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# "HAVE YOU NEVER READ?"

The significance of  
Old Testament citations  
in the plot of Matthew's gospel

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A thesis presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Exegetical Theology  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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by  
Carl M. Hanson  
April 1998

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## A GENERAL INTRODUCTION

In the flow of Matthew's story, the rhetorical question "Have you never read?" (Matt. 21:16,42) comes as a challenge by the protagonist, Jesus, to his opponents, the religious leaders of Israel. While their entire lives had been devoted to the reading of Law and the Prophets, Jesus challenges more than just their "reading" of the Scriptures. He challenges their interpretation of them (Matt. 22:29). These words also challenge the modern reader's interpretation of the Scriptures and of the one who fulfills them in his birth, ministry, suffering and death. Jesus, around whom the narrative of Matthew's gospel revolves, is the fulfillment of the Scriptures as well as their true interpreter.

Reading the gospels as narratives is nothing new.<sup>1</sup> What is new is the question or questions that one brings to each 'new' reading of the text. That the story of Matthew draws on the Scriptures (the Old Testament) in its telling of the story of Jesus challenges the reader of every age to read again and watch more closely how the Old Testament is used in telling the story. In particular, scholarship has not addressed the question of how explicit Old Testament formula citations fit into the story (or plot) of Matthew. This study will provide an introduction to a much broader and complete study of all the explicitly introduced passages from the Old Testament that occur in Matthew's story.

The primary purpose of this thesis is to begin to make a narrative critical examination of the use of explicit Old Testament formula citations in Matthew as they relate to the plot of the story. As an introductory study into the problem, a

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<sup>1</sup> Powell posits William A. Bredsdlee, in 1969, as one of those who voiced the need for a more literary approach to the Gospels. Mark Allan Powell, *What is Narrative Criticism?*, (Minneapolis: Fortress Press, 1990), 2.

number of skills will be developed in this study. One prerequisite will be to explore and develop a better understanding of the narrative critical method. This means gaining the skills necessary in using this method to analyze the question above. Ancillary to this will be to gain an appreciation for the study of plot in general, and plot in Matthew in particular.

The general outline of this introductory study of the Old Testament citations in Matthew is in three parts. Part One is an introduction to this study covering three main topics. The first topic is a brief survey of the major contributions in the study of Old Testament citations in Matthew. The second topic is an overview of narrative criticism and its importance for Matthean studies. The third topic is a description of the plot in Matthew according to J.D. Kingsbury.<sup>2</sup>

Part Two of the study is an introductory examination of the use of the Old Testament in Matthew in relation to the plot of Matthew. In particular, the study will examine the use of the Old Testament in Matt. 1:1-4:16 according to four basic questions addressed to each explicit Old Testament citation as it appears in the story. The first question asks who is quoting the Old Testament passage and who is the intended audience of the citation (e.g., implied reader or character(s) in the story). The second question inquires after the general Old Testament context connected with the citation. The third question investigates what is happening in the plot of Matthew's story at this point in the story. The fourth question investigates the general effect (or intended effect) on the reader by the Old Testament citation at this point in the story.

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<sup>2</sup> Jack Dean Kingsbury, *Matthew as Story*, 2d ed., rev. and enl. (1st ed., Philadelphia: Fortress Press, 1986; 2d ed., rev. and enl., Fortress Press, 1988) and J.D. Kingsbury, "The Plot of Matthew's Story," *Interpretation* 46, no. 4 (October 1992) : 347-356.

Part Three of the study will explore in very preliminary fashion the use of the Old Testament in Matt. 4:17-16:20 and 16:21-28:20 using the results of Part Two as a guide.



**PART ONE**  
AN INTRODUCTION TO THE USE OF  
THE OLD TESTAMENT IN MATTHEW

As mentioned in the general introduction above, new questions create new readings. While there are a number of fine studies of Old Testament passages in Matthew as well as narrative critical examinations of Matthew's plot, there are no studies which directly address the question of the importance or significance of the Old Testament citations to the plot of Matthew's Gospel.

Even more intriguing are some of the questions that these passages from the Old Testament raise, like: why are there so many at the beginning of the Matthew's story and so few at the end? Or, why do Jesus and the narrator quote Scripture so frequently, while the religious leaders, the "experts" in the Scriptures, quote it so infrequently (basically only at the beginning of the story in Matt. 2:5)?<sup>3</sup> And why is there no use of the "fulfillment formula" after Matt. 27:9-10, when the death and resurrection are THE FULFILLMENT of all of God's plan? These few questions are just the beginning of what takes place when one looks at the Old Testament passages in the story of Matthew and asks why they appear where they do.

While all these questions may not be answered in this study, it is hoped that this study will cause the reader to take a second look at the role that the Old Testament passages play in Matthew's story, and at the same time challenge the reader to respond to Jesus' question, "Have you never read?"

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<sup>3</sup> This question extends to the disciples, as well. Do they ever quote the Old Testament?

**PART ONE - SECTION ONE**  
**THE USE OF OLD TESTAMENT IN MATTHEW**

The study of the use of the Old Testament in Matthew is nothing new and has come in many forms. This is probably due to the fact that in reading the Gospel of Matthew it doesn't take long before the reader encounters the words "spoken by the Lord through the prophet saying..." (Matt. 1:22). Robert G. Bratcher lists sixty-six quotes from the Old Testament in Matthew.<sup>4</sup> Some of these are explicit quotes (e.g., Matt. 1:22-23), while some are allusions (e.g., Matt. 27:46). Gundry, Soares Prabhu, Rothfuchs, and Stendahl have written some of the more well known studies of the use of the Old Testament in Matthew.<sup>5</sup> Numerous commentaries and books also highlight the importance of the Old Testament in Matthew, such as, Davies and Allison, Luz, and Brown.<sup>6</sup> Though these studies and introductions vary considerably, they all tend to focus on the form of the quote in its relation to the MT, LXX or a proposed Aramaic version.<sup>7</sup>

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<sup>4</sup> Robert G. Bratcher, *Helps for Translators: Old Testament Quotations in the New Testament*. (London: United Bible Societies, 1987), 1-11.

<sup>5</sup> Robert H. Gundry, *The Use of the Old Testament in St. Matthew's Gospel: with special reference to messianic hope*, (Leiden: E.J. Brill, 1967). George M. Soares Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew*, *Analecta Biblica* 63, (Rome: Biblical Institute Press, 1976). Wilhelm Rothfuchs, *Die Erfüllungszitate des Matthäus-Evangeliums*, (Stuttgart: Kohlhammer, 1969). Krister Stendahl, *The School of Matthew: and its use of the Old Testament*, (Philadelphia: Fortress Press, 1968; Ramsey, New Jersey: Singler Press, 1991). Note also the work by R.T. France, *Jesus and the Old Testament: His Application of the Old Testament Passages to Himself and His Mission*, (Illinois: Inter-Varsity Press, 1971), where he deals with the Synoptic Tradition and the historical Jesus' use of the Old Testament.

<sup>6</sup> W. C. Davies and Dale C. Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, vol. 1, (Edinburgh: T. & T. Clark, 1988), 29-58. Ulrich Luz, *Das Evangelium nach Matthäus*, (Zürich: Neukirchen-Verlag, 1985) and *Matthew 1-7: A Commentary*, trans. Wilhelm Linss (Minneapolis: Augsburg, 1989), 156-164. Raymond Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, ed. David Noel Freedman, New Updated Edition, The Anchor Bible Reference Library (New York: Doubleday, 1993), 96-121.

<sup>7</sup> Curtis Paul Giese, "A Study of the Old Testament Quote in Matthew 27:9,10," (S.T.M. thesis, Concordia Seminary, 1991), 1-25.

In other words, these studies of the Old Testament quotes in Matthew have focused on how the form of the quote differs from that of its suspected source.<sup>8</sup>

The interest of this study, however, is not so much in perceived allusions to the Old Testament or in similar phraseology taken from either the MT or the LXX in the production of the Gospel. Rather the focus of this study is on the use of the Old Testament in the flow of Matthew itself. Or stated another way, the focus is on how the use of the Old Testament impacts the reader. Within the flow of Matthew, those parts where explicit citations of the Old Testament occur are of particular interest.

How these quotes then are introduced by Matthew is of great importance. Here the work of those mentioned above is still important. There are two main types of usage of the Old Testament in Matthew, namely, those that use an introductory formula and those that do not.

**I. The use of the Old Testament with an introductory formula.** For this study the use of the Old Testament with an introductory formula will be considered an "explicit" quote of the Old Testament. In other words, a passage will be treated as an "explicit quote" when the text of Matthew indicates that the words that follow are from the Old Testament.<sup>9</sup>

Of this first type of Old Testament usage with introductory formulae (explicit quote) there are two kinds. The first kind of explicit quote of the Old Testament uses a "fulfillment formula." Typically called "formula quotations",

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<sup>8</sup> Ultimately this kind of study seeks to discover or uncover the "Sitz im Leben" of the author or community in which the Gospel arose. They speculate on how or why Matthew changes the wording and form of the quote. Stendahl's work cited above is a good example of this kind of study. See especially his introductory questions (Stendahl, *School*, 12).

<sup>9</sup> For this paper the terms "quote," "quotation," "explicit quote," "explicit quotation," "citation," and "explicit citation" all refer to the use of the Old Testament with an introduction of some sort.

these quotations employ the use of πληρώω (to fulfill).<sup>10</sup> Luz lists ten "formula quotations" which are introduced with the formula "in order that it might be fulfilled what was spoken ... by the prophet saying."<sup>11</sup> The passages that use this extended formula (with some variations) are listed below in Figure 1.1.

<u>Text in Matthew</u>	<u>The event in Matthew</u>
Matt. 1:22-23	Jesus' virgin birth.
Matt. 2:15	Jesus' escape to Egypt.
Matt. 2:17-18	The murder of the innocents.
Matt. 2:23	Jesus' move to Nazareth.
Matt. 4:14-16	Jesus' move to Capernaum (Galilee).
Matt. 8:17	Jesus' healing ministry.
Matt. 12:17-21	Jesus' humble manner.
Matt. 13:35	Jesus' teaching in parables.
Matt. 21:4-5	Jesus' entry into Jerusalem.
Matt. 27:9-10	The return of the betrayal price

Figure 1.1 Fulfillment Formula Quotes in Matthew.

Luz also recognizes that Matt. 2:5; 3:3; 13:14 and 24:15 are, in some ways, special cases or "gradations to the 'normal' quotations."<sup>12</sup> Herein lies the problem of which passages to include in a study of the use of the Old Testament in Matthew. Matt. 2:5 and 3:3 also use a repeated "formula," but without reference to πληρώω.<sup>13</sup> Matt. 13:14 uses πληρώω, but with still another "formula."

<sup>10</sup> In this study they will be referred to as quotations that use a "fulfillment" formula in order to avoid giving the false impression that this is the only kind of explicit quotation in Matthew with a "formula." The phrase "Have you never read" is another "formula" used to introduce explicit quotes from the Old Testament (Matt. 21:16,42).

<sup>11</sup> ἵνα πληρωθῇ τὸ ῥηθὲν ... τοῦ προφήτου λέγοντος. (with variations) Luz, *Matthew 1-7*, 156.

<sup>12</sup> Ibid.

<sup>13</sup> Matt. 2:5 uses "for thus it has been written through the prophet..." (οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου), while Matt. 3:3 uses "For this is the one who was spoken of through Isaiah the prophet saying" (οὕτως γὰρ ἔστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος).

Matt. 24:15 makes reference to the Old Testament and the prophet Daniel but without quoting the Old Testament. Each of these "gradations" thus emphasize the need to examine other kinds of "formula" or explicit citations.

The second kind of "formula" or explicit citation of the Old Testament uses an introductory formula other than the "fulfillment" formula. These "other" formula quotes can be divided further into three groups according to their introduction and how they refer to the material being quoted. The first group of "other" formula quotes refers to the Old Testament as "written" (γέγραπται).<sup>14</sup> Here the Old Testament appears in Matthew as another "text." The second group of "other" formula quotes with an introduction refers to the Old Testament as being "spoken or said" (εἶπον).<sup>15</sup> While distinct from the written text, these "words" are just as authoritative. The third group of "other" formula quotes refer to the Old Testament with a special introduction. Jesus uses this group of introductions to introduce the Old Testament in his conflict with the religious leaders. These tend to have a powerful polemical tone and include introductions like, "Have you not read..." (οὐκ ἀνέγνωτε);<sup>16</sup> and "Have you never read..." (οὐδέποτε ἀνέγνωτε).<sup>17</sup> Some stand as a rebuke strengthened by the use of the Old Testament, like Jesus' command to "Go and learn what this means ..." and "If

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<sup>14</sup> This introduction is used nine times by Jesus (Matt. 4:4, 7, 10; 11:10; 21:13; 26:[24?]31), once by Satan (Matt. 4:6), and once by the religious leaders (Matt. 2:5).

<sup>15</sup> Jesus uses this frequently to speak of Scripture. In Matt. 5 he uses (with variations) the phrase "You heard that it was said..." (Matt. 5:21, 27, 31, 33, 38, 43). In Matt. 15:4, he speaks of what "God said." In Matt. 24:15, he speaks of what was "spoken by the prophet Daniel." The narrator also use this in Matt. 3:3 to refer to what was spoke concerning John the Baptist. The religious leaders also seem to use it in Matt. 19:7; 22:24 to refer to what Moses said. Even the disciples seem to refer to the Old Testament, or at least what the religious leaders taught about it, in Matt. 17:10 with this kind of introduction.

<sup>16</sup> Matt. 12:3,5; 19:4-5; 22:31-32.

<sup>17</sup> Matt. 21:16,42.

you had know what this means..." (... τί ἐστίν...<sup>18</sup> One even stands as a question meant for the religious leaders to answer saying "How then does David by the Spirit call him Lord saying..." (Δαυὶδ ἐν πνεύματι).<sup>19</sup>

What is common to all of these uses of the Old Testament, mentioned so far, is that they contain some kind of introductory formula that makes them "explicit" quotes in Matthew. Because these "quotes" are introduced in Matthew as the authoritative and prophetic words of the Scriptures (either spoken or written), they have a tremendous impact on the story (and the reader). For this reason these are the type of quotes that will be studied in this paper.

## II. The use of the Old Testament without an introductory formula.<sup>20</sup>

The second type of use of the Old Testament appears without any introductory formula at all. The use of the Old Testament without any reference or introduction is often referred to as an "allusion" to the Old Testament. The wording is sometimes very close to that of the Old Testament text (either MT or LXX). There are two different kinds of allusions; those with a "quote" and those without a "quote."<sup>21</sup>

This first kind of allusion with wording close to that of the Old Testament is spoken by God (Matt. 3:17; 17:5), Jesus (Matt. 10:35-36; 18:16; 19:18-19; 22:37-40; 23:39; 24:29-30), and even the crowds (Matt. 21:9). This kind of allusion to the Old Testament is also uniquely related to Jesus' words (such as in Matt. 5:5 -

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<sup>18</sup> This is used twice by Jesus to refer to the same Old Testament text in Matt. 9:13; 12:7.

<sup>19</sup> Matt. 22:43. This is just one example where the prophet is mentioned by name and the source of the prophetic message is linked to the Spirit. Isaiah and Jeremiah are other prophets mentioned by name.

<sup>20</sup> While this type of use of the Old Testament is not the focus of this study it is mentioned here for completeness.

<sup>21</sup> The word "quote" is in quotation marks because while for many these are seen as quotes, in this study they will be treated strictly as allusions. Only that material which is introduced in the gospel as a quote will be referred to as a quote.

"blessed are the meek", Matt. 11:5a - "the blind receive sight" and Matt. 11:29 - "rest for your souls") and Jesus' death (such as in Matt. 27:35 - "and they divided his garments", Matt. 27:46 - "My God, My God" or Matt. 27:48 - "they gave him vinegar").<sup>22</sup> The second kind of allusion to the Old Testament is that which makes reference to the Old Testament people or events but without any "quotation." Examples of this kind of Old Testament allusion include references to Israel's genealogical history (Matt. 1:1-17), the sign of Jonah (Matt. 12:39-41; 16:4), Solomon (Matt. 6:29; 12:42), the blood of Abel and Zechariah (Matt. 23:35), the days of Noah (Matt. 24:37-39), Sodom and Gomorah (Matt. 10:15; 11:23-24), and Nineveh (Matt. 12:41).

To summarize this brief introduction of the types of Old Testament usage in Matthew three things should be noted. First, in this study only passages that are introduced with a recognizable introduction or "formula" will be treated as Old Testament "quotes." While this is not the only type of use of the Old Testament in Matthew, these passages with an introduction are uniquely meant to be read as quotes. Second, it is not enough to look at only the "fulfillment" quotations in Matthew to understand the importance and use of the Old Testament in Matthew. There is so much more explicitly quoted material than just these ten (or eleven) quotes in Matthew. Third, the overwhelming centrality of Jesus' relationship to the Old Testament cannot be overlooked. He dominates the use of the Old Testament both as the reference of the fulfillment formula quotes, and as the one who quotes the Old Testament the most. Jesus'

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<sup>22</sup> The context of Matthew does not always suggest what might be a reference to the Old Testament. The difficulty is in determining what is an allusion and what is not. For example in Matt. 21:9, the crowds shout "Hosanna" in a context that expects a reference to Scripture (on the way to the temple during a festival). In Matt. 27:46, the context does not "demand" a reference to the Old Testament but might suggest one. These allusions at the death of Christ are also often seen as a kind of "fulfillment" reference to the Old Testament. See also Mark Allan Powell, "Expected and Unexpected Readings of Matthew: What the Reader Knows," *Asbury Theological Journal* 48, no. 2 (Fall, 1993) : 41-43.

dominance of the Old Testament as fulfillment of the Old Testament will become more apparent after studying the "fulfillment" formula quotations that contain a purpose clause noting their unique relationship to Jesus. Jesus' dominance of the Old Testament as one who quotes the Old Testament will become more apparent after studying the overwhelming use of the Old Testament by Jesus, especially in comparison to the religious leaders.

Thus there is a need to read the Gospel as a whole, and pay close attention to who is using the Old Testament and how it is introduced. As noted above, earlier studies of the Old Testament in Matthew have often focused on identifying the source of the quote and the form of the quote.<sup>23</sup> This is particularly true of Gundry's study of the use of the Old Testament in Matthew. His primary goal is to understand the use of "allusive" quotes in Matthew.<sup>24</sup> What is different about this study that it is focused on the introduction of explicit Old Testament quotes in Matthew noting when and how they appear in Matthew. In other words, this study is interested in the use of the Old Testament in the narrative of Matthew.

## PART ONE - SECTION TWO

### NARRATIVE CRITICISM AND THE STUDY OF MATTHEW

The study of explicit Old Testament quotations in the whole of Matthew really describes a narrative critical study of Matthew. Mark Allan Powell emphasizes this "wholeness" of narrative critical examinations as an important

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<sup>23</sup> Gundry, *Use of the Old Testament*, 1-5. In particular, he studies how the "quotes" in Matthew vary from the form of the LXX and/or the MT.

<sup>24</sup> Allusive and formal have different definitions than they do in this study. For Gundry allusive quotes are those that flow from and into the context of the passage, and formal quotes are those that stand apart from the context (Gundry, *Use of the Old Testament*, 9, footnote 1). He is primarily interested in allusive quotes and how they show Matthew's hermeneutic.



differences between traditional historical-critical studies and narrative critical studies.

Narrative criticism differs from traditional historical-critical approaches in significant ways. It views the text of Matthew's Gospel as a unified and coherent document rather than as a compilation of loosely related pericopes. It focuses on the finished form of the Gospel rather than on the compositional processes through which the text came into being. And it deals with the 'poetic function' of the text to create meaning and affect readers rather than with its 'referential function' to serve as a resource for historical knowledge.<sup>25</sup>

What Powell describes as narrative criticism is precisely what this study is suggesting - a study of the use of the Old Testament in its completed form, not for the purpose of discovering their source, but their function in the whole narrative or story of Matthew.<sup>26</sup>

As noted above, the study of the Gospels as narratives is not really new. What is new is the question that the reader brings to the reading of the text. What is unique about narrative criticism is its ability to focus on the finished text and its holistic view of the text. Powell and Kingsbury offer two introductions into narrative criticism that help to define some of its terminology and methodology.<sup>27</sup> Powell outlines the differences between traditional historical-critical studies and narrative critical studies by highlighting four main areas in

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<sup>25</sup> Mark Allan Powell, "Toward a Narrative-Critical Understanding of Matthew," *Interpretation* 46, no. 4 (October 1992) : 341 (emphasis mine). Other important narrative critical introductions can be found in Powell, *Narrative Criticism*, and in Jack Dean Kingsbury, *Matthew as Story*, 1-42. It should be noted that later redaction critics did tend to read more holistically; cf. Jack Dean Kingsbury, *The Christology of Mark's Gospel*, (Philadelphia: Fortress Press, 1983) and William G. Thompson, *Matthew's Advice to a Divided Community: Mt. 17,22 - 18,35*, *Analecta Biblica* 44 (Rome: Biblical Institute Press, 1970).

<sup>26</sup> In speaking of the Gospel of Matthew as story or narrative does not mean by this author that Matthew is a "fable" or "made up" or that the "characters" are not historical figures. Rather this author simply seeks to employ a holistic view of the gospel using these literary terms.

<sup>27</sup> See footnote 25 above. Terms like "Narrator," "Plot," "Character," "Implied reader," "Implied author" are all literary terms used to describe and study the finished text of Matthew.

terms of literary terminology.<sup>28</sup> His discussion of the narrator versus redactor and the plot versus structure are of particular interest to this study. In the case of narrator versus redactor, narrative criticism deals with the text as it appears in the story and does not try to understand a certain "redactional" process behind the text.<sup>29</sup> The narrator is the one who tells the story.<sup>30</sup> The idea of narrative criticism is not so much to understand the redactor and his "community," but to understand the narrator's point of view of the characters in the story. Thus in this study, when the narrator says that "this fulfills what was spoken by Isaiah," then this means that in the story of Matthew "this is what was spoken by Isaiah." In the case of plot versus structure, narrative criticism offers an understanding of the structure of the Gospel "without reference to any particular source theory."<sup>31</sup> Studying the plot means understanding the flow of the story as it unfolds from beginning to end. For example, when the temptation of Jesus is dealt with in Matt. 4, the order of the temptations is part of the Matthew's story. That Luke has the order of the temptations differently is not of great concern. What will become critical in this study is "when" the Old Testament passages appear in the story.

**PART ONE - SECTION THREE**  
PLOT ANALYSIS AND THE STUDY OF MATTHEW

A narrative critical study of explicit Old Testament quotations in Matthew calls for special attention to be paid to the placement of the quotes in the plot of

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<sup>28</sup> Powell, "Narrative-Critical," 342-345. 1) Redactor - Narrator; 2) Community - Implied Reader; 3) Structure - Plot; and 4) People - Characters.

<sup>29</sup> *Ibid.*, 342.

<sup>30</sup> Kingsbury, *Matthew as Story*, 31.

<sup>31</sup> Powell, "Narrative-Critical," 344.

Matthew. In general, the major studies of plot in Matthew by Carter, Combrink, Edwards, Kingsbury, Matera and Powell have sought to see the Gospel as a complete whole and yet with detail to the variations within the flow of the story line.<sup>32</sup> For this study, Kingsbury's structural analysis of Matthew in "Matthew: Structure, Christology and Kingdom" and his narrative critical outline of the plot in "Matthew as Story" will be used.<sup>33</sup> While all do not agree with him entirely, the widespread acceptance of his main outline based on Matt. 4:17 and 16:21 as key turning points in the story is proof of its importance in narrative examinations of Matthew.<sup>34</sup>

Briefly stated, Kingsbury's narrative outline "identifies" a beginning (Matt. 1:1-4:16), a middle (Matt. 4:17-16:20), and end (Matt. 16:21-28:20) of the story of Matthew's Gospel.<sup>35</sup> The beginning of Matthew's story, "the Presentation of Jesus" (Matt. 1:1-4:16) introduces Jesus, the protagonist, and the religious authorities of Israel, the antagonists.<sup>36</sup> This section also sets the stage for the

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<sup>32</sup> Warren Carter, "Kernels and Narrative Blocks: The Structure of Matthew's Gospel," *Catholic Biblical Quarterly* 54 (1992) : 463-481. H.J. Bernard Combrink, "The Structure of the Gospel of Matthew as Narrative," *Tyndale Bulletin* 34 (1983) : 61-90. Richard A. Edwards, *Matthew's Story of Jesus*, (Philadelphia: Fortress Press, 1985). J.D. Kingsbury, "Plot," 347-356. Frank J. Matera, "The Plot of Matthew's Gospel," *Catholic Biblical Quarterly* 49 (1987) : 233-253. Mark Allan Powell, "The Plot and Subplots of Matthew's Gospel," *New Testament Studies* 38 (1992) : 187-204. Powell, in his article, outlines the major views of some of these other studies. He notes that Edwards' analysis is based on "narrative flow," whereas Matera's [Carter's study would also be comparable here] is based on "narrative logic" (Powell, "Subplots," 187-192). Kingsbury and Powell support a third position based on conflict analysis (Powell, "Subplots," 192-204). Combrink's plot analysis is similar to Kingsbury and Powell in that the story unfolds in three parts: 1) Setting, 2) Complication, and 3) Resolution. But Combrink is still very much interested in symmetrical patterns (Combrink, 73-75).

<sup>33</sup> Jack Dean Kingsbury, *Matthew: Structure, Christology, Kingdom with a new preface*, (Minneapolis: Fortress Press, 1975; Minneapolis: Fortress Press, 1989), 1-37, and Kingsbury, *Matthew as Story*. Note that both outlines are the same.

<sup>34</sup> See Powell, "Subplots," 198. Note that while each of the plot studies above take a different perspective of how the narrative is outlined, only Edwards does not use Matt. 4:17 and 16:21 as key dividing points in the story.

<sup>35</sup> Kingsbury, "Plot," 347.

<sup>36</sup> *Ibid.*, 347-349.

conflict to begin. Kingsbury notes that "Matthew, through his very characterizations of Jesus and the religious authorities, leads the reader to *anticipate* that, sooner or later, Jesus and the authorities will become entangled in a bitter conflict."<sup>37</sup> Matt. 1:1-4:16, then, is primarily introductory in nature not only of the characters, but also of the conflict.

In Kingsbury's outline, the middle section of Matthew (Matt. 4:17-16:20) is divided into two main subsections: A) Jesus' ministry to Israel (Matt. 4:17-11:1) and B) Israel's repudiation of Jesus (Matt. 11:2-16:20).<sup>38</sup> In the first subsection, Jesus offers salvation to Israel and in the second subsection, Israel rejects Jesus and his ministry. Overall, the conflict in the story builds in this middle section, but does not reach its climax.<sup>39</sup>

In Kingsbury's outline, the end section, "The Journey of Jesus to Jerusalem and His Suffering, Death, and Resurrection" (Matt. 16:21-28:20), presents the resolution and culmination of Matthew's story. The conflict between the protagonist and his opponents that was introduced in the beginning section (Matt. 1:1-4:16) and expanded in the middle section (Matt. 4:17-16:20) is resolved in the death and resurrection of Jesus. The whole story reaches its culmination at

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<sup>37</sup> *Ibid.*, 349 (emphasis mine).

<sup>38</sup> Kingsbury, *Matthew as Story*, 59.

<sup>39</sup> Kingsbury, *Ibid.*, 60, divides the first subsection (Matt. 4:17-11:1) further according to the level of conflict that arises. He notes that this first subsection is not dominated by conflict, but rather begins by anticipating the conflict (Matt. 4:17-8:34), then sees its materialization (Matt. 9) and finally ends with the suggestion that it may become irreconcilable (Matt. 10).

In the second subsection, Matt. 11:2-16:20, both Jesus and the salvation that he offers are rejected (*Ibid.*, 72). In Matt. 11, even John wonders if this is the one that was to come, and Jesus speaks woe to those cities that rejected his message. The conflict builds, particularly in Matt. 12 where questions over the Mosaic law are raised. First they are leveled against Jesus' disciples (Matt. 12:2), but later against Jesus himself (Matt. 12:10). The conflict is now for the first time described as to the death (Matt. 12:14). Consequently Jesus temporarily withdraws (Matt. 12:15). From this point on Kingsbury, *Ibid.*, 76, notes two important features, an ever increasing number of "skirmishes" (Matt. 12:22-37, 38-45; 14:1-12; 15:1-20; 16:1-4, 5-12) and an ever decreasing number of followers (Matt. 12:46-50; 13:53-58).

the cross.<sup>40</sup> The focus of this section is the story of Jesus' movement to Jerusalem and the events of his suffering, death and resurrection.<sup>41</sup>

Concerning the resolution of the conflict and the culmination of the story, the cross is central to both. First, Jesus' death gives the apparent victory to the Jewish leaders, but ironically it is Jesus' victory. Kingsbury notes the key scene to be Matt. 27:41-43, where Jesus is on the cross and the authorities mock him.<sup>42</sup> Though the story seems to fall to their favor, the narrator has already established that this is the very will of God and Jesus even from the beginning of the story. Jesus is the victor because this had been the will of God from the beginning. While Jesus' cross is his destruction and defeat, it is also his victory and triumph. This resolution is confirmed through the resurrection of Jesus from the dead. God vindicates Jesus, and demonstrates his power to save. Thus at the end it is Jesus who has been given all authority (Matt. 28:18).<sup>43</sup>

The question that this study of Old Testament quotations in Matthew brings to the study of plot and plot analysis is centered on how the Old

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<sup>40</sup> Kingsbury, "Plot," 347.

