the kingly son as one who will reign in righteousness and with divine power will establish the throne of David (Is 9.6-7).<sup>493</sup>

So also Abraham was promised that his seed would be a kingdom bearing kings and nations (Gen 17.6, 16). In Genesis 17.20 the Lord promises that Ishmael will bear 12 princes. The Lord's blessing of fruitfulness encompassed those beyond the covenant child from the time of Abraham.

Four disciples from two sets of brothers follow Jesus. The mark of a disciple is to leave the old life and to follow the new life after Jesus (Mt 4.20, 22).<sup>494</sup> An immediacy of responding to Jesus' call also characterises the genuine disciple. The disciples' calling means that they will be fishers of men and it leads them to proclaim the same message of the immanence of the kingdom of heaven (Mt 10.7). The

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<sup>492</sup> Newman and Stine, *A Handbook on the Gospel of Matthew*, 98.

<sup>493</sup> See *Isaiah Targum* 9.6.

<sup>494</sup> An insightful survey of the social and historical dynamics of a teacher-disciple experience is by Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 149-55.

kingdom of heaven is like a net that is thrown into the sea and gathers the fish (Mt 13.47).<sup>495</sup>

The kingdom is still near, and Jesus will teach that the inheritance is yet future (cf. Mt 5 in the Beatitudes) and that his disciples are to continue the preparation of the way of the Lord through prayer that His kingdom comes on earth even as it is in heaven (Mt 6).

#### *Jesus Goes throughout Galilee (4.23-25)*

Jesus goes throughout the region of Galilee teaching, preaching, and healing. He teaches in the synagogues, illustrating the favourable response he enjoys in contrast to the later hostility.<sup>496</sup> The content of Jesus' message is the "good news of the kingdom" of heaven (cf. 4.17; 3.2). The term "good news" (εὐαγγέλιον) in the LXX refers to the proclamation or message of victory and deliverance. Isaiah's reference informs the motif of the good news (Is 40.9; 52.7; 60.6; 61.1; cf. Ps Sol 11.1).<sup>497</sup> Particularly, Isaiah 40.9 influences Matthew's use here, since he previously cited Isaiah 40.3 (Mt 3.3).

Isaiah 40.9 — Go on up to a high mountain, O Zion, *herald of good news* (ὁ εὐαγγελιζόμενος); lift up your voice with strength, O Jerusalem, *herald of good news* (ὁ εὐαγγελιζόμενος); lift it up, fear not; say to the cities of Judah, "Behold your God!" (emphasis added).

Healing complements Jesus' preaching and teaching ministry. Jesus' healing ministry alongside the preaching of the kingdom demonstrates his superiority to John and the actualisation of the kingdom of heaven.<sup>498</sup> The phrase "every disease and every malady" (πᾶσαν νόσον καὶ πᾶσαν μαλακίαν) occurs only three times in the New Testament, all in Matthew (Mt 4.23; 9.35; 10.1).<sup>499</sup>

Later, Matthew 8.17 quotes Isaiah 53.4 to demonstrate Jesus' fulfilment as the healer. Isaiah mentions healing eight times (Is 6.10; 19.22 (2); 30.26; 53.5; 57.18, 19;

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<sup>495</sup> Jer 16.14-16 indicate an exodus from the north countries of the dispersion to the land. The exodus is likened to fishing and hunting that will be an ingathering of the nations (Jer 16.19).

<sup>496</sup> France, "Matthew" (1994), 910.

<sup>497</sup> Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 155n235.

<sup>498</sup> France, "Matthew" (1994), 910.

<sup>499</sup> Newman and Stine, *A Handbook on the Gospel of Matthew*, 99.

58.8) and the binding of wounds four times (Is 1.6; 3.7; 30.26; 61.1). Isaiah 61.1 echoes in Matthew 11.5 as Jesus gives evidence of his messiahship for John the Baptist.<sup>500</sup> Isaiah 61.1 combines healing and preaching activities.<sup>501</sup>

Isaiah 61.1 — The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;

Matthew 11.5 — The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them.

Several works helpfully identify the therapeutic work of the Davidic shepherd.<sup>502</sup> However, preceding this conception is Abraham, who serves to heal Abimelech (Gen 20.1-18). Abraham is a prophet who through prayer brings about healing (Gen 20.7, 17). Jesus is the Son of Abraham.

Great crowds from the entire region and beyond the Jordan follow Jesus (Mt 4.25). Isaiah's "Galilee of the Gentiles" is repeated in a conclusion to the section (cf. Mt 2.22; 3.13; 4.12, 15, 18, 23, 25).

### **Summary of Isaiah's Influence in Matthew 4**

The influence of Isaiah in Matthew 4 is illustrated through quotation and allusion. The primary reference from Isaiah 9.1-2 helps culminate the narrative. Its influence affects Matthew 4 with application to structure and Christology.

#### **Structural Influence**

Matthew uses Isaiah 9.1-2 in the narrative at the beginning of Jesus' ministry in Matthew 4.14-16 which parallels the use of Isaiah 40.3 at the introduction of John's ministry in Matthew 3.3. Both Isaianic quotations conclude their individual pericopes. Additionally, Isaiah 9.1-2 sits in the fourth and final unit (Mt 4.12-25) of Matthew 3-

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<sup>500</sup> UBS5 and NA28 both refer to Isaiah 61.1 as an allusion in Matthew 11.5.

<sup>501</sup> Lk 4.18-19 quotes Jesus reading Isaiah 61.1-2 at the start of his public ministry.

<sup>502</sup> Examples include Novakovic, *Messiah, the Healer of the Sick: A Study of Jesus as the Son of David in the Gospel of Matthew*; Dennis C. Duling, "The Therapeutic Son of David: An Element in Matthew's Christological Apologetic," *New Testament Studies* 24, no. 3 (April 1978): 392-410; Chae, *Jesus as the Eschatological Davidic Shepherd: Studies in Old Testament, Second Temple Judaism and in the Gospel of Matthew*; and Zacharias, *Matthew's Presentation of the Son of David*, 79-103.

4, again parallel with Isaiah 40.3 in the first unit (Mt 3.1-12) of Matthew 3-4 forming an *inclusio* for the two chapters. These placements serve to unite Matthew 3-4. Furthermore, the accentuating positions these references take suggest that Jesus is the anticipation and the culmination of the narrative in chapters 3-4.

Isaiah's Galilee of the Gentiles concludes Matthew 4, fulfilling the setting introduced in chapter 2 and repeated in chapter 3 (cf. Mt 2.22; 3.13; 4.12, 15, 18, 23, 25). The recurring setting of Galilee throughout Matthew 2-4 unites them structurally.

### Christological Influence

#### *Galilean*

Matthew's use of Isaiah 9.1-2 forms the last use of an Old Testament citation in the first narrative culminating a geographic fulfilment. Matthew's implementation of Isaiah 9.1-2 may affirm that the Messiah would come from this place and not only from Bethlehem (Mt 2.5-6; Jn 7.42).<sup>503</sup> Jesus is known as the Galilean (Mt 26.69; cf. 21.11; 27.55).

Matthew's extended quotation of Isaiah 9.1-2 suggests Christological implications beyond the geographic inferences. Jesus' location in Galilee is not only his heritage but a ministry context. Jesus begins his ministry in Galilee of the Gentiles and concludes it in Galilee (Mt 28.7, 10, 16) commissioning his disciples to make more disciples of all the nations (Mt 28.19). Matthew presents Jesus' ministry as the fulfilment of Isaiah's "Galilee of the Gentiles." The proclamation of the gospel of the kingdom of heaven to all nations, the healing of disease and affliction, as well as salvation from sins, are the fulfilment of the Isaianic Galilean.

#### *Light*

Isaiah 9.1-2 describes the coming of light to the people dwelling in darkness. Matthew applies this light to Jesus, who lives in the region of Galilee (Mt 4.14-16). The message and the messenger are not divided, and the light is both Jesus and the gospel of the kingdom that he bears.

Matthew does not develop the Christology of light in the way John's Gospel does. Matthew's light Christology, however, is applied to the areas of ecclesiology

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<sup>503</sup> Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 147.

and discipleship. A disciple is one whose eye is fixed on treasures of heaven and is filled with light (Mt 6.19-23). Conversely, one who seeks earthly treasure is filled with great darkness.

Jesus' church, an assembly of disciples, is the light of the world (Mt 5.14). Matthew's light Christology transfers to the church. The church shines through the good works of the gospel as a light to the world (Mt 5.16). The church carries on the same message and mission of Christ.

### *Preacher of the Gospel*

Matthew's use of Isaiah 9.1-2 comes in the context of the Galilean setting, which is mentioned in the quotation and repeats in the summary of Jesus' ministry in Matthew 4.23. In Galilee, the light dawns (Mt 4.14-16) as Jesus proclaims the message, "Repent, for the kingdom of heaven is at hand" (Mt 4.17). The message is the same as that of John's (Mt 3.2, 8). In our study of Matthew 3, we noted that the disciples are commissioned with the same message (Mt 10.7; 24.14; cf. 13.52; 26.13).

However, the proclamation is now called the "gospel of the kingdom" (Mt 4.23; cf. 9.35). With the inclusion of the term "gospel," the quotations from Isaiah 9.1-2 (Mt 4.14-16) and Isaiah 40.3 (Mt 3.3) inform one another in Matthew's Gospel. Isaiah 40.9 particularly informs Matthew's use.

Isaiah 40.9 — Go on up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, "Behold your God!"

As demonstrated in the study of Matthew 3 and its use of Isaiah 40, the wider context of Isaiah 40-55 informs the message of both John and Jesus.<sup>504</sup> The same message subsequently becomes the law-gospel preaching mission of the church.<sup>505</sup> The message of wrath, repentance, and forgiveness of sins within Isaiah 40-55 extends to the nations (Is 40.5).<sup>506</sup>

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<sup>504</sup> Piotrowski, *Matthew's New David at the End of Exile*, 184.

<sup>505</sup> Bruner, *Matthew: The Christbook*, 75.

<sup>506</sup> Piotrowski, *Matthew's New David at the End of Exile*, 188-89; Watts, "Echoes from the Past: Israel's Ancient Traditions and the Destiny of the Nations in Isaiah 40-55," 481-508; and Van Winkle, "The Relationship of submit to Israel, and to Yahweh in Isaiah XL-LV," 446-58.

Matthew 4 and its use of Isaiah 9.1-2 explains the invitation of the kingdom of heaven to the nations. The Galilean setting that unites Matthew 3 and 4 links the quotations from Isaiah 9.1-2 and Isaiah 40.3 in those chapters. The Isaianic gospel of deliverance in a new exodus applies to the nations. The application arrives in Jesus and then to his church, which is to carry this gospel into the whole world (cf. Mt 24.14; 26.13). Entrance to the kingdom is conditioned by a response to the gospel with repentance. Jesus is the Isaianic herald who brings the good news.

### *Exile and Exodus*

Jesus responds to the devil's first test with a quotation from Deuteronomy 8.3, alluding to the provision of God for Israel in the exodus wilderness (Mt 4.4). The context also indicates that God allowed the hunger to humble and test Israel for genuine trust and obedience (Dt 8.2). Jesus recognises that his place and predicament are ultimately the will of the Father.