<sup>41</sup> Two main scenes of conflict with the religious leaders build to the final culmination on the cross: Matt. 19:3-12 and 21:12-22:46. The first occurs still on the journey to Jerusalem while the second occurs in Jerusalem. Kingsbury, *Ibid.*, 353-354, notes five points or features of intensification in the last conflict of this last section (Matt. 21:12-22:46) that sets it apart from the rest of the story. First, the conflict occurs in the temple. As "the place of God's Power and the seat of the authorities powers," Kingsbury sees this as the ultimate arena for a fight between Jesus and the Jewish authorities. Second, the focus is on Jesus' words and deeds, and the attack is solely on Jesus in this last fight. Third, the conflict is now over authority. Here the Jewish leaders question Jesus' authority to drive out the money changers from the temple (Matt. 21:23), discharge his ministry (Matt. 21:23) and interpret Scripture (Matt. 22:17, 24, 36, 43-45). Fourth, Kingsbury notes how all the various groups are gathered together and present an "united front" against Jesus. In this way the "unceasing nature" of the conflict is emphasized. Fifth, Kingsbury sees in the desire to "seize Jesus" in Matt. 21:45-46 an atmosphere of hostility not equaled in the rest of the story until they actually do take hold of him. Kingsbury notes also how in his last confrontation Jesus "reduces all the authorities to silence" (*Ibid.*, 354).

<sup>42</sup> *Ibid.*, 354-355.

<sup>43</sup> *Ibid.*, 355.

Testament passages "fit" into the overall flow of the story. Do they appear at significant points in the story that might suggested their intended purpose? This is the question that is of central importance to this study.

**PART ONE - SECTION FOUR**  
THE COURSE OF THIS INVESTIGATION OF MATTHEW

As described above, this study will 1) examine the use of explicit quotes of the Old Testament cited with a formula, 2) approach the text of Matthew as a narrative, that is holistically, and 3) rely on J.D. Kingsbury's plot of beginning (Matt. 1:1-4:16), middle (Matt. 4:17-16:20), and end (Matt. 16:21-28:20) as the basis for examining the plot of Matthew.

Part Two will examine each explicit quote from the Old Testament in Matt. 1:1-4:16 in the order in which each quote appears in the text of Matthew's story. Each quote will appear in Greek followed by a fresh translation with notes pertinent to the discussion.<sup>44</sup> The study will ask four questions (A, B, C, and D) of each explicit quote from the Old Testament in Matt. 1:1-4:16. The first question will focus on the speaker and the addressee of the quote. This will give attention to various features of the introduction of each quote especially as they relate to the speaker and addressee. The second question will investigate the Old Testament context of the quote. The focus of this is to discover what of the Old Testament context is included with the quote in Matthew. The third question will investigate the basic context in the story of Matthew surrounding the quotation. This will be key for following the plot of the story and the development of the conflict. The fourth question will explore how the use of this

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<sup>44</sup> The Greek text (Nestle-Aland<sup>27</sup>) is from acCordance: Software for Biblical Studies, version 1.1a (Altamonte Springs, FL: GRAMCORD Institute, OakTree Software Specialists, 1994).

quote advances the plot of Matthew.<sup>45</sup> This will mean seeing the quotes in the overall flow and development of the conflict in the whole story and how they add to or affect that flow. Summaries of the use of Scripture by prominent characters will follow at the end of Part Two together with summary conclusions for Matt. 1:1-4:16.

Part Three of the study will explore in preliminary fashion the use of the Old Testament in the second and third sections of Matthew's story (Matt. 4:17-16:20 and 16:21-28:20). Starting with the use of the Old Testament in Matt. 1:1-4:16 as a guide, Part Three will offer preliminary observations on how Jesus, the narrator, and other characters use the Old Testament in Matt. 4:17-16:20 and 16:21-28:20. Each section will begin with a summary of explicit quotes in tabulated form. Similar to Part Two, Part Three will make summary comments about the use of the Old Testament by particular characters. Tentative conclusions will follow according to the implications of how the Old Testament is used in Matt. 1:1-4:16.

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<sup>45</sup> Note that in this first section there is no real plot development in Kingsbury's analysis. It is all introductory. But this section is key for understanding the anticipated plot of the rest of the story as introduced in this beginning section. This will set the foundation for the exploratory study of the rest of the Gospel in Part Three of this study.

**PART TWO**  
OLD TESTAMENT QUOTES  
IN MATT. 1:1-4:16

**I. An introduction to the plot of Matt. 1:1-4:16.** The beginning of Matthew's story (Matt. 1:1-4:16) introduces Jesus, the protagonist, and the religious authorities of Israel, the antagonists.<sup>1</sup> The plot as a whole centers on the characterization of both Jesus and the religious authorities. These introductions come primarily in the titles that the characters receive in this first section. For example, Jesus is called Son of David, Son of Abraham, the Christ, and finally the Son of God. Through these titles Jesus is aligned with God and presented as his obedient and supreme agent. The fullest characterization of Jesus comes at the climactic moment of Jesus' baptism by John in the Jordan (Matt. 3:13-17). God himself enters the story and declares Jesus to be the Son of God.<sup>2</sup> In this way, the narrator declares the full evaluative point of view concerning Jesus the Messiah. He is the Son of God.<sup>3</sup>

By contrast, the characterization of the religious leaders begins in Matt. 2 as they align themselves with King Herod (Matt. 2:1-6) and his plot to kill Jesus. Herod is the first representative of those who oppose Jesus. The narrative depicts Herod as "evil" in his lies to the Magi and his murderous actions in

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<sup>1</sup> Kingsbury, "Plot", 347.

<sup>2</sup> Kingsbury, *Matthew as Story*, 43.

<sup>3</sup> *Ibid.*, 43-44, 51-55. Kingsbury notes that this is not the first time that Jesus is seen as the Son of God in the introduction, but that it is the climactic point in the introduction. A major point for Kingsbury's argument is that the first section includes the baptismal pericope and does not end with the infancy narratives. For the first time in the story the claim that Jesus is the Son of God is made within the story itself.



Bethlehem. The scribes and chief priests align themselves with Herod as they cooperate with him. In Matt. 3:7, John the Baptist identifies the religious authorities more specifically. In their encounter with John, he characterizes them as evil when he calls them a "brood of vipers."<sup>4</sup>

Thus the first section of the Gospel sets the stage for the conflict to begin. Kingsbury notes that "Matthew, through his very characterizations of Jesus and the religious authorities, leads the reader to *anticipate* that, sooner or later, Jesus and the authorities will become entangled in a bitter conflict."<sup>5</sup>

**II. Quotes from the Old Testament in the flow of Matthew's story.** In this first section (Matt. 1:1-4:16), eleven citations of the Old Testament have been identified according to how they are introduced in the story of Matthew (Matt. 1:22-23; 2:5-6, 15, 17-18, 23; 3:3; 4:4, 6, 7, 10, 13-16).<sup>6</sup> The use of the Old Testament by the narrator in the beginning of this section is overwhelming. He, however, is not the only voice to speak from the Old Testament. The scribes, chief priests, Satan and Jesus all use the Old Testament with introductory formulae in Matt. 1:1-4:16.

*Old Testament Quotation in Matt. 1:22-23*

**Matt. 1:22-23** τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός.

Translation: *And all this happened in order that it might be fulfilled what was spoken by the Lord through the prophet saying, "Behold the virgin will be*

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<sup>4</sup> Kingsbury, "Plot", 348. Here he states: "For him [Matthew] there is no middle ground: Whereas Jesus is 'righteous,' the religious authorities are 'evil.'"

<sup>5</sup> Ibid., 349 (emphasis mine).

<sup>6</sup> How these passages were arrived at will be dealt with as they appear in the discussion. See also the argument in part one, section one above.

*pregnant and she will bear a son and they will call his name Immanuel," which is interpreted 'God is with us.'*

Notes:

1. τοῦτο δὲ ὅλον γέγονεν - Repeated in Matt. 26:56 this phrase - "and all this happened" - emphasizes the close relationship between the events in Matthew and the text of the Old Testament. Note the phrase is also repeated but without "ὅλον" in Matt. 21:4.<sup>7</sup>
2. The ἵνα clause expresses purpose. These events occur for the purpose of fulfilling the Old Testament as the plan of God. (cf. Matt. 1:22; 2:15; 4:14; 12:17; 21:4)
3. See the notes above on πληρώω in part one, section one of Old Testament quotes by the narrator. (cf. Matt. 1:22; 2:15, 23; 4:14; 8:17; 12:17; 13:35; 21:4)
4. The phrase τὸ ῥηθὲν is almost exclusively used by the narrator in his reference to Scripture. For this reason reference to the "spoken" prophecy can be one way of identifying the narrator's voice. (cf. Matt. 1:22; 2:15, 17, 23; 4:14; 8:17; 12:17; 13:35; 21:4; 27:9)<sup>8</sup>
5. The phrase ὑπὸ κυρίου διὰ τοῦ προφήτου shows the narrator's view of this prophecy. The personal agent is the Lord, while the intermediate agent is the prophet.<sup>9</sup> The whole phrase "by the Lord through the prophet" is used again only in Matt. 2:15.<sup>10</sup> "Through the prophet" occurs in a number of the narrator's quotes (Matt. 1:22; 2:15; 13:35; 21:4-5).
6. An important variant is noted in the Western texts (D), δια Ησαιου του προφητου. References to Isaiah appear in Matt. 4:14; 8:17; 12:17 and in a variant of 13:35.

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<sup>7</sup> The variant reading of ὅλον in Matt. 21:4 is included in numerous texts (B, C<sup>3</sup>, W and the Majority text). Carson notes the connection between each of these three texts: Matt. 1:22, 21:4 and 26:56 and their use in determining the speaker of the Old Testament text. D.A. Carson, *The Expositor's Bible Commentary with the New International Version: Matthew Chapters 1 through 12, and Chapters 13 through 28*, ed. Frank E. Gaebelein, (Grand Rapids, Michigan: Zondervan, 1995), 76.

<sup>8</sup> Two other passages in Matthew that refer to the Scriptures as "spoken" and use the phrase "what was spoken" are Matt. 22:31 and 24:15. The first is definitely used by Jesus, while the second could be either Jesus or the narrator.

<sup>9</sup> Carson, 77, refers to the Lord as the "mediate" and the prophet as the "intermediate" agent. Note his reference to A.T. Robertson's *A Grammar of the Greek New Testament in Light of Historical Research*, 2nd ed. (New York: Hodder & Stoughton, 1915), 636.

<sup>10</sup> Davies and Allison, 212, note that in both these passages (Matt. 1:22 and 2:15) the reference to "son" and the use of ὑπὸ κυρίου suggest that "Matthew wants 'son' to be associated with God."

**A. Speaker and audience.** The first to quote from the Old Testament in Matthew is the narrator.<sup>11</sup> The narrator, who tells the story and controls the flow of the story, uses the Old Testament in this first narrative to introduce Jesus. Several features indicate this to be the narrator's voice. First, the narrator introduces the quote with the commentary-like phrase, "and all this happened" (τοῦτο δὲ ὅλον γέγονεν). Second, the narrator connects the events in the narrative to the Old Testament with a characteristic use of a purpose clause in reference to fulfillment, "in order to fulfill" (ἵνα πληρώω). Third, the narrator uses an additional explanatory note, "which is translated" - (ὃ ἐστὶν μεθερμηνεύμενον), connected with the name Immanuel, demonstrating that at times additional information is needed for the implied reader to make sense of the text. The explanation after the quotation about the name Immanuel points to the knowledge or background of the expected reader/hearer.<sup>12</sup> Thus the intended audience is this implied reader of Matthew's story. When the narrator speaks, he has in mind this person who hears and responds appropriately to the story.<sup>13</sup>

**B. The context of the quote in the Old Testament.** The first Old Testament quotation is from Isa. 7:14. Here the context is the interchange

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<sup>11</sup> Carson, 76-77, sees the quote as spoken by the angel and relies on the perfect tense - γέγονεν - as his main argument. While one may argue that the speaker could be the angel and the hearer Joseph because the story is imbedded in the dream of Joseph, the fulfillment formula (used so extensively by the narrator especially in this opening section) and explanation of the name "Immanuel" shows that this is in fact the narrator speaking to the implied reader. See also Davies and Allison, 211. Here they state that the perfect is being used as an aorist (cf. Friedrich Blass and A. Debrunner. *A Greek Grammar of the New Testament and Other Early Christian Literature. A Translation and Revision of the ninth-tenth German edition incorporating supplementary notes of A. Debrunner by Robert W. Funk*, (Chicago: University Press, 1961) = BDF § 343), and the quote should be read like Matt. 21:4-5 as the comments of the narrator.

<sup>12</sup> Joseph presumably would not have needed the "translation" of the name Immanuel.

<sup>13</sup> For a further general discussion of the narrator and implied reader see Kingsbury, *Matthew as Story*, 31-33, 38.

between the King Ahaz and the prophet Isaiah. Ahaz faces the imminent threat of King Rezin of Aram (Damascus, Isa. 7:8) and Pekah, the son of Remaliah (Samaria, Isa. 7:9), who are attempting to take Jerusalem. While Ahaz checks his water supply, Isaiah and his son are sent by God to tell Ahaz to trust in Yahweh and not turn to Assyria for help. Yahweh commands Ahaz to ask for a "sign" (Isa. 7:10-11). Ahaz, however, refuses (Isa. 7:12). In Isa. 7:13-14, the prophet rebukes Ahaz and responds by saying, "Therefore the Lord himself will give you (plural) a sign" (לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת). Whether הַעֲלָמָה is translated as "the virgin" or "the young woman" in Isa. 7:14, the focus is on the birth of a son and his name as Immanuel.<sup>14</sup> This "sign" will be the work of Yahweh, and him alone. This is not the sign that was instigated in the will of man, but in the mind and will of God.

What follows is twofold. Isa. 7:15-25 focuses first on the child (Isa. 7:15-16), and then on the judgment that will come upon Judah (Isa. 7:17-25). Isaiah's words concerning the child focus on his age. Before he is old enough to choose the right and reject the wrong, Isaiah's prophecy will take place. He proclaims that the two kings that Ahaz fears will be swept away and Judah itself will be in danger from the Assyrians, with whom Ahaz intends to make an alliance. In graphic detail, Yahweh announces to Ahaz that he will bring the Assyrians as a "razor hired beyond the river . . . to shave your head." (Isa. 7:20) Thus "Immanuel," what was meant to be a sign of God's deliverance, becomes a sure sign of God's judgment.<sup>15</sup>

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<sup>14</sup> Matthew interprets the passage as a young woman who has had no union with a man, namely Joseph (Matt. 1:18, 25).

<sup>15</sup> The promise that "God is with us" becomes a threat to Ahaz as he has rejected God. See Andrew H. Bartelt, *The Book Around Immanuel: Style and Structure in Isaiah 2-12*, *Biblical and Judaic Studies* vol. 4, (Winona Lake, IN: Eisenbrauns, 1996), 115-116.

In considering the context of Isa. 7, Immanuel is the chief link between the two stories (Isa. 7 and Matt. 1) and between Ahaz and Joseph, to whom the word of the Lord has come. Yet similarities and differences arise when Ahaz' encounter with the word of the Lord is compared with Joseph's encounter with the word of the Lord. As for similarities, Ahaz and Joseph both face a difficult future. While Ahaz is threatened with war, Joseph is faced with an embarrassing divorce. Yet the Lord encourages both not to take the action that they had considered. Yahweh tells Ahaz not to make alliances with foreign powers, and the angel tells Joseph not to divorce Mary. The similarities, however, end here. Differences exist not only in the message given but also in how the two react to the message. The words of the prophet Isaiah announce the "sign" of the coming judgment for Ahaz.<sup>16</sup> The words of the angel, however, announce the "sign" of the coming salvation for "his people" and for Joseph. Moreover, the final outcome is also different. Ahaz does not obey the words of the Lord. Joseph does obey them. Albright and Mann note that "the most striking feature about the Emmanuel prophecy in Isaiah is the promise of the exercise of God's initiative in the face of the faithlessness and vacillation of men."<sup>17</sup>

A comment should also be made about the repeated phrase "house of David" (בֵּית דָּוִד) in Isa. 7:2 and 7:13. In Isaiah, this could be a reference to all of Israel or to the monarchy in particular. In Matthew, the mention of David comes up not only in the introduction of Jesus (Matt. 1:1), but also in the angel's address to Joseph as the "son of David" (Matt. 1:20). This Davidic connection is important. Through the use of Isa. 7:14, the narrator shows that Jesus is a

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<sup>16</sup> Ibid., 117.

<sup>17</sup> W. F. Albright and C. S. Mann, *Matthew: A New Translation with Introduction and Commentary*, Gen. Ed W.F. Albright and David Noel Freedman, Anchor Bible, vol. 26, (New York: Double Day, 1971) LXII. They see a significant connection with Matthew in the mention of a "sign" in Matt. 12:39 and 16:4.

different type of "son of David." He is not a "son of David" according to the fathers Ahaz (Isa. 7:1/Matt. 1:9) or Joseph (Matt. 1:16), both sons of David. He is, instead, the "Son of David" according to the will and power of God, spoken of by the prophet.

**C. The context of the quote in Matthew.** The context of this first quotation from the Old Testament in Matthew is the origin of Jesus Christ (Matt. 1:18-25) and his introduction into the story. The narrator explains at the beginning of this pericope that these events concern "how the origin of Jesus came about."<sup>18</sup> On the surface the context could simply be described as the origin of Jesus. Yet there are several features within this pericope and its context that suggest that more is happening than just the retelling of Jesus' genealogical record.

Several important links exist between the first pericope of Matthew's story (Matt. 1:1-17) and this second pericope (Matt. 1:18-25). First and most obvious is the focus on Jesus, the Christ (or Messiah). This is his story. Both pericopes begin and end with his name.<sup>19</sup> Second, the repeated use of "γένεσις" pulls the pericopes together with their focus on the origin of Jesus (Matt. 1:1 - **γενέσεως** Ἰησοῦ Χριστοῦ, and Matt. 1:18 - Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ **γένεσις**). In particular, both sections stress a different aspect of the one event. Matt. 1:1-17

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<sup>18</sup> Matt. 1:18a Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. "and the origin of Jesus Christ was in this way." Whether γένεσις is translated birth, origin or beginning is an issue outside the parameters of this study. In point of fact, Jesus' birth is not, strictly speaking, the focus of the pericope. See R. T. France, *The Gospel According to Matthew: An Introduction and Commentary*, gen. ed. C.L. Morris, The Tyndale New Testament Commentaries, (Grand Rapids: Eerdmans, 1985), 75-77.

<sup>19</sup> Matt. 1:1,16,17,18,25 all mention the name Jesus or Christ or both.

relates his lineage.<sup>20</sup> Matt. 1:18-25 shows how he is conceived and named.<sup>21</sup> Third, both pericopes highlight the Davidic nature of Jesus' identity. Jesus is called the son of David in the opening of the first pericope (Matt. 1:1). Joseph is called the son of David in the second pericope (Matt. 1:20). How Jesus becomes the Son of David is often explained in terms of adoption.<sup>22</sup>

There also exists within this pericope some markers that demonstrate its internal unity. Luz has identified the repeated use of the doublets **τίκτω** - **υἱου** and **καλέω** - **ὄνομα** in Matt. 1:21, 22, and 23.<sup>23</sup> In this case, the primary context could be described more specifically as the origin *and naming* of Jesus. The events within Matt. 1:18-25 also stress its internal unity. The focus and attention of Matt. 1:18-25 is on Joseph rather than Mary.<sup>24</sup> His thoughts (Matt. 1:19), dreams (Matt. 1:20-21) and deeds (Matt. 1:24-25) dominate the pericope. For the most part Mary is a passive participant in the events of the story. She is pledged to be married (Matt. 1:18), found to be with child (Matt. 1:18), about to be divorced (Matt. 1:19), and taken home to be Joseph's wife (Matt. 1:24). Yet in the end, Mary does have an active role when "she gave birth to a son" (Matt. 1:25).

But it is deceptive to see either Joseph or Mary as the principal players or actors in this brief narrative. The importance of the Holy Spirit (Matt. 1:18,20) as the source of the child cannot be overlooked. It is the power of God, not the union of Joseph and Mary, that brings about the child. Not even the

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<sup>20</sup> Or perhaps this could be seen as family history including specifically Israel's history.

<sup>21</sup> France, *Matthew*, 75-76, states: "These verses do not relate to the *birth* [his emphasis] of Jesus, but explain his origin (the virgin conception) and his name in relation to a specific Old Testament prophecy."

<sup>22</sup> Kingsbury, *Matthew as Story*, 47. France, *Matthew*, 77-78. Brown, *Messiah*, 138-143. Each of these authors stress Joseph's adoption of Jesus as the "how" of Jesus' Davidic Sonship.

<sup>23</sup> Luz, *Matthew 1-7*, 115.

<sup>24</sup> France, *Matthew*, 76.

announcement of the angel has a hand in this action. The child is conceived and evident to Joseph even before the angel appears. God is in control and is bringing about these events. The use of the Old Testament citation reemphasizes God's intervention and action just as he said through the prophet. Joseph's actions are controlled by the command of the angel. Mary's birth of the child is only the result of God's creative power. Just as Isaiah had said, Yahweh himself will give the "sign." God is the principal player in the origin of Jesus.

God's act in the origin of Jesus is critical to Jesus being known as the Son of David. While Joseph does "adopt" Jesus by taking Mary to be his wife and giving her Child the name Jesus, all these events are dependent on God. God intervenes into the story and brings about both the birth (conception) and naming of Jesus. The child is conceived in Mary by the Holy Spirit (Matt. 1:18) not Joseph. Joseph takes Mary to be his wife and name the Child because the angel of the Lord commanded him to do so (Matt. 1:20-21,24). In this way both Joseph and Mary are passive in the events of Jesus' origin. God is active. The context of the Old Testament quote reemphasizes this point. To recognize the importance of the Old Testament context of Isa. 7:14, the placement of the quote is critical to the narrative.

As for the placement of Old Testament quote in the flow of the narrative, Raymond Brown says that it is "intrusive in the flow of the narrative."<sup>25</sup> He also points out how this first formula citation is unique in placing the Old Testament quote in the center of the narrative. Later, the narrator's quotes appear at the end of their respective pericopes (Matt. 2:15, 17-18, 23; 4:14-15; 8:17; 12:17-21; 13:35; 27:9-10), with the lone exception of Matt. 21:4-5.<sup>26</sup> The reason for Matthew's

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<sup>25</sup> Brown, *Messiah*, 144.

<sup>26</sup> This is another reason to matrix these pericopes in interpreting the use of the Old Testament in the flow of the story.



placement of the quote in the center, according to Brown, is so that the passage will end with a Davidic emphasis.<sup>27</sup> He is not alone in viewing the fulfillment formula quotations as later insertions and "intrusive" to the narrative. Davies and Allison note that the omission of the quote would not affect the narrative.<sup>28</sup>

Yet if the narrative and quote are looked at as one unit several parallels become evident. Figure 2.1 is helpful in demonstrating these parallels.

a	1:18a - Τοῦ δὲ Ἰησοῦ Χριστοῦ - Jesus Christ
b	1:18b - πρὶν ἢ συνελθεῖν αὐτοὺς - before union
c	1:19 - ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν - Joseph decides to divorce Mary
d	1:20 - ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ - Joseph dreams
e	1:21 - <b>τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν</b> - birth to a son, call his name Jesus and explanation of the name
f	1:22 - <b>τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος</b> - "All this happened"
e'	1:23 - <b>τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ</b> - birth to a son, call his name Immanuel and explanation of the name
d'	1:24a - ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου - Joseph awakes
c'	1:24 - παρέλαβεν τὴν γυναῖκα αὐτοῦ - Joseph takes Mary home with him
b'	1:25a - καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ ἔτεκεν υἱόν - and did not know her.
a'	1:25b - καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν. - Jesus

Figure 2.1 - Parallels in Matt. 1:18-25

When the narrative and the Old Testament quotation are seen as one unit, then the Old Testament quotation is more than just a "commentary" on the origin narrative of Jesus. The Old Testament quotation is at the very center of the pericope concerning Jesus' origin and naming. The words of the angel and the words of the Old Testament form a complete cola. In both cases the names Jesus and Immanuel are given with their literal translations. He will save. God is with us. The narrator's "all" suddenly takes on new meaning as it stands at the heart of the origin and naming of Jesus/Immanuel. "All" is "all" that God is doing.

<sup>27</sup> Brown, *Messiah*, 144.

<sup>28</sup> Davies and Allison, 191. This is in reference to all five of the "formula quotations."

Again the focus is not on the actions of Joseph or Mary or even the angel. The focus is on God and the fulfillment of his word in the person of Jesus. The words of the angel and the words of the Old Testament stand side by side as they "interpret" or "translate" what "all this" means. "He will save his people from their sins." (Matt. 1:21); "God is with us." (Matt. 1:22) While the referent could be Jesus or God or ambiguously both, the focus is on the name of the child. He will be the work and action of God to save. He will be God with us.

While Kingsbury and others claim that the naming of Jesus by Joseph is Jesus' adoption into the Davidic line (cf. footnote 22 above), God's action in the conception and naming of Jesus is primary. God, through the angel and the Old Testament prophet actually name the child before Joseph does.<sup>29</sup> Joseph is merely obedient to the words of God through the angel to take the Child's mother home with him and give the Child the name Jesus when he is born. In this way, the context of God's actions to give a sign of his salvation in Isa. 7 come to their fulfillment in God's actions to introduce the Child Jesus in Matthew.

**D. The advancement of the plot.** In the plot of Matthew's story, this is the introduction. The narrator introduces the protagonist, Jesus, to the implied reader and explains his origins. Within this introduction, the narrator uses the Old Testament in order to introduce Jesus and show that "all this happened" according to God's plan. In this way, the narrator emphasizes God and his actions rather than Joseph and his actions. While the events and actions may seem to focus on Joseph (his initial decision to divorce Mary, then his dream, and finally his obedience to the words of the angel) and Mary (her birth of a son), the real actor is God. He is the one "at work" here. His word is being fulfilled. God

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<sup>29</sup> Note even how the quote stresses the origin of the prophecy not in the prophet but in the Lord with the words "spoken by the Lord through the prophet." Note also that the plural *κάλεσουσιν* in Matt. 1:23 shows that it is not primarily Joseph's naming but that of others.

sends his angel in order to change Joseph's mind so that he will provide a home and name for the Child that is not his but God's.<sup>30</sup>

In the plot of Matthew this pericope also introduces Jesus as the "Son of David."<sup>31</sup> The narrator, however, does not use the title "Son of David" in reference to Jesus in this pericope. Thus this introduction focuses on the manner in which Jesus is David's son. On one level, Jesus is a son of David because Joseph, who is called a son of David (Matt. 1:20), adopts him. On a more primary level though, Jesus is the son of David, because of God's actions and intervention. Only because of God's will and word does Joseph take Mary home with him and name the Child. Stated another way, Jesus is not a son of David in the same way that Joseph (Matt. 1:20) or Ahaz are sons of David. In fact, the narrator makes it quiet clear that Jesus is unlike any of the descendants of David (Matt. 1:16).<sup>32</sup> Jesus, rather, is the son of David on account of the will and promise of God.

The use of the Old Testament in the middle of the pericope reinforces its central and controlling force on "all this." These words of God are appropriate to show how God is controlling and directing these events. Mary's pregnancy is no accident and Joseph's adoption of Jesus is not righteous pity. Rather both are the result and happen for the purpose of fulfilling what God had said. Jesus is God's intervening act, the sign that God would give.

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<sup>30</sup> While the narrator does not use the title "Son of God" in this pericope, the conception of the Child by the Holy Spirit implies that this is God's Son rather than Joseph's or any other man's. That the Child is given the names Jesus - He saves - and Immanuel - God is with us - also implies a unique relationship to God.

<sup>31</sup> The title "Son of David" is key and remains in use throughout Matthew (Matt. 1:1,20; 9:27; 12:23; 15:22; 20:30-31; 21:9 and 15). Used primarily of Jesus (note it is used of Joseph in Matt. 1:20), this title is spoken on the lips of blind men, crowds, a Cananite woman, more blind men, more crowds and even children. This title is critical to Jesus' identity as the Messiah. Note especially the end of Matt. 22. Jesus asks his opponents whose son is the Christ. While they are right in saying that the Christ is David's son, Jesus shows them through the Scriptures that the Christ is also David's Lord.

<sup>32</sup> Davies and Allison, 184-185, note how God is doing something new.

*Old Testament Quotation in Matt. 2:5-6*

**Matt. 2:5-6** οἱ δὲ εἶπαν αὐτῷ· ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου· καὶ σὺ Βηθλέεμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

Translation: *And they said to him, "In Bethlehem of Judea, for so it has been written through the prophet, 'And you Bethlehem, in the land of Judah, you are certainly not the least among the rulers of Judah. For from you will come a leader who will tend my people Israel.'"*

## Notes:

1. The use of perfect passive of γράφω - γέγραπται - "it is written" is a common way for the characters in the story to refer to the Old Testament.<sup>33</sup> The narrator, however, uses only the aorist passive attributive participle of λέγω - τὸ ῥηθὲν - "which was spoken" to refer to the Old Testament.<sup>34</sup>
2. The use of λαός - "people" occurs 14 times in Matthew and most of the time refers to the people of Israel (e.g., Matt. 1:21 or 2:4), but also people in general (e.g., Matt. 4:16).<sup>35</sup>

**A. Speaker and audience.** In this second quote from the Old Testament, the speaker or speakers are the chief priests (οἱ ἀρχιερεῖς), and the scribes (οἱ γραμματεῖς) (Matt. 2:4). King Herod relies upon these experts in the written word to tell him where the Christ is to be born (Matt. 2:4). The perfect passive use of γράφω - γέγραπται - "it has been written" emphasizes the knowledge of written prophecy. Eight out of nine times it occurs with this emphasis in Matthew.<sup>36</sup> Another indicator that this is the scribes and not the narrator quoting

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<sup>33</sup> The use of γράφω in Matthew is primarily in reference to the Old Testament by various characters in the story. The Jewish authorities use it in Matt. 2:5. Satan uses it in Matt. 4:6. Jesus uses it in 4:4,7,10; 11:10; 21:13; 26:24,31. The narrator uses it only once but not in reference to the Old Testament (Matt. 27:37). He even uses a different form (a perfect passive participle rather than the typical third perfect passive indicative).

<sup>34</sup> See the note above on Matt. 1:22-23.

<sup>35</sup> Matt. 1:21; 2:4,6; 4:16,23; 13:15; 15:8; 21:23; 26:3,5,47; 27:1,25,64.

<sup>36</sup> Matt. 2:5; 4:6,7,10; 11:10; 21:13; 26:24,31. vs. Matt. 27:37

the Old Testament is the slight variation with the narrator's fulfillment quotation. Here there is no use of *πληρώω* or a *ἵνα* clause.<sup>37</sup> The intended audience is King Herod, while the implied reader listens in. Both the response to Herod's question concerning the birth place of the child (Matt. 2:4) and the use of the singular dative pronoun *αὐτῷ*, point to Herod as the intended hearer.

**B. The context of the quote in the Old Testament.** In general, the context of Mic. 5:2, which the religious leaders quote, is the vision that Micah saw concerning Samaria and Jerusalem during the reigns of Jotham, Ahaz and Hezekiah (Mic. 1:1). A number of features in this vision stand out. First, the prophet announces the Lord's coming in judgment and wrath (Mic. 1:3) because of "Jacob's transgression" and "Judah's high place" (Mic. 1:5). Second, the prophet announces woe to those who plot evil (Mic. 2:1) and who give a false message (Mic. 2:11). Third, the prophet gives a message of hope in the midst of woe that the Lord will be the Shepherd and King to the people (Mic. 2:12-13). Fourth, the prophet rebukes the leaders, priests and false prophets (Mic. 3:1-12, especially verse 11) for their crimes against his people. Because of them Jerusalem will be plowed under and the temple overgrown (Mic. 3:12) Fifth, the prophet tells of the coming of the nations to the "mountain of the Lord" (Mic. 4:2) anticipating the gathering of the Gentiles in faith. They will stream to the mountain to be taught by God (Mic. 4:2). Eternal peace will follow (Mic. 4:3-7). Sixth, in Mic. 4:9 the thirst of the people for a king is foreseen, and a ruler is promised whose origins are of old and who comes out of Bethlehem to shepherd them (Mic. 5:2-4).

But the immediate context of the citation does not look too good for Israel. It concerns the Babylonian captivity (Mic. 4:10) and the siege that is laid against the city (Mic. 5:1 [4:14 in the MT and LXX]). Israel's judge will be struck on the

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<sup>37</sup> France, *Matthew*, 83.

cheek and Israel will be abandoned (Mic. 5:3 [5:2 in the MT and LXX]). Yet the prophet announces hope in the midst of disgrace. A ruler will come from the least of the tribes and shepherd his flock in the strength of Yahweh, his greatness stretching to the ends of the earth (Mic. 5:2,4 [5:1,3 in the MT and LXX]).

The connection with Matt. 2 and the birth of Jesus is more than just the name of the town Bethlehem. The prophetic message speaks in harsh terms concerning the rulers and leaders that have abused God's people. Their abuses will bring their downfall. Yet God announces his solution to the problem. He will send his Shepherd - King. The Messiah will bring justice, and his greatness will spread to the ends of the earth. The nations will come to the Mountain of the Lord to be taught by God.

**C. The context of the quote in Matthew.** The context of this quotation is the coming of the Magi from the East and the first glimpse into the response of the religious leaders to Jesus' birth (Matt. 2:1-12). The genitive absolute "after he was born" (γεννηθέντος) allows Jesus to remain present, even though, the subject has shifted to the Magi, King Herod, all Jerusalem, the chief priests and scribes. Their individual reactions to the news that a king has been born, specifically the King of the Jews, is the focus of the narration. Notably, the conflict between Jesus and the religious leaders, so prominent later in Matthew's story, is introduced in this pericope.

The characters of this pericope respond with two distinct reactions.<sup>38</sup> One is of joy and the other of trouble.<sup>39</sup> On the one hand, the Magi seek the infant king so they can worship him (Matt. 2:2). They are filled with great joy when

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<sup>38</sup> Carson, 88, notes the contrast between the false shepherds of Israel that offer no leadership and Jesus who is the true shepherd of Israel, and between the kind of king Herod is and the kind of king Jesus is born to be.

<sup>39</sup> The only other time the verb *ταράσσω* is used in Matthew is when the disciples see Jesus walking on the water and they are "troubled" and call out in "fear" (Matt. 14:26).

they are directed to the place that he lay (Matt. 2:10b ἐχάρησαν χαρὰν μεγάλην σφόδρα). They worship him (προσεκύνησαν αὐτῷ) and give him gifts (προσήνεγκαν αὐτῷ δῶρα) (Matt. 2:11). Herod, on the other hand, is troubled (ἐταράχθη) and all Jerusalem with him (Matt. 2:3). He too seeks the new born king (Matt. 2:4,7-8). Yet the narrator presents him as having something other than worship in mind (Matt. 2:7,12). Though his words say one thing (Matt. 2:8), his actions show him to be a murderer and a liar (Matt. 2:13,16).

This is the first public reaction to Jesus in the story. While the Gentiles come to worship him, the religious leaders are caught unprepared and unaware. While the Gentiles receive him, the religious leaders, who are aligned with Herod through their cooperation, reject him. The fact that the religious leaders are the ones uninformed about the birth of the Messiah is remarkable considering they knew where he was to be born (Matt. 2:6). They are the leaders of Israel, but do not know what has already taken place. Even more remarkable, the religious leaders, namely the scribes and the chief priests, know the prophecy of Micah but seem to be unaware of the context of that prophecy.<sup>40</sup> They quote the Old Testament as authorities on the subject, but lack the insight to recognize that the Old Testament speaks also against the abuses of Israel's leaders. In this way they are presented with knowledge of the Scriptures but not understanding.<sup>41</sup>

**D. The advancement of the plot.** In the plot of Matthew's story, this is the introduction. Here several new characters are introduced, namely the Magi and the religious authorities. In particular, the pericope focuses on the actions

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<sup>40</sup> While they do get the context of his shepherding the people from Mic. 5:4 (5:3 in LXX and MT), they don't seem to see themselves as part of the overall picture. They do not go out to see this new born Shepherd-King.

<sup>41</sup> Note also when the religious leaders quote the Old Testament. The narrator has already informed the implied reader of the birth place of the Christ Child as Bethlehem in Matt. 2:1 and the Magi are already on their way. Thus while the religious leaders quote the Old Testament, they are only allowed to do so in an affirming way.

and reactions of the Magi, Herod, the chief priests and scribes. With the introduction of these characters comes the first public reaction to Jesus. The implied reader gets an idea of how things are going to follow. Where some receive Jesus and rejoice at his birth, others are troubled. While the scribes appear somewhat neutral, Herod has definite plans. He is secretive. The religious leaders are his pawns. All are troubled. The Gentile Magi, on the other hand, show devotion, joy, and worship. In this way, the reader is introduced to a dichotomy in how Jesus is received. In the Magi, the Gentiles accept Jesus. Aligned with Herod, the religious leaders reject him.

This is also the first time that the Old Testament is quoted in the story by one of the characters in the story. They set the example in that they speak of what is written (*γέγραπται*), rather than what is spoken (cf. footnote 33 above). The chief priests and scribes cite the Old Testament in their calculation of the birth place of the Messiah. This demonstrates their knowledge of the Scriptures and their ability to accurately read the Old Testament. They do get the question right. "Bethlehem" is the birth place. But their knowledge and insight end there. They do not rejoice at the birth of the Christ but are instead troubled. They do not even go to look to see where or who he might be. They are like the leaders in Mic. 3 who say: "Surely the LORD is with us! No harm shall come upon us." (Mic. 3:11, NRSV). Like those in Micah's day, they are caught off guard. The birth of the Messiah has come. The moment that they should have been looking for has already past. Jesus was already born before this pericope even began, and yet they cringe at the news of it.

In contrast, the Gentiles find the Christ and worship him. As far as Matthew's story goes, they don't even have the Old Testament to guide them. They have only the star to lead them to Jerusalem and even to where the child is



laid (Matt. 2:9). They bow and worship him. They present gifts to him. They are even obedient to the warning in the dream, rather than Herod's words.

If this section is an introduction of major characters (or character types) in Matthew's story, then the use of the Old Testament by the religious leaders is important. The reader is encouraged to distance himself from both the religious leaders as well as their reading of the Old Testament. They are aware of its contents, but not its meaning. Their reaction to the news of the birth of the Messiah reflects that they do not seek to worship him but rather to do away with him.

#### *Old Testament Quotation in Matt. 2:15*

**Matt. 2:15** καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῆ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

Translation: *And he was there until the death of Herod in order that it might be fulfilled what was spoken by the Lord through the prophet saying: "From Egypt I have called my son."*

#### Notes:

1. The fulfillment formula begins with a ἵνα clause to emphasize the purpose of these events. (cf. note on Matt. 1:18-25.)
2. This introduction demonstrates a connection to Matt. 1:22 with the use of ὑπὸ κυρίου - "by the Lord." Only these two introductions specifically say that the prophecy originated in God.
3. The Sinaitic Syriac (sy<sup>s</sup>) contains the variant reading του στοματος Ησαίου "... (through) the mouth of Isaiah (the prophet) . . ."
4. The citation follows the MT text with "my son" rather than the LXX's "his children."<sup>42</sup>
5. Davies and Allison point out how this quotation is unique in that it points "forward to an event yet to be narrated."<sup>43</sup>

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<sup>42</sup> Carson, 91. Leon Morris, *The Gospel According to Matthew*, (Grand Rapids: Eerdmans, 1992), 43.

<sup>43</sup> Davies and Allison, 262. See also the citation of Matt. 1:22-23 and 21:4-5. In both of these pericopes the quotation comes before the events are actually narrated.

**A. Speaker and audience.** The narrator, in his normal third person voice, reports the events of the escape to Egypt and their Old Testament foreshadowing. The use of the fulfillment formula is an indication of the narrator's voice. The implied reader is the intended audience of the Old Testament quote as the narrator comments on the significance of Jesus' sojourn in Egypt. The Old Testament quote comes as additional information for the implied reader to make the connection between the events in Matthew's story and the events in the Old Testament. In this way, he interprets the life of Jesus in relation to the Old Testament.

**B. The context of the quote in the Old Testament.** The quotation is from Hos. 11:1. The context of this Old Testament quote is God's love for Israel (Hos. 11:1a) and Israel's continual apostasy (Hos. 11:2). While Israel's apostasy (Hos. 4:1) calls for their imminent judgment (Hos. 4:9), God sends his prophet to call them to return (Hos. 14:1). The emphasis of the whole book is on God's unfailing love.<sup>44</sup>

In Hos. 11:1, Israel's primary relationship to God is expressed in reference to the Exodus event "from Egypt." In Hosea, "Egypt" is interpreted in three major ways. First, Egypt is described as one of Israel's temptations and apostasies (Hos. 7:11). Though Israel turns to Egypt for protection, they will be ridiculed there (Hos. 7:16). Second, Egypt is described as Israel's punishment (i.e. they will return to Egypt: Hos. 7:16; 8:13; 9:3,6; 11:5). On account of Israel's apostasy, God will send them back to Egypt. Third, Egypt is the place from which God brought

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<sup>44</sup> Hos. 1-3 are a mixture of prophecy and narrative (or narrative prophecy) where Hosea is told to take an adulterous woman to be his wife (Hos. 1:2-3). The relationship between the prophet, the woman, and the children she bears become "signs" that demonstrate Israel's unfaithfulness to Yahweh in their worship of other gods (Hos. 1:2,4,6,9). The purpose of all this is to show God's love and faithfulness, and his desire to restore his people (Hos. 3:1-5). Hos. 4-13 is the prophecy concerning Israel's sin and the judgment to come upon her. Hos. 14 emphasizes God's love and Israel's final restoration.

Israel out of in the past (Hos. 11:1; 12:9 [10 in MT and LXX], 13 [14 in MT and LXX]; 13:4) and from there he will bring them out again in the future (Hos. 11:11).<sup>45</sup> Hosea uses the foundational event of the Exodus, where God adopts and saves Israel, to remind the people of Israel who they are as God's son. The basic father-son relationship is established by the Exodus event. Israel is the Lord God's because he brought them out of Egypt.

The immediate context of Hos. 11:1a, "When Israel was a child I loved him," demonstrates that this adoption/salvation is based on God's love. This theme of love is repeated in Hos. 11:4,8 and leads to God's promised restoration of his apostate people (Hos. 11:10-11). The focus of "out of Egypt" then is on God's love for his covenant people, who are his covenant people through his act of salvation.<sup>46</sup> The context also laments the people's apostasy (Hos. 11:2-3). Though God loves them and has made them his own through the Exodus, they worshipped other gods. They did not realize that it was God who was healing them, freeing them, and feeding them.

**C. The context of the quote in Matthew.** The context of this citation is Jesus' escape and stay in Egypt (Matt. 2:13-15). This is the first narrative-quote combination in a series of three pericopes. In each one, the Old Testament quotes focus on Jesus' escape and return from Egypt (Matt. 2:13-23).<sup>47</sup> The narrator uses

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<sup>45</sup> Where the MT has  $\text{מִמִּצְרָיִם}$ , the LXX uses  $\epsilon\kappa \gamma\eta\varsigma \text{'Ασσυρίων}$  or  $\epsilon\acute{\xi} \text{Αιγύπτου}$ .

<sup>46</sup> Note especially Hos. 13:4 "Yet I have been the LORD your God ever since the land of Egypt; you know no God but me, and besides me there is no savior" (NRSV). Note their use of "since." The MT has  $\text{מִמִּצְרָיִם יְיָ אֱלֹהֵינוּ}$  (cf. Carson, 92, on the context of God's love). Gundry interprets the  $\epsilon\acute{\xi}$  of Matt. 2:15 temporally by saying that "because the quotation is construed with the sojourn in Egypt and the account of the departure from Egypt is not taken up till verse 20, we may render 'Since Egypt' (i.e., from the time he dwelt there)" (Gundry, *Use of the Old Testament*, 93).

<sup>47</sup> "This section [Matt. 2:13-23] consists of three brief narratives, each leading up to a 'formula-quotation' . . . Each narrative is concisely worded so as to explain the relevance of the quotation, and the focus throughout is on the fulfillment of Scripture, particularly in the geographical locations of Jesus' childhood" (France, *Matthew*, 85).

the Old Testament to "tell" the story of Jesus and "link" the narratives together as they relate to Jesus.<sup>48</sup>

The narrator links this pericope, through a number of important connections, to the previous narratives of Matt. 1:18-25 and 2:1-12, and to the later narratives of Matt. 2:16-18 and 2:19-23. The focus on Joseph (Matt. 1:19-20 & 2:13 & 2:19), his dreams and obedience (Matt. 1:20,24 & 2:13-14 & 2:19-22), and the use of *καλέω* (Matt. 1:21, 23, 25 & 2:15 & 2:23) all serve to connect this pericope with the origin of Jesus (Matt. 1:18-25) and his escape and return from Egypt (2:19-23). The attention to the Magi (Matt. 2:12 & 2:13 & 2:16), and Herod (Matt. 2:7-8 & 2:13-14 & 2:16,19,22) connects this pericope with the visit of the Magi (Matt. 2:1-12) and his escape and return from Egypt (2:19-23). The sequence of a dream with a warning and then a leaving (Matt. 2:12 & 2:13 & 2:19,22) and the repetition of "return" - *ἀναχωρέω* (Matt. 2:12 & 2:13,14 & 2:22) link these pericopes together. "Egypt" also provides an important link. "Egypt" appears in the angel's warning (Matt. 2:13), in the narration of the events (Matt. 2:14), in the Old Testament quote (Matt. 2:15), and reappears in the call to return (Matt. 2:19). Finally and most important is the connection made through the reference to "the Child" (*τὸ παιδίον*) (Matt. 2:8-9,11 & 2:13-14 & 2:20-21). This is his story. Though he is not the chief actor, he remains the center of the story.<sup>49</sup>

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<sup>48</sup> R.T. France, "The Formula-Quotations of Matt. 2 and the Problem of Communication," *New Testament Studies*, 27 (1980/81), 233-251. In this article France asks why Matthew has chosen these Old Testament texts to tell or "organize" the narratives of Matt. 2. He, like others, reference them to the geographical locations of Jesus' early movements. Primarily for him, the quotes and narratives form a defense or apologetic to Jesus' Galilean background (France, "Formula-Quotations," 249).

<sup>49</sup> cf. Dorothy Jean Weaver, "Power and the Powerlessness: Matthew's use of Irony in the Portrayal of Political Leaders," *Society of Biblical Literature: Seminar Papers Annual Meeting 1992*, ed. Eugene H. Lovering Jr., no. 31, (Atlanta: Scholars Press, 1992), 454-466. Here Weaver, 458, notes the use of the passive in reference to the child and all the events that "happen to him" to emphasize his "helplessness."

In this pericope, the "Child" is the focus of the warning of the angel (Matt. 2:13) and the narration of the flight to Egypt (Matt. 2:14).

The flight to Egypt signals the result of the first real conflict in Matthew's story. The angel reveals Herod's true intentions concerning the child. For the implied reader, Herod now appears as a liar. His words are one thing while his intended actions another. He does not wish to worship the child (Matt. 2:8) but to kill him (Matt. 2:13). The nocturnal flight (Matt. 2:14) emphasizes the danger involved. Once again, the righteous actions of Joseph appear to be the focus of the narrative. The Old Testament quote, however, brings the whole pericope back to focus on Jesus. Matt. 2:15 begins with the singular pronoun, "And he was there," to emphasize the importance of the life events of Jesus.<sup>50</sup>

According to France, the quote in Matt. 2:15 is meant to draw connections between Jesus and Moses.<sup>51</sup> France emphasizes this pericope as the beginning of Moses typology in Matthew. He notes the parallels between Moses' birth narrative and Jesus' birth narrative, e.g., the wicked king (pharaoh) who kills baby boys and a flight to leave the country for safety. Three major problems arise with such a comparison. First Jesus is an infant when he flees for his life, while Moses is a grown man. The second is that this Old Testament quote comes in the context of the descent to Egypt, rather than the return or escape from Egypt.<sup>52</sup> Third and most obvious, the context of the Old Testament quote does

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<sup>50</sup> The grammatical subject of the verb could very well be Joseph, but this would also make Joseph the referent of the Old Testament quote.

<sup>51</sup> France, *Matthew*, 85-86.

<sup>52</sup> Davies and Allison, 262. See also Brown, *Messiah*, 214-216. Brown has instead sought to draw connections between Jesus and Jacob or Israel. Note Brown's assessment: "But there is one important part of the Matthean story that must have another explanation, namely, that the child is saved by flight *to Egypt* [his italics]. Jesus relives not only the Exodus of Israel from Egypt but also (and first) the departure of Israel from Canaan into Egypt" (Ibid., 216). He then notes the parallels between Joseph bringing Jacob/Israel and Joseph bringing Jesus to Egypt. Note also Brown's comparison of the Old Testament Joseph and the New Testament Joseph (Ibid., 111-112). According to this argument, Jesus went to Egypt as Jacob and returned as Israel.

not identify Jesus as Moses, but as Israel.<sup>53</sup> The whole emphasis of Hosea and especially Hos. 11 is God's people Israel. He identifies them as his son, whom he brought out of Egypt. In fact, this is the first direct connection between Jesus and Israel.<sup>54</sup>

With the use of this Old Testament quote the narrator also makes the first reference to Jesus as the Son of God.<sup>55</sup> The reported speech by the narrator in the Old Testament quote reveals for the first time what God himself says about Jesus. With the words of Hos. 11:1, God "calls" (καλέω) Jesus "my son."<sup>56</sup> Strictly speaking, however, καλέω refers to God's "summoning" his son, Jesus. At God's directive, Jesus goes to Egypt and at God's directive, he will come back.

Yet, the use of καλέω to indicate identity dominates Matt. 1:1-4:16, particularly in Matt. 1-2.<sup>57</sup> While Matt. 2:7 does speak of Herod "summoning" the Magi, Matt. 1:21,22,25; 2:23 all speak of what Jesus will be called or named by others. Recognizably Jesus' full designation by God as "my son" does not occur in the story until Matt. 3:17, but this does not mean that only at this point does Jesus become the son of God. Rather Matt. 3:17 is the announcement of Jesus' special relationship with God in the story to the other characters.<sup>58</sup> Here the narrator speaks to the implied reader what was implied in Matt. 1:18-25.<sup>59</sup>

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<sup>53</sup> Davies and Allison, 263, note that "in its original context the verse unambiguously refers to Israel: 'When Israel was a child I loved him, and out of Egypt I have called my son.'"

<sup>54</sup> Carson, 93.

<sup>55</sup> Davies and Allison, 263.

<sup>56</sup> In Matthew, καλέω is used both to identify someone or something as in Matt. 1:21,22,25; 2:23,5:9,19; 21:13; 22:43,45; 23:7-10; 27:8 and to summon or invite as in Matt. 2:7; 4:21; 9:13; 20:8; 22:3-4, 8-9; 25:14. Since there is not one predominant use, the context of the passage is key to determining the use of καλέω. This would also include the context of Hos. 11:1 since the words of Matt. 2:15 are from there.

<sup>57</sup> Matt. 1:21,22,25; 2:23 "to call/name" as compared with Matt. 2:7 "to call/summon."

<sup>58</sup> "Matthew's procedure prior to the baptism is to allude to the truth of Jesus' divine sonship with circumlocutions (1:16, 18,20), with metaphors [2:8-9,11,13-14,20-21; 3:11], or with a

The placement of the Old Testament quote in the infancy narrative also reflects its "identifying" quality. At this point in the narrative, Jesus is not being "summoned" back from Egypt. This doesn't happen until Matt. 2:19-23. Rather, Jesus is going down to Egypt (Matt. 2:13-14). From the implied reader's perspective, Jesus is the son of God even before his return from Egypt.<sup>60</sup> Thus the narrator highlights the designation, "my son," rather than the action itself. For this reason, the quote comes before the event of Jesus' return from Egypt to emphasize that even before his descent into Egypt, Jesus is already considered by God to be his son.<sup>61</sup>

Likewise, the context of Hos. 11:1 does not stress the action of Israel's "exodus," but the identity of Israel and his relationship to Yahweh as identified by Yahweh.<sup>62</sup> When Israel is a child, Yahweh declares his love for him (Hos. 11:1a).<sup>63</sup> When Yahweh calls Israel out of Egypt, Israel is not a child but "my son" (Hos. 11:1b).<sup>64</sup> Israel does not reject the exodus, but does reject this unique

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term ('son') that is susceptible to dual meanings [1:20,23,25], and in 'asides' he gives the reader (1:23; 2:15), even to permit it to be stated explicitly in the words of prophecy [emphasis mine]" (Kingsbury, *Matthew as Story*, 54-55).

<sup>59</sup> Donald A. Hagner, *Word Biblical Commentary: Matthew 1-13*, ed. Ralph P. Martin vol. 33a (Dallas: Word Books, 1993). Hagner, 36, notes that the formula ὑπὸ κυρίου "occurs only here [Matt. 2:15] and in 1:22, where in both cases the quotation speaks of the Son of God."

<sup>60</sup> In this way, Jesus' identity as the son of God is not dependent on the return from Egypt. Or stated another way, Jesus does not become the son of God at his "exodus" from Egypt. Rather it is because of his identity as the Son of God that he will come back from Egypt. Just as God preserved Israel, God's son, in Egypt so he will preserve Jesus, the Son of God.

<sup>61</sup> For another interpretation of the placement of the quote see Davies and Allison, 262-263.

<sup>62</sup> Gundry notes that "the reference to Israel's infancy occasioned the idea of *naming* Israel God's son in the Targum, the OT Peshitta and Theodotion [his emphasis]" (Gundry, *Use of the Old Testament*, 93).

<sup>63</sup> Ibid.. Note the use of singular pronouns in both the MT and the LXX in Hos. 11:1a.

<sup>64</sup> Note also that the quote of Matt. 2:15 departs from the LXX at this very point. Where the LXX uses ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ, Matthew uses ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Not only is Matt. 2:15 closer to the MT in rendering יְהוָה as "my son" rather than

relationship established in the exodus as he sacrifices to the Baals (Hos. 11:2). Yahweh continues the relationship by showing his loving care for Israel (Hos. 11:3-4). In this way, the Old Testament context speaks of the dynamic of God's love relationship to Israel and not the "exodus" as only an "event" in the history of Israel.

**D. The advancement of the plot.** The plot continues to introduce and "anticipate." The narrator introduces Jesus through the Old Testament quote as the son of God, and through the context of the Old Testament quote as Israel. The conflict with the religious leaders is anticipated through Herod's intention to kill the Child. The narrative continues to revolve around the infant Jesus. The narrator, by quoting the Old Testament, subsumes the righteous actions of Joseph and the evil intentions of Herod under the fulfillment of the Old Testament, through the passive action of Jesus - "he stayed there" (Matt. 2:15). Jesus is the true Israel, unlike the apostate Israel of Hosea.

The introduction of the conflict in Matt. 2:1-12 is expanded further to demonstrate that this introductory conflict is even to the death. While Herod's "plot" is just beginning, God has already provided for the escape of his son, namely in the warning to the Magi (Matt. 2:12) and to Joseph (Matt. 2:13). Before Herod even finds out (Matt. 2:16), Jesus is gone (Matt. 2:14). Herod's weapons are his power and authority. Jesus' defense is the will of God, his Father. Through Joseph's obedience to God's warning, God saves Jesus.

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his children," but also makes a switch in translating ἠναγγεῖλον as "καλέω" rather than "μετακαλέομαι" which is more strictly "to call to oneself" or "summon" (cf. William F. Arndt and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature: A translation and adaptation of the fourth revised and augmented edition of Walter Bauer's Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*. 2nd edition, revised and augmented by F. Wilbur Gingrich and Frederick W. Danker, from Walter Bauer's Fifth Edition, 1958 (Chicago: University Press, 1979), 511 and Johannes P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, 2d ed. (New York: United Bible Societies, 1989) vol.1, § 33.311).