Isaiah echoes Deuteronomy's bread motif. Isaiah identifies the lack of bread resulting from the divine discipline of exile (Is 3.1, 7; 4.1). Isaiah 55.10-11 also identifies the sufficiency of the word of the Lord like that of Deuteronomy 8.3. If these echoes are appropriate, then the testing in the wilderness depicts not only the Egyptian exodus, but also the recapitulation of the Isaianic exile anticipated in Deuteronomy.

An ironic cross reference comes in Isaiah 7.12, citing King Ahaz saying, "I will not ask, and I will not put the Lord to the test."<sup>507</sup> Isaiah 7 is the primary Immanuel passage promising the presence of God for his people. The promise comes after Ahaz refuses to ask God for a sign of the divine presence and provision of salvation, thus testing God.

The temptation of Jesus in the wilderness by the devil expands the exile and exodus motif. While Jesus directly quotes from Deuteronomy in the testing scenario, the study demonstrated that Isaiah echoes with certain Deuteronomic themes. This connection is reasonable since Deuteronomy anticipates the exile that Isaiah records. Primarily, the exclusive worship of God resounds in Matthew 4.10. The devil offers Jesus the kingdoms of the world (Mt 4.8). This echoes Isaiah 37.16-20 as God alone

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<sup>507</sup> NA28 identifies this allusion, 857.

sits enthroned over the kingdoms of the earth. Isaiah 37's wider context reiterates in Isaiah 45, combining themes of God's exclusive entitlement to worship and allegiance. It is reasonable that Matthew identifies the resonance between Deuteronomy and Isaiah and incorporates them into his Gospel. In Matthew, the law is explained by the prophets, both of which are fulfilled in Jesus (cf. Mt 17.3-5). Significantly, the Immanuel and exodus motifs loom behind the contextual background of scripture citations in this temptation narrative.

### *Immanuel*

Jesus' use of Deuteronomy 6.13 in the third temptation elucidates the exclusivity and oneness of God and also alludes to the divine presence, "for the Lord your God in your midst (בְּקִרְבְּךָ) is a jealous God" (cf. Dt 7.21; 16.11; 17.2; 26.11). Matthew's earlier reference to the Immanuel (God with us) of Isaiah 7.14 echoes the Deuteronomic theme. Isaiah 12.6 uses Deuteronomy's terminology, "great in your midst (בְּקִרְבְּךָ)<sup>508</sup> is the Holy One of Israel." These themes are not unique to Deuteronomy or Isaiah. However, their similarities as cited and echoed in Matthew 1-4 are distinctive, contributing to the identification of Jesus as the Immanuel.

### *Son of Abraham*

Matthew introduced his Gospel by identifying Jesus as the Son of Abraham. Abram's narrative echoes in Jesus' temptation scene on the mount (Gen 13.9). Overlooking the land of the fertile valley and the lavish cities, Abram did not exercise his legitimate right to choose first but deferred not merely to Lot but also to the Lord. Nevertheless, the Lord blessed Abram and his seed with the entire land (Gen 13.14-17). Similarly, Jesus did not take the kingdoms of the earth as presented to him by the devil (Mt 4.8-10). Jesus deferred to the will of God and the kingdom of heaven. Jesus, the Son of Abraham, is a paradigm for discipleship (cf. Mt 3.8-9). Matthew appears to establish the Son of Abraham not only as a title of leadership but as a title for Jesus who fulfils the expectation of the true son in discipleship.<sup>509</sup>

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<sup>508</sup> This term is similarly used in Ex 33.3, 5; Hos 11.9; Am 5.17; Zep 3.15, 17.

<sup>509</sup> "Jesus found in three texts from Deuteronomy part of Israel's mission that children of Abraham—not only himself but his followers—must fulfill" in Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, 144.

Matthew also uses Isaiah 9.1-2 as a final geographical reference for Jesus' heritage and residence in Galilee. Matthew's citation from Isaiah 9.1-2 includes reference to the land of Zebulun and Naphtali. These areas reflect the same area of Dan and Hobah, north of Damascus and the Sea of Galilee where Abram/ham journeyed to rescue Lot, who had been taken captive (Gen 14). This setting echoes in Isaiah 9 and Matthew 4.

The textual relationship between Genesis 14-15, Isaiah 9, and Matthew 4 suggests that Jesus is the Son of Abraham who saves a captive people from invading oppressors who have displaced them in an exile. Jesus is depicted as a mighty warrior and judge in fulfilment of the patriarchal line. Jesus recapitulates not only national Israel but also Abram/ham as a saviour of his people. Jesus walks throughout the land to claim the inheritance that is his as Abraham's seed.

### **Conclusion**

Matthew's use of Isaiah 9.1-2 follows a line of Old Testament quotations and leads the conclusion of the Gospel's first narrative. His use of Isaiah in Matthew 4 appears consistent with his use of Isaiah throughout the preceding narrative chapters.

Structurally, the strategic placement of the quotation forms parallelism and *inclusio* within the chapter and the entire opening narrative unit (cf. Mt 4.12-25; 3.1-12; and Mt 3.2; 4.17, 23). Matthew uses Isaiah to identify the ministries of John and Jesus. Isaiah's Galilee of the Gentiles concludes Matthew 4, fulfilling the setting that was introduced in chapter 2 and repeated in chapter 3 (cf. Mt 2.22; 3.13; 4.12, 15, 18, 23, 25). The recurring setting of Galilee throughout Matthew 2-4 structurally unites those chapters.

Christologically, Matthew 4 presents Jesus as the fulfilment of Isaiah's "Galilee of the Gentiles." The proclamation of the gospel of the kingdom of heaven to all nations, the healing of disease and affliction, as well as salvation from sins, is the fulfilment of the Isaianic Galilean.

Matthew 4 also identifies Jesus as the Isaianic light coming to the people dwelling in darkness (Mt 4.14-16). Matthew's light Christology is applied to the church, carrying the same mission and message of Christ. The church is the light of the world, shining through the good works of the gospel (Mt 5.14, 16). The disciple is one whose eye is fixed on treasures of heaven and is filled with light (Mt 6.19-23).

Matthew 4 and the use of Isaiah 9.1-2 explain the invitation of the kingdom of heaven to the nations. The Galilean setting that unites Matthew 3 and 4 links the quotations from Isaiah 9.1-2 and Isaiah 40.3 in those chapters. The Isaianic gospel of deliverance in a new exodus applies to the nations.

In Matthew 4, Jesus recapitulates exile and exodus, succeeding where Israel had failed. Jesus' exodus appears like the sojourns of Abraham. Isaiah 55.10-11 also identifies the sufficiency of the word of the Lord like that of Deuteronomy 8.3 which Jesus used to refute the devil. Jesus' testing in the wilderness depicts not only the Egyptian exodus but also the recapitulation of the Isaianic exile anticipated in Deuteronomy. Matthew identifies the resonance between Deuteronomy and Isaiah and incorporates them into his Gospel.

Jesus recites Deuteronomy 6.13, which extols the exclusivity of God, to refute the devil. The Divine presence echoes in the Deuteronomic context and resonates with Isaiah's Immanuel. Matthew 4 affirms the Immanuel motif introduced in chapter 1.

Abram's narrative echoes in Jesus' temptation scene on the mount (Gen 13.14-17; Mt 4.8-10). Matthew appears to establish the Son of Abraham not only as a title of leadership but as a title for Jesus who fulfils the expectation of the true son in discipleship. Matthew's citation from Isaiah 9.1-2 includes reference to the land of Zebulun and Naphtali, reflecting the same area where Abram/ham journeyed to rescue Lot, who had been taken captive (Gen 14). This setting echoes in Isaiah 9 and Matthew 4. The textual relationship between Genesis 14-15, Isaiah 9, and Matthew 4 suggests that Jesus is the Son of Abraham who saves a captive people from invading oppressors who have displaced them in an exile. Jesus walks throughout the land to claim the inheritance that is his as Abraham's seed.

## CHAPTER 7

### CONCLUSION

In this study, we have traced the four Isaianic references in Matthew 1-4 to identify their influence in the structure and theology of Matthew's Gospel. Our initial interest in this topic arose because these Isaianic references comprise the highest density of Scripture from any one source in Matthew 1-4. They also form the greatest concentration of Isaianic references within Matthew's Gospel. In addition, the first formal quotation in Matthew 1 and the last formal quotation in Matthew 4 are from Isaiah.<sup>510</sup> This prominent placement of Isaianic references suggests the importance of Isaiah in the structural and theological development of the Gospel. This study reasoned that Isaiah distinctively contributes to the parallel nature of the narratives in the structure of Matthew 1-12 and particularly to the structural unity of Matthew 1-4. Furthermore, the Abrahamic background in Isaiah contributes to Matthew's "Son of Abraham" motif.

Our study approached the text with a complement of historical and literary methods with special awareness of structural exegetical concerns. Since two primary biblical texts interrelate, the study considered the setting of both Matthew and Isaiah. Our methodology worked through Matthew 1-4 chapter by chapter, observing the reference's text form, Isaianic context, reference in Jewish sources, placement in the Matthean chapter, Matthean context, and a summary of Isaiah's structural and Christological influence.

Before proceeding with the Gospel's chapter studies, a chapter was devoted to identifying the placement of the Isaianic references in Matthew 1-4. The concentration and placement of the references contribute to the unity of Matthew 1-4.

The study gave a brief overview and evaluation of several significant approaches taken in observing the macrostructure of Matthew. Several prominent

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<sup>510</sup> Is 7.14 and 8.8, 10 in Mt 1.23 and Is 9.1-2 in Mt 4.14-16.

approaches view Matthew 1-2 as a prologue and then divide the second and third chapters. A few approaches see that most of Matthew 1-4 forms a narrative unit but argue that this unit concludes before the end of chapter 4.

Two primary concerns were brought to our attention. One concern was the viability of Matthew 1-4 as a literary unit. A second concern was the placement of Isaianic references in Matthew and particularly in chapters 1-4. Both of these concerns required general work on the whole structure of the Gospel.

The influence of Isaianic quotations within Matthew's broader structure was particularly evident in the use of three formula fulfillment quotations (Mt 4.12-16; 8.17; 12.17-21). One of these Isaianic formula quotations was found in each of the three narratives of Matthew's first movement (Mt 1.1-4.25; 7.28-9.35; 11.1-12.50). The parallelism evident among the three narratives in the first movement of Matthew's Gospel (1.1-12.50) was established to highlight both the integrity of Matthew 1-4 as a unit and the strategic placement of Isaiah in the structural development of Matthew's Gospel.

The study offered an alternative approach to viewing Matthew's macrostructure, giving linguistic and syntactic evidence for the approach. This pattern is composed of two chiasmic movements (Mt 1.1-12.50 and 13.53-28.20) coupled by the central discourse in Matthew 13.1-52. This view of Matthew's macrostructure is highlighted by the strategic placement of Isaianic references within these chapters.

Similarly, the integral unity of Matthew 1-4 is supported by parallel themes and plotlines. The structure of Matthew 1-4 develops in a two-fold ABCD-ABCD parallelism. Matthew 1-4 places Isaiah in four locations: units B and D in the first movement, and units A and D in the second movement.<sup>511</sup> Each of the Isaianic references shares a contextual unity within Isaiah 1-12 and 40-49. The placement of these four Isaianic references compliments the narrative development throughout Matthew 1-4.

More work could be done to identify parallelisms among the three narratives in the second movement of Matthew's Gospel (Mt 13.53-28.20).<sup>512</sup> However, because

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<sup>511</sup> See Table 2.19, Chapter 2, "The Impact of Isaianic Quotations in the Macrostructure of Matthew's Gospel."

<sup>512</sup> For an excellent beginning on the recognition of parallels among the various discourses and narratives in Matthew see Barr, "The Drama of Matthew's Gospel: A Reconsideration of its Structure

of focus and space concerns, we are limited to the scope of this particular project in Matthew 1-4.

With the structural impact of Isaiah in Matthew identified, chapter 3 explored the influence of Isaiah 7.14 and 8.8, 10 in Matthew 1. Matthew's first Old Testament quotation comes from Isaiah, identifying Jesus' conception and name. The Isaianic quotation impacts the structure of Matthew 1 in several ways. Isaiah 7.14 and 8.8, 10 culminates the literary structure of Matthew 1, identifying Jesus as the fulfilment of the genealogical anticipation. Matthew uses the Isaianic quotation to introduce a calling motif that parallels the calling narratives in Matthew 2.23 and 3.16-17. Matthew also uses Isaiah's divine presence motif of "Emmanuel, God with us" to bracket the entire Gospel as he cites Jesus stating, "I am with you always," in the Gospel's last chapter (Mt 1.23; 28.20).

Christologically, Matthew's use of Isaiah 7.14 and 8.8, 10 confirms Christ as the Son of Abraham. Abraham represents the beginning of a people for God. Isaiah identifies Abraham as the beginning of the nation of Israel (Is 1.26; 51.1-3). Abraham made the paradigmatic exodus from Babylon and Egypt as part of that beginning. As the Son of Abraham, Jesus ushers in the new beginning of a new people and a new creation through a new exodus.

The virgin motif from Isaiah 7.14 echoes Rebekah, Abraham's daughter-in-law (Gen 24.43). These two "maidens" are the only ones in the LXX referred to specifically by the term "virgin," suggesting a connection. They represent the purity of the faithful who trust the Lord and are brought out of Babylon. The virgin conception is of new exodus significance. These maidens illustrate God's faithfulness to keep his covenant promises to Abraham of a seed that would bless the nations.

Isaiah 7.14 also echoes the word of the Lord to Hagar concerning Ishmael's birth from Genesis 16.11. Genesis 16 echoes in Matthew 1, not only through the Isaianic quotation but also with similar surrounding vocabulary and the presence of the angel of the Lord in both settings. Ishmael is called Abraham's son three times in the context of God's covenant of circumcision with Abraham (Gen 17.23, 25, 26).

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and Purpose," 354-55. For a thorough statistical investigation of repeated words, phrases, and vignettes in Matthew serving as a useful tool in identifying narrative parallels, see Janice Capel Anderson, *Matthew's Narrative Web: Over, and Over, and Over Again*, Journal for the Study of the New Testament Supplement Series 91 (Sheffield: Journal for the Study of the New Testament Press, 1994).

The echoes of Genesis 16 and Isaiah 7 in Matthew 1 contribute to Matthew's understanding that the kingdom of heaven extends to the nations. The allusion to Ishmael as Abraham's son foreshadows the definition of a true son of Abraham (cf. Mt 3.8-9, 15; 8.10-12).

Isaiah 7 and Matthew 1 also echo Samson's birth narrative in Judges 13. The verbal parallels and themes among these narratives link them together. The unusual circumstances and details of the birth resonate in these passages along with the mission to save a people. Being called from the womb, endowed with the Spirit of God, and given a name identifying a salvific mission are attributes highlighted in the contexts of Judges 13, Isaiah 7, and Matthew 1. Jesus is by name a new Joshua and a new judge who saves his people from their oppression by sin (cf. Is 1.26).

Chapter 4 explored the influence of Isaiah 11.1 in Matthew 2. Matthew 2.23 concludes the infancy narrative of Christ with the prophecy that he would be called a Nazarene. Both the UBS5 and the NA28 Greek New Testaments identify Isaiah 11.1 as the principal allusion in Matthew 2.23. Isaiah 11.1 with its branch motif has multiple parallel passages throughout the Old Testament prophets that best identify it as the background for Matthew 2.23. Some of the other proposals for the source of Matthew's quotation, however, need not be excluded. In particular, the Suffering Servant (Is 53.2) and the Branch (Is 11.1) motifs fit neatly together within Isaiah. The Judge motif also blends nicely since the birth narrative in Matthew 1 echoed Samson's birth record in Judges 13 and also echoes in Isaiah (cf. Is 1.26; 7.14).

Isaiah 11.1 concludes Matthew 2, which parallels Isaiah 7.14, used to conclude Matthew 1. Isaiah 11.1 fits well with the already established Matthean setting of a royal Davidic son throughout Matthew 1-2 as well as the forthcoming baptismal setting in Matthew 3. Linking the three calling vignettes (Mt 1.23-25; 2.23; 3.17) within their literary symmetry adds to the Christological value of the title "Nazarene." This parallelism suggests "Nazarene" has a similar significance as "Immanuel," "Jesus," and "Beloved Son."

The two Isaianic quotations in Matthew 1 and 2 share a similar context with one another. The other three quotations in Matthew 2 from Micah, Hosea, and Jeremiah also share similar contexts and vocabulary with the Isaianic quotations. These prophetic quotations in Matthew 2 are not predictive so much as paradigmatic. One paradigm that emerges from their collective use is the Son of Abraham.

As the Son of Abraham, Jesus takes refuge in another country. Following his fathers the Edomites, Herod sought to destroy the chosen line of Abraham. Matthew appears to echo the withdrawal of Abraham and Jacob from the land for preservation from their enemies (Gen 12; 46). Jesus as the Son of Abraham recapitulates the patriarchal history of Israel. He returns to the land and is called “the Nazarene.” The Nazarene alludes to the Branch anticipated in Isaiah and the prophets. Jesus, the Branch, fulfils the promises to Abraham following an Isaianic paradigm. He is Isaiah’s holy seed of Abraham who comes after a time of darkness and the toppling of a wicked ruler like a tree to be the remnant branch and the Holy One in the midst of Zion (Is 5.1-3; 6.1-13; 7.1-9.7; 10.33-34).<sup>513</sup>

Chapter 5 explored the influence of Isaiah 40.3 in Matthew 3. Matthew 3.3 cites Isaiah 40.3 to authenticate the ministry of John the Baptist. In its original setting, Isaiah 40-49 thematically parallels Isaiah 1-12. Within Isaiah 40-49, the setting explicitly depicts the seed of Abraham experiencing a call to come out of the Chaldees leaving idolatry and making an exodus to the land of promise. The promise of the Lord to his servant is “Fear not for I am with you” (Is 41.10; 43.5; cf. 7.14; 8.8, 10; 43.2). This promise of the Lord’s presence repeats throughout Isaiah and echoes his promise to the patriarchs in Genesis.<sup>514</sup> The divine presence motif in Isaiah is a reaffirmation of the promises made to Abraham. The parallels between Isaiah 1-12 and 40-49 suggest Matthew’s awareness of the prophecy’s development and his thoughtful selection of quotations with a measure of contextual sensitivity.

Matthew’s reference to Isaiah 40.3 occurs at the end of the first pericope in chapter 3 (Mt 3.1-3). The placement of Isaiah 40.3 is like the quotations in the four pericopes of Matthew 2 (Mt 2.6, 15, 18, 23). These five quotations also share a geographical interest. Further, the wilderness setting carries the narrative into Matthew 4 (Mt 3.1, 3; 4.1). Matthew’s placement of Isaiah 40.3 at the beginning of this literary movement anticipates the third of the Gospel’s naming narratives in Matthew 3.17 (cf. Mt 1.21-25; 2.23). This use of the same construction and theme contributes to the unity of Matthew 1-4.

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<sup>513</sup> See also APPENDIX A, Table A.1.

<sup>514</sup> Gen 21.22; 24.40; 26.3, 24, 28; 28.4, 15; 31.3; 46.4; 48.21.

Matthew 3.3 cites Isaiah 40.3 identifying John as the one preparing the way of the Lord. Matthew 3 includes several other allusions from Isaiah. Matthew 3.16 echoes both Isaiah 11.2 and 42.1 as the Spirit of God descends upon Jesus. The allusion to Isaiah 11.2 in Matthew 3.16 reinforces the proposal that Isaiah 11.1 forms the basis for Matthew's conclusion that Jesus would be called a Nazarene (Mt 2.23). In Matthew 3.17, Jesus is identified as the Son of God by the voice from heaven. The wording of Isaiah 42.1 echoes in this pronouncement.

In Matthew 3.8-9, John likens righteousness to fruitfulness that comes from a life in the line of Abraham. The line of Abraham is not one of biology but of righteousness. John states that God could make sons of Abraham out of stones. Isaiah 40-55 contains specific references to Abraham as a rock that resonates with John's message (Is 40.3; 41.8; 51.2). John's application is that those who repent and bear the fruit of repentance are the true children of Abraham. John's message harmonises with the thrust of Isaiah 51.1-3. Jesus who comes to fulfil all righteousness (Mt 3.15) is the true Son of Abraham.

Chapter 6 explored the influence of Isaiah 9.1-2 in Matthew 4. Matthew 4.14-16 cites Isaiah 9.1-2 to authenticate the person and ministry of Jesus. Isaiah 9.1-2 shares the same context as the two citations from Isaiah 7.14 and 11.1 used previously by Matthew.

Structurally, the strategic placement of the quotation forms a parallelism and *inclusio* within the chapter and the entire opening narrative unit. The placement of the quotation at the beginning of Jesus' ministry in Matthew 4.14-16 parallels the use of Isaiah 40.3 at the introduction of John's ministry in Matthew 3.3. Additionally, Isaiah 9.1-2 sits in the fourth and final unit (Mt 4.12-25) of Matthew 3-4. This placement is parallel with Isaiah 40.3 in the first unit (Mt 3.1-12) of Matthew 3-4 forming an *inclusio* for the two chapters. Matthew uses Isaiah to identify the ministries of John and Jesus (Mt 3.3; 4.15-16). Isaiah's Galilee of the Gentiles concludes Matthew 4, fulfilling the setting that was introduced in chapter 2 and repeated in chapter 3 (cf. Mt 2.22; 3.13; 4.12, 15, 18, 23, 25). The recurring setting of Galilee throughout Matthew 2-4 structurally unites those chapters.

Christologically, Matthew 4 presents Jesus as the fulfilment of Isaiah's "Galilee of the Gentiles." The proclamation of the gospel of the kingdom of heaven to all nations, the healing of disease and affliction, as well as salvation from sins, is the fulfilment of the Isaianic "Galilee of the Gentiles."

Matthew 4 also identifies Jesus as the Isaianic light coming to the people dwelling in darkness (Mt 4.14-16). Matthew's light Christology is applied to the church, as she is called to the same mission and message of Christ (Mt 10.7; 12.18; 24.14). The church is the light of the world, shining through the good works of the gospel as a light to the nations (Mt 5.14, 16). The disciple is one whose eye is fixed on treasures of heaven and is filled with light (Mt 6.19-23).