So why does the narrator mention the Exodus now, when Jesus is going to Egypt?<sup>65</sup> With the mention of Jesus' sojourn "until the death of Herod" (Matt. 2:15), the narrator anticipates the resolution of this deadly conflict and the return of Jesus. The proleptic announcement of Herod's death coupled with the Old Testament quote in Matt. 2:15 creates anticipation for the implied reader that God will rescue Jesus, his son. In this way the Old Testament quote also establishes the relationship between Jesus and God. God is both Father and Savior to Jesus, just as he was both Father and Savior to Israel as announced by Hosea. Yet Jesus is not like the apostate Israel of Hosea. Rather, he is the true Israel.<sup>66</sup>

*Old Testament Quotation in Matt. 2:17-18*

**Matt. 2:17-18** τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος· φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμὸς πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

Translation: *Then it was fulfilled what was spoken through Jeremiah the prophet saying, "A voice is heard in Ramah, crying and loud mourning. Rachel crying for her children and she did not want to be comforted because they are no more."*

Notes:

1. The fulfillment formula is changed significantly here in that it begins with τότε and lacks the ἵνα clause. Matt. 27:9 is the only other fulfillment quote that begins this way. See Part 1 Section 1 above and the discussion below.
2. There is a variant in the Western text (D) - ὑπο κυρίου - 'by the Lord' in the introduction followed by the identification of Jeremiah the prophet. Jeremiah is used as a source only one other time in Matt. 27:9.

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<sup>65</sup> France, "Formula-Quotations," 244, sees here the connection to the Exodus as a type of salvation. He links it though with Moses instead of Israel.

<sup>66</sup> "Matthew's quotation thus depends for its validity on the recognition of Jesus as the true Israel, a typological theme found elsewhere in the New Testament, and most obviously paralleled in Matthew by Jesus' use of Israel-texts in the wilderness. . . ." (France, *Matthew*, 86).

**A. Speaker and audience.** The narrator, in his typical narrative voice, reports the reaction of Herod to Jesus' escape in Matt. 2:16-18. The quote is for the implied reader as a commentary on the events.

**B. The context of the quote in the Old Testament.** The Old Testament quote is from Jer. 31:15 (Jer. 38:15 in the LXX). The immediate context of this quote is Jeremiah's prophecy concerning the future restoration after the exile. Jer. 30-31 are focused on how Yahweh will bring back his people from captivity.<sup>67</sup> It is a time of joy and gladness where God will watch over the people and care for them (Jer. 31:28), even establishing a "new covenant" with them (Jer. 31:31-37).<sup>68</sup> The messianic dimensions of this return can be seen in the references to their future leader. This leader is King David who will be raised up for them (Jer. 30:9). As one of their own, he will be raised up and brought "close to God" (Jer. 30:21).

The mention of Ramah is important. Jeremiah states that this is the place from where the exiles departed (Jer. 40:1-2).<sup>69</sup> But this is more than just a geographical marker.<sup>70</sup> The focus is rather on the situation at hand and its result. Rachel, the mother of Israel's sons, weeps and mourns because her children are

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<sup>67</sup> References to Yahweh bringing the captives back appear in Jer. 30:3,10,18; 31:8-10,16-17,21,23.

<sup>68</sup> Albright and Mann, LXIII, note the importance of this reference in Matthew since the context of Jer. 31 mentions the forgiveness of sins (Jer. 31:34, Matt. 26:28) as key to this new covenant.

<sup>69</sup> Carson, 94, notes the question of whether this is the Assyrian deportation in 722-721 B.C. or the Babylonian deportation of 587-586 B.C. (Jer. 40:1-2). The Babylonian deportation is generally accepted as the reference and the one supported by Jer. 40.

<sup>70</sup> Ibid.. While Ramah is also a reference to the place where Jacob buried Rachel, Rachel's tomb is not the focus of either Jeremiah or Matthew. There are, in fact, two locations for the burial place of Rachel. The first is described as on the way to Ephrathah near Bethlehem south of Jerusalem (Gen. 35:19, 48:7) and the second is north of Jerusalem on the way to Bethel near Zelah (1Sam. 10:2).

"no more."<sup>71</sup> They have been taken into captivity. She refuses to be comforted because without them there is no hope. Yet God declares that there is hope and a future because they will return "to their own land" (Jer. 31:17). In Jer. 31, this return is depicted as one of great joy and singing (Jer. 31:7,12,13). Rachel's weeping for those exiles taken away is thus contrasted with the joy in the fulfillment of Yahweh's promise to bring them back from the land of the enemy (Jer. 31:16,17). The complete context of the quote from Jeremiah is not only the weeping over the exiles, but also includes God's plan for restoring the exiles, his people, by bring them back.<sup>72</sup>

**C. The context of the quote in Matthew.** The context of this Old Testament quote (Matt. 2:17-18) is the account of Herod's diabolical actions in the killing of the baby boys in and around Bethlehem (Matt. 2:16). This pericope follows after and carries on the previous narratives (Matt. 2:1-12 and 2:13-16). Several important connections can be noted that link this pericope to the narratives above. First, the use of *τότε* (Matt. 2:7 and 2:16,17) expresses the temporal sequencing of these events.<sup>73</sup> Second, the name and actions of Herod (Matt. 2:1,3,7,12,13,15 and 2:16) highlight these early narratives. In particular, the birth of Jesus, the King of the Jews, appears in stark contrast to the type of king represented by Herod. Weaver notes the irony in Jesus' weakness compared to Herod's power in these opening narratives.<sup>74</sup> Third, Bethlehem ties the

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<sup>71</sup> Ibid.. Carson notes that while Leah had more sons than Rachel, Rachel is idealized as the mother of the Jews.

<sup>72</sup> France notes that "Jeremiah 31 verse 15 stands out conspicuously as the one note of gloom in a chapter of joy, and its function in context is to throw in relief the joy of the promised return of Rachel's lost children [his emphasis]" (France, "Formula-Quotations," 246).

<sup>73</sup> The use of *τότε* is an important marker of the actions of the characters throughout Matthew. See A.H. McNeile's article "*τότε* in St. Matthew," *Journal for Theological Studies* 12 (1911): 127-128.

<sup>74</sup> Weaver, 456-462.

narratives together as not only the place of Christ's birth (Matt. 2:1,5,6,8), but also the place of his departure (Matt. 2:16).

In Matt. 2:16, the narrator highlights the diabolical actions of Herod. After the angel's warning (Matt. 2:13), Herod's wicked plan to kill the Child fails. In that failure his fury is unleashed. Herod is not only a liar, but also a murderer. After using the information he secretly obtained from the Magi (Matt. 2:7,16), Herod commands the death of the male infants in Bethlehem two years old and under. At this point the narrator refers the reader to the Old Testament and to the fulfillment of Jeremiah's words.<sup>75</sup>

The difficulty of this narrative and its quotation is in seeing how these events fulfill Scripture. How the fulfillment formula of this pericope focuses on Jesus or even is related to him is not immediately evident. This passage, on one level, focuses on the lament of the women of Bethlehem and surrounding region at the death of their children.<sup>76</sup> Their mourning is linked with Rachel's mourning for her children that are "no more." The connection between the death of the children and the fulfillment of the Old Testament and the link to Jesus' birth is problematic. They appear to be the "cause" of these events.

The narrator is not unaware of these difficulties, and so has changed his preferred formula that normally includes a purpose clause and replaced it with a formula that begins with a temporal clause.<sup>77</sup> If all ten fulfillment formula

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<sup>75</sup> The mention of Jeremiah in Matthew appears also in Matt. 16:14 and 27:9. The later is more significant in that this is also the voice of the narrator in the introduction of a fulfillment formula quotation. Davies and Allison, 267, note that Jeremiah represents the prophet of "doom and sorrow," and that it is appropriate for Matthew to quote from him at these two tragic rejections of the Messiah.

<sup>76</sup> France, "Formula-Quotations," 244-245, calls this the "surface meaning."

<sup>77</sup> France, *Matthew*, 87.

quotes<sup>78</sup> are examined for the presence of a purpose clause ( ἵνα or ὅπως) or temporal clause (τότε), the following can be noted. With those that use a purpose clause the actions being highlighted are either actions directed by God through an agent, namely an angel speaking in a dream, or the actions of Jesus himself (Matt. 1:22; 2:15,23 and 4:14-16; 8:17; 12:17-21; 13:35; 21:45 respectively). Those fulfillment formula quotes that do not use a purpose clause but a temporal clause instead (Matt. 2:17-18 and 27:9-10), are comments on the actions and their results of certain characters other than Jesus and God. These events are not seen as the direct action of God or Jesus, but the sole result of the characters themselves, namely Herod and Judas respectively.<sup>79</sup> In Matt. 2:16, the narrator is careful to state that it was Herod who "gave the order" to kill the children. In this way, the actions are distanced from God or Jesus and yet seen as the fulfillment of Scripture.<sup>80</sup>

Though these horrific acts are not thus directed by God (or Jesus), they are not beyond prophetic vision nor are they outside of the fulfillment of what was spoken by the prophets. In fact they are in a strange way brought into God's overall plan. The temporal, "then," suggests that the sequence of Jesus' escape,

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<sup>78</sup> See Part one Section one above for the full argument on which are fulfillment formula quotes, but basically they are defined in this study as 1) spoken by the narrator and 2) introduced with a form of πληρώω. All together there are ten citations in Matthew that fit these conditions (Matt. 1:22; 2:15,17-18,23; 4:14-16; 8:17; 12:17-21; 13:35; 21:45; 27:9-10).

<sup>79</sup> Soares Prabhu, 50-51, notes that this is "a deliberate attempt to avoid the impression that the calamity is to be imputed to the divine purpose. It is not 'in order' to fulfil the word of the prophet ( ἵνα πληρωθῆ) that the event occurs; rather it is through the occurrence of the event that the prophecy is in fact fulfilled(τότε ἐπληρώθη)." Others have come to a similar conclusion (cf. Brown, *Messiah*, 205; Strecker, *Weg*, 59; Brian M. Nolan, *The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel*. [Göttingen: Vandenhoeck und Ruprecht, 1979], 136).

<sup>80</sup> Davies and Allison, 266, note that there are two main reasons for the narrator's use of this formulation. First, through the use of this construction the narrator draws a distinction between "what God foresees and permissively wills and what God actively wills and makes come to pass" (Ibid.). Second, the actions of human beings, who are not intent on fulfilling Scripture, calls for this kind of formulation.

Herod's anger and actions, and the lament of the women of the region over the death of their children culminate in the fulfilling of this "plan." The context of the quote in the Old Testament is critical for understanding God's plan and its fulfillment.

The Old Testament quote together with its context are more than just another geographical marker for Matthew.<sup>81</sup> The narrator connects the whole experience of Jesus to the experience of Israel through his use of the Old Testament. First the narrator connects Rachel's weeping over the loss of her children to the weeping of the Bethlehem women over the death of their children. As both experienced loss, both experience the mourning that comes with that loss.<sup>82</sup>

Second, the narrator connects the context of the "exile" in Jer. 30-31 to context of Matt. 2. In Jeremiah, the loss of the children is the result of the Babylonian exile. In Matthew, the loss is the result or consequence of Jesus' flight to Egypt. While the narrator is careful to point out that Jesus (or God) is not the "cause" of the massacre (see above), the events of Jesus' flight and the death of the children are connected. The massacre of the children was the massacre that was meant for Jesus. While the women in Bethlehem do not weep specifically because Jesus has fled Jerusalem, they do "weep" at the same time as his flight.<sup>83</sup>

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<sup>81</sup> Krister Stendahl, "Quis et Unde? An Analysis of Matthew 1-2," in *The Interpretation of Matthew with an introduction by Graham Stanton*, ed. Graham Stanton, *Issues in Religion and Theology* 3 (Philadelphia: Fortress Press, 1983), 56-66. Stendahl in particular has noted that the infancy narratives are focused on the itinerary of Jesus by saying that ". . . these geographical names constitute what is really important to him, as can be seen from his use of the formula quotations: the common denominator for the four formula quotations in chap. 2 is that they all contain geographical names, names which substantiate the point reached in the 'itinerary'" (*Ibid.*, 58).

<sup>82</sup> "The immediate apparent connection of the text with the narrative is in the misery caused by the loss of children" (France, "Formula-Quotations," 244).

<sup>83</sup> Jer. 31.15 is about the *exile*. Rachel's children 'are not', not because they have all died, but also because they have been taken away. Jesus' 'exile' from his homeland thus has a scriptural precedent. Of course the correspondence is not exact: in Matthew the one exiled is not

Third, the narrator connects the promised restoration and joy of the exiles' return in Jeremiah with the hope that Jesus will return from Egypt in Matthew. In the context of Jer. 31, Rachel wails, but she will be comforted. France states, "Jeremiah 31 verse 15 stands out conspicuously as the one note of gloom in a chapter of joy, and that its function in context is to throw in relief the joy of the promised *return* of Rachel's lost children."<sup>84</sup> By the promise of Yahweh, her children will come back.<sup>85</sup> In Matthew, the joy will not be at the return of the exiles from Babylon, but at the return of the Child from Exile.<sup>86</sup> God will bring Jesus back. Already in Matt. 2:15, the narrator has mentioned the death of Herod, Jesus' enemy, and Jesus' return. This does not do away with the connection between the women's mourning and the death of their children. Yet their tragedy is seen in a much larger context through the use of the Old Testament. In this way, the narrator brings a joyful note of hope in the midst of this tragedy. He turns to the Old Testament for hope in what appears to be a hopeless situation. Carson takes this one more step by saying that this narrative brings a final closure to the weeping begun in Jer. 31. There the Davidic line ended with the exiles being taken into captivity. Now the true son of David has

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the same as the ones mourned, but the cause of mourning and the exile are closely linked as cause and effect" (Ibid., 245). France notes that this correspondence is not exact. In Matthew the woman weep over the death of their children. In Jeremiah they weep over their exile. Yet the cause and effect relationship is similar.

<sup>84</sup> Ibid., 246.

<sup>85</sup> "Thus says the LORD: Keep your voice from weeping, and your eyes from tears; for there is a reward for your work, says the LORD: they shall come back from the land of the enemy" (Jer. 31:16, NRSV).

<sup>86</sup> "Matthew wanted his readers to summon up their knowledge of Jeremiah 31, and see in it not only a precedent for exile as a part of the purpose of God, but a pattern of exile *and return*, of loss and sorrow as a prelude to restoration and joy [his emphasis]" (France, "Formula-Quotations," 246). France calls this the "bonus meaning" of considering the context of the Old Testament text.

returned to take his throne and usher in the "new covenant" promised in Jer. 31. "The tears of the Exile are now 'fulfilled.'"<sup>87</sup>

**D. The advancement of the plot.** In the plot of Matthew's story this pericope is part of the introduction and the presentation of Jesus. In particular, this narrative shows the extent of the wickedness of those who oppose the Messiah. Herod represents the religious leaders and foreshadows their later rejection of Jesus.<sup>88</sup> In his attempt to take the Child's life, Herod anticipates the later extremes to which the conflict will rise. Herod's murder of the infant boys of Bethlehem is the first evidence that the threat to Jesus' life is not empty. Though it will be a while before the level of conflict in Matthew's story reaches this stage again, in Herod the fullness of this conflict is made manifest already in the story.

Here the Old Testament and its context is critical to the flow of Matthew's story. First, the context of the quote equates Jesus with the exiles and their departure to Babylon. While Israel was driven from the land because of their own sin, Jesus is taken into exile to preserve his life. While the evil of Israel's leader, Herod, seems to "cause" his departure, Jesus' escape is the act and intervention of God. Second, the context of the quote anticipates Jesus' return at the very moment when it does not look like he will ever be king. According to the Old Testament, the story will not end in sorrow but in joy. Both of these aspects can be taken as "introductory" to the plot of Matthew as a whole. The "evil" actions of others will "appear" to take Jesus from the scene, but in reality God is in control. While the story will seem to lead to despair, at the end it will give way to a greater joy.

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<sup>87</sup> Carson, 95.

<sup>88</sup> Kingsbury, *Matthew as Story*, 49.



The narrative and the quotation demonstrate that God's word and will are fulfilled through the events and actions in the story. God does not remove Herod or Jesus' enemies, but instead snatches his son from the threat of death. Jesus goes into exile. The context of the Old Testament surrounds this pericope of sadness with the joy that is yet to come. Yahweh will save his people.<sup>89</sup> David will rise (Jer. 30:9). One of Israel's own will lead them (Jer. 30:21). Yahweh will make a new covenant with his people (Jer. 31:31-37). This quotation and narrative combination anticipates a critical point in the plot. As France has noted, the weeping of the women is only the "surface" fulfillment of the Old Testament.<sup>90</sup> Its true fulfillment comes in how those tears are taken away.

*Old Testament Quotation in Matt. 2:23*

**Matt. 2:23** καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

Translation: *And after going he lived in a city called Nazareth in order that it might be fulfilled what was spoken through the prophets that he would be called a Nazarene.*

Notes:

1. This is the first time that the fulfillment formula is introduced with the purpose clause ὅπως.<sup>91</sup>
2. The use of the plural "prophets" (προφητῶν) is unique to the fulfillment formula introductions.<sup>92</sup>

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<sup>89</sup> Jer. 30:7,10,11; 31:7. All speak of Yahweh saving his people.

<sup>90</sup> France, "Formula-Quotations," 244-246.

<sup>91</sup> The use of ὅπως in the fulfillment formula quotes appears in Matt. 2:23, 8:17, and 13:35. Rothfuchs (*Erfüllungszitate*, 36-39) notes a pattern in the use of ἵνα, ὅπως and τότε. In particular, ὅπως is used to introduce the fulfillment formulas that come at the end of long sections. Its use in Matt. 2:23 comes at the end of a series of narrative-quote combinations in the infancy narrative. Its use in Matt. 8:17 comes at the end of a series of miracles. And its use in Matt. 13:35 comes at the end of a series of parables. See also Soares Prabhu, 50-52.

<sup>92</sup> One important exception is Jesus' use of the plural in the context of fulfillment in Matt. 26:56 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ

3. The use of ὅτι indicates that this is not a direct quote, but reported speech.<sup>93</sup> This is the only time that the narrator uses this construction in introducing a quote or Old Testament material.<sup>94</sup>
4. Note also the absence of λέγοντος.<sup>95</sup>

**A. Speaker and audience.** The narrator is telling the story in his normal third person style addressed to the implied reader. Here he completes the infancy narratives by identifying Jesus' living in Galilee and being "called a Nazarene" as the fulfillment of Scripture.

**B. The context of the quote in the Old Testament.** The context of the Old Testament reference is difficult to pinpoint because no one reference is clearly in view. The narrator indicates this in his introduction with the only use of "prophets" in the plural in his fulfillment quotations, and with the use of a ὅτι clause to indicate indirect discourse.<sup>96</sup> The narrator is simply pointing to the prophets or the Old Testament in general.<sup>97</sup>

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πάντες ἀφέντες αὐτὸν ἔφυγον. "But all this has happened in order that what was written by the prophets might be fulfilled.' Then all the disciples, after they left him, fled away. "

<sup>93</sup> Speaking of Matt. 26:54 in comparison with Matt. 2:23, Davies and Allison note that "in this verse (ὅτι) introduces a remark of scriptural substance, not a sentence found in the OT" (Davies and Allison, 275). Hagner notes that this is not a "recitative" ὅτι that is used elsewhere in Matthew [e.g. 4:6] (Hagner, 40). See also Carson, 97, and Soares Prabhu, 202. As for the translation "he would be called," see James W. Voelz, *Fundamental Greek Grammar*, 2d ed., (St. Louis: Concordia Publishing House, 1993), 180 (c).

<sup>94</sup> Similar constructions appear in Satan's uses of the Old Testament in Matt. 4:6, Jesus' use of the Old Testament in Matt. 12:5, 19:4, and the disciples' reference to the teaching of the religious leaders in Matt. 17:10. While each presents its own unique interpretation, there is generally something "going on" with the quote in each case.

<sup>95</sup> France, "Formula-Quotations," 247, refers to each of these modifications to the normal fulfillment formula quotation as indicating that "he [Matthew] is not making a direct quotation, but rather introducing a theme of prophetic expectation."

<sup>96</sup> BDF, § 396.

<sup>97</sup> Davies and Allison, 275, note that the use of the plural "prophets" and the use of the clause indicate a kind of general use of Scripture.

Nevertheless a number of Old Testament citations have been suggested. Davies and Allison list five solutions in their summary of the possible Old Testament citations behind the quote.<sup>98</sup> The first connection is with the term "Nazarite" and its relationship to Isa. 4:3.<sup>99</sup> Here Davies and Allison suggest that Matt. 2:23 is a play on the word *ναζιραῖος* (נָזִיר) and its use in Judges 13:5,7; and 16:17 in reference to Samson. Their interest in this "word play" is not in the attributes of a Nazarite (though they note that Jesus takes a Nazarite oath of drinking no wine in Matt. 26:29 and confirms it in 27:34) but in the interplay between "Nazarite of God" (*ναζιραῖος θεοῦ*) and "the holy one of God" (*ἅγιος θεοῦ*) in Judges 16:17 (LXX- A and B). They see this confirmed in Isa. 4:3 where "he will be called holy." They further see a connection with the mention of the Branch in Isa. 4:2. Although interesting, this connection to Matthew has several problems. First, Jesus is not known to have taken a "Nazarite" vow. In fact, he is slandered as a drunkard (Matt. 11:19). Second, Matthew never uses the title "holy one of God" found in Mark, Luke, John and Acts. Third, the phrase "he will be called holy" in Isa. 4:3 is plural in the LXX and specifically addressed to those left "in Jerusalem" after the judgment. While this may be a Messianic reference it seems strange that Matthew would refer to it as Jesus flees Jerusalem for the safer Galilee. Fourth, the mention of Isa. 4:2 and the "branch of the Lord" should not be confused with Isa. 11:1. Here the phrase "shoot of the Lord" (*יִשְׁמֹרֵת יְהוָה*) is a completely different root from Isa. 11:1 (*נִצְּנָה*). Fifth, while the word play between *Ναζωραῖος* and *ναζιραῖος* is interesting, its connection to the context in Matthew suggests otherwise. Matthew specifically uses this "quote" in relation to Jesus' move to Nazareth. How that relates to him being called "a Nazarite" or

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<sup>98</sup> Ibid., 276-281.

<sup>99</sup> Ibid., 276-277. This first possibility is Davies' and Allison's preferred solution.

"the holy one of God" does not follow logically. In fact such a "word play" would tend to down play the fulfillment of Jesus' move.

The second possible Old Testament connection is with Isa. 11:1 and the reference to the Hebrew word for "branch" - (נֹצֵר).<sup>100</sup> Isa. 11:1 states that "a shoot (חֹטֵט) will spring from Jesse's stump (עֵצ) and a branch (נֹצֵר) from his root (שֹׁרֶשׁ) will bear fruit." This prophecy centers on the Messiah who is to come from the line of David. In Isaiah the image of trees, particularly the lofty trees of Lebanon, is used to depict the *arrogance* and *pride* of Assyria (Isa. 10:12, 33-34). Their greatness, however, will be "cut down" by Yahweh's judgment (Isa. 10:16, 33-34). In contrast, the messiah will "grow" from a humble "stump." The Spirit of the Lord (רוּחַ יְהוָה) will rest upon him and give him wisdom, understanding, counsel, power, knowledge and the fear of the Lord with which he will judge all the earth (Isa. 11:2-5).<sup>101</sup> Isa. 14:9 and 60:21 also mention a "branch."<sup>102</sup> Isa. 14 refers to the judgment upon Babylon. The one who was feared by all will be rejected and thrown out and covered with the slain. Isa. 60 refers to those whom God will "plant" in the land forever. Though they are the least, they will be the greatest. Interestingly, Isa. 61 also begins with a reference to the "Spirit of the Lord" and the "ministry" of the Messiah (Isa. 61:1-3). Both Isa. 14 and 60 focus on the humility of being a "branch."

The third possible Old Testament connection is with Isa. 49:6 and 42:6.<sup>103</sup> Both of these texts are messianic and use the verbal root נָצַר. The first is a

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<sup>100</sup> Ibid., 277-279. Note also that this is Gundry's primary solution (Gundry, *Use of the Old Testament*, 103-104).

<sup>101</sup> Davies and Allison, 277-278, find no less than seven reasons for support of Isaiah 11:1, of which one is the connection between this passage and the baptism of Jesus.

<sup>102</sup> Davies and Allison, 278, note the use of נָצַר as a synonym for נֹצֵר in the Old Testament. They suggest this is the reason that Matthew refers to the "prophets."

<sup>103</sup> Ibid., 279.

passive participle describing Israel and the second is an imperfect used by God in reference to the Messiah. While Davies and Allison judge these references as unproven, both also speak of the Messiah as being a "light to the gentiles."<sup>104</sup> In the context of Matthew, this is an important feature. Jesus is going to Galilee to live in Nazareth.

Other pericopes have also been suggested as possible links to Matt. 2:23, such as Jer. 31:6 and Genesis 49:26.<sup>105</sup> While verbal connections can be made to the Hebrew text, just as in all of the above examples, the relationship to Galilee and particularly Nazareth is never made. Simply put, there is no text which says "He will be called a Nazarene." Determining what "Nazarene" might mean among the Old Testament prophets is the only way that is available to address this problem. Even so solutions inevitably will remain inconclusive. France offers the best solution when he says that this is to be "a summary of a theme of prophetic expectation," namely that the Messiah will be rejected and humble.<sup>106</sup> Not surprising then, Matthew has changed his normal way of introducing the Old Testament to reflect the lack of "preciseness" in this "quote."

**C. The context of the quote in Matthew.** The events of Jesus' return from Egypt and settling in Nazareth form the context of the "quote" in Matthew (Matt. 2:19-23). This is the last of five pericopes in the "infancy narrative" that surround the first five Old Testament quotations.<sup>107</sup> The mention of Herod's death, the

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<sup>104</sup> Ibid.

<sup>105</sup> Jer. 31:6 is the position of Albright and Mann, 20-22, based on the verbal connection with נָצַר. Genesis 49:26 is based on the connection with the noun נִיֵּץ a kind of crown (cf. Davies and Allison, 279-280).

<sup>106</sup> France, *Matthew*, 88-89, mentions that "it has been suggested that Matthew saw in the obscurity of Nazareth the fulfillment of Old Testament indications of a humble and rejected Messiah." Thus to be called "Nazarene" would be a sign of his humility. Davies and Allison, 280-281, also deal with the possibility of "Nazarene" being a reference to the town Nazareth and the connotations of scorn this might entail, but dismiss this in the end.

<sup>107</sup> Matt. 1:18-25; 2:1-12; 2:13-15; 2:16-18; and 2:19-23.

actions of Joseph, the words of the angel, the dreams, and the use of καλέω all connect this quote and pericope with the other infancy pericopes.<sup>108</sup>

In this last pericope, the focus begins again on the actions of Joseph. As the death of Herod marks the time to return to Israel (Matt. 2:19), Joseph is informed of this by a dream. The angel commands him to move (Matt. 1:20; 2:13). Joseph is faithful (Matt. 2:21). He heeds the word of the angel just as before. However, fear of Herod's son and confirmation by another dream keeps him from settling in Bethlehem (Matt. 2:22). The withdrawal to Galilee and name of the town, Nazareth, is the main focus of the Old Testament quotation. While the narrator reports the actions of Joseph, the Old Testament quote brings all the events to focus on Jesus as "he would be called a Nazarene."

As noted above, what this is referring to is difficult to determine. The introduction to the quote makes it clear that no one particular text is referred to by the "quote." The mention of the "prophets" and the use of ὅτι instead of λέγοντος are sufficient to point the reader away from looking for a direct quotation.<sup>109</sup> Nevertheless, Matthew tells the reader that Jesus' move to Nazareth is no accident. The angel gives the command, and the Old Testament is fulfilled in Jesus' move to Nazareth.

Jesus' move to this land associated with the Gentiles is the fulfillment of the Old Testament. Later he is recognized as "from Nazareth" (Matt. 21:11). Even Peter is identified as a disciple of "Jesus of Nazareth" (Matt. 26:71). The title "Nazarene" or the identification of Jesus as from Nazareth remains an important

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<sup>108</sup> Richard J. Erickson, "Divine Injustice?: Matthew's Narrative Strategy and the Slaughter of the Innocents (Matt. 2.13-23)," *Journal for the Study of the New Testament* 64 (1996): 5-27. Erickson points out the verbal parallels between Matt. 2:13-15 and Matt. 2:19-23 and the chiasmic focus on Matt. 2:16-18.

<sup>109</sup> A similar introduction is used by Jesus at his arrest (Matt. 26:56). In the same way, he refers to the Old Testament in general without pinpointing one particular text (cf. Davies and Allison, 275).

theme throughout the rest of the story. He is not seen as a Jerusalem prophet, but as a Galilean prophet (Matt. 21:11). Not only does this pericope help the reader to properly understand this designation as part of God's plan, but it also prepares the reader for another important theme, Jesus' Galilean ministry. Jesus not only goes to Galilee (cf. Matt. 4:12,18,23; 15:29; 17:22; 26:32), but he sends his disciples there (cf. Matt. 28:10,16).