Matthew 4 and its use of Isaiah 9.1-2 explain the invitation of the kingdom of heaven to the whole of humanity. The Galilean setting that unites Matthew 3 and 4 also links the quotations from Isaiah 9.1-2 and Isaiah 40.3 in those chapters. The Isaianic gospel of deliverance in a new exodus applies to the nations.

In Matthew 4, Jesus recapitulates exile and exodus, succeeding where Israel had failed. Isaiah 55.10-11 also identifies the sufficiency of the word of the Lord in a similar way to Deuteronomy 8.3 which Jesus used to refute the devil. Jesus' testing in the wilderness depicts not only the Egyptian exodus but also the recapitulation of the Isaianic exile anticipated in Deuteronomy. Matthew identifies the resonance between Deuteronomy and Isaiah and incorporates them into his Gospel.

Jesus recites Deuteronomy 6.13, which extols the exclusivity of God, to refute the devil. The Divine presence echoes within the Deuteronomic context and resonates with Isaiah's Immanuel. Matthew 4 affirms the Immanuel motif introduced in chapter 1.

Abraham's narrative echoes in Jesus' temptation scene on the mount (Gen 13.14-17; Mt 4.8-10). Matthew appears to establish the Son of Abraham not only as a title of leadership but also as a title for Jesus who fulfils the expectation of the true son in discipleship. Matthew's citation from Isaiah 9.1-2 includes reference to the land of Zebulun and Naphtali which reflects the same area where Abram/ham journeyed to rescue Lot, who had been taken captive (Gen 14). This setting echoes in Isaiah 9 and Matthew 4. The textual relationship between Genesis 14-15, Isaiah 9, and Matthew 4 suggests that Jesus is the Son of Abraham, saving a captive people from invading oppressors who have displaced them in an exile. Jesus walks throughout the land to claim the inheritance that is his as Abraham's seed.

In summary, Isaianic references influence the narrative parallelism in Matthew 1-4, highlighting the calling motif, and confirming the preaching ministry of John and Jesus. Theologically, the Isaianic references and allusions echo in Matthew 1-4 with a Christological note. Behind well-known motifs such as the virgin, the divine presence,

the branch, the rock, or the son, Isaiah's seed of Abraham resounds. Other Isaianic motifs such as the judge and the healer also inform Matthew's Son of Abraham Christology. As the Son of Abraham, Jesus recapitulates Israel's history, following the paradigm of the patriarch Abraham.

APPENDIX A

THE ABRAHAMIC BACKGROUND IN ISAIAH 1-12

## Introduction

Abraham is directly mentioned four times in the prophecy of Isaiah (Is 29.22; 41.8; 51.2; 63.16). Four references within a prophecy of sixty-six chapters may not initially suggest a significant theme. However, the patriarchal theme resonates beyond the specific mention of Abraham's name.<sup>515</sup> The purpose of this appendix is to highlight the presence of Abraham in the setting of Isaiah 1-12. It will begin by identifying the influence of the Abrahamic Seed motif within the structure of Isaiah 1-12 and then discuss five allusions to Abraham in the unit.<sup>516</sup>

### Abraham in the Structure of Isaiah 1-12

The shape of a biblical passage highlights themes that the author deems important.<sup>517</sup> Isaiah 1-12 forms a distinct unit highlighted by the terms "holy,"

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<sup>515</sup> Richard B. Hays has identified seven tests for hearing echoes: (1) Availability, (2) Volume, (3) Recurrence, (4) Thematic Coherence, (5) Historical Plausibility, (6) History of Interpretation, and (7) Satisfaction, in *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 29-32. Jeffery Leonard expands on the linguistic criteria for identifying allusions with eight principles: "(1) Shared language is the single most important factor in establishing a textual connection. (2) Shared language is more important than nonshared language. (3) Shared language that is rare or distinctive suggests a stronger connection than does language that is widely used. (4) Shared phrases suggest a stronger connection than do individual shared terms. (5) The accumulation of shared language suggests a stronger connection than does a single shared term or phrase. (6) Shared language in similar contexts suggests a stronger connection than does shared language alone. (7) Shared language need not be accompanied by shared ideology to establish a connection. (8) Shared language need not be accompanied by shared form to establish a connection." Jeffery Leonard, "Identifying Inner-Biblical Allusions: Psalm 78 as a Test Case," *Journal of Biblical Literature* 127, no. 2 (2008): 241-65, esp. 246.

<sup>516</sup> "An allusion relies on two criteria: the biblical author deliberately borrows and recontextualizes, transforms, or reinterprets a specific text and incorporates it in a later text in order to accommodate his message to a contemporary audience, and the contextual environment of the preceding text influences and informs the interpretation of the alluding text. Inner biblical exegesis is synonymous with biblical allusion. (4) An echo, on the other hand, consists of words or images employed by a biblical writer in order to evoke conscious memories associated with multiple texts. A biblical writer may draw on biblical echoes without necessarily invoking the specific context of an individual passage." Sheri L. Klouda, "An Analysis of the Significance of Isaiah's Use of Psalms 96-99" (Ph.D. dissertation, Southwestern Baptist Theological Seminary, 2002), 13-26.

<sup>517</sup> "Using a few structural principles enables us to identify in each passage the main points or convictions.... Then, when this passage is interpreted in terms of these points, important aspects of its

“branch,” and “darkness.” These three themes alternate with one another, narrowing to the central focus of the “holy seed.” The term “seed” is a significant Abrahamic theme. The repeated key themes suggest a chiasm throughout Isaiah 1-12 (see Table 3.3).<sup>518</sup>

The divine title, “the Holy One of Israel,” brackets Isaiah 1-12 (Is 1.4; 12.6). In the middle of the unit is a reference to “the Holy Seed” (Is 6.13) and to the Lord, who is thrice “holy” (Is 6.3). With this “holy” theme, the narrative in chapter six creates a crescendo in Isaiah 1-12, dividing the unit into two halves (Is 1-5 and 7-12).

Associated with the “holy” theme is the “branch” theme. Within each half of Isaiah 1-12 is a parallel subunit referring to “the Branch of the Lord” (Is 4.2 in 2.1-4.6) and “the Branch of Jesse” (Is 11.1 in 9.8[7]-11.16). Isaiah 6 fits between these two subunits with the parallel phrase, “the Holy Seed is the stump” (Is 6.13 in 6.1-13). Each of the three subunits refers to a royal tree motif.

In addition, the theme “darkness” repeats in Isaiah 5.20, 30 and 8.22; 9.1-2. This repetition identifies two additional parallel subunits (Is 5.1-30 and 7.1-9.7). These two subunits bracket Isaiah 6. The result is that the darkness surrounds the central subunit containing the reference to the Holy Seed.

The darkness theme contributes to the Abrahamic understanding of the Holy Seed in Isaiah 6.13. The identical form of the term “darkness” (חֹשֶׁךְ) in Isaiah 8.22 is used in Genesis 15.12, where the Lord makes covenant with Abram. The “seed” of Abram would become enslaved and afflicted (Gen 15.13). The immediate context of Genesis 15.12-13 anticipates the Egyptian exile and exodus (Ex 1.11-12; 3.7; 6.6).<sup>519</sup>

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meaning appear more clearly....” Daniel Patte, *The Gospel According to Matthew: A Structural Commentary on Matthew’s Faith* (Philadelphia: Fortress Press, 1987), 1.

<sup>518</sup> Chapter 3, “The Influence of Isaiah 7.14; 8.8, 10 in Matthew 1,” Table 3.3. The Structure of Isaiah 1-12. A variant chiastic arrangement is proposed by David A. Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi* (Grand Rapids: Baker Books, 1999), 220.

- a Introduction: Israel’s disobedience and resultant devastation (1.1-31)
- b Visions of future restoration of Jerusalem (2.1-4.6)
- c Coming destruction of Judah (5.1-30)
- d CENTER: call of Isaiah (6.1-13)
- c’ Coming destruction of Judah (7.1-8.18)
- b’ Visions of future restoration of Israel (8.19-11.9)
- a’ Conclusion: Israel’s future restoration and obedience (11.10-12.6)

<sup>519</sup> The Exodus’ plague of darkness may also resonate with this passage through the themes of terror, darkness, and covenant enforcement (cf. Ex 10.21-22; 15.16; Ps 105.28).

The Egyptian plague of “thick darkness” (אֶפְלָה) in Exodus 10.22 also repeats in Deuteronomy 28.29, where Israel is warned of another exile for her covenant infidelity. The warning in Deuteronomy 28.29 is echoed in Isaiah 59.10.<sup>520</sup> In summary, the darkness theme runs from the Abramic covenant ceremony in Genesis through Exodus and Deuteronomy to Isaiah.

Other indicators support an Abramic allusion to the seed in Isaiah 6 and are summarised below. For now, the theme of darkness in conjunction with the seed in Isaiah demonstrates the significant influence that Abram/ham has in the structure of Isaiah 1-12.

### **Abraham in Isaiah 1.26**

Isaiah 1.26 contains the first allusion to Abraham in Isaiah. The opening unit is composed of two indictments (Is 1.2-20 and 1.21-31). The first indictment opens with a cosmic appeal to hear the word of the Lord (Is 1.2). The second indictment addresses the city of Zion specifically (Is 1.21-31). The chapter moves narrowing from the heavens and earth to the nation, and finally to the city. The Lord will restore righteous judges and counsellors like those who were at “the first” and at “the beginning” (Is 1.26). A new beginning is anticipated. Zion will be redeemed, righteous, and faithful (1.26-27).

The beginning to which the prophecy refers includes Abram.<sup>521</sup> Both the terms “at the first” (כְּבְּרֵאשֶׁנָּה) and “at the beginning” (כְּבְּרֵהֲחֵלָה) used in Isaiah 1.26 are

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<sup>520</sup> Compare Dt 28.29: “and you shall grope at noonday, as the blind grope in darkness”—with Is 59.9-10: “we hope for light, and behold, darkness, and for brightness, but we walk in gloom. We grope for the wall like the blind; we grope like those who have no eyes.”