**D. The advancement of the plot.** In the plot of the story, this quotation appears in the last pericope in the infancy narrative. Each of these pericopes has sought to introduce various aspects of the protagonist, Jesus. In each case, narrative and quotation have worked together to "tell" the story.<sup>110</sup> In the eyes of the narrator, all the events of the infancy of Jesus are the fulfillment of the Old Testament. Like the first Old Testament quote in Matt. 1:22, the use of this Old Testament quote here emphasizes the identity or "naming" of the referent, Jesus. That Jesus is later known as being from Nazareth (Matt. 21:11; 26:71) is not an inconsistency in his fulfillment of the Old Testament. Rather even this fact is reported by the narrator to be in complete agreement with the Old Testament.

Three features are important in the use of the Old Testament at this moment in the story. First, the infancy narrative ends with the fulfillment of the prophets. This plural reference to the "prophets" parallels with Jesus' use of the term when all is fulfilled in the garden betrayal and arrest at night (Matt. 26:56). While individual prophets spoke of the Messiah, there is also a sense here of the

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<sup>110</sup> In general, the relationship between the infancy narrative and the Old Testament quotations has been interpreted in two major ways (cf. France, "Formula Quotations," 235). The first interpretation is that the narrative is primary and the quotations are secondary supporting material. The second interpretation is that the quotations are primary and the narrative is secondary midrash "fashioned" to fit the quotes. The problem with both of these views is that neither attempts to take both narrative and quotation seriously. The fulfillment of the "prophets" and the events in the narrative are part of one message. That message is the unfolding of the plot of Matthew's story.

collective message. Together they speak with one voice, the voice of God, concerning the life of God's Messiah.

Second, the narrative and quotation continue to emphasize God's protection of the Child and his directing of the life of Jesus. While the opposition to Jesus continues in the story, God thwarts the plans of those who endanger his life. He does not destroy his enemies but instead "moves" his son out of their reach and authority. The quote shows this not to be a weakness but rather a fulfillment. Not surprising, this becomes the pattern for how Jesus "faces" his opponents later by withdrawing (Matt. 4:12, 12:15) until the final conflict.

Third, the prophets are fulfilled in a move to Nazareth in the land of the "Gentiles." Though Jesus returns from exile he must still flee to Galilee because of the threat in Judea. This early move to Galilee at the threat of conflict introduces Jerusalem and Judea as a continual place of conflict and Galilee as a place of refuge. In this way, the narrator anticipates Jesus' later refuge to Galilee (Matt. 4:12) and the "ultimate move" to Galilee, commissioning the disciples in Galilee to the nations, at the end of the story (Matt. 28:16-20) as the fulfillment of the prophets. The quote shows that this is not solely because of the power and threat of Herod from beyond the grave, but because this was God's will and intention all along.

*Old Testament Quotation in Matt. 3:3*

**Ματθ. 3:3** οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Translation: *For this is the one who was spoken of through Isaiah the prophet saying, "A voice of one calling in the desert, 'Prepare the way of the Lord. Make straight his paths!'"*

Notes:

1. Note the unique use of οὗτος γάρ ἐστιν ὁ ῥηθεὶς, in the introduction of the quote focusing on the person rather than an event.



2. The lack of πληπώ and ἵνα indicates that this is a different type of formula quotation.

**A. Speaker and audience.** The speaker is the narrator, as he shifts the story ahead by introducing John the Baptist (Matt. 3:1). The lack of πληπώ and ἵνα mark this as different type of formula quotation. The switch in the formula is not due to a shift in the speaker, but due to a shift in the subject. Here the focus has shifted to John the Baptist. Previously the narrator had used the fulfillment formula quotes in reference to Jesus.<sup>111</sup> The use of - ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος is characteristic of the narrator's introductions. Note that the narrator normally uses the aorist passive participle of εἶπον to introduce the Old Testament throughout Matthew.<sup>112</sup> The narrator reports these words concerning John the Baptist in his normal third person voice to the implied reader.

**B. The context of the quote in the Old Testament.** The context of the narrator's quote of Isa. 40:3 is the message of comfort and good tidings that the prophets are to announce to Jerusalem (Isa. 40:1-2,9).<sup>113</sup> The judgment has passed (Isa. 40:2), and the glory of Yahweh is about to be revealed to all mankind (Isa. 40:5). Good tidings are proclaimed (Isa. 40:9) for God is here (Isa. 40:9b).

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<sup>111</sup> Davies and Allison, 292, question Gundry's conclusion on this point. Gundry states that the fulfillment formula is used exclusively in reference to Jesus (R.H. Gundry, *Matthew: A Commentary on his Literary and Theological Art*, [Grand Rapids: Eerdmans, 1982] 44). Davies and Allison, 292, find a problem with this in that Matt. 2:17 is used with a fulfillment formula introduction. However if Matt. 2:17 (and Matt. 21:9-10) is seen in its relation to Jesus, 1) how this was the death meant for him and 2) how it announces how he will return by God's power, then Matt. 2:17 is focused on Jesus. The distinction that Matthew makes here is focused on John as the forerunner to Jesus. The Old Testament tells of one who will come preparing the way for the Lord.

<sup>112</sup> With two exceptions. Jesus in the last section of Matthew twice takes the narrator's words to introduce the Scriptures (Matt. 22:31 and 24:15).

<sup>113</sup> While the "voice" is singular, the imperatives in Isa. 40 are plural.

After the prophecies of gloom and doom, God gives this vision of restoration and return.

Before this return, however, Yahweh sends his messengers to prepare the way (Isa. 40:3). Though the context seems like road construction (Isa. 40:4), in reality it is nothing but spiritual leveling. Men and leaders are put into their place. Men are like "grass" (Isa. 40:7). The nations are nothing before him (Isa. 40:15-7). Their gods are nothing (Isa. 40:18-20). Their powers and rulers are nothing (Isa. 40:23-25). The final question is "Do you not know? Have you not heard? . . . He [God] sits enthroned above the earth" (Isa. 40:21-22). God is in control. Albright and Mann note that the context of Isa. 40 is very similar to Jer. 31 as it focuses on "the divine initiative."<sup>114</sup> In fact, the context of Isa. 40 is not specifically focused on the "voice," but on the Lord who is about to appear, the God of Israel (Isa. 40:9-10).

**C. The context of the quote in Matthew.** This quotation introduces John the Baptist in the desert of Judea (Matt. 3:1), and his message and ministry of calling Israel to repentance with the words "repent, for the kingdom of heaven is near" (Matt. 3:2).<sup>115</sup> The changes that the narrator makes to his fulfillment formula occur at the moment when the Old Testament is used to refer to someone other than Jesus. While John and his ministry are spoken of in the Old Testament, only Jesus, his life and his actions, are allowed to be seen as "the fulfillment" of the Old Testament.<sup>116</sup> Nevertheless John's ministry and message

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<sup>114</sup> "The whole chapter in the prophet emphatically asserts the unfailing will of God, who will brook no rivalry from idols" (Albright and Mann, LXIV).

<sup>115</sup> France, *Matthew*, 91.

<sup>116</sup> This does not mean that John did not fulfill the Old Testament prophecy. The narrator is certainly making the connection between John and the Old Testament through the use of the quote. Jesus makes the same connection in Matt. 11:10. The use of the plural in Matt. 3:15 also indicates that John's as well as Jesus' actions "fulfilled" Scripture. However, by changing his quotation formula the narrator makes a distinction between the kind of fulfillment that is

are part of God's overall plan in preparing the way for the Lord. The context of the Old Testament passage focuses on God's coming to visit his people. The narrator's use of Isa. 40 not only designates John as the "voice," but also the one to follow as Yahweh come to visit his people.

The narrator notes two reactions to John's appearing in what follows. These reactions are critical for understanding the context of this quote. First, he notes the positive reaction of the crowds (Matt. 3:4-6). Second, he notes the negative reaction of the religious leaders (Matt. 3:7-10). The people from Jerusalem go out to him to confess their sins and be baptized by him in the Jordan river. In this way they receive John and his message. Jesus later speaks of them as those who "believed" him and received his baptism in contrast to the religious leaders who did not (Matt. 21:32).

The Pharisees and the Sadducees display a different reaction. They are similar to the crowds in that they come out to where John is in the desert, but different in that they do not come confessing their sins (Matt. 3:7). In this way, they reject John and his message. This is not a hidden rejection. John knows and interprets their actions when he characterizes them as vipers, unrepentant and arrogant (Matt. 3:7,8,9). John's harsh words to them reveal the conflict that already exists. The judgment has already arrived and is at "the root of the trees" (Matt. 3:10). Without repentance, they can only anticipate the "fire" yet to come.

John knows and identifies the one who is to come. Like John, the one who follows will also baptize. Yet his baptism is with the Holy Spirit and fire. Here John notes the judgment that comes with the coming of the Lord. He will gather the wheat and burn the chaff. The vivid word picture of the one to come with winnowing fork in hand is John's way of pointing to the one who will come after

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connected with John and the kind of fulfillment that is connected with Jesus (cf. Gundry, *Commentary*, 44).

him (Matt. 3:12). Considering the context of Isa. 40 where the Lord breaths and the grass withers and is blown away (Isa 40:7-8,24), John's words about Jesus in Matt. 3:12 are similar to that of the Old Testament context.<sup>117</sup>

**D. The advancement of the plot.** In the plot of the story, this is still "introductory." By introducing John the Baptist and his ministry in Matt. 3:1-12, the narrator anticipates the introduction of the adult ministry of Jesus in Matt. 4:17. This pericope is key in that it introduces not only the characters of John the Baptist, the crowds and the Pharisees and Sadducees, but also the expected response to Jesus and his ministry in the response to John and his ministry. As the forerunner to the Messiah, John's reception anticipates how the Messiah will be received. It is not surprising then that the narrator turns to the Old Testament to introduce the forerunner of Jesus, the fulfillment of the Old Testament.

As noted above, the narrator varies his standard fulfillment formula when he introduces John the Baptist. This is an indication that in Matthew's story Jesus uniquely the one who fulfills the Scriptures. This is not to say that John's arrival did not fulfill the prophet's words. That the narrator uses the Old Testament here shows that John's arrival did fulfill the Old Testament prophecy. Yet at the same time, by using a different introductory formula the narrator is able to reserve "fulfillment" for Jesus only.

According to the Old Testament passage, John is the forerunner to the coming of the Lord in judgment. The narrator characterizes John as "in the desert" by using both the narrative and the Old Testament quote. In the desert, he calls to all Israel to repent and be baptized in order to prepare for the coming

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<sup>117</sup> While there are no verbal links between the LXX's use of *φρύγανον* - "sticks/dry wood" in Isa. 40:24 and John's use of *ἄχυρον* "chaff" in Matt. 3:12, the concept of judgment is tantalizingly similar. Isaiah uses the metaphor of grass and flowers, while John uses the metaphor of wheat and chaff. Yet both speak of it in terms of a judgment. Note also the emphasis on "the word of our God" that "stands forever" (Isa. 40:8).

Lord. John shares several characteristics with the one who will come after him. Like Jesus, John is sent by God as his agent (Matt. 11:10) to announce the coming of the kingdom of heaven (Matt. 3:2).<sup>118</sup> In particular, Jesus himself draws the parallel between his ministry and John's when the religious leaders question Jesus' authority (Matt. 21:23-27, 31-32). While both are received by the crowds to begin with, both experience rejection by the religious leaders.

Through the narrator's introduction of the crowds, the Pharisees and the Sadducees, he introduces this "parallel reception." The crowds receive John and come for his baptism. They repent and heed his warning. The Pharisees and the Sadducees, on the other hand, come out only to watch. They neither repent nor are baptized. For them being a son of Abraham is enough. Subsequently, John calls them a "brood of vipers" characterizing them as "evil" (Matt. 12:34). In this way, their "stand off" reaction to John anticipates how they will receive Jesus.

John's characterization of the one who follows after him emphasizes that Jesus is still the chief concern of Matthew's story. As is noted by Jesus, John is predicted in Scripture and so is greater than a prophet (Matt. 11:7-19). Yet, he is only the precursor to Jesus, who is the fulfillment of the Old Testament. The coming of Yahweh himself as announced in the Old Testament quote is about to break forth. John uniquely stands as the one to announce his arrival.

**Excursus on Matt. 3:13-17.** As Kingsbury has pointed out, the Baptism of Jesus is the culmination or "crown" in the plot of the introduction of Jesus.<sup>119</sup> Yet surprisingly, the Baptism of Jesus does not contain a quotation from the Old

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<sup>118</sup> Kingsbury, *Matthew as Story*, 49, also gives a list of similarities between Jesus and John the Baptist. Key to his list is the reception that they share in Israel.

<sup>119</sup> *Ibid.*, 51.

Testament.<sup>120</sup> Instead, the narrator reports to the implied reader a voice from heaven saying, "This is my Son, the Beloved, with whom I am well pleased" (Matt. 3:17, NRSV). Jesus is unequivocally the Son of God. While there is no supporting fulfillment quotation, Jesus does tell John the Baptist that he must be baptized "in order" (ὄπως) to "fulfill" (πληρῶσαι) all righteousness (Matt. 3:15).<sup>121</sup> Thus Jesus' first action before his ministry begins is one of fulfillment.

Instead of a quote from the Old Testament, the Baptism is accompanied by a voice from heaven.<sup>122</sup> Only one other time does the voice enter the story and declare Jesus to be the Son of God (Matt. 17:5). Other important voices in Matthew are the voice in Ramah (Matt. 2:18), the voice in the wilderness (Matt. 3:3) and Jesus' voice (Matt. 12:19, 27:46 and 50). Three of these "voices" come from the Old Testament, but are "heard" in Matthew's story. The first is the voice of Rachel in the Old Testament heard through the voice of the women of Bethlehem (Matt. 2:18). The second Old Testament voice is that of the "one in the wilderness" heard through the voice of John the Baptist in the Judean desert (Matt. 3:3). The third Old Testament voice is that of the promised Messiah heard through the voice of Jesus (Matt. 12:19). But the voice in Matt. 3:17 and 17:5 is unique. In these two passages God himself enters the story of Matthew and speaks to the characters in the story.<sup>123</sup>

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<sup>120</sup> While most commentators, however, treat the voice from heaven in Matt. 3:17 as an "allusion" to the Old Testament (cf. Carson, 109; Davies and Allison, 336-339), there is no indication from the narrator that these words are to be read as a "quote" or reference to the Old Testament. Instead the voice from heaven becomes a voice in the story.

<sup>121</sup> Note that John is included in this act of fulfillment through the use of the plural in Matt. 3:15 "proper for us." His role as baptizer is key to Jesus fulfilling all righteousness by being baptized.

<sup>122</sup> cf. Kingsbury, *Matthew as Story*, 51-52.

<sup>123</sup> In Matt. 3:17, God speaks to Jesus and spiritual beings (cf. *Ibid.*, 51). In Matt. 17:5, God speaks to the disciples (cf. *Ibid.*, 79).

The significance of this for the present study of explicit Old Testament citations used in the story of Matthew is found in the speaker - God. God spoke in the Old Testament and that speech is still valid as "God's word" in Matthew. The narrator has demonstrated this through his use of the Old Testament. God also speaks in the story of Matthew as a voice from heaven at Jesus' baptism and his transfiguration. Both times Jesus is announced to be the beloved Son of God. In Matt. 17:5 the disciples are even told to "listen" to Jesus. In both of these narratives, God reveals the identity of Jesus in its fullness. How the Old Testament is handled by the characters in the story is then of extreme importance. By using the Old Testament faithfully they would demonstrate themselves to be in line with not only the Old Testament but with God. By misusing the Old Testament the opposite would be true.

*Old Testament Quotation in Matt. 4:4*

**Matt 4:4** ὁ δὲ ἀποκριθεὶς εἶπεν· γέγραπται· οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

Translation: *And answering he said, "It stands written, 'Not upon bread alone will a man live, but upon every word which proceeds through the mouth of God.'"*

Notes:

1. The use of γέγραπται is common in Matthew's story when the characters quote the Old Testament.<sup>124</sup> Here Jesus uses it as an introduction to an Old Testament quotation.
2. The use of "διὰ στόματος θεοῦ" is the first indication of how Jesus interprets or understands the Old Testament. Jesus is the only one to speak of the Old Testament as what "God said."<sup>125</sup>
3. Note how the preposition "διὰ" has been used with prophet/prophets in every quote so far.<sup>126</sup>

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<sup>124</sup> See note on Matt. 2:5-6 above.

<sup>125</sup> Matt. 15:4; 22:31.

<sup>126</sup> See Matt. 1:22; 2:5,15,17,23, and 3:3.

**A. Speaker and audience.** This is the first time that Jesus quotes from the Old Testament.<sup>127</sup> The audience of Jesus' quotation is Satan (Σατανᾶς). While the narrator introduces him as the devil (διαβόλος) and the tempter (ὁ πειράζων) (Matt. 4:1,2), only Jesus calls him Satan in Matthew's story.<sup>128</sup>

**B. The context of the quote in the Old Testament.** The text that Jesus quotes is from Deut. 8:3. The context of these words from Deuteronomy is Moses' admonition to the people of Israel before their entry into the promised land after forty years in the wilderness. It is a time for remembering and teaching again the Ten Commandments (Deut. 5:6-21), the call to love and serve only Yahweh (Deut. 6:4-5), and the promise that Yahweh will give them the promised land (Deut. 7).

In Deut. 8, Moses reminds the people what the wilderness wandering was all about. He interprets the whole experience as a test by saying, ". . . the LORD your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments" (Deut. 8:2, NRSV). In particular, God caused them to be hungry so that as he fed his people with manna, they would learn that they had life because of God (Deut. 8:3). The fact that their clothes did not wear out was another sign of his continual care for them (Deut 8:4). The whole experience was meant to discipline them and show them that they were God's sons (Deut. 8:5). Several things emerge from this context that are of importance in interpreting Jesus' experience in the wilderness.

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<sup>127</sup> Since this is a narrative critical study of Matthew's story, the use of the Old Testament by the character's in the story are on the same "level" with that of the narrator.

<sup>128</sup> Matt. 4:10 and 12:26 are specific references to Satan. Matt. 16:23 is a reference to Peter as he is aligned with Satan.



First, according to Moses, God led the people through the wilderness. They were not lost, aimlessly wandering about for forty years. God was leading them. His Spirit was guiding them.<sup>129</sup> Second, their hunger was not a sadistic way of punishing them, but rather God's way of humbling them and testing them to know their hearts. Their hunger was only a precursor to God's feeding them. Third, the purpose of disciplining the nation in the wilderness was to show them that they belonged to God not as slaves but as sons. The image of the loving father stands behind the whole experience.

**C. The context of the quote in Matthew.** The context of this first quotation of the Old Testament by Jesus is his conflict with Satan in the desert (Matt. 4:1-11).<sup>130</sup> Just after God declares Jesus to be his Son at his Baptism (Matt. 3:17), the Spirit of God leads Jesus into the wilderness. There Satan attacks Jesus' identity with the rhetorical question: "If you are the Son of God . . ." (Matt. 4:3,6). The connection between the Baptism narrative and the Temptation narrative is the title "Son of God." In the Baptism narrative, God declares Jesus to be the "Son of God." In the Temptation narrative, Satan questions Jesus' identity as the "Son of God."

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<sup>129</sup> The connection with Jesus' experience is especially powerful considering that in the Old Testament the "Spirit" of God is mentioned as the one guiding the people through the wilderness experience. Davies and Allison, 355, note the following Biblical texts as reflecting the Spirit's involvement in the Exodus and wilderness wanderings: Num. 11:17,25,29; Neh. 9:20; Pss. 106:33; Isa. 63:10-14. Particularly key are Neh. 9:20 and Isa. 63:10-14. In these passages some of the wilderness events are retold.

<sup>130</sup> Davies and Allison, 352, point out the structure of the three temptations and their connection to similar events in Matthew that occur in threes, like Jesus' praying in the Garden (Matt. 26:36-46), and Peter's denial (Matt. 26:69-75). They also point out the three different locations of wilderness, temple and mountain top. Interestingly these three locations are the major scenes in Matthew's story for Jesus' ministry. Note especially the connection with Jesus' feeding people in remote places at the height of his popularity (Matt. 14:13-21; 15:29-39), his struggle with the religious leaders in the temple (Matt. 21-22), and his commissioning of the disciples on a mountain at the end of the Gospel (Matt. 28). In this way the temptations are an outline for the whole gospel. For a more thorough discussion of this and Luke's order of the temptations see also Terance L. Donaldson, *Jesus on the Mountain: A Study in Matthean Theology*, (Sheffield: JSOT Press, 1985), 87-104, especially 90.

The immediate context of this first temptation is Jesus' hunger. After fasting forty days and nights Jesus is hungry (Matt. 4:2). In Jesus' weakness, Satan attacks Jesus' identity as the Son of God. Satan tempts Jesus to turn the stones that surround him into bread (Matt. 4:3). His temptation is prefaced with the question which the religious leaders will also use in their satanic reaction to Jesus and his ministry: "If you are the Son of God . . ." (Matt. 27:40).<sup>131</sup> Satan does not deny outright Jesus' identity as the Son of God. Rather, he forms his temptations carefully. Certainly if Jesus is God's Son, nothing is impossible for him. But Satan is not concerned to see Jesus prove his identity or satisfy his hunger. Rather, Satan is focused on attacking God's Son for the purpose of diverting Jesus' actions.<sup>132</sup>

By quoting Deut. 8:3, Jesus aligns himself with Israel and her testing in the wilderness. The connection between the narratives is even more striking when Deut. 8:2 is considered.<sup>133</sup> Just as the Yahweh led (ἄγω) Israel in the wilderness (ἔρημος) for forty (τεσσαράκοντα) years (Deut. 8:4; 29:4[5 in the English])<sup>134</sup> to be tested (ἐκπειράζω) by God, so now Jesus is led (ἀνάγω) by the Spirit into the wilderness (ἔρημος) for forty (τεσσαράκοντα) days and nights<sup>135</sup> to be tempted

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<sup>131</sup> Kingsbury, *Matthew as Story*, 57.

<sup>132</sup> "Satan did not tempt Jesus to doubt His divine Sonship, but to presume on it in self-serving ways that would lead Him disobediently from the path of the cross" (Don B. Garlington, "Jesus, the Unique Son of God: Tested and Faithful," *Bibliotheca Sacra* 150 (July-September, 1994): 296). Note how this comes up again when Peter tries to suggest an alternate plan to Jesus in Matt. 16:21-23. Here Peter is identified as Satan.

<sup>133</sup> William Richard Stegner, "The Temptation Narrative: A Study in the Use of the Scripture by Early Jewish Christians," *Biblical Research* XXXV (1990): 5-17. Stegner, 7-8, notes a number of links to Deut. 8:2 in his study of the temptation of Jesus especially in the words led, forty, wilderness and testing.

<sup>134</sup> Note "forty years" is omitted from Deut. 8:2 in the LXX, whereas the MT includes the number of years.

<sup>135</sup> Stegner, 8, notes the connection to Moses with the combination of forty days and nights. In fact the combination is used a number of times in Deut. 9:9,11,18,25; 10:10 to refer to

(πειράζω) by Satan (Matt. 4:1). Just as Israel was caused to be hungry (έλιμαγχόνησέν) (Deut. 8:3 [Deut. 25:18 uses πείνω to describe the wilderness wandering]), so Jesus is hungry (πείνω) (Matt. 4:2). Davies and Allison state the significance of these parallels by noting that "God's son Israel was 'tested' in the desert after the exodus and that history is being recapitulated."<sup>136</sup> Jesus comes out of the water of the Jordan as the New (True) Israel and is led into the wilderness just as the Israel of old was led into the wilderness.

Yet there is one major difference between Israel's testing and Jesus' testing. Where Israel had disobeyed, Jesus obeys. Jesus is different than Israel in that he does not test God, but is submissive to God's testing. Where Israel complained to Moses and God about not having anything to eat, Jesus is content with what God has given to sustain him. Bread "alone" cannot support life. The word of God is what strengthens and sustains his life. The result is that Jesus does not fall into Satan's trap. Instead he "proves" himself to be the Son of God in his obedience to God and dependence upon his word for strength.<sup>137</sup> In this way, Jesus, thus, proves himself to be the true, that is faithful, Israel. And Satan's "attack" is turned into an opportunity to show forth Jesus' identity.

**D. The advancement of the plot.** In the plot of the story, this pericope carries on the important introduction of Jesus as the Son of God. Following the climactic announcement of Jesus as the Son of God in his Baptism (Matt. 3:13-17), the temptation of Jesus is the testing of this truth, and the filling out of its implications. First, Jesus' use of the Old Testament in response to Satan's attack reveals more about his identity as the Son of God. Second, Jesus' use of the Old

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Moses' fast on the Mountain as God gave him the Law. Stegner sees this as a double connection. First, Jesus is like Israel, and second Jesus is like Moses.

<sup>136</sup> Davies and Allison, 354.

<sup>137</sup> Ibid., 362.

Testament reveals more about the whole theme of conflict as Matthew's story will present it.<sup>138</sup>

Jesus' use of the Old Testament to defend himself against Satan's attack not only demonstrates that Jesus is able to use the Old Testament, but also reveals more about Jesus' identity in general. When Jesus uses Deut. 8:3 to stave off Satan's temptation to satisfy his bodily need for food, he also identifies himself with Israel in the wilderness. Just as they were tested by God in the desert, Jesus is tested in the wilderness. Just as they hungered and were dependent on God for their food and life, Jesus is dependent on God for his life. Through the use of this verse, Jesus shows the centrality of the Scriptures to his life. They are the words from God's mouth. They are life. While Israel failed to grasp this and grumbled against God and God's mouthpiece, Moses, Jesus remains solely dependent upon God. Jesus is Israel and more than Israel. He is the Israel that fulfills all righteousness (Matt. 3:15).

As for the conflict in the story of Matthew, even before Jesus' ministry begins (Matt. 4:17) the narrator shows the implied reader that there is an underlying conflict to what will follow. In this interchange between Satan and Jesus, the ground rules are being set on the major points. First, the identity of Jesus is the central issue at hand. Second, Jesus defends his identity by turning to the Old Testament. Thus the Scriptures are key for Jesus' response to questions of his identity. When the later conflict erupts over Jesus' identity, Jesus will

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<sup>138</sup> In Powell's introduction of an alternative view to the "main plot" of Matthew, he stresses the conflict between God and Satan (Powell, "Subplots," 199-200). In reference to the Temptation of Jesus (Matt. 4:1-11), Powell states, "the basic conflict between God and Satan which undergirds Matthew's narrative comes to a head over the issue of Jesus' divine sonship" (Ibid., 199). While this is not the first time that opposition arises to "God's Plan" (cf. Herod in Matt. 2), Powell is right in connecting Jesus' "declared" identity as the Son of God in Matt. 3:17 and Satan's attack of that identity Matt. 4:1-11. Note also a similar connection in Matt. 16:13-28. Jesus' identity is revealed in Peter's confession (Matt. 16:13-20), being initiated by the Father in heaven, and immediately this identity is attacked in Peter's rebuke (Matt. 16:21-28), being initiated by Satan.

respond with what the Old Testament has to say about the Messiah. This is especially true when Jesus' authority is questioned in Matt. 21-22. Third, Jesus is victorious over his foe. In the same way that Jesus handles Satan here, Jesus will handle his opponents later. He will triumph by turning the challenge into an opportunity to reveal his identity.

This pericope also introduces the transition from the narrator's use of the Old Testament to Jesus' use of the Old Testament. Jesus is about to enter his public ministry, where his role is more active and where the focus is on how Jesus quotes the Old Testament. To this point in the story, the narrator has quoted the Old Testament to demonstrate Jesus' fulfillment of Scripture. Now Jesus quotes the Old Testament, as the One who not only fulfills the Scriptures, but also correctly interprets Scripture.

*Old Testament Quotation in Matt. 4:6*

**Matt. 4:6** καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

Translation: *And he said to him, "If you are the Son of God, throw yourself down: For it is written, 'He will command his angels concerning you, And with hands they will lift you up, lest you strike your foot upon a stone.'"*

Notes:

1. The use of the present tense of λέγω expresses the immediacy and vividness of the events.<sup>139</sup>
2. The use of the ὅτι clause, as in Matt. 2:23, is important to how this quote is interpreted.<sup>140</sup>

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<sup>139</sup> Hagner, 66. He notes that Matthew reverts to the historical present but not consistently.

<sup>140</sup> Morris argues that γέγραπται is not followed by ὅτι elsewhere in Matthew and that ὅτι does occur in the text of Pss. 91:11 [90:11 in the LXX]. Thus Morris includes the ὅτι clause in the quote ". . . for it stands written, 'Because to his angels he will give command . . .'" (Morris, 69, 75 & footnote 21). Hagner, 67, sees this as the only recitative ὅτι in all of Matthew and an indication of a direct quote.