<sup>521</sup> Jobes identifies the Abraham and Sarah echo in Is 1.26; 54.1; 66.6-11. Karen E. Jobes, “Jerusalem, Our Mother: Metalepsis and Intertextuality in Galatians 4:21-31,” *Westminster Theological Journal* 55 (1993): 299-320, esp. 311 and 319. Smith observes that Is 1.26 is literarily parallel with Is 66.7-13. His observation would suggest the sharing of the Abrahamic motif in Is 1.26. He further notes that the initial Davidic era under Solomon ends with an unfaithful reign suggesting hesitancy to identify ideal the righteous era with the Davidic dynasty. Smith, *Isaiah 1-39*, 96, 114. Wolf identifies the divine name, the “Mighty One” (Is 1.24) with the era of the patriarchs (Gen 49.24). The extended title, “the Mighty One of Jacob,” is used in Isaiah 49.26 and 60.16. Wolf, *Interpreting Isaiah: The Suffering and Glory of the Messiah*, 76.

originally used in Genesis 13.3 (בְּתֵהֲלָהּ) and 13.4 (בְּרֵאשִׁיטָהּ) in the identical forms.<sup>522</sup> The combination of these two terms is distinct and invites an intertextual reading.<sup>523</sup>

Alongside this distinct use of these terms, the setting of Abram's experience also correlates. The setting of Genesis 13.3-4 comes after Abram and Sarai leave Haran and journey through Canaan (Gen 12.4-5).<sup>524</sup> Abram had initially left Ur of the Chaldeans to possess the land that the Lord had given (Gen 15.7). As Abram sojourns, he builds altars at the oak of Moreh (Gen 12.6-7) and in the hill country between Bethel and Ai (Gen 12.8). From there, Abram journeys toward the Negeb, but the land experiences a famine, which compels him to sojourn "down" into Egypt (Gen 12.9-10). In Egypt, Sarai, posing merely as Abram's sister, is taken from him and brought to Pharaoh (Gen 12.13-15). As a result, Pharaoh is afflicted with great plagues, after which he sends Abram and Sarai away (Gen 12.17-20). Abram retraces his journey "up" from Egypt into the Negeb and then to the dwelling place of his tent between Bethel and Ai as "at the beginning" (Gen 13.3), where he builds an altar to the Lord as "at the first" (Gen 13.4).

There are several correlations within the setting. One correlation is liturgy and worship. Isaiah 1.11-15 poses a contrast with Abram. The residents of Zion worship with impurity. Abram worshipped the Lord with sincerity.

A second correlation is Sodom and Gomorrah. The setting of Sodom and Gomorrah follows Abram's exodus as Lot separates from him, choosing the well-watered valley (Gen 13.10-13). Isaiah likens Israel to Sodom and Gomorrah (Is 1.9,

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<sup>522</sup> Isaiah does prefix the terms with כִּי ("as") simply for literary reference to liken the present setting with that of the original. The one Hebrew term, בְּרֵאשִׁיטָהּ, is also identical in Jer 33.7, 11 where the restoration of the city is promised. The Abraham allusion might also be applied in the Jeremiah text. Pharaoh's house was healed after Abraham was restored (cf. Jer 33.6). Abraham travelled through the Negeb with flocks plundered from Egypt (cf. Jer 33.13). It was near Salem that Abraham met Melchizedek and the five rescued Canaanite kings witnessed the might of God Most High (cf. Jer 33.9).

<sup>523</sup> "The versification of the Bible, the common critical focus on discrete words and phrases in the Gospels, the commentary format and the default searching parameters of many modern Bible software programs affect the search for syntactical parallelism between New Testament and Old Testament texts; often only one verse is compared with another, instead of one passage with another. (*Mutatis mutandis* the same problem plagues intracanonical allusions within either Testament as such as well.)" Leroy Andrew Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*, Supplements to Novum Testamentum 131 (Leiden: E. J. Brill, 2009), 150n56.

<sup>524</sup> Rikk E. Watts, "Echoes from the Past: Israel's Ancient Traditions and the Destiny of the Nations in Isaiah 40-55," *Journal for the Study of the Old Testament* 28.4 (2004): 481-508, esp. 495.

10). Israel is brash in her sin like Sodom was (Is 3.9). The plain where these cities lay was well watered like the “Garden of the Lord” (Gen 13.10). In comparison, Isaiah depicts Israel as a garden without water or as a vineyard besieged (Is 1.29-30; cf. 1.8; 51.3).

A third correlation is the tree setting. The references to the mighty oaks in Genesis contrasting the lesser terebinths in Isaiah suggest an Abramic setting (Gen 12.6; 13.18; 14.13; 18.1; cf. Is 1.29-30). The gardens and trees Israel chose will be consumed with unquenchable fire (Is 1.31). Israel has chosen the way of Sodom and Gomorrah.

In Isaiah 1.26, the Lord declares that he will restore judges and counsellors as at the first and as at the beginning. If Isaiah’s first beginning alludes to Abram, then his identity as a judge and counsellor should be established. While the term “judge” or “counsellor” is not explicitly mentioned of Abram,<sup>525</sup> five episodes from his narrative coalesce to depict him as a prototypical judge in the land.

Two episodes occur with rulers. When Abram was in Egypt, Pharaoh was afflicted with great plagues in judgment for taking Abram’s wife (Gen 12.17). Similarly, Abimelech and his household were healed by the Lord through the prayer of Abraham, who was a prophet (Gen 20.7, 17). Both episodes depict Abram/ham as a servant of the Lord who brought righteous judgment to the nations.

Another episode is Abram’s rescue of Lot. Lot was captured as a result of the Battle of the Nine Kings, which transpired after Chedorlaomer had taken En Mishpat, literally “fountain of judgment” (Gen 14.7). Abram, with a well-trained though small cohort of 318 men, pursued the four conquering armies with heroic swiftness and strategy, defeating the alliance under Chedorlaomer. This epic victory led by Abram is a foreshadowing of what would take place during the time of the Judges of Israel.

A subsequent episode to this victory is the encounter between Abram and Melchizedek in the Valley of the Kings near Salem. Melchizedek was the king of Salem, which is the “King of Peace.” Melchizedek’s name means the “King of Righteousness” (cf. Heb 7.1-2). Abram’s meeting with Melchizedek fits with the

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<sup>525</sup> וַיִּשְׁפֹּט שְׁפֹט (he judges to judge) is used in reference to Lot (Gen 19.9). The reference is sarcastic, coming from the men of Sodom but may infer the role of judge among the patriarchs. Peter identifies Lot as a righteous man (2Pet 2.7).

themes in Isaiah 1.26, which anticipates that Zion (Salem) will again be called the city of righteousness.<sup>526</sup>

In a final episode, the Lord visited Abraham to dialogue with him regarding both the promised seed and the judgment of Sodom (Gen 18). The Lord had called and chosen Abraham, “that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice” (Gen 18.19). Following the allusion to Abram’s beginning in Isaiah 1.26, the next verse brings these thoughts together; “Zion shall be redeemed by justice, and those in her who repent, by righteousness.” Within Isaiah, these themes are also applied to the Davidic king.<sup>527</sup> The fulfilment of the promise to David is rooted in the promise to Abraham.

After receiving confirmation of his seed, Abraham would then stand before the Lord, the just Judge of all the earth (Gen 18.22, 25), to intercede for the righteous persons in Sodom (Gen 18.22-33). In all these episodes mentioned, Abraham may be depicted as a righteous judge and counsellor.<sup>528</sup>

Thus the vocabulary of “at the first” and “at the beginning” with the correlations of worship, Sodom, garden, and trees suggest Abram as an allusion in Isaiah 1.26.<sup>529</sup> In addition, the thematic development of Abram/ham as a judge of righteousness among the nations also contributes to the background for Isaiah 1.

### **Abraham in Isaiah 6.13**

The second allusion to Abraham comes in Isaiah 6.13. In this central subunit (Is 6.1-13), the King of Israel, the Lord of Hosts, reveals himself to Isaiah (Is 6.1-4). Isaiah is quick to concede that his iniquity and sin are like that of the people around him who have received the preceding indictments. The voice of the Lord speaks in the heavenly courtroom filled with seraphim in attendance and asks for a willing

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<sup>526</sup> The stronghold of Zion in Salem (Jerusalem) would later be taken by King David and known as the City of David (2Sa 5.7, 9; cf. Is 29.1).

<sup>527</sup> Examples of the term “righteousness” in Is 1-12 include Is 1.21, 26, 27; 3.10; 5.7, 16; 9.7; 10.22; 11.4, 5. Examples of the term “peace” in Is 1-12 include Is 9.6, 7.

<sup>528</sup> That Abraham compares to the Judges is illustrated in an article comparing the intertextual relationship between Genesis 22 and Judges 11 by Tamie S. Davies, “The Condemnation of Jephthah,” *Tyndale Bulletin* 64, no. 1 (2013): 1-16.

<sup>529</sup> Leupold identifies the “beginning” as far back as Genesis 14.18 and Abraham’s encounter with Melchizedek, the “king of righteousness.” Leupold, *Exposition of Isaiah*, 69.

messenger he can send (Is 6.8-10). Isaiah, cleansed from his sin, responds. The Lord instructs Isaiah to persevere with this commission until the exile (Is 6.11-13) when the land will lie in abandoned desolation (6.11), and the Lord will remove the people into exile (Is 6.12). Total annihilation will come so that nothing is left of the forest. The remaining timber will be burned again (Is 6.11). Nothing will remain of idolatrous Israel—the oak, the garden, the vineyard—except a stump (Is 6.13).

Identifying the original text of Isaiah 6.13 is difficult. It seems best to follow the Masoretic Text.<sup>530</sup> Nonetheless, translating and interpreting the text is equally challenging. Some have understood a polemic against idolatry in this reference to the oak and the terebinth. They believe that the oak could refer to the pagan liturgical poles or pillars (cf. Is 1.29) and so translate the stump as “pillar.”<sup>531</sup>

However, the tree motif is also used to identify Israel (Is 1.30; 2.13), and there is the hopeful promise that one day those who mourn in Zion will be “oaks of righteousness, the planting of the Lord, that he might be glorified” (Is 61.3). Earlier, Genesis 12-13 was identified as the background for Isaiah 1. The Lord told Abram at the oak of Moreh that his “seed” would be given the land (Gen 12.6-7). The terms used for “oak” and “seed” in Genesis 12 are the same terms used for “oak” (אֵלֶיךָ) and “seed” (זֶרַע) in Isaiah 6.13. Therefore, this phrase “holy seed (זֶרַע) of the stump (מִצְבֵּתָהּ)” is likely a reference, even if it be a satirical one, to the patriarchal promise of a seed that would bring blessing.<sup>532</sup>

An additional feature contributes to the conclusion that Isaiah 6.13 infers the promised patriarchal seed. Darkness was previously identified as highlighting the Abrahamic allusion in the “Holy Seed” of Isaiah 6.13. Now, this pivotal and climactic chapter in Isaiah 1-12 appears also to be parallel with units 2.1-4.6 and 9.8[7]-11.16, which refer to the “branch of the Lord” and the “branch of Jesse” respectively (see Table A.1). The “seed” and the “branch” motifs complement one another. The

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<sup>530</sup> For a fuller discussion of the matter see Smith, *Isaiah 1-39*, 197-98.

<sup>531</sup> Greg. K. Beale, “Isaiah vi 9-13: A Retributive Taunt Against Idolatry,” *Vetus Testamentum* 41 (1991): 257-78.

<sup>532</sup> Robert B. Chisholm Jr., *Handbook on the Prophets* (Grand Rapids: Baker Academic, 2002), 28, seems to prefer translating מִצְבֵּתָהּ as “sacred pillar” and interpreting the passage with the pagan Canaanite background with no reference to Abram or Gen 12-13. However, he concludes that “the phrase ‘holy offspring’ alludes to God’s ideal for his covenant people, the offspring of the patriarchs.”

cumulative effect of these three references in parallel is that they help to interpret one another as positive reinforcements of hope for the fulfilment of both the Abrahamic and Davidic covenants.