**A. Speaker and audience.** Like the scribes and the chief priests, Satan, too is aware of what the Scriptures say concerning the Lord's Christ. Whether he actually does quote the Old Testament is another matter. Satan's use of *γέγραπται* is similar to that of the scribes and to Jesus himself (Matt. 2:5; 4:4, respectively). Yet unlike Jesus, Satan begins his quotation with a *ὅτι* clause. Here is a unique ambiguity. On the one hand, the *ὅτι* clause is a part of Pss. 91:11 (Pss. 90:11 in the LXX). Thus it can be made part of the overall quote.<sup>141</sup> On the other hand, it can be seen as recitative and an indication of a direct quote or as non-recitative and an indication of an indirect quote.<sup>142</sup> By using this text, Satan can quote what the Old Testament says without actually speaking it directly.<sup>143</sup>

Satan's audience is Jesus. He is the one being urged to cast himself down from the temple wing in order to prove his identity as the Son of God.

**B. The context of the quote in the Old Testament.** The context of Pss. 91:11-12 [90:11-12 in the LXX] is God's providence and protection of those who trust in him. Gerhardsson has described this divine protection as associated with both the wilderness wanderings and the temple.<sup>144</sup> If this is the case, then Satan's

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<sup>141</sup> This is how Morris has interpreted the *ὅτι* clause. Morris, 75.

<sup>142</sup> Hagner, 67, takes it as recitative as do Davies and Allison, 366. Note though that even in the same book the *ὅτι* clause can be used to indicate both direct and indirect discourse (Gal. 3:10; 4:22). Because of its use in Matt. 2:23 to suggest indirect discourse, the passage above could be translated: "For it is written that he would command his angels concerning you and they would lift you up with hands lest you strike your foot upon a stone."

<sup>143</sup> The significance of this in relationship to the use of the Old Testament in Matthew's story is that some characters (namely Satan and the religious leaders) distance themselves from direct quotation of the Old Testament while others (namely Jesus) use the Old Testament freely.

<sup>144</sup> Birger Gerhardsson, *The Testing of God's Son [Matt 4:1-11 & Par]: An Analysis of an Early Christian Midrash*, trans. John Toy, (Lund, Sweden: CWK Gleerup, 1966), 54-58. Gerhardsson gives some extensive notes here and shows that much of the context of Deuteronomy speaks of God's protection and preservation of his son, Israel. He concludes by stating that "protection during the wilderness period and protection in the temple were portrayed with the same imagery" (Ibid., 58). Note also where he argues that since the previous psalm is attributed to Moses, this anonymous psalm could be equally ascribed to him making another

use of this psalm would correspond to Jesus' use of the quote from Deuteronomy in the previous verse.

Pss. 91 begins by identifying the person who prays the psalm as the one who dwells "in the shelter of the Most High, who abide[s] in the shadow of the Almighty" (Pss. 91:1, NRSV). Though the term temple is absent, "shelter" (סִתְרוֹ) is used in Pss. 27:5 in connection with the temple. The Psalmist declares Yahweh to be his refuge and fortress, "my God, in whom I trust" (Pss. 91:2, NRSV). The whole psalm is focused God's deliverance and the faith and trust of the one whom he delivers.

God delivers the faithful from the terror of the night, the arrow by day, both pestilence and plague (Pss. 91:5-6). What is more, God says of the one who trusts in him, "You will tread on the lion and the adder, the young lion and the serpent you will trample under foot" (Pss. 91:13, NRSV). This is the very next verse after Satan's quote. The two terms here used for serpent in the MT are אֲרִיָּהּ - a type of venomous snake/cobra and תַּנִּינִים - serpent/sea monster. The second of the two is interesting because in Isa. 27:1 it is used in the context of Yahweh's final victory over the serpent (i.e. the devil, Satan).<sup>145</sup> תַּנִּינִים is also used in Dan. 7:5 to refer to the eschatological Beast. The LXX uses δράκοντα [Pss. 90:13]. Gerhardsson notes that this psalm was used in later Jewish times as a charm against demons.<sup>146</sup>

The psalm ends with God's promise to rescue, protect, answer, and deliver. God will satisfy the one who waits for him and will "show him my

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connection to the wilderness wanderings (Ibid., footnote 78). Interestingly, the LXX does include a subscription to David.

<sup>145</sup> Isa. 27:1 "On that day the LORD with his cruel and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will kill the dragon that is in the sea." (NRSV)

<sup>146</sup> Gerhardsson, 58, footnote 77.

salvation" (Pss. 91:14-16). Again the referent is identified. The person to whom all God's protection is promised is the one who loves Yahweh, acknowledges his name, and calls upon him.<sup>147</sup> While this applies to the whole community of faith, it especially applies to the Messiah.<sup>148</sup> He is the one that is known to trust God without exception.

**C. The context of the quote in Matthew.** The context of Satan's reference to the Old Testament is the second temptation in the series of three (Matt. 4:5-6). Satan challenges Jesus' identity this second time atop a high "wing" of the temple.<sup>149</sup>

Once again Satan attempts to turn Jesus from his obedience to God. He literally challenges Jesus to demonstrate his trust in God. As before he prefaces his temptation with the words, "If you are the son of God . . . ," showing that this is indeed about demonstrating Jesus' identity. This time Satan commands Jesus to throw himself down from this lofty point. Satan then quotes the Old Testament just as Jesus had done in an effort to support such a move.

In the story, Jesus is in the desert because he is following the Spirit of God. Jesus' way is his Father's way. What Satan puts forth is a different way.<sup>150</sup> His

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<sup>147</sup> "The psalm is simply that God protects the faithful" (Hagner, 67).

<sup>148</sup> Carson, 113.

<sup>149</sup> While the interpretation of "wing" seems difficult, Gerhardsson, 59, connects it to the context of Pss. 91 and God's protective "wings." Davies and Allison, 365, note that the meaning of *πτερύγιον* is uncertain. They rather see the significance in the rabbinic idea that the temple was the center of the world and the highest point on earth. In the story of Matthew, the temple in Jerusalem later becomes the stage of the religious leaders' most intense conflict with Jesus (Matt. 21-22). Note also that in Matthew, Jerusalem is the place of greatest resistance to Jesus (Matt. 2:1-12, 15:1), and the anticipated place of Jesus' passion (Matt. 16:21, 20:17-18). Significantly, the narrator marks Jesus' entrance into Jerusalem with the use of the Old Testament (Matt. 21:1-9) and turmoil (Matt. 21:10). When Jesus does enter Jerusalem, he immediately enters the temple and casts out the money changers and confronts the religious leaders with the use of the Old Testament (Matt. 21:12-17).

<sup>150</sup> For Jesus to cast himself down at Satan's command is completely different from Jesus laying down his life at his Father's command. One is a created spectacle to prove his sonship, the



way is one of testing and trying God, not trusting God. His way is rebellion and not obedience. Satan has twisted the simple interpretation of Pss. 91 which understands that God protects the faithful, and has made it into a test of God's faithfulness.<sup>151</sup> That Satan tempts Jesus to test God in the temple is even more contemptible. This is the very place of God's protective presence.<sup>152</sup> Satan's use of Scripture shows that knowledge of what the Old Testament says is no guarantee of faithfulness to its intended meaning.<sup>153</sup>

**D. The advancement of the plot.** In the plot of the story, this quote comes in the midst of Jesus' temptation. Overall, Matt. 1:1-4:16 is introductory of how the characters interact as well as their identities. This pericope is important to show how Satan, Jesus' opponent, uses the Old Testament in opposition to Jesus.

While the implied reader may be surprised to hear Satan quote from the Old Testament, there is still a difference between the knowledge of what the Old Testament says and what it means. Already the narrator has demonstrated that

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other is faithful obedience that flows out of his sonship. Jesus will cast down his life, but according to God's "way" not Satan's "way."

<sup>151</sup> Carson, 133, calls this Satan's misapplication of Scripture.

<sup>152</sup> Gerhardsson, 56-58. To tempt Jesus here is anticipatory to the testing that the religious leaders put Jesus to in Matt. 21-22.

<sup>153</sup> As noted above, Satan's introduction of the Old Testament calls into question his desire to quote the Old Testament directly. In contrast, Jesus quotes the Old Testament without any other introduction besides "it is written" (γέγραπται). Thus Satan remains ambiguous whether or not he intends to quote the Old Testament or just summarize his view of its contents by beginning the quote with the ὅτι clause. Satan's "abuse" of Scripture becomes even more evident when the words that Satan leaves out of the quote and the context that follows are considered. First, he omits the words, "to guard you in all your ways" (Pss. 91:11b). Satan does not just shorten the quotation for convenience sake, but omits the part that would reveal the error in his use of the Old Testament. He attempts to bypass what the Old Testament teaches concerning "your ways," namely that "your ways" are to be in harmony with "God's way" (cf. Garlington, 299). Second, Satan's "abuse" of Scripture is seen when we consider the context of that which follows. The very next verse speaks of "trampling the serpent" (Ibid.). Satan does not consider the complete ramifications of the whole psalm which he quotes, namely the Messiah's ultimate victory over God's foe, Satan. Nothing can harm the one who trusts in the Lord.

the chief priests and scribes (Matt. 2:5-6) and Jesus (Matt. 4:4) know the Scriptures. Now even Satan demonstrates his knowledge of what the Old Testament says (Matt. 4:6). Yet it remains to be seen if all interpretations remain equal. This interchange introduces the fact that all uses of Scripture are not alike.

Two features stand out in Satan's use or abuse of the Scriptures in his conflict with Jesus. First, Satan twists the simple or plain meaning of the Scriptures to serve his own ideas. Though he is right in applying the psalm to Jesus, he changes the psalm's basic intent.<sup>154</sup> He misinterprets the simple interpretation of Pss. 91 that God protects the faithful. Instead, he turns it into a springboard from which to test God's faithfulness. Thus his "Scriptural" command for Jesus to "jump" couldn't be more un-Scriptural. Satan has misapplied God's word.<sup>155</sup>

Second, Satan fails to consider the "whole context" of the Old Testament which he quotes. He does not see that the very Scriptures that he uses supports Jesus' point of view. The psalm focuses on God's providential care particularly of the one who trust in God. Thus in misapplying this text, Satan is going against God.

Recognizing these two features of the misuse of Scripture by Satan are important for interpreting Jesus' later dealings with the other "experts" in the Old Testament, the religious leaders. They will reappear as Jesus' opponents to quote the Old Testament in opposition to Jesus. This pericope anticipates that conflict. In the end, the Old Testament points to Jesus in spite of their best efforts to interpret it to the contrary.

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<sup>154</sup> Commentators take different sides on whether Satan maliciously omits the words "guard you in all your ways" (cf. Davies and Allison, 366 and Carson, 133).

<sup>155</sup> Carson, 113. Garlington, 299.

*Old Testament Quotation in Matt. 4:7*

**Matt. 4:7** ἔφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

Translation: *Immediately Jesus replied to him, "Again it is written, 'You shall not tempt the Lord your God.'"*

## Notes:

1. The narrator uses φήμι, often translated simply as "replied" or "answered," seventeen times in Matthew.<sup>156</sup> The use of φήμι in direct speech between characters often indicates an excited response. Sometimes this response is positive (Matt. 14:8; 17:26; 19:18; 25:21,23) and sometimes negative (Matt. 8:8; 13:29; 21:27; 26:31). In the context of this interchange between Jesus and Satan, it indicates an immediate negative response.
2. The use of πάλιν - "again," shows that this quotation is to be related to what Satan had quoted earlier.<sup>157</sup>
3. The use of γέγραπται shows that for the characters the Old Testament is represented as the written word.<sup>158</sup>

**A. Speaker and audience.** Jesus replies to this second temptation with another direct quote from Deuteronomy. Satan again is the intended audience of this Old Testament passage.

**B. The context of the quote in the Old Testament.** The context of the quotation from Deut. 6:16 is the end of the wilderness wanderings, as noted above. Moses has just re-presented the Ten Commandments (Deut. 5:1-33) and the Great Shema (Deut. 6:4). The immediate context of this verse recalls the events at Massah (Exod. 17:1-7).<sup>159</sup> This is where the Israelites, on their way to

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<sup>156</sup> Matt. 4:7; 8:8; 13:28,29; 14:8; 17:26; 19:18,21; 21:27; 22:37; 25:21,23; 26:34,61; 27:11,23,65.

<sup>157</sup> Morris, 76. Jesus did not disagree with what the quote said but with its application and so he directs Satan to consider another.

<sup>158</sup> This is contrasted to the narrator's reference to the Old Testament as the spoken word. See the note on Matt. 2:5-6 above and compare to Matt. 1:22; 2:15,17,23; 4:14; 8:17; 12:17; 13:35; 21:4; 24:15; 27:9. Jesus is the only character besides the narrator to speak of "what was spoken" (Matt. 5:21,27,31,33,38,43 but especially 22:31).

<sup>159</sup> Davies and Allison, 368.

Sinai, quarreled with Moses and tested Yahweh because they had no water to drink. Moses was instructed to strike the rock at Horeb and the Lord would provide water. Moses named the place Massah and Meribah "because the Israelites quarreled and tested the LORD, saying, 'Is the LORD among us or not?'" (Exod. 17:7, NRSV).

The purpose of Moses' rehearsing the Israelites' history with the words "Do not put the LORD your God to the test, as you tested him at Massah." (Deut. 6:16) is more than a reminder of their failings. He means to remind the people of the way they are to follow as they enter the promised land. The warning not to follow the false gods of the people all around (Deut. 6:13-15) and the positive command to follow the statutes and the decrees of Yahweh (Deut. 6:17-19) surround this verse. To go against Yahweh is to repeat the events of their fathers at Massah.<sup>160</sup> To keep the commands of Yahweh is to live in the reality of the Exodus from bondage and the entry into the promised land (Deut. 6:20-25). The conditional statement, "And when your son asks you what is the meaning of the stipulations and the decrees which Yahweh our God commanded you . . ." (Deut. 6:20), shows that the commands are meant to be interpreted on another level other than their literal sense. They are to be seen as the gift of life (לֶחֶם חַיִּים - "in order that we live") and righteousness (וַיִּצְדֵּקְהָם וַיְהִי־לָהֶם צְדָקָה - "and they will be our our righteousness") for the people (Deut. 6:24-25).

**C. The context of the quote in Matthew.** The temptation of Jesus in the wilderness continues. This quote forms Jesus' reply to Satan's second temptation (Matt. 4:5-6). The use of "again" (πάλιν) signals for the first time explicitly that while Satan was accurate in quoting the Old Testament, he had not considered

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<sup>160</sup> Note one did not have to be in the desert without water to "repeat" the testing of Yahweh.

the full context of the scripture from Pss. 91.<sup>161</sup> Jesus does not deny the accuracy of Satan's quote, i.e. that God would deliver Jesus. Rather, Jesus simply replies to Satan's quote with his own quote from the Old Testament. Jesus' use of Deut. 6:16 showed that Satan's interpretation of Pss. 91, in Jesus' view, was nothing less than tempting God.<sup>162</sup> This is the first use of Scripture in response to Scripture in Matthew. As has been said, Jesus does not argue with what the "Scriptures" say, but offers another for further interpretation and application.<sup>163</sup>

In the end Jesus is faithful to God. He obeys God rather than Satan. Jesus is not like Israel at this point.<sup>164</sup> The major difference is that Jesus does not test God. He, rather, is obedient to God's command. Where Israel grumbled and tested the Lord, Jesus does not put God to the test. In this way, Jesus proves himself to be the true son of God without casting himself down as Satan commands. Satan's attempt to "de-rail" God's supreme agent has failed again.

**D. The advancement of the plot.** In this series of quotes from Jesus, then Satan, then Jesus again, Satan has questioned Jesus' identity as the Son of God.

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<sup>161</sup> Carson, 114, notes that Jesus' refusal to go along with Satan and his use of the Old Testament shows something of Jesus' "handling" of the Old Testament. "His 'also' shows that he [Jesus] would not allow any interpretation that generates what he knew would contradict some other passage."

<sup>162</sup> Jesus shows that Satan's application of Scripture was faulty by quoting another passage (cf. Morris, 76).

<sup>163</sup> Note that this later becomes a common response that Jesus makes to the religious leaders when they try to trap Jesus with their interpretations of the Scriptures (e.g., Matt. 19:1-9; 22:23-33). See also Carson, 114.

<sup>164</sup> The following are some parallels that show the connection between Jesus and Israel. In Deuteronomy, the Israelites stand at the end of a forty year journey in the wilderness, that is interpreted as the Yahweh's discipline (Deut. 8:5) of Israel. In Matthew, Jesus is at the end of forty days of testing. In Deuteronomy, Moses encourages the people to obey the commands of the Lord. In Matthew, Jesus leans on the commands of the Lord. In Deut. 6:19, the Lord promises to thrust out all their enemies. In Matthew, it is anticipated that Jesus will soon enter into conflict with the religious leaders. In Deut. 6:25, Moses speaks of the people's righteousness in terms of the relationship to keeping these commands. In Matt. 3:15, Jesus has already announced that He will fulfill all righteousness.

The Old Testament plays an important part of the challenge and the defense of Jesus' identity. While Satan tempts Jesus to demonstrate his sonship through miraculous acts, Jesus demonstrates his sonship through his reliance on God's word. When Jesus uses the Old Testament in response to Satan's temptation, he demonstrates his knowledge of the Old Testament and he fulfills the Old Testament all in one. What Israel, the son of God, failed to do in the wilderness, Jesus, the Son of God, succeeds. Both times Jesus responds with the written words of the prophet Moses from the end of the wilderness wanderings in order to emphasize this connection with Israel.

The parameters of the anticipated conflict between Jesus and the religious leaders are also being developed in these encounters with Satan. Jesus is the obedient Son of God who succeeds in showing that his opponent has misused and misapplied the words of God. Not only does Jesus know what the Old Testament says, but he uses it correctly. Satan, on the other hand, fails to use the Old Testament correctly. Consequently Satan is bested while Jesus is revealed to be the true Son of God and the true interpreter of Scripture.

*Old Testament Quotation in Matt. 4:10*

**Matt. 4:10 τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε, σατανᾶ· γέγραπται γάρ· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.**

*Translation: Then Jesus said to him, "Go away, Satan! For it is written, 'The Lord your God you will worship, and him only will you serve.'"*

Notes:

1. The Western texts have a variant reading of "Go away from before me . . ." (D, L, Z, Majority).
2. Jesus is the first to call his opponent Satan (σατάν). Until now the narrator has referred to him as the devil (διαβόλος) and the tempter (ὁ πειράζων). See the note on Matt. 4:4.

**A. Speaker and audience.** Jesus is the first and the last to quote from the Old Testament in this "back and forth" exchange with Satan (Matt. 4:4,7,10). Satan is the one who is addressed and has been ordered to leave, but not without hearing the Word of God spoken once more.

**B. The context of the quote in the Old Testament.** The Old Testament quote is from Deut. 6:13. The context is again the words of Moses before Israel's entry into the promised land. Moses warns Israel not to forget Yahweh after they have entered into this land of plenty (Deut. 6:11-12). He also warns them not to "follow after" (לִלְךָ אַחֲרָיִם / πορεύομαι ὀπίσω) the gods of the people already living in the land because Yahweh is a jealous God (Deut. 6:14-15). Instead, Israel is called to "fear" (יִרְאֵהוּ / φοβέομαι) Yahweh and "serve/worship" (לְעָבְדוֹ / λατρεύω) only him (Deut. 6:13a). With this positive command, God called Israel to faithfulness to him.

This faithfulness was to carry over into their daily lives. The verse ends by specifying that all oaths were to be made in Yahweh's name only (Deut. 6:13b). In these three ways Israel was to demonstrate its faithfulness to God. They were to fear him. They were to serve him. They were to make oaths only in his name. There was no other name by which they could swear, because there was no other God that they were to fear or serve.

**C. The context of the quote in Matthew.** The context of this quotation in Matthew is the end of the temptation of Jesus and the dialog or debate between Jesus and Satan (Matt. 4:8-11). This third temptation is meant to test Jesus' faithfulness to God and his identity as the true Son of God.<sup>165</sup>

This time Satan takes Jesus to a high mountain from which all the kingdoms of the world can be seen. Jesus does not follow (ἀκολουθέω) nor is he

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<sup>165</sup> France, *Matthew*, 99, calls this the "crucial test of Jesus' loyalty to his Father."

led (ἄγω or ἀνάγω) by Satan. Rather, Jesus is taken (παραλαμβάνω) by Satan from here to there (Matt. 4:5,8). In other words, Jesus comes under the power of Satan, but without submitting to it as is demonstrated in Jesus' unwillingness to "obey" or do what Satan commands. In this temptation, Satan offers Jesus the fulfillment of his ministry without having to suffer and die.<sup>166</sup> He offers Jesus the kingdoms he has come to win if only he would bow and worship Satan (Matt. 4:9).<sup>167</sup> Jesus commands Satan to leave citing the Old Testament passage "Worship God and serve him only!" (Matt. 4:10).<sup>168</sup> At this the devil exits and the angels enter. Where there had only been testing, now only ministering.

In the third temptation Satan goes right to the heart of his temptations. He gives Jesus the opportunity to jump right to the mountain at the end of the story (Matt. 28:16-20) without having to go through the suffering, death and humiliation of the cross by simply worshipping him.<sup>169</sup> While it may seem a silly

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<sup>166</sup> This would mean "the easy way of allowing the end to justify the means" (Ibid.). Speaking of Satan's offer, Carson, 114, says that it is a "shortcut to the fullest messianic authority" that would "sidestep the Cross." Carson further makes the connection to Peter's later designation as "Satan" when he too suggests another way (Matt. 16:23).

<sup>167</sup> France, *Matthew*, 99, notes that this was the very "dominion which Jesus had come to contest."

<sup>168</sup> Hagner, 68-69, comments that this is the first time that Jesus responds with his own command. He interprets this as a sign of Jesus' victory and authority.

<sup>169</sup> Davies and Allison, 369, suggest this is the "counterpart of the mountain in 28:16." France, *Matthew*, 99, notes that "after all, Jesus' mission *was* to achieve world-wide dominion: Dn. 7:14; cf. Mt. 28:18." The strongest connection between these two mountain scenes is found in Donaldson, 90, 101-104. Here he states concerning the difference in Luke's order of the temptations and Matthew's that "Matthew intended a correspondence to be seen between the final temptation and the closing scene of the Gospel, for which the mountain setting is one of the links" (Ibid., 90).

In addition to the connection made with "a mountain," note also the parallel use of δώσω - "I will give" and ἐδόθη - "I have been given" in Matt. 4:9 and 28:18, respectively. That which Satan promises to "give" Jesus if he will bow down and worship him, is later "given" to Jesus because of his obedience to the Father's will. There is one significant difference. Where Satan offers Jesus the kingdoms of the world, Jesus is given all authority in heaven and on earth. Not only does Satan tempt Jesus to take the easy "way," but also to settle for less. There is another connection between Matt. 4 and 28 in the use of the term "to worship" - προσκυνέω. While in Matt. 4:9 Satan tempts Jesus to worship him, Jesus is worshipped in Matt. 28:17 (cf. Donaldson, 102).



temptation that Satan would presume to command Jesus to worship him, Jesus takes it as a serious threat to God's plan.<sup>170</sup> What Satan has suggested is the very opposite of all of what the Old Testament commands. Idolatry, the worship of something or someone other than God, was the cause of all of Israel's failings in the past and particularly in the wilderness (Exod. 32).<sup>171</sup> Only God deserves worship and service because only he is God. Thus for Jesus, God's true Son, to worship Satan would go against all of the Old Testament. He would deny his own identity as the Son of God.

This is the third time that Jesus turns to Deuteronomy in his fight with Satan. In both previous tests, Jesus referred to what "was written" in the Old Testament during the end of Israel's wilderness wanderings (Matt. 4:4,7). Jesus does not connect himself with Moses who spoke these words of God, but with the people who were to hear them. This is evident in that Jesus "obeys" what is written. He depends on God (Matt. 4:4). He does not test God (Matt. 4:7). He worships only God (Matt. 4:10). Where the Israelites had been tested in the desert and failed, Jesus passes the tests and succeeds. He is faithful and obedient to God in his obedience to God's word.

Jesus is the obedient son of God who worships and fears his Father only. He overcomes the temptation of being given all the kingdoms of the world and fulfills what Israel was unable to offer God, an undivided heart.<sup>172</sup> In every way,

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<sup>170</sup> Note that Jesus replies with his first command to Satan to leave. The connection between Matt. 4:10 and 16:23 with this same command "ὑπάγε" addressed to Satan shows that the two pericopes are related. In Matt. 16:23, Peter opposes Jesus' words that he must suffer and die. Jesus' reply to Peter shows that Peter's words are inspired by Satan and man, not God (cf. France, *Matthew*, 260).

<sup>171</sup> Davies and Allison, 372.

<sup>172</sup> "For Israel the desert was a place of apostasy, but for Jesus it was a place of fidelity to God" (Garlington, 302).

Jesus was faithful to God. He made no deal with Satan, but followed God's plan. Jesus is the true Israel, the true Son of God because he looks to God alone.

Satan on the other hand demonstrates his complete arrogance. Satan's temptations are even self-deceiving. What he offers Jesus is precisely what Jesus will gain, yet not in obedience to Satan but God (Matt. 28:18).<sup>173</sup> Satan's temptation actually gives Jesus the opportunity to demonstrate how Jesus is the faithful Son of God.

**D. The advancement of the plot.** In the plot of the story, Matt. 4:1-11 is an important introduction into the conflict of the rest of the story. First, this last temptation, along with the other temptations, shows the conflict already present between Jesus and Satan.<sup>174</sup> Satan is Jesus' chief opponent. He is the one with whom Jesus' later opponents will align themselves.<sup>175</sup> Second, this last temptation is also important in that it anticipates Jesus' victory over Satan.<sup>176</sup> Jesus does not succumb, and Satan is ordered to leave. Third, and of particularly importance to this study, is the use of the Old Testament in this conflict between Jesus and Satan. For with each temptation from Satan, Jesus responds with a corresponding Old Testament text from Deuteronomy.<sup>177</sup>

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<sup>173</sup> In addition to the references given above, see also Garlington, 301-302.

<sup>174</sup> Powell, "Plots", 199, notes concerning the Temptation narrative (Matt. 4:1-11) and the plot of Matthew that "significantly, the narrative portrays Jesus as engaging in conflict with Satan that is direct and confrontational before it describes his first encounter with either the disciples (4.18) or the religious leaders (9.3-4)."

<sup>175</sup> Kingsbury, *Matthew as Story*, 56-57.

<sup>176</sup> *Ibid.*, 55-56. Kingsbury expresses Jesus' victory in two ways. Jesus resists Satan's enticements and so "vanquishes" him and Jesus shows that he is "stronger" than Satan. To say that Jesus "vanquishes" Satan or "defeats" him, is not entirely accurate. Satan continues. He is not "dead" or even "gone", but comes back time and again to test Jesus through the characters of the story (*Ibid.*, 56-57). Yet Jesus does not "fall" into Satan's traps. He remains faithful to God, by being faithful to the word of God. In this way, Jesus "wins."

<sup>177</sup> While the use of the Old Testament is often interpreted as the Christian's defense against Satan (R.C.H. Lenski, *The Interpretation of Matthew's Gospel*, [Columbus: Wartburg Press,

As the anticipation of the future conflict in Matthew, the Temptation of Jesus (Matt. 4:1-11) comes prior to Jesus' adult conflict with the religious leaders.<sup>178</sup> In this way then Jesus' conflict with Satan is more "fundamental" than his later conflict with the religious leaders. This is important because Jesus' later conflict with the religious leaders is not because they were "religious leaders," but because they align themselves with Satan.<sup>179</sup> The future opposition to Jesus and his ministry is then just more of Satan's temptations to dissuade Jesus from doing God's will.<sup>180</sup>

Yet already in the story before the conflict even begins, Jesus withstands the test and is not deterred from his mission of doing God's will.<sup>181</sup> Jesus does not depend on his unique relationship as the Son of God to answer Satan's temptations.<sup>182</sup> Instead, he submits to the Spirit and obeys the word of God as written in the Old Testament just as God called Israel to do in the wilderness. While twice Satan questions Jesus' identity as the Son of God, Jesus uses the Old Testament three times to reveal his identity as the Son of God. He does so by "fulfilling" the Old Testament. Namely, he is faithful to God's commands given

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1943], 157), there is something more fundamental at work, namely, Jesus' self identification with Israel and his victory over Satan in faithfulness to God.

<sup>178</sup> Note that Jesus, as a child, has already faced demonic opposition in Herod's attempt to kill him and the religious leaders' cooperation with Herod in Matt. 2.

<sup>179</sup> Moreover, this also demonstrates that Jesus' "conflict" with the disciples (esp., Matt. 16:23) and the crowds (Matt. 27:40) is because they have become aligned with Satan. This is especially true of the religious leaders as they test Jesus (Matt. 22:18,35) and align themselves with the Evil One as "evil" themselves (Matt. 12:34-35). For additional references see Kingsbury, *Matthew as Story*, 56-57.

<sup>180</sup> Davies and Allison, 372-373, note that any opposition to the Father's ordained manner of accomplishing his will, namely the cross, is satanic.

<sup>181</sup> Powell, "Subplots", 199.

<sup>182</sup> Stated another way, Jesus does not use his divine power to dispose of Satan or defeat him.

through Moses rather than Satan's commands.<sup>183</sup> What Israel failed to be as the son of God in the wilderness, Jesus completes as the Son of God. Jesus depends on God (Matt. 4:4). Jesus does not tempt God (Matt. 4:7). Jesus worships and serves only God (Matt. 4:10). Obedience to the word of God is Jesus' strategy for overcoming Satan. In this way, Jesus bests Satan, demonstrates his identity as the Son of God and fulfills the Old Testament all in one.

The Old Testament is no magic amulet that Jesus wears around his neck to ward off the devil. Rather, the Old Testament becomes Jesus' defense in his obedience to it. He shows in the desert that he is the true son of God, unlike Israel who faltered in the desert. In this way, Jesus is victorious over Satan. The conflict between Jesus and Satan is thus decided through the "fulfillment" of the Old Testament. In the final outcome, Jesus is the last one speaking from the Old Testament in faithfulness to God's commands. Though Satan will return (e.g., Matt. 16:21-23; 27:40), the implied reader is already assured of Jesus' victory.<sup>184</sup>

As shown above, the significance of Jesus' use of Deuteronomy is key. While Satan's temptations appear to prompt Jesus' choice of these verses, still Jesus uses only passages from Deuteronomy. Particularly, Jesus chooses the words that form the conclusion to the Ten Commandments.<sup>185</sup> These are also the words that come at the end of the desert wanderings and just before the people's

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<sup>183</sup> Waren Carter, *Matthew: Storyteller, Interpreter, Evangelist*, (Peabody: Hendrickson Publishers, 1996), 144.

<sup>184</sup> In this way, the conflict between Jesus and Satan here introduces how Jesus' later conflicts with his opponents will result. Namely, Jesus will be the last one speaking from the Old Testament (cf. Matt. 22:41-46).

<sup>185</sup> Horace D. Hummel, *The Word Becoming Flesh: An Introduction to the Purpose, and Meaning of the Old Testament*. (St. Louis: Concordia Publishing House, 1979). Hummel, 93, comments on Deut. 6 that it is "virtually a commentary on the first 'Commandment.'"

entry into the land. By doing this Jesus identifies himself with Israel.<sup>186</sup> Jesus is in the desert. Jesus is being tested. Jesus is going to enter into a public ministry. Jesus is God's Son. By using the words of Deuteronomy, Jesus also demonstrates his relationship to God's word and God's prophet, Moses. Jesus is faithful to the Lord's word spoken by Moses in the wilderness. Before there is any controversy over what Moses said (Matt. 19:7-8; 22:24), the narrator has demonstrated Jesus to be faithful to God's words spoken through Moses.

*Old Testament Quotation in Matt. 4:13-16*

**Matt. 4:13-16** καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατόκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ· ἵνα πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· 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.

Translation: *After leaving Nazareth, he came and settled in Capernaum, along the sea, in the regions of Zebulun and Naphtali in order that it might be fulfilled what was spoken through Isaiah the prophet saying, "Land of Zebulun and land of Naphtali, the way of the sea, on the other shore of the Jordan, Galilee of the Gentiles: The people who sit in darkness saw a great light, and upon those who sit in the place and shadow of death, light dawned upon them."*

Notes:

1. In this pericope, "he dwelt" (κατόκησεν) is the main verb in the introduction.
2. The last pericope in Matt. 1:1-4:16 contains the fulfillment formula introduction as in Matt. 1:22; 2:15,23. See comments there.

**A. Speaker and audience.** The final speaker of the Old Testament in this introductory section is the narrator. Here he quotes the Old Testament to highlight Jesus' move to Galilee and the beginning of his ministry there. By

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<sup>186</sup> David D. Kupp, *Matthew's Emmanuel: Divine presence and God's people in the First Gospel*, gen. ed. Margaret E. Thrall, Society for New Testament Studies Monograph Series, 90 (Cambridge: Cambridge University Press, 1996), 65-66.

using his fulfillment ( $\pi\lambda\eta\rho\acute{o}\omega$ ) formula, the narrator shows that Jesus' move to Capernaum is in complete agreement with the Old Testament. The intended audience is again the implied reader as the narrator speaks in his normal third person narrative style.

**B. The context of the quote in the Old Testament.** Albright and Mann identify Isa. 9:1-2 [Isa. 8:23-9:1 in the MT and LXX] as a "messianic" prophecy where the "joy at the birth of the future ruler (Isa ix 6-7) is offset by the thought of the rebellious nature of those with whom God must deal."<sup>187</sup> Yahweh will deal with this rebellion through the Assyrian army, in whom Ahaz has put his trust (Isa. 8:1-10). Not only will the Assyrians conquer Judah's enemies, but Judah itself will be in danger (Isa. 8:8). The "joy" comes not in Israel's doom but in God's establishment of a new ruler and a new kingdom whose dawning will be in Galilee (Isa. 9:1-7).

God reminds the people to fear him and wait upon him even though he will hide his face from them (Isa. 8:11-17). The spiritual condition of the people of Israel is described in terms of distress, hunger and darkness (Isa. 8:19-22). Isaiah's role as a sign and symbol to Israel is meant to remind the people of God's presence and their need to repent (Isa. 8:18). The people are guilty of consulting the dead instead of God, spiritists and mediums instead of the law and the testimony (Isa. 8:20). Without the "light of dawn" (Isa. 8:20), they will curse their king and their God (Isa. 8:21). Their future is but "fearful gloom" (Isa. 8:22).

At this critical point, the message turns to one of hope and salvation. The key is in where this salvation will first appear. As light dawns in Galilee, this salvation is shown to be for all people including the people in darkness and those who live in the shadow of death (Isa. 9:1-2). They are a nation enlarged and a

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<sup>187</sup> Albright and Mann, LXV.

people who rejoice because the "yoke," "bar" and "rod" of their oppressor is destroyed (Isa. 9:4 [3 in MT and LXX]). Victory and peace (Isa. 9:5 [4 in MT and LXX]) will be established through the birth of the Child promised in Isa. 7 (Isa. 9:6 [5 in MT and LXX]). Through him, a new kingdom will be built, a kingdom of righteousness and justice (Isa. 9:7 [6 in MT and LXX]). He will establish and reign over this messianic kingdom, the throne of David, forever.

Overall the context of Israel's rejection of the revelation of God's word/law leads directly to the "light" going to the Gentiles and salvation for the nations. Here a new kingdom is established, one that will last forever. This is not out of the ordinary, but very much a part of God's plan for "the zeal of the LORD of hosts will do this" (Isa. 9:7[6 in the MT and LXX]).

**C. The context of the quote in Matthew.** The context of this last use of the Old Testament in this section is the imprisonment of John and Jesus' return to Galilee (Matt. 4:12-16). The pericope starts with a reference to John the Baptist being "arrested" (παραδίδομι).<sup>188</sup> While there are no details here of John's arrest except that Jesus heard about it, nevertheless it is a motivating factor in the story.<sup>189</sup> The immediate context of this quote is in the main sentence of this section: "he settled in Capernaum" (Matt. 4:13). The Old Testament quote is focused not only on Jesus' movements back to Nazareth and then out of Nazareth, but particularly Jesus' move to Capernaum, this city along the sea.

The context of the imprisonment of John the Baptist is key to this pericope. No motivation is explicitly suggested, but the events of John's imprisonment and

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<sup>188</sup> This term is used some 31 times in Matthew to refer to "handing over" as in arresting, "betraying" and simply "to give" or "hand on." Its most significant use is with Jesus' Passion (Matt. 10:4; 17:22; 20:18-19; 26:2,15-16,21,23-25,45-46; 27:2,18,26).

<sup>189</sup> Commenting on the participle Ἀκούσας - "after hearing that" Davies and Allison, 375, note that "the verb turns John's arrest into the proximate cause of the withdrawal to Galilee: the handing over of John is the divine cue for Jesus to proclaim the kingdom."

Jesus' movement to Galilee are closely linked. While Jesus' departure and new residence has been interpreted both as fear of Herod (cf. Davies and Allison, 376) and as a challenge to Herod (cf. Soares Prabhu, 124-126), the use of the Old Testament here points to something even more basic. Jesus' movement to Galilee is the strategic beginning to his ministry and the fulfillment of the Old Testament. As noted above, the narrator uses the ἵνα clause to indicate events that occur according to God's direction and plan. For the first time the ἵνα clause is applied to the first event reported to be of Jesus' own volition.<sup>190</sup> Thus Jesus' decision to go to Galilee is described by the narrator as a fulfillment of the Old Testament. It was no accident that Jesus left Judea and the vicinity of Jerusalem for the "heathen" place called Galilee. This was instead all part of God's divine plan. As John is imprisoned, Jesus begins his ministry. France calls this Jesus' "tactical withdraw" to Galilee.<sup>191</sup> Davies and Allison call John's arrest "the divine cue for Jesus to proclaim the kingdom."<sup>192</sup> In this way, John's ministry to Israel and Jesus' ministry are connected. As John's ministry comes to an end, Jesus' ministry begins.<sup>193</sup>

The imprisonment of John, as well as highlighting the beginning of Jesus' ministry, also indicates the rise in conflict in the story. As noted above, the future conflict between Jesus and the religious authorities has already appeared

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<sup>190</sup> Other activities by Jesus thus far still contain God's directing, such as, his Baptism (use of infinitive and not a ἵνα clause) in Matt. 3:13-17 "to fulfill all righteousness" and his entry into the wilderness in Matt. 4:1-11 as "led by the Spirit - ὑπὸ τοῦ πνεύματος."

<sup>191</sup> France, *Matthew*, 100.

<sup>192</sup> Davies and Allison, 375. They further note that not only is John's arrest (Matt. 4:12) linked to the beginning of Jesus' ministry, but John's death (Matt. 14:13) is linked to the beginning of the end of Jesus' public ministry. "Thus John and Jesus are linked in salvation-history" (Ibid., 376).

<sup>193</sup> France, *Matthew*, 100, notes that Jesus' ministry begins not only with a change in location but a change in style.



in this opening section in a number of introductory forms. In Matt. 2, the conflict appeared in Herod's attempt to kill Jesus, and in Jesus' move to Egypt and then Nazareth because of this conflict. In Matt. 3, the conflict appeared in the exchange between John and the religious leaders and his designation of them as "vipers." For John, the Messiah's role would be one of righteous judgment, of gathering the wheat and burning the chaff. In Matt. 4, the conflict appeared in the exchange between Jesus and Satan. Where Satan questioned Jesus' identity as the Son of God, Jesus' faithfulness to God's word demonstrated that he was the Son of God. Now the conflict evidenced in John's arrest appears as the motivation for Jesus' ministry to begin. It is a conflict with a direct impact on Jesus. What came before John's arrest was all preparatory and introductory to this conflict. What follows after John's arrest is the working out of this conflict already set in motion. John's imprisonment is the catalyst for the real action to begin.

Jesus' move to Galilee at the increase in the conflict has yet another facet. In this "move," Jesus fulfills what was spoken through the prophet Isaiah. Not only do the place names in the prophecy match the events of Jesus' move to Capernaum (Γαλιλαία Isa. 9:1[8:23 in the LXX and MT] and Matt. 4:12; Ζαβουλὸν καὶ Νεφθαλίμ Isa. 9:1[8:23 in the LXX and MT] and Matt. 4:12; and ὁδὸν θαλάσσης / τὴν παραθαλασσίαν Isa. 9:1[8:23 in the LXX and MT] and Matt. 4:12, respectively), but the themes of salvation and revelation to the Gentiles stand behind both.<sup>194</sup> In Isaiah, Israel's rejection of God meant his light

<sup>194</sup> Davies and Allison, 379, present Thompson's [William G. Thompson, *Matthew's Advice to a Divided Community: Mt. 17,22 - 18,35*. Analecta Biblica 44 (Rome: Biblical Institute Press, 1970), 19] chiasmic analysis of the place names in Matt. 4:13 and 4:15. See below. That this pericope indicates an interlocking of narrative and Old Testament quotation is further evidence to support the chiasm in Matt. 1:18-25.

a. Galilee	b. by the sea	\	Jesus*
	c. the territory of Zebulun and Naphtali	/	
	c'. the land of Zebulun and the land of Naphtali	\	the OT
	b'. towards the sea	/	
a'. Galilee			

(\* These are, in fact, all the narrator's words which Thompson, 19, designates as "Matthew" and "Isaiah.")

would "dawn" for those in darkness. The context of Isa. 9 shows that Israel's loss did not dampen God's plan. Rather God used their rejection to bring his light to the "nations." The context of Isa. 9 carries both these themes of the Messiah and salvation. In Matthew, the rejection of John leads to Jesus' ministry beginning in Galilee.

A strong parallel also exists between the beginning of Jesus' story and the beginning of Jesus' ministry. The narrator began by introducing the Son of David, whose name is Jesus - he saves (Matt. 1:18-25). Then he showed how this son of David was received by the Gentiles in the actions of the Magi and rejected by the Jews in the actions of Herod and the religious leaders (Matt. 2:1-23). While one group tried to extinguish his light the other followed his light until they found him.<sup>195</sup> Now the narrator recounts the final preparation for and introduction to the ministry of Jesus. He does not begin in Jerusalem but in Galilee "of the nations" (מִגַּלִּילַת הַגּוֹיִם / Γαλιλαία τῶν ἐθνῶν).<sup>196</sup>

Jesus' "withdrawal" and move to Galilee is no accident but the fulfillment of the Old Testament. This is part of God's entire plan. By using the Old Testament quote from Isa. 9, the narrator interprets Jesus' move and anticipates the end of the story. He foresees the commissioning of the disciples to all nations (Matt. 28:19).<sup>197</sup> Thus at the point where the conflict rises in John's arrest and Jesus' ministry begins, the narrator foreshadows the Gentile mission.<sup>198</sup>

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<sup>195</sup> And now the light that the Gentiles sought (Matt. 2) comes to them (Matt. 4).

<sup>196</sup> Davies and Allison, 385, comment concerning Jesus' ministry beginning in Galilee that "there was no literal sense in which Galilee was for Jesus Gentile territory. *But that matters not for the evangelist since his interest is wholly theological: he wants a scriptural text linking the Messiah and the Gentiles. And he wants this in 4.14-16 so that the end will be foreshadowed in the beginning:* (emphasis mine) although Jesus must minister only to the lost sheep of the house of Israel, the kingdom will eventually embrace the Gentiles (21.43)." Thus with the use of the Old Testament the narrator is able to "foreshadow" the future move to the Gentiles.

<sup>197</sup> Carson, 117.

D. **The advancement of the plot.** In the plot of the story, this pericope lies at a critical juncture. The narrator turns to the Old Testament to show once again that everything is happening as was spoken of by the prophet. He directs the flow of the story by showing that Jesus' move to Galilee, as the starting point for his ministry, is a fulfillment of the Old Testament. Thus it is appropriate in this introductory section that the narrator close the introductions with a messianic quote from Isaiah whose context is parallel to the quote with which he began (Matt. 1:22-23).<sup>199</sup>

The narrator's last words in this section point again to Jesus as the fulfillment of the Old Testament, yet with two new facets. First, rejection will be key to the plot. Israel's rejection of Jesus is foreshadowed in Israel's rejection of John.<sup>200</sup> Second, rejection in the plot is interpreted as fulfillment rather than failure. While John's arrest does not fulfill the Old Testament directly, the narrator notes the fulfillment of the Old Testament in the sequence of John's rejection and Jesus' subsequent move to Capernaum. The narrator anticipates the rejection of Jesus as not only the opportunity for mission to the Gentiles, but as the fulfillment of the Old Testament. In this way the Old Testament is fulfilled.

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<sup>198</sup> Note the similar sequence of events in Matt. 12:14-21. Here the religious leaders plot to kill Jesus. Jesus withdraws. And the narrator quotes the Old Testament (Isaiah) with references to the Gentiles. Now note the end of the story, Matt. 16-28. The religious leaders plot to kill Jesus. Jesus doesn't withdraw. He is killed and raised, and the mission to the Gentiles begins. Though the Old Testament is not mentioned, it is fulfilled. The foreshadowing of the rejection of Jesus and the mission to the Gentiles by the narrator in Matt. 4:13-16 and 12:14-21 shows that in the end the mission to the Gentiles was always part of God's plan (and Jesus').

<sup>199</sup> In Matt. 1 the passage was from Isa.7. Here the passage is from Isa. 9. Both speak of the messianic child that is promised of God.

<sup>200</sup> Davies and Allison, 375-376, note the connection between John's ministry and Jesus' ministry in the reaction that they both receive. The verbal connection with the use of the aorist passive *παρεδόθη* highlights the connection between John's fate and Jesus' passion. They also point out that this is not the only time in the narrative that Jesus' actions are affected by what happens to John (Matt. 14:13). They, 376, conclude that "John and Jesus are linked in salvation history."

The narrator thus defines the Jewish rejection of Jesus not as failure but as fulfillment. The overall resolution of the conflict will come not in the Jews' or Jewish leaders' sometime future acceptance of Jesus, but in the mission to the Gentiles.<sup>201</sup>

### III. A summary of the use of Old Testament quotes in Matt. 1:1-4:16.

The following is a table of the Old Testament quotes used in Matt. 1:1-4:16 as outlined above.

OT Quote	Speaker	Audience	Context in the OT	Context in Matt.	Plot in Matt.
Matt. 1:22-23	Narrator	Implied reader	Isa. 7:14 God will give the sign! A virgin will give birth and his name will be Immanuel.	Matt. 1:18-25 God sends His angel so that Joseph will receive Jesus' birth and give him the name Jesus.	Introduction of Jesus as the Son of David and the fulfillment of the OT.
Matt. 2:5-6	Scribes	Herod	Mic. 5:2 The birth place of the Messiah will be Bethlehem.	Matt. 2:1-12 The religious leader's acknowledge that the Messiah will be born in Bethlehem.	Introduction of Jesus as the Messiah and the religious leaders.
Matt. 2:15	Narrator	Implied reader	Hos. 11:1 God expresses love for Israel in terms of Israel's identity as God's son who was "called out of Egypt."	Matt. 2:13-15 God sends His angel so that Joseph will take Mary and Jesus to Egypt.	Introduction of Jesus as God's Son and Herod plans to take his life.
Matt. 2:17-18	Narrator	Implied reader	Jer. 31:15 God will replace the "cries of Rachel" with joy because He will bring back the exiles.	Matt. 2:16-18 Herod orders the murder of all male children in Bethlehem two years old and younger.	Introduction of Jesus as Israel. Herod attempts to take his life.
Matt. 2:23	Narrator	Implied reader	Prophets in general (or Isa. 11:1 and ?). The Messiah will be despised and rejected. (The Messiah will be from Jesse's "stump" as a sign of humility.)	Matt. 2:19-23 Joseph returns to Israel with Mary and Jesus, and settles in Nazareth of Galilee instead of Jerusalem at God's command.	Introduction of Jesus as from Nazareth (despised?).
Matt. 3:3	Narrator	Implied reader	Isa. 40:3 God will send his messenger ahead of his coming to prepare the way of salvation.	Matt. 3:1-12 John the Baptist preaches and baptizes in the desert.	Introduction of John the Baptist and connection with Jesus.
Matt. 4:4	Jesus	Satan	Deut. 8:3 Lesson one from the wilderness wanderings: God is the one who gives and sustains life.	Matt. 4:1-4 Satan tempts Jesus in the wilderness to change stones into bread as proof of his identity.	Conflict with Satan over Jesus' identity as the Son of God.
Matt. 4:6	Satan	Jesus	Pss. 91:11-12 A psalm about faith and trust in God and the final victory for the one who trust in God.	Matt. 4:5-6 Satan tempts Jesus to throw himself from the temple as proof of his identity.	Conflict with Satan over Jesus' identity as the Son of God.
Matt. 4:7	Jesus	Satan	Deut. 6:16 Lesson two from the wilderness wanderings: God is not to be put to the test.	Matt. 4:5-7 Jesus does not put God to the test but trusts him instead.	Conflict with Satan over his devotion to God and his plan.

<sup>201</sup> contra. Kingsbury, "Plot," 355-56.

Matt. 4:10	Jesus	Satan	Deut. 6:13 Lesson three from the wilderness wanderings: Only God is to be worshipped!	Matt. 4:8-11 Satan tempts Jesus to worship Satan on a mountain.	Conflict with Satan over his devotion to God and his plan.
Matt. 4:13-16	Narrator	Implied reader	Isa. 9:1-2 Though God's people reject him, God will still send his Messiah but as a light to the Gentiles.	Matt. 4:12-16 John the Baptist is arrested, and Jesus moves to Capernaum in Galilee.	Introduction of Jesus as the "light" that goes to the Gentiles.

Figure 2.2 - Old Testament Quotes in Matt. 1:1-4:16

**A. The Old Testament quoted by the narrator.** The narrator's voice dominates the use of the Old Testament in this opening section of the Gospel. He is the first and the last to quote the Old Testament. He defines how these quotations will be introduced. Through his various introductory formulae, the narrator reliably identifies the Old Testament fulfillment quotes that relate to the life of Christ. He, thus, establishes Jesus as the focus of the Old Testament through the use of these fulfillment formula quotes.

The narrator uses six out of the eleven explicit Old Testament quotations in this section. He uses all of the five fulfillment formula quotes as well. The beginning (Matt. 1:18-25) and the end (Matt. 4:12-16) of this introductory section are highlighted with the narrator's use of the Old Testament to show how the events in Jesus' life are the fulfillment of the Old Testament.

The narrator's use of the Old Testament in Matt. 3:3 breaks from his normal pattern of using a fulfillment formula. Importantly, this demonstrates that the fulfillment formula is reserved for reference to Jesus. In this case, the referent is John the Baptist, not Jesus. Yet John is also related closely to Jesus. His ministry is seen as the precursor to Jesus' ministry. He, too, fulfills all righteousness (Matt. 3:15). He, too, was prophesied in the Old Testament (Matt. 11:10). By using another formula, the narrator shows the Old Testament's prophecy of other key events (i.e. John's arrival - Matt. 3:3) while reserving the fulfillment formula to introduce Jesus.

The narrator's fulfillment formula quotes that are introduced with a purpose clause (Matt. 1:22; 2:15,23; 4:16) stand in noticeable contrast with those that are introduced with a temporal clause as in the events of the massacre of the Bethlehem boys (Matt. 2:17). Each time the narrator uses a purpose clause with the fulfillment formula in this opening section, the action begins or happens because God makes it happen.<sup>202</sup> In this way, the narrator creates a closeness and relationship between the particular action being highlighted and the action of God. When the narrator uses a temporal clause instead of the purpose clause, the action is not the result of God's action, but the result of the action of the characters.<sup>203</sup> In this way, the narrator creates distance between the particular action being highlighted and the action of God. Importantly when Jesus goes to Galilee in the last reported action in this section (Matt. 4:12-16), he goes according to his own volition. The narrator uses the purpose clause here to show how Jesus' actions are in line with the Old Testament and God's will. Jesus is now ready to begin his ministry as the Son of God to fulfill the will of God.

**B. The Old Testament quoted by Jesus.** As shown above, the narrator uses the Old Testament to show that Jesus is the fulfillment of the Old Testament. In this introductory section, Jesus also uses the Old Testament. In the exchange between Jesus and Satan (Matt. 4:1-11), Jesus demonstrates his ability to quote the Old Testament. Three times Jesus uses the formula "it is written" (γέγραπται) just as the scribes did in Matt. 2:5 to demonstrate that he is also aware of the written text.<sup>204</sup>

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<sup>202</sup> In particular, God directs the action through the angel in Matt. 1:22; 2:15,23.

<sup>203</sup> In Matt. 2:16-18, the massacre is mainly Herod's doing. He is the one that gives the command to put the children to death. Note also in Matt. 27:9-10 a similar situation.

<sup>204</sup> For Jesus, though, the Scriptures are more than just written words. They are the words from God's mouth (Matt. 4:4). This becomes key later on in the story when a comparison is made between Jesus' view of Scripture and the religious leaders' view of Scripture.

Jesus uses passages from Deuteronomy to demonstrate that he is the true Son of God, the true Israel. While Israel, as God's son, was tested in the wilderness, so is Jesus. Yet unlike Israel, Jesus does not fail. Instead, through the use of the Old Testament and fulfillment of it, Jesus shows himself to be the true Son of God. He trusts God. He does not tempt God. And he worships only God. The three things Israel failed to accomplish in their time of testing, Jesus fulfills and demonstrates in his testing.

These passages also indicate that Jesus is aware of what was spoken through the prophet Moses. Jesus is shown to be an expert of what Moses has said and one who accurately speaks for Moses. In fact, Jesus fulfills the words spoken by Moses by being obedient to God. As the Son of God, Jesus uses the Old Testament in a faithful, accurate, and obedient way. Furthermore, Jesus' reply to Scripture with Scripture in Satan's second temptation (Matt. 4:5-7) shows that all interpretations are not alike. Jesus stands not only as the faithful Son of God, but also as the faithful interpreter of God's word.

**C. The Old Testament quoted by the religious leaders.** The narrator introduces the scribes and chief priests as the keepers of the prophecy in Matt. 2:4-6. Herod seeks their Scriptural knowledge when the Magi announce the unexpected birth of the Christ (Matt. 2:2). They are also accurate in their reading of the of the Old Testament.

Yet by their actions they throw into question their ability to apply the Scriptures. They are aware of what the Old Testament says, but they do not look for its fulfillment. Only the Magi go on and actually find and worship the newborn King (Matt. 2:9-12). While the religious leaders are not yet totally aligned with the evil of Herod, their king, even their association with him makes them suspect (Matt. 2:4). Later, John the Baptist identifies them as a "brood of vipers" (Matt. 3:7).

**D. The Old Testament quoted by Satan.** Satan, too, knows what the Scriptures say (Matt. 4:6). Yet his application of the Old Testament shows his interpretation to be false.<sup>205</sup> Satan fails to consider the full context and meaning of Pss. 91. The psalm is about how God protects the one who trusts in him. While Satan correctly recognizes the psalm as applicable to Jesus, he doesn't recognize how it is applicable to himself. Thus Satan twists the psalm into a license to test God rather than trust God.<sup>206</sup>

Jesus reveals Satan's application to be false in his reply. Jesus does not contradict the quote Satan uses, but rather quotes another passage that shows Satan's interpretation of the psalm to be that of testing God and not faith in God (Matt. 4:7). In this way, Satan is a false interpreter and his interpretations are marked as demonic. The final result is telling. Satan does not succeed in getting Jesus to stray from God's plan. Jesus is the victor in that he stands the test and does not fail.

**E. The Old Testament as it relates to the plot of the story.** While the story has moved a long way from genealogy and infancy to temptation and adulthood in this section (Matt. 1:1-4:16), the plot has not really progressed beyond the introduction.<sup>207</sup> As Jesus' public ministry waits to begin, the narrator introduces the main characters and their traits or characterizations.<sup>208</sup>

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<sup>205</sup> Satan's interpretation of Pss. 91 turns a psalm of faith and trust into a license to test and doubt God. If one is truly God's son, then, no matter what, God will protect. Satan's application of the psalm encourages the hearer (Jesus) to test God. He commands Jesus to cast himself off the temple wing in order to prove his identity.

<sup>206</sup> Davies and Allison, 366, say that Satan "twists the Scripture's meaning so as to make it appear that what he is asking [in fact commanding] accords with God's revealed will."

<sup>207</sup> cf., Kingsbury, "Plot," 347-349. Since Kingsbury sees the plot chiefly in terms of Jesus' conflict with Israel, namely the religious leaders, the plot is introductory until that conflict or interaction begins.