Table A.1. Branch, Seed, and Stump Parallels in Isaiah 1-12

<p>The Branch (נֹצֵר) of the Lord with the survivors in Zion (4.2): 2.1-4.6</p> <p>The Holy Seed of the stump (מִצְבֹּתָהּ קִדְשׁ יִרְעֵ) promised in the throne-room of the Holy King, the Lord of Hosts (6.3, 5, 13): 6.1-13</p> <p>The Branch (נֹצֵר) of Jesse’s stump (שֵׁרֵשׁ) with the remnant to Zion (11.1, 10): 9.8[7]-11.16</p>
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Central to the prophecy of Isaiah is the faithfulness of the Lord to keep his promise to Abraham. Even amidst exile and barrenness, the Lord will preserve the seed of Abraham.<sup>533</sup> The seed of Abraham is the origin for the throne of David, behind which is the divine King of Israel, the Lord of Hosts.

#### Abraham in Isaiah 7.14

The third Abrahamic allusion is found in Isaiah 7.14. The setting for this subunit (Is 7.1-9.7[6]) is at the conduit of the upper pool (Is 7.3). The Lord addresses Ahaz personally through Isaiah to give him the sign of a promised son (Is 7.10-25). Ahaz was to ask the Lord his God for a sign. The sky is the limit (Is 7.11). Ahaz declined, covering his hypocrisy with piety, superficially not wanting to violate the law by asking the Lord for a sign (Dt 6.16). Ahaz had other plans to make an alliance with Assyria (Is 7.17; 8.7; cf. 2Ki 16.8-9). Isaiah responds with disgust, addressing the house of David, which has wearied God (Is 7.13; cf. 1.14). The Lord will determine the sign given to the house of David. The maiden (הַעַלְמָה) will bear a son, and his name will be called “Immanuel” (Is 7.14).

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<sup>533</sup> For a study on the patriarchal barrenness motif in the letter of Paul to the Galatians, see Jobes, “Jerusalem, Our Mother: Metalepsis and Intertextuality in Galatians 4:21-31,” 299-320.

The Hebrew term עַלְמָה (maiden) is used eleven times,<sup>534</sup> and the LXX translates it with παρθένος (virgin) only twice (Gen 24.43; Is 7.14).<sup>535</sup> The Ugaritic places עַלְמָה parallel with בְּתוּלָה, the usual term for “virgin,” so that the terms may be used in the same semantic range.<sup>536</sup> The Hebrew term can mean “virgin” but does not necessitate it. Much discussion surrounds the original intent of the term used by Isaiah.<sup>537</sup> The LXX has made its choice clear.

As noted, the LXX uses παρθένος (virgin) in Genesis 24.43 referring to Rebekah. She is the future wife of Isaac, who is the Son of Abraham. Like the sign given through Isaiah at the upper pool of water, the servant of Abraham abides by the well of water and receives his sign from the Lord God of his master, Abraham (Gen 24.11, 42). These two women of the wells both echo one another in the fulfilment of the word of the Lord.

Additionally, the servant of Abraham has made a journey away from the land of promise. Abraham blessed the servant with his prayer that the presence of the Angel of the Lord would be “with you” (Gen 24.40). The Lord had promised to “be with” Abraham, Isaac, and Jacob.<sup>538</sup> Isaiah’s Immanuel, God with us, reaffirms the Lord’s covenant faithfulness to the patriarchs.<sup>539</sup>

The servant of Abraham is going back to the eastern regions of Mesopotamia (Gen 24.10). Mesopotamia (אַרְם נְהַרַיִם) resonates with Syria (אַרְם), which is referenced throughout Isaiah 7 (Is 7.1, 2, 4, 5, 8). This resonance is especially noticed with the combination of Syria and Ephraim in Isaiah 7.2, 5 (אַרְם עַל־אֶפְרַיִם in 7.2 and אַרְם רָעָה

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<sup>534</sup> Gen 24.43; Ex 2.8; 1Sa 17.56; 20.22; Is 7.14; Ps 46.1; 68.26; Pr 30.19; SS 1.3; 6.8; ICh 15.20. Four of these occurrences are translated by the LXX with παρθένος (Ex 2.8; Ps 68.26; SS 1.3; 6.8).

<sup>535</sup> Maarten J. J. Menken, “The Textual Form of the Quotation from Isaiah 7:14 in Matthew 1:23,” *Novum Testamentum* 43, no. 2 (2001): 144-60, esp. 153.

<sup>536</sup> Allan A. Macrae, “1630 עלם,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 672.

<sup>537</sup> For an extended summary of the issue see Smith, *Isaiah 1-39*, 201-5.

<sup>538</sup> Gen 21.22; 24.40; 26.3, 24, 28; 28.4, 15; 31.3; 46.4; 48.21.

<sup>539</sup> David is reminded of the promise of divine presence when the Lord cuts his covenant with him to establish the Davidic throne: “I have been with you (וְאֶהְיֶה עִמָּךְ) wherever you went and have cut off all your enemies from before you” (2Sa 7.9). This language resonates throughout the Abrahamic and the Davidic covenants, finding yet greater anticipation of fulfilment in this prophecy.

אֶפְרַיִם in 7.5).<sup>540</sup> The seed of Abraham, Isaac, is faced with the prospect of being sent back to Aram, which Abraham forbids (Gen 24.5-6). A similar situation develops in Isaiah 7, and as Isaiah progresses, Isaac is sent back into exile.

This exile of Abraham's servant is temporary, for the Lord has been faithful and has shown steadfast love to Abraham (Gen 24.27). The seed of Abraham will dwell in the land of promise (Gen 24.5-7). The peoples of that foreign land, in turn, show steadfast love and faithfulness to Abraham by releasing Rebekah from the land and allowing her to return with the servant to the land of promise as a kind of exodus (Gen 24.49-50). Rebekah is blessed upon her exodus with the hope of seed, offspring, which will become thousands of ten thousands and will possess the gates of his enemies (Gen 24.60). Perhaps this is a reversal of the barrenness that Sarai suffered.<sup>541</sup> In the virgin maiden, the seed promise will be fulfilled and the curse of barrenness lifted (cf. Is 49.20-21; 54.1-3).<sup>542</sup> The imagery of Genesis 24 is that of a remnant that will return to the land of promise and will be fruitful and multiply in the land under the faithfulness of the Lord. The same setting is anticipated in Isaiah 7-12. The maiden of Isaiah 7 once again echoes the Abrahamic covenant of the Lord and the exodus motif of the patriarch.

The seed of Abraham motif influences the understanding of Isaiah 7.14 through the particular and unique use of a shared term, "virgin." While the Hebrew is less distinctive, the Greek translation sheds meaning upon Isaiah 7.14. This is particularly noticeable when Matthew perceives the significance of citing Isaiah 7.14

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<sup>540</sup> Aram is referenced by Isaiah primarily in chapter 7, with the only exception found in Is 17.3.

<sup>541</sup> Jobes, "Jerusalem, Our Mother: Metalepsis and Intertextuality in Galatians 4:21-31," 299-320.

<sup>542</sup> See Is 49.20-21 — "The children of your bereavement will yet say in your ears: 'The place is too narrow for me; make room for me to dwell in.' Then you will say in your heart: 'Who has borne me these? I was bereaved and barren, exiled and put away, but who has brought up these? Behold, I was left alone; from where have these come?'; and Is 54.1-3 — "'Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor! For the children of the desolate one will be more than the children of her who is married,' says the LORD. 'Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes. For you will spread abroad to the right and to the left, and your offspring will possess the nations and will people the desolate cities.'"

from the Greek LXX (Mt 1.23).<sup>543</sup> In addition to the distinctive terminology shared with Isaiah 7.14 and Genesis 24.43, the ominous threat of the seed of Abraham returning to the region of the Chaldeans looms in the background of Isaiah 7. The release of Isaac's bride appears to prefigure the new exodus of purified Israel from her bonds of captivity and the promise of making her fruitful in the land.

### **Abraham in Isaiah 10.22**

The fourth Abrahamic allusion occurs in Isaiah 10.22. The subunit is comprised of Isaiah 9.8[7]-11.16. The geopolitical poles of the east and the west envelope this subunit (Is 9.12; 11.14). Four indictments concluded by a repeated refrain, "For all this his anger has not turned away, and his hand is stretched out still," (Is 9.12, 17, 21; 10.4; cf. 5.25) are brought against Jacob (Is 9.8[7]-10.4), highlighting the unrelenting judgment of the Lord. Assyria is an instrument of judgment in the hands of the Lord (Is 10.5-19).

Jacob has, indeed, become as the sand of the sea, resonating with the covenant promise made with Abraham, Isaac, and Jacob (Is 10.22; cf. Gen 32.12 with Gen 28.13-14 and 13.16). Within this subunit, the reference in Isaiah 9.12 to the "east" and the "west" along with the reference in Isaiah 11.12 to gathering of dispersed Israel "from the four corners of the earth" harmonises with the parallel promise made to Jacob that his seed will spread abroad to the west and to the east and to the north and to the south (Gen 28.14).<sup>544</sup>

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<sup>543</sup> The Hebrew text conveys enough narrative setting that suggests a possible connection of Isaiah's "maiden" motif with the patriarch. This Hebrew context suggests that the LXX translators may have reasonably connected these passages. Our thesis is proposed on the basis of a history of interpretation from a commentary on the text by those historically closer to its composition.

<sup>544</sup> Referring to the Gentile Centurion seeking healing for his son and demonstrating faith, Jesus remarks, "I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth" (Mt 8.11-12). Also, referring to the multitudes that will enter the Kingdom, Jesus remarks, "In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out. And people will come from east and west, and from north and south, and recline at table in the kingdom of God. And behold, some are last who will be first, and some are first who will be last." (Lk 13.28-30). Several Isaianic themes resound: fecundity, geography, gentiles, and reversal.

However, only a remnant of Jacob will return to the Lord (Is 10.21). The Lord God of hosts with the axe of Assyria in hand will prune and fell the proud trees and forests of Israel (Is 10.28-34). This image resonates with the stump that is left with the hope of a remaining “holy seed” to fulfil the promise made to Abraham (Is 6.13).<sup>545</sup>

### **Abraham in Isaiah 12.2, 3**

The fifth allusion to Abraham occurs in Isaiah 12.2, 3. Two hymns of praise (Is 12.1-6) conclude Isaiah 1-12. The exodus motif prominent throughout the entire section continues in this last unit with a quotation from the song of Moses in Exodus 15.2 (Is 12.1-2). The Lord has at last turned away his anger from confronting Israel to comforting his son (Is 12.1). The context of Exodus 15.2 further states, “This is my God, and I will praise him; my father’s God and I will extol him.” The reference is to father Abram/ham and the covenant promise made to him by the Lord “at the first and at the beginning” (Ex 3.6, 15, 16; cf. Gen 13.3-4 and Is 1.26).<sup>546</sup> The son of the exodus has been saved.

The second hymn begins by resonating with the theme of water (Is 12.3). Throughout Isaiah 1-12, the lack of water has caused barrenness to the vineyard. The gentle waters of Shiloh had been refused (Is 8.6), and the manmade aqueduct had been foolishly trusted (Is 7.3). The experience of total war is likened to floods of water that destroy rather than nourish. Now, the vineyard is watered and again fruitful like the garden of the Lord (cf. Gen 13.10). The Lord has opened the springs of salvation (Is 12.3).

The hymn’s reference to the springs of salvation may continue the exodus motif, alluding to the Lord’s provision of water in the way of the wilderness (Ex 17.6; Num 20.8ff.; Dt 8.15). The Psalms use the same term (צַמְצִיט/*spring*) twice in reference to the exodus (Ps 74.15; 114.8). Isaiah anticipates a day when the Lord will again open wells for his people—not merely springs of water, but springs of salvation.

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<sup>545</sup> From the devastated forest of Israel, the stump of Jesse will branch forth with a shoot to bear fruit (Is 11.1-10). The Davidic son is the restoration of the judges and counselors and the fulfilment of the Lord himself who will judge, as anticipated earlier in Isaiah (Is 11.1-10; cf. 1.26; 2.4; 3.13; 4.4; 5.16). The righteous counselor and judge motif resonates with the Abrahamic background that was “at the first” and “at the beginning” (Is 1.26; Gen 13.3-4).

<sup>546</sup> Walter C. Kaiser Jr., *Exodus*, The Expositor’s Bible Commentary 2, ed. F. E. Gabelein (Grand Rapids: Zondervan, 1990), 322.

Curiously, however, looking at this reference to “the springs of salvation” through the interpretive lens of the LXX, the term *πηγή* (*spring, well*) is used only once in Exodus (Ex 15.27) and not in reference to water from the rock. The term is, however, used seven times in Genesis 24.<sup>547</sup> Similarly, the Hebrew term “draw” (צא) is used only once in Isaiah (Is 12.3), but eight times in Genesis 24.<sup>548</sup> Genesis 24 is, once again, the narrative about the seed of Abraham, his son Isaac, finding the maiden Rebekah as his true bride at the well.<sup>549</sup>

### Conclusion

The presence of Abraham and his seed permeates the theological themes of Isaiah 1-12 through verbal allusions and historical parallels. Abraham sets the original paradigm for the exodus motif both from Egypt and from Babylon. Abraham is the liturgical model of worship at the altar of the Lord. He sets the paradigm of a promised seed for both the Abrahamic and Davidic covenants. The righteous counsellor and ruler motif finds its origin in the patriarch. The prophet Isaiah demonstrates that the remnant of Israel is to find its hope in the narrative theology of Abraham in Genesis. The anticipation of a restored garden and wellsprings of salvation resonates with the patriarchal sojourns. The structure of Isaiah 1-12 is centred on the seed of Abraham. The five Abrahamic allusions in this presentation demonstrate that this central theme undergirds the development of Isaiah 1-12.

This thesis prompts implications for further study. The Abrahamic motif needs to be tested in the other literary portions of Isaiah. The patriarchal setting may inform further understanding of Isaianic themes such as the new exodus and the enfolding of the nations into the kingdom. Furthermore, the results of these tests might affirm either the continuity and or discontinuity of Isaiah as a whole. Since Isaiah is among

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<sup>547</sup> Gen 24.13, 16, 29, 30, 42, 43, 45.

<sup>548</sup> Gen 24.11, 13, 19, 20(2), 43, 44, 45.

<sup>549</sup> The term “spring” is also used in Gen 16.7 with reference to the Angel of the Lord finding Hagar by a well of water (*πηγή / עין המים*) in the wilderness. Hagar had fled her mistress, but is told to return and is given the promise of a seed that will multiply beyond number (Gen 16.7-9). Additionally, regarding Hagar’s pregnancy, the same phrase is spoken to her by the Angel of the Lord in Gen 16.11 as that which was spoken by the prophet to Ahaz in Is 7.14: “[the pregnant one/the maiden] shall bear a son and shall call his name Ishmael/Immanuel” (*וילדת בן וקראת שמו*). These are the only two places the phrase is used in the Old Testament.

the most often cited Old Testament book in the New Testament, the Abrahamic motif would impact New Testament studies in subtle if not significant ways.

APPENDIX B

AN EVALUATION OF DALE ALLISON JR.'S THESIS  
OF A NEW MOSES TYPOLOGY

As we look throughout the opening of Matthew's Gospel, the absence of certain items may be as important as items present. Whereas the genealogy mentions the Babylonian exile, it does not mention the exodus from Babylon. Similarly, and significantly, neither Israel's Egyptian exile nor its exodus is mentioned. The Egyptian exile and exodus do not receive attention even when the contemporaries of the Egyptian exodus, Amminadab, Nahshon, and Salmon, occur in the genealogy (Mt 1.4; cf. Ex 6.23).

Noticeable also is the silence about the relationship between Amminadab as Aaron's father-in-law and Nahshon as Aaron's brother-in-law (Ex 6.23)—Aaron being, of course, Moses' brother. One might wonder why Matthew did not include this relational detail or a reference to the Egyptian exodus if he intended to make a clear allusion to a new Moses typology. Matthew had included several other familial details throughout the genealogy apparently to make a point.<sup>550</sup>

This last observation raises the question over the plausibility of Matthew's allusion to a new Moses typology and the significant contribution that Dale C. Allison Jr. made to the conversation some twenty-five years ago.<sup>551</sup> In his introduction, Allison presents a sound intertextual methodology for the interpretation of biblical texts. The fundamentals of his approach are commended. However, throughout his development of the Moses motif in the body of his work, there may be certain aspects that could either pass through another text before reaching Moses or pass through Moses to an earlier text.

Arguably, a motif may be present and even prevalent without a direct or specific reference. However, as noted earlier, what is not directly mentioned may also reflect what the author might intend to avoid to direct the reader to another emphasis. When a direct quotation is within the context, and it appears to have a strategic

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<sup>550</sup> For example see the reference to the brothers of Judah (1.2) and of Jechoniah (1.11). The mention of the Babylonian deportation has also already been observed.

<sup>551</sup> Dale C. Allison Jr., *The New Moses: A Matthean Typology* (Minneapolis: Fortress Press, 1993; reprint, Eugene, OR: Wipf and Stock, 2013).

placement within the structure of the pericope as well as within the overall composition of the book, one should explore it first before looking for other shades of influence. Matthew directly cites Isaiah, giving it the foremost place in his Gospel. He overtly references the Genesis as well as the Babylonian exile. He has used the titles “Son of Abraham” and “Son of David.” It is reasonable to deduce that whatever other allusions are present, the author intended the reader to enter the narrative through the perspective these pointers provide.

Before we examine Allison’s handling of Matthew 1-2 in seeking to develop his new Moses typology, a simple observation concerning direct reference to Moses by Matthew proves informative. Matthew mentioned Moses by name only nine times in five settings throughout his Gospel.<sup>552</sup> Four of these settings occur in the dialogue of Jesus. One setting is the appearance of Moses at the Transfiguration.<sup>553</sup> In this last setting, it is Jesus, not Moses or Elijah, who is exalted by the Voice from heaven as the “beloved son.” The son has the pleasure of the Father, and the son speaks with the Father’s final authority, not Moses or Elijah, the law or the prophets (Mt 17.5).

Matthew’s first reference to Moses does not come until Matthew 8.4, well after the first two major units of the Gospel. One of these, the Sermon on the Mount, has often been compared with Moses’ reception of the law on Mount Sinai. Curiously, however, Jesus does not refer to Moses at all in that discourse. It seems likely that Matthew intended another motif to take priority.

In contrast, Matthew mentions David seventeen times in nine settings, nearly twice as many times as Moses.<sup>554</sup> Ten of the references to David are in the use of the title “Son of David.”<sup>555</sup> Six references to David are made in Matthew 1, forming the

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<sup>552</sup> The cleansing of a leper (8.4); the Mount of Transfiguration (17.3, 4); a question about divorce (19.7, 8); a question about the resurrection (22.24); and concerning the hypocrisy of the scribes and Pharisees (23.2).

<sup>553</sup> John Nolland identifies the mountain motif in Matthew’s Gospel and recognises that several have heard a Moses echo in Mt 4.8-9 when Jesus is tempted on the mountain. He doubts Matthew intends a Mosaic echo here since it “would involve some rather curious ironic inversions, and the language links are not strong.” John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: Eerdmans; Carlisle: Paternoster Press, 2005), 166.

<sup>554</sup> Mt 1.1, 6, 17, 20; 9.27; 12.3, 23; 15.22; 20.30, 31; 21.9, 15; 22.42, 43, 45.

<sup>555</sup> Mt 1.1, 20; 9.27; 12.23; 15.22; 20.30, 31; 21.9, 15; 22.42.

highest concentration per verse in the Gospel. The second largest concentration of seven references occurs in the narrative unit composed of chapters 19-23.<sup>556</sup> Interestingly, both of these narrative concentrations precede a “sermon on a mount” regarding the kingdom of heaven (Mt 5.1; 24.3), and neither mountain discourse mentions Moses. The important observation is that Moses is not mentioned until Matthew 8.4, nearly one-third of the way into the Gospel. If Matthew had intended a stronger new Moses typology, he might have introduced his name sooner.

Allison, nevertheless, proposes that such a new Moses typology is developed in Matthew 1-2. He presents six techniques that can be used to link one text with another, thus developing a typology. The techniques include (1) direct quotation; (2) indirect quotation; (3) circumstantial evidence; (4) shared vocabulary; (5) parallel sequence of events; and (6) repeated sentence structures, sounds, and rhythms.<sup>557</sup> Allison uses all but the last of these techniques to identify a Moses typology that unfolds in Matthew 1-2. However, the basis for Allison’s conclusion needs to be revisited because of Matthew’s avoidance of the use of Moses’ name and the strategic use of Isaiah in Matthew 1-2.

Allison argues that the direct quotation of Hosea 11.1 in Matthew 2.15 is a reference to the Egyptian exodus and thus an indirect reference to Moses, who led that exodus.<sup>558</sup> He believes that Matthew intended to portray Moses and his exodus as a parallel story to what comes in Matthew 2. His argument reasonably identifies a Moses typology in Matthew’s presentation. However, several observations about the context of Hosea 11 may be made that suggest the parallel between Moses and Jesus is made too quickly:

(1) The identity of Israel may be not only that of the nation but also of the man as well. It is possible that this is a case of both/and rather than either/or. Hosea 12.3-6 rehearses specific life events of Jacob that then become a pattern for the nation. Hosea

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<sup>556</sup> While there are seven references to David in this unit compared to the six in Matthew 1, they are spread over three chapters (20-22) within the five chapter unit. Matthew 1 is composed of just twenty-five verses.

<sup>557</sup> Allison, *The New Moses: A Matthean Typology*, 19-20.

<sup>558</sup> *Ibid.*, 140-42.

11.1 could also refer to Isaac, the Son of Abraham, who was told by the Lord not to return to Egypt (Hos 11.5; cf. Gen 26.2).<sup>559</sup>

(2) Hosea 11.9 echoes Isaiah 12.6, with “in your midst is the Holy One” resounding Isaiah’s Immanuel motif.<sup>560</sup> The link Matthew intends may be this Immanuel motif as much as an exodus motif, and if so, then Jesus as the Holy One present would be a stronger allusion.