<sup>208</sup> In particular, the Old Testament is used in this section to introduce the main characters with titles and traits. This is especially true of the narrator's introduction of Jesus. Five times in this section alone the narrator uses the Old Testament in reference to Jesus, the Son of



Nevertheless, the introduction is important in anticipating future plot developments. This is done by the narrator as he introduces the interaction between the characters. Two things are worth noting. First, with each turn in the story the Old Testament is used to show that everything is going according to God's plan and that Jesus is the fulfillment of all that was expected. The flow of the story in general is not disturbed with all the "looks backward" that the narrator makes with the use of the Old Testament. Rather the Old Testament quotes are meant to encourage the reader to read on with confidence. For example, when Jesus escapes to Egypt and the infant boys in Bethlehem are killed (Matt. 2:16-18), one might be tempted to be discouraged. But the narrator through the use of the Old Testament shows that this is exactly what God expected to happen. He is the one that takes the Child to Egypt and he will be the one to bring him back. The context of the Old Testament passage is even meant to show the joy that will replace this temporary sadness. Thus in this section the Old Testament passages appear at key points in the story.<sup>209</sup>

Second, the use of the Old Testament in this opening section of Matthew helps to anticipate the final outcome of the story, and that on two levels. The first level is that of the characters in the story, namely, Jesus vs. the opponents. On this first level, the conflict between Jesus and Satan over Jesus' identity sets the example of the type of conflict that happens later among the characters. In Matt. 4:1-11, the conflict is chiefly over Jesus' identity, though the use of the Old Testament is key to Jesus' defense and a part of Satan's attack. Both use the Scriptures in order to demonstrate (or question for Satan) Jesus' identity as the

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God, the Messiah. The Old Testament also answers the questions raised concerning Jesus' personal geographical history. In particular, it shows that Bethlehem, Egypt, Nazareth and Galilee were all part of God's plan.

<sup>209</sup> Note that Matt. 21:1-11 is a good example of how this works out later. At the key moment when Jesus enters into Jerusalem to begin the Passion, the Old Testament is fulfilled even in simple details.

Son of God. The end comes not in Satan's agreeing with Jesus, but in his inability to dissuade Jesus from God's plan. Satan departs from Jesus' presence. The implied reader is encouraged to anticipate that at the end of the conflict one interpreter or user of Scripture will be left standing. The "winner" will be the one last to quote the Old Testament, and those that oppose him will be bested.

The second level is that of the narrator and implied reader, namely in terms of the fulfillment of the Old Testament. On this second level, the fulfillment of the Old Testament will come particularly in the mission to the Gentiles. In the last pericope of this opening section the narrator anticipates in the rejection of John the ultimate rejection of Jesus (Matt. 4:12-16). When John is arrested, Jesus withdraws to Galilee in fulfillment of Isaiah's prophecy concerning the light that dawns on the Gentiles (Isa. 9:2). In this way, John's arrest and Jesus' withdrawal are not seen as failure, but instead as fulfillment of the Old Testament. The mission to go to the Gentiles is part of God's overall plan and already anticipated in the introduction as the fulfillment of the Old Testament. The implied reader is introduced to this here in order to anticipate and rejoice in its arrival later.

#### **IV. Summary conclusions to the Old Testament quotes in Matt. 1:1-4:16.**

The first and most obvious conclusion that can be drawn from the evidence above is simply that the Old Testament quotes point to the protagonist, Jesus, as their fulfillment. This is based primarily on the narrator's use of the fulfillment quotation formula with various events in the life of Jesus (Matt. 1:22-23; 2:15, 17-18, 23; 4:13-16). The quotes that revolve around the origin and infancy of Jesus are particularly telling in that Jesus is too young to do anything himself to fulfill the Old Testament. The narrator describes the actions of others who are God's agents (Joseph and the angel) and who fulfill the predictions in the Old Testament. In the fulfillment formula quote regarding the murder of the children

in and around Bethlehem (Matt. 2:16-18), the use of the temporal clause emphasizes that though these events are the result of Herod's actions they are not outside the scope of the Old Testament nor Jesus' fulfillment of God's plan.

The second conclusion is that Jesus is an accurate interpreter of the Scriptures. Both the religious leaders and Satan are aware of the Old Testament, and even allowed to use it. Yet proper interpretation seems, even at this introductory stage, to belong to Jesus. This is especially evident in Jesus' confrontation with Satan (Matt. 4:1-11). The battle that takes place between Jesus and Satan is not only about Jesus' identity, but also about what is written in the Scriptures. Satan's quote of Pss. 91, a psalm of trust and faith in God, is in fact a misquote on his part. What Satan is espousing as "faith in God" is in reality "testing God." Jesus' use of Deuteronomy and exclusively the words of Moses to combat these errors is strong introductory evidence that Jesus will be the correct interpreter of the word of God given through Moses.

The third conclusion has to do with the resolution of the conflict between Jesus and his opponents. First, Jesus' victory over Satan anticipates his victory over his opponents. The resolution of the conflict through the use of the Old Testament will come in the silencing of Jesus' opponents and their departure (Matt. 22:46). Jesus is left as the only one quoting from the Old Testament. Moreover, Jesus' move to Capernaum after John's arrest anticipates how the Old Testament is ultimately fulfilled in Jesus' own rejection. In the Jewish rejection of Jesus, God's plan is fulfilled and the mission opens and moves to the Gentiles. Thus rejection is not failure but gives way to God's mission to the Gentiles and the fulfillment of an even larger event.

In a unique way the narrator through quoting the Old Testament has set the implied reader on the edge of his seat in anticipation of how the Scriptures will be fulfilled next and how Jesus and others will interpret the Old Testament.

**PART THREE**  
IMPLICATIONS FOR THE READING  
OF THE REST OF MATTHEW

In the introduction of Matthew's story (Matt. 1:1-4:16), Jesus and the narrator are the ones that dominated the use of the Old Testament. The narrator used the Old Testament primarily to introduce Jesus. By using the Old Testament, the narrator showed Jesus to be the Son of God in fulfillment of the Old Testament. The events of Jesus' life were not accidents but instead the fulfillment of God's purposeful direction. With every move in Jesus' life, the narrator used the Old Testament to show that God's will was behind the action. The narrator was even able to distinguish between events that occurred for the purpose of fulfilling what was spoken by the prophets (e.g., the origin of Jesus in Matt. 1:18-25, or Jesus' return from Egypt and growing up in Nazareth in Matt. 2:19-23, etc.) and those that happened because of the diabolical will of man (e.g., Herod's murder of the innocents in Matt. 2:16-18). While both types of events "fulfilled" Scripture, they did so for different reasons. The first type showed that God was in control of the events in the story. Jesus was the fulfillment of all of God's plan. The second type of fulfillment showed that, even though God was in control of the events of the story, he allowed men to reject Jesus. He did not force a positive reaction to Jesus. Rather, in spite of their rejection of Jesus, God still fulfilled his purpose.

Jesus used the Old Testament in this opening section (Matt. 4:1-11) in response to Satan's attack on his identity. While Satan challenged Jesus to prove his identity as the Son of God (Matt. 4:3,6), Jesus fulfilled the Old Testament in

his faithfulness to God and his word. Three times Jesus turned to God's word "written" in Deuteronomy. Where Israel, as God's son, failed in the desert, Jesus succeeded. In the conflict between Jesus and Satan, Jesus' use of Old Testament not only proved him to be the correct interpreter of Scripture in comparison to Satan but also established Jesus' identity as the faithful Son of God - Israel reduced to one. He fulfilled what the Old Testament required of the son of God.

In Part Three of this study an overview of the use of the Old Testament will be presented for further consideration. Of chief importance is how the narrator and Jesus use the Old Testament in the rest of Matthew's story. Using the same principles as above for identifying Old Testament quotations, the following are summaries of the use of the Old Testament in Matt. 4:17-16:20 and Matt. 16:21-28:20, respectively. The data that follows is presented in a preliminary form. A more detailed examination of these pericopes and the use of the Old Testament will be necessary before any of the following suggestions can be established. Any conclusions reached in this part of the study are based on how the themes introduced in Matt. 1:1-4:16 are carried out in this section and are only tentative conclusions.

**PART THREE - SECTION ONE**  
USE OF THE OLD TESTAMENT IN MATTHEW 4:17-16:20.

**I. General observations concerning the use of the Old Testament in Matt. 4:17-16:20.** The following table is a summary of the Old Testament quoted explicitly in Matthew 4:17-16:20.

Quote	Speaker	Audience	Context in the OT	Context in Matt.	Plot
Matt. 5:21	Jesus	Disciples/ Crowds	Deut. 5:17 (Exod. 20:13) TC: Don't murder.	Matt. 5:21-26 Don't hate/slander/mock.	Jesus teaches the disciples and shows his authority. He is not in conflict
Matt. 5:27	Jesus	Disciples/ Crowds	Deut. 5:18 (Exod. 20:14) TC: Don't commit adultery.	Matt. 5:27-30 Don't lust.	

Matt. 5:31	Jesus	Disciples/ Crowds	Deut. 24:1 Don't remarry your divorced wife if she has remarried.	Matt. 5:31-32 Don't divorce in general.	(cont. ) with the religious leaders. Yet Jesus' teaching is noted to be different from theirs. (Matt. 7:28-29).
Matt. 5:33	Jesus	Disciples/ Crowds	Lev. 19:12 & Num. 30:5 Fulfill vows.	Matt. 5:33-37 Don't swear at all.	
Matt. 5:38	Jesus	Disciples/ Crowds	Lev. 24:20 (Exod. 21:24) An eye for an eye.	Matt. 5:38-42 Do not resist the evil person.	
Matt. 5:43	Jesus	Disciples/ Crowds	Lev. 19:18 (and ?) Love your neighbor but hate your enemy (?).	Matt. 5:43-48 Love even your enemy.	
Matt. 8:17	Narrator	Implied reader	Isa. 53:4 The suffering servant vicariously heals the sick	Matt. 8:14-17 The healing ministry of Jesus.	Fulfillment: Jesus is the Isaianic servant.
Matt. 9:13	Jesus	Pharisees	Hosea 6:6 God calls Israel to repentance. Mercy not sacrifice.	Matt. 9:9-13 Jesus calls Matthew and eats with sinners.	Conflict: The religious leaders question Jesus' disciples.
Matt. 11:10	Jesus	Crowds	Mal. 3:1 (Exod. 23:20) God promises to send his messenger before his coming.	Matt. 11:7-19 Jesus tells the crowds about John the Baptist, how he was Elijah, the prophet to come.	Between the conflict, Jesus identifies John and himself.
Matt. 12:7	Jesus	Pharisees	Hosea 6:6 God calls Israel to repentance. Mercy not sacrifice.	Matt. 12:1-8 Jesus' disciples rub grain on the Sabbath.	Conflict: The religious leaders question Jesus and accuse the disciples.
Matt. 12:17-21	Narrator	Implied reader	Isa. 42:1-4 The servant of Yahweh, his chosen one, will bring justice to the nations.	Matt. 12:14-21 Jesus heals the sick after withdrawing from opposition.	Conflict: The religious leaders plot to kill Jesus. He withdraws.
Matt. 13:14-15	Jesus	Disciples	Isa. 6:9 In the Call of Isaiah, Yahweh tells him to go to Israel to proclaim to them his message, even though it will be rejected.	Matt. 13:1-13 Jesus teaches with parables	Conflict: Jesus identifies the people as Isaiah's audience who rejected his message.
Matt. 13:35	Narrator	Implied reader	Pss. 78:2 A psalm of instruction, the people are called to hear the teaching of Yahweh and the words of his mouth.	Matt. 13:24-34 Jesus teaches with parables	Fulfillment: Jesus is identified with God who reveals hidden things.
Matt. 15:4	Jesus	Scribes and Pharisees	Exod. 20:12 & Deut. 5:16 Exod. 21:17 & Lev. 20:9 TC: Honor your father and mother.	Matt. 15:1-9 The Pharisees and scribes come to question Jesus but he shows them that they are hypocrites for nullifying God's word for the sake of their tradition. Isaiah was right.	Conflict: The conflict rises as the religious leaders come from Jerusalem to question Jesus about his disciples and hand washing.
Matt. 15:7-9	Jesus	Scribes and Pharisees	Isa. 29:13 God declares woe to David's city for he sees the false worship of Jerusalem and knows their hearts.		

Figure 3.1 Summary of Old Testament quotes for Matt. 4:17-16:20

This section, Matt. 4:17-16:20, covers the beginning of Jesus' ministry and the beginning of his repudiation by the religious leaders. Like the first section (Matt. 1:1-4:16), Jesus is the focus of the story.<sup>1</sup> He begins his ministry in Galilee

<sup>1</sup> Kingsbury, *Matthew as Story*, 59.

by calling his disciples (Matt. 4:18-22), teaching and preaching the good news (Matt. 4:23) and healing all of the sick and diseased (Matt. 4:23-25).

**A. Observations about Jesus' use of the Old Testament.** The most remarkable feature to be observed in this section is that Jesus begins, ends and dominates the use of the Old Testament through his use of direct quotations. He quotes the Old Testament twelve times (Matt. 5:21,27,31,33,38,43; 9:13; 11:10; 12:7; 13:14-15; 15:4; 15:7-9) compared with the narrator's three times (Matt. 8:17; 12:17-21; 13:35). In Matt. 4:17-16:20, Jesus uses the Old Testament in two main contexts: 1) with his disciples and the crowds, and 2) with the religious leaders.

In the first main context, Jesus uses the Old Testament to teach his disciples and the crowds. His didactic use of the Old Testament begins with the Sermon on the Mount (Matthew 5:21, 27, 31, 33, 38, 43).<sup>2</sup> Jesus teaches and trains his disciples in a way that demonstrates his authority (Matt. 7:28-29) and sets him apart from the other religious leaders. His word is of supreme importance (Matt.

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<sup>2</sup> In a study of Old Testament quotations, the introduction used here is unique. The antitheses (Matt. 5:21-48) have been interpreted as 1) Jesus against the OT, 2) Jesus against the Jewish interpretation of the OT, and 3) Jesus making the OT even harder (c.f. Davies and Allison, 505-509, for a detailed look at four different interpretations). Though this is a highly contested point, several features in the story point to Jesus' use of the Old Testament to teach his disciples rather than his speaking against the Old Testament or its interpretation. First, Jesus is addressing the disciples and crowds, not the religious leaders. In fact, he does not come into conflict with the religious leaders in any formal way until Matt. 9 (cf. Kingsbury, *Matthew as Story*, 60). This is also evident in the fact that he is not in the synagogue, but on a mountainside (Davies and Allison, 506). Second, the part of the Old Testament that Jesus uses in the Sermon on the Mount is the Torah (primarily Deut. and Lev.). In this way, Matt. 5 carries on where Jesus' encounter with Satan left off. Jesus begins with Deut. 5 (Matt. 5:21, 27) in connection with his use of it in his confrontation with Satan (Matt. 4:1-11). Thus he speaks against a demonic interpretation of the Old Testament that would seek to limit God's word. Third, Jesus has already said that he came not to abolish the Law and the prophets in Matt. 5:17-20. Instead, he boldly declares that he is there to "fulfill" them (Matt. 5:17). Fourth, the contrast between "You have heard that it was said..." and "But I say to you..." is dependent upon how the  $\delta\acute{\epsilon}$  is read. Davies and Allison, 507, note that the continuative function of the  $\delta\acute{\epsilon}$  is well attested. Jesus then would not be speaking against the Old Testament (or a particular interpretation) but in a fuller, transcendent sense.

7:24-27). He is a teacher like no other.<sup>3</sup> That Jesus is compared with Moses is not surprising.<sup>4</sup> Yet here Jesus stands as the interpreter of Moses.

Jesus quotes from the Old Testament and is the true interpreter of the Torah. By beginning with the commandments in Matt. 5 in his teaching to the disciples, the reader is encouraged to see Jesus as the true interpreter of the Old Testament. In his exchange with the Pharisees and scribes later in Matt. 15, this is even more evident. The religious leaders nullify the command and word of God (Matt. 15:6), whereas Jesus upholds it.<sup>5</sup> Jesus' use of the Old Testament in Matt. 5 also shows that he is not only aware of the Mosaic law, but he knows how correctly to apply it. This is ironic in that the scribes and Pharisees, who are experts on the law and prophets, are not the ones speaking it. Even in their later questions in Matt. 4:17-16-20, and particularly Matt. 15, Jesus brings the discussion back to the Mosaic law and its importance and authority as God's word.<sup>6</sup>

The rise in conflict between Jesus and the religious leaders forms the second major context of Jesus' other quotes of the Old Testament. This initial conflict comes to the foreground in four separate but related exchanges (Matt. 9:1-8; 9:9-13; 12:1-8; 12:9-14). The conflict between Jesus and the religious leaders recalls Jesus' battle with Satan in first section.<sup>7</sup> Matt. 9 and 12 each present another step up in this heightened conflict.<sup>8</sup> Jesus uses Scripture in response to

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<sup>3</sup> France, *Matthew*, 107, notes Davies' observation that the Sermon begs the question "who speaks these words?"

<sup>4</sup> Davies and Allison, 423-424.

<sup>5</sup> France, *Matthew*, 242-243.

<sup>6</sup> *Ibid.*, 242.

<sup>7</sup> Note the use of "evil" (πονηρός) in Matt. 9:4 (cf. Kingsbury, *Matthew as Story*, 19).

<sup>8</sup> Kingsbury, *Matthew as Story*, 63.



the questions and challenges of the religious leaders (Matt. 9:13; 12:7). As the religious leaders solidify their reaction to Jesus in the unfolding of these four encounters, the conflict rises. The use of the Old Testament with this rise in the conflict is unique as it repeats the same Old Testament text but with a different expectation. The quote from Hosea 6:6 is the only Old Testament text quoted twice in the story (Matt. 9:13; 12:7), and occurs in the two middle texts of these four encounters.<sup>9</sup> A development is discernible as the context shifts and the Old Testament text stays the same. In Matt. 9:13, the command to go and learn assumes that there is the possibility of repentance on the part of the religious leaders. In Matt. 12:1-8, Hosea 6:6 forms a rebuke as it is used in a contrary to fact conditional sentence.<sup>10</sup> The religious leaders' persistence in accusing the innocent (Matt. 12:7) shows that they did not go and learn (Matt. 9:13). Instead they hardened their hearts not only to Jesus but also to God's word.<sup>11</sup> The context of Hosea 6:1-6 is the call to Israel to repent and turn to the God who slays them with the words of his prophets. Jesus does not just pull any Bible verse from the Old Testament for them to go and learn, but one that calls for their repentance and "acknowledgment of God" (Hosea 6:6b). As the religious leaders persist in their accusations, they are unrepentant. They reject not only Jesus, but also the word of God.

Jesus' next use of the Old Testament comes in his words to the disciples concerning the crowds (Matt. 13:14-15). He explains his use of parables to teach

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<sup>9</sup> *Ibid.*, 20, footnote 60. Hagner, 239.

<sup>10</sup> The phrase, "If you had know what these words mean . . . you would not have condemned the innocent," implies that the religious leaders "didn't know what these words mean" because they did "condemn the innocent." For more on Contrary to Fact Conditional Sentences see James W. Voelz's, *Fundamental Greek Grammar*, second edition (St. Louis: Concordia Publishing House, 1993), 267-270.

<sup>11</sup> Carson, 282. In this way, Israel repeats its folly of Hosea 6.

the crowds.<sup>12</sup> In Matt. 13:14-15, Jesus quotes from the call of Isaiah to say that the people have "fulfilled" the prophecy of Isaiah because they are unable to "hear" with understanding or "see" with perception.<sup>13</sup> While they have not rejected Jesus outright as have the religious leaders (Matt. 12:14), the crowds are closing their eyes and hardening their heart just as Israel did in Isaiah's day.<sup>14</sup> They stand in danger of rejecting Jesus. His message is essentially a warning to them. Jesus uses Isa. 6:9-10 to show that the rejection of him is the same as the rejection of the word of God. In this way, Jesus anticipates a future conflict with the crowds. His use of the Old Testament confirms that this is no accident.

Jesus' next use of the Old Testament occurs again in conflict with the religious leaders in Matt. 15. The conflict increases even more as Jesus shows that the religious leaders care only for their tradition.<sup>15</sup> He even shows them

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<sup>12</sup> Significantly, Jesus' use of parables in teaching the crowds begins *after* the initial "skirmishes" with the religious leaders in Matt. 9 and 12. While the crowds have not rejected Jesus as yet, his use of parables and the Old Testament quote suggest that things are getting worse. The religious leaders' rejection (Matt. 12:14) of Jesus is infectious.

<sup>13</sup> Carson, 308.

<sup>14</sup> *Ibid.*, 310-311.

<sup>15</sup> See Carson, 347. In Matt. 15:1-9, there are several new developments in Jesus' encounter with the religious leaders. First, the Pharisees and the scribes join forces (Matt. 12:38 is the first time) and come to him from Jerusalem. All the other encounters before were where they had heard of what Jesus had done (Matt. 12:24) or had seen what he did in their presence (Matt. 9:11; 12:2,9). This is the first time that they approach him (cf. Morris, 389). That they come from Jerusalem as a united front anticipates the conflict that will take place in the temple (cf. Kingsbury, *Matthew as Story*, 29, and his comments on Jerusalem as the place of opposition for Jesus). They continue to question the actions of the disciples as they have before (Matt. 12:2) but this time they accuse the disciples of breaking the "tradition." Again they do not attack Jesus directly. Instead, they ask him about the actions of his disciples and accuses him by association and relation. Their charge is that the disciples of Jesus break the tradition of the elders by failing to wash their hands before they eat.

Second, Jesus is no longer gentle with them. He shows them how they are in error by responding to them with their own accusation of breaking the tradition of the elders saying, "and why do you break the command of God for the sake of your tradition?" (Matt. 15:3) In this way, the religious leaders are put on the spot to justify their actions. Jesus quotes God's command to honor father and mother. He contrasts this command and their "tradition" with the words, "God said . . . but you say . . ." In this way, Jesus shows how they have "nullified the word of God." (Matt. 15:6)

how they "nullify the word of God" (Matt. 15:6). By quoting the command "Honor your father and mother," Jesus stands on the side of God's word. While the religious leaders worry about tradition, Jesus' concern is for what "God said" (Matt. 15:4).

In general there is a development in how the religious leaders are portrayed. In Matt. 1:1-4:16, the religious leaders were knowledgeable and accurate concerning the Old Testament (Matt. 2:5-6). In Matt. 4:17-16:20, Jesus questions their ability to discern the meaning of the text (Matt. 9:13), their basic knowledge of its content and implications (Matt. 12:3-7), and in general their disregard for its importance (Matt. 15:4-9). Not even once do the religious leaders even refer to the Old Testament. Jesus on the other hand stands solidly in the Old Testament. For him it is God's word and unchangeable (Matt. 5:17-20). Jesus not only knows what the Old Testament says but what it means. Thus he stands alone as its true interpreter.

**B. Observations about the Narrator's use of the Old Testament.** The narrator continues to highlight the life and ministry of Jesus with the fulfillment formula common in Matt. 1:1-4:16. As seen in the last quote of Matt. 1:1-4:16, the actions of Jesus' own volition are described as active fulfillment of the Old Testament prophecy (Matt. 4:12-16). The most obvious feature in comparing Matt. 4:17-16:20 with Matt. 1:1-4:16 is that there are fewer quotes by the narrator. Where the first section saw a proliferation of fulfillment formula quotes (Matt. 1:22-23, 2:15, 17-18, 2:23, 3:3, 4:14-16), this section highlights only three aspects of

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Third, Jesus concludes by quoting Isa. 29:13 as a rebuke. Isaiah's prophecy is proved right in their rejection not only of Jesus but also of God and his word. He calls them hypocrites (Matt. 15:7 [and blind guides, Matt. 15:14]). Even the disciples take notice and recognize that the Pharisees were offended (Matt. 15:12). In this way, Jesus alone stands on the side of God's word, the Old Testament. This section, Matt. 4:17-16:20, ends with a combined assault by the Pharisees and the Sadducees to test Jesus (Matt. 16:1) and Jesus' warning to his disciples to beware of their teaching (Matt. 16:6,12).

Jesus' ministry. The first is Jesus' ministry of healing (Matt. 8:17). The second is Jesus' non-confrontational style (Matt. 12:17-21). The third is Jesus' use of parables (Matt. 13:35). The narrator's use of the Old Testament continues to build on the identity of Jesus in commending him to the implied reader as the one spoken of by the prophets.<sup>16</sup>

Like in Matt. 1:1-4:16, the narrator's quotes are related to the plot of the story in Matt. 4:17-16:20. One special connection in Matt. 12:17-21 can receive brief comment. In particular, several aspects of Matt. 12:17-21 are reminiscent of the quote in Matt. 4:14-16. First, Matt. 12:17-21 is a quote from the prophet Isaiah and the longest quote in this section, like Matt. 4:14-16. Second, both of these quotes come after Jesus makes a change in location due to a rise in conflict. In Matt. 4:12, John is arrested, and Jesus moves. In Matt. 12:14-15, the Pharisees went out to plot how they might kill Jesus, and Jesus moves. The use of ἀναχωρέω (to withdraw) in Matt. 4:12 and 12:15 emphasizes this connection.<sup>17</sup> Third, the Old Testament context of both speaks of the Gentile mission to come. In Matt. 4:15-16, the quote speaks of the "land of the Gentiles" and how upon them God's light dawns. In Matt. 12:18 and 21, the quote points to the Messiah, Jesus, who will proclaim justice to the "nations" and in whose name the "nations will hope." One might express the connections thus: with the threat of Jesus'

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<sup>16</sup> One explanation for the drop in the number fulfillment formula quotations by the narrator is that there is less in this section to "explain." In Matt. 1:1-4:16, The narrator used the quotations to explain Jesus' origin, his exile in Egypt, his return to Nazareth, and the beginning of his public ministry in Galilee rather than Jerusalem. In Matt. 4:17-16:20, there are not the "Messianic" infancy problems that Matt. 1:1-4:16 faced. Rather, the quotes are in response to the actions of Jesus and his ministry. The first explains why Jesus' ministry was highlighted with so many miracles. Later, Jesus points to these miracles himself as proof of his Messianic call (Matt. 11:1-6). The second fulfillment formula quotation explains that Jesus' mild, almost quiet behavior, was not out of character for the Messiah. The third fulfillment formula quotation explains that Jesus' use of parables is also supported by the Old Testament.

<sup>17</sup> Carson, 287. Note that after Jesus' withdrawal in Matt. 4:12, he is the subject of this verb again not until Matt. 12:15.

death comes the glimpse of the Gentile mission (Matt. 28:18-20).<sup>18</sup> Through the use of the Old Testament, the narrator reminds the reader that everything is in control. Though the religious leaders have plotted to kill Jesus (Matt. 12:14), the Old Testament will not be left unfulfilled, and specifically the Old Testament's promise of salvation to the Gentiles.

**C. Observations about the use of the Old Testament as it relates to the plot of Matt. 4:17-16:20.** Two observations can be made concerning the relationship between the Old Testament and the plot of Matthew in this section. First, the narrator's quote in Matt. 12:17-21 comes at a key point in the plot of the story.<sup>19</sup> The conflict in Matt. 12:14 ends with the first mention of the religious leaders' intention or desire to "kill" Jesus. This quote comes at the precise moment when there is an increase in the conflict and a withdrawal by Jesus. By using the Old Testament quote here at this point in the story the narrator shows that the events as they have thus far transpired are in fulfillment of the Old Testament. Thus the reader is encouraged to see Jesus and his actions, even in this situation, as the fulfillment of the Old Testament.

Second, Jesus' use of the Scriptures in the conflict with the religious leaders moves the story forward and highlights the rise in this conflict. Because Jesus uses the Old Testament in his answers to the religious leaders, Jesus identifies himself as the true interpreter of the Old Testament. It also follows, then, that the rejection of Jesus is a rejection of the Old Testament and God's word. The confrontation in Matt. 15:1-9 underlines this point. Where Jesus speaks what God spoke, the religious leaders cling to "traditions." Where Jesus

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<sup>18</sup> Ibid., 286.

<sup>19</sup> Kingsbury, *Matthew as Story*, 121.

emphasizes the "command of God," the religious leaders "nullify the word of God."

**II. Tentative conclusions to the Old Testament quotes in Matt. 4:17-16:20.** Four tentative conclusions can be drawn from the discussion above. The first two have to do with the narrator's use of the Old Testament and the second two have to do with Jesus' use of the Old Testament. First, the Old Testament quotes continue to further Jesus' identity as the one prophesied in the Old Testament. This is important as the story progresses and Jesus' popularity begins to wane.<sup>20</sup> By using the Old Testament fulfillment formula the narrator continues to establish Jesus' identity as the fulfillment of God's will and word. Second, the use of the Old Testament in Matt. 12:17-21 suggests that the withdrawal of Jesus from the direct conflict and hint at the Gentile mission is a fulfillment of the Old Testament. This is not a setback in the story, but rather the way things are supposed to go.

Third, Jesus speaks the words of God. Over and over Jesus turns to the Mosaic law.<sup>21</sup> This is made especially clear in Matt. 15:1-9 where the commands of God are contrasted with the traditions of the elders. Fourth and finally, Jesus, as opposed to the religious leaders