(3) The preceding context of Hosea 10 echoes the vine/vineyard motif of Isaiah.<sup>561</sup>

(4) Identifying the Hosea quotation in Matthew 2.15 and reading backwards to Matthew 1 appears to underemphasise the importance of Matthew’s placement and use of Isaiah, which encapsulates not only the chapter but the entire Gospel. Matthew’s use of Isaiah comes before his use of Hosea, so it seems more reasonable to read Hosea in light of Isaiah.

(5) Similarly, as in Matthew 1, Matthew 2 culminates with an Isaianic reference. The entire chapter develops leading to the Isaianic calling motif so that the earlier quotations in the chapter are subservient to the closing and ultimate reference.

(6) While the emphasis running through Matthew may well imply an exodus motif, the key term “son” in Matthew 2.15 links it with Matthew 1.1, 20, 21, 23, 25.<sup>562</sup>

Developing the second piece of evidence from indirect quotation, Allison identifies Exodus 4.19-20 behind Matthew 2.19-21. NA28 and UBS5 concur that there is an allusion here.<sup>563</sup> The Moses parallel is hard to deny. However, the emphasis

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<sup>559</sup> Allison acknowledges the possibility that both the new Israel and the new Moses typologies may be present and complementary. The concern is that of emphasis. Whatever the significance of the new Moses typology, it is shaped by the antecedent typology and by Isaiah’s interpretation of it. See Allison, *The New Moses: A Matthean Typology*, 142.

<sup>560</sup>

כִּי־גִדּוֹל בְּקִרְבְּךָ קָדוֹשׁ	Is 12.6
כִּי אֵל אֲנֹכִי וְלֹא־אִישׁ בְּקִרְבְּךָ קָדוֹשׁ	Hos 11.9

<sup>561</sup> For “vine” see Is 5.5; 7.23; 16.8, 9; 17.10; 24.7; 32.12; 34.4; 36.16. For “vineyard” see Is 1.8; 3.14; 5.1, 3, 4, 5, 7, 10; 16.10; 27.2; 36.17; 37.30; 65.21.

<sup>562</sup> Cf. Ex 4.22, where Israel is God’s son, his firstborn. Also, see the seed motif in Ex 32.13.

<sup>563</sup> “LOCI CITATI VEL ALLEGATI,” *Nestle-Aland Novum Testamentum Graece*. 28th rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012), 839; and the “Index of Allusions and Verbal Parallels,” in *The Greek New Testament*, 5th rev. ed. (Stuttgart: United Bible Societies, 2014), 865.

may be overdone.<sup>564</sup> (1) The infanticide motif runs through Jeremiah 31.15 in Matthew 2.18, where there is also the sonship motif (Jer 31.9, 20). (2) The pericope may begin with an allusion to Exodus 4.19, but it culminates with the final destination in Nazareth of Galilee, which again resonates with the Isaianic concern of a branch who would bring light to the Gentiles (Mt 2.23; 4.15-16). (3) Since the immediate context also cites Jeremiah, the linguistic parallel may infer not only Moses but also the entire paradigm of the seed of the woman pursued by the dragon throughout history.<sup>565</sup>

The circumstantial evidence Allison gathers of a Moses typology in Matthew 1-2 comes primarily from an accumulation of extra-biblical traditions. There is value in understanding the historical setting of Matthew's Gospel. The items learned from a historical study can lend understanding to the biblical text especially relating to manners and customs.

Several cautions arise when applying circumstantial evidence from extra-biblical sources in Matthew. (1) Matthew does not overtly express interest in or dependency on outside sources other than the Old Testament scriptures. (2) Evidence that Matthew knew or read such sources is not verifiable. (3) It is tenuous to assume the general acceptance of the information or interpretation given by such resources. (4) Whatever other sources Matthew may have used, if any at all, his intent seems to present his Gospel as based on the fulfilment of the law and the prophets (Mt 5.17-18). His audience is expected to read his Gospel in this manner. (5) The outside sources given as support appear to venerate Moses in such a fashion that exceeds Matthew's comfort. Matthew seeks to venerate Jesus. The intent of each non-biblical tradition is different enough to be less than complementary of one another.

The circumstantial evidence proposed by Allison that is most reliant upon the biblical text relates to the use of Isaiah 7.14 and 8.8, 10 in Matthew 1.23. Allison connects Isaiah's Immanuel with places where Moses assumed a God-like role. Moses was like God to Aaron, giving the words of God (Ex 4.16). Moses was like God to

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<sup>564</sup> Ulrich Luz, *Matthew 1-7: A Commentary*, trans. W. C. Linss (Minneapolis: Augsburg, 1989), 144.

<sup>565</sup> For other examples see the conflict initiated with the seed of Eve (Gen 3.15); Cain's murder of Abel (Gen 4.8); Esau's intent to kill Jacob (Gen 27.41); Judah's reservation to sustain the line through Tamar who is included in Matthew 1.3 (Gen 38.1-30); and the Dragon's pursuit of the woman's son (Rev 12.4-5).

Pharaoh also, giving the words of God (Ex 7.1). Several concerns with this connection are noteworthy. (1) This connection neglects the historical setting of Isaiah. (2) It also avoids the exegesis of Isaiah. (3) Isaiah's application refers to more than the words of God—namely, to the immediate presence of God among his people. (4) Matthew emphasised the nature of the son who is Immanuel and whose name is Jesus/Joshua and called a Nazarene (Mt 1.25; 2.23). (5) Isaiah 7.14 and 8.8, 10 is a direct quotation in its own place, and to read it for circumstantial evidence seems to diminish the intention of both authors, Isaiah and Matthew.

Shared vocabulary is used by Allison to support a Moses typology. Reservation exists concerning his observations. (1) The four examples listed are each primarily based on a single word root and rarely with the same form. (2) The first example does not even share the same connotation in context (cf. Mt 1.18; Ex 1.19). Matthew 1.18 refers to the coming together in sexual union (πρὶν ἢ συνελθεῖν αὐτοῦς), while Exodus 1.19 refers to the arrival of a person to meet another (πρὶν ἢ εἰσελθεῖν πρὸς αὐτάς). (3) The connections made between Mary the mother of Jesus and Miriam the sister of Moses, and Joseph, the husband of Mary with the patriarch Joseph, taken to Egypt, are plausible. The emphasis would perhaps lie more on the exile than on the exodus. Nevertheless, both motifs of exile and exodus are more directly conveyed in Matthew 1 through the Babylonian deportation and the quotation from Isaiah. (4) Matthew 1.18-23 contains more convincing vocabulary parallels with Isaiah 7, Genesis 16, and Judges 13.<sup>566</sup>

Finally, Allison identifies a parallel sequence of events between the Moses tradition and that of Matthew's infancy narrative. The suggested parallel structure of Matthew 1.18-2.23 runs through Josephus among a few other Jewish Moses traditions. Some limitations of these extra-biblical sources have already been observed. That the structure of Matthew 1 may be following a general, traditional pattern similar to that of the extra-biblical Moses traditions is plausible. However, there are other possible parallels, as follows:

(1) Matthew followed other biblical literary formats in Matthew 1-2. For example, the angelic visitation and birth announcement sequence as surveyed when examining the structure of Matthew 1.18-25 may be referenced.

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<sup>566</sup> For example “you will bear a son and you will call his name....” See Chapter 3, “The Influence of Isaiah 7.14; 8.8, 10 in Matthew 1,” especially Tables 3.5 and 3.6.

(2) The naming motif is another structural link in Matthew 1-2, which differs from the traditional Moses sequence. It would seem that Matthew appears to balance chapters 1-2 intentionally by concluding each chapter with a naming event and each based on an Isaianic prophetic fulfilment.

(3) The parallelism among Matthew 1-2 and 3-4 as described earlier demonstrates Matthew's emphasis on other concerns such as sonship and the role of the Holy Spirit, which are different from that of a Mosaic concern.<sup>567</sup>

(4) Conceding the possibility that the broad brushstrokes of sequence parallelism may exist among the Moses traditions and Matthew 1.18-2.23, this does not account for the emphasis presented in the genealogy of Matthew 1.1-17. The emphasis in Matthew's genealogy directs the reader to Abrahamic and Davidic themes. This study earlier proposed the integral connection of the genealogy with the rest of Matthew 1-2. The structure suggested by Allison undervalues this importance of the genealogy and disjoins it from the rest of the narrative.

(5) The parallel structure of Matthew 1-2, as well as that of the whole of Matthew 1-4, testifies against Matthew's overt repetition of a Moses tradition sequence. Matthew has at the least made modifications to shift the attention onto the fulfilment of Old Testament prophets.

Allison's development of the Moses typology does not include evidence from his sixth category of repeated sentence structures, sounds, and rhythms. One application of this technique occurs in Matthew's opening genealogy. Allison has not associated the genealogy with the development of the Moses typology. This study earlier proposed the unity of Matthew 1-2 and 1-4 inclusive of the genealogy in Matthew 1.1-17. In the genealogy, the term "genesis" (γενέσεως) in Matthew 1.1 is an echo of Genesis 2.4 and 5.1. Matthew 1.18 uses the same term (γένεσις). Arguably, this links the two pericopes thus revealing an emphasis Matthew intends to convey to his audience.

Similarly, the repetition of Abraham, David, Babylon, and Christ throughout Matthew 1.1-17 rehearses the movement of Matthew's conception of salvation history, which does not include Moses, an exodus (Egyptian or Babylonian), or the

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<sup>567</sup> See Chapter 2, "The Impact of Isaianic Quotations in the Macrostructure of Matthew's Gospel."

giving of the law.<sup>568</sup> The repetition of the term “son” throughout Matthew 1-4 may indicate a greater typology rooted in the Old Testament shaping Matthew’s concern.<sup>569</sup>

The observations above regarding Allison’s development of reading a Moses typology in Matthew do not lead to the denial of the presence of Mosaic patterns in Matthew’s Gospel. They do, however, suggest that Matthew may have a different emphasis based on more direct references to the Old Testament. Matthew placed Isaiah strategically in the first chapter of his Gospel and used it to encapsulate the entire Gospel with the “God with us” motif (Mt 1.23; 28.20).

While many allusions to a Moses typology might be perceived, the lack of any direct mention of Moses, the Egyptian exodus, or the law in Matthew 1-2 is reason to pause. Similarly, with no allusion or inference to Moses, the exodus, or the law in the genealogy, there is again reason to consider why this silence. The way Matthew structured chapters 1-4 around a parallelism based on Old Testament quotations from the prophets suggests a direction other than that of Moses. The redirection and the ambiguity may lead one to consider the possibility that Matthew avoided or de-emphasised Mosaic concepts.

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<sup>568</sup> Isaiah is also silent regarding the specific mention of the Mosaic covenant. Isaiah emphasises an eternal covenant that had been promised to David (2Sa 23.5; cf. Ps 89.29). Isaiah ironically speaks of the old covenant as a shadow not to be remembered (Is 43.18-19; cf. 46.8-11). See Bernard W. Anderson, “Exodus Typology in Second Isaiah,” in *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*, eds. B. Anderson and W. Harrelson (New York: Harper & Row, 1962), 177-95, esp. 183-84 and 191-92.

<sup>569</sup> “Son” occurs ten times in reference to Jesus in some way in Mt 1.1 (2), 20, 21, 23, 25; 2.15; 3.17; 4.3, 6.

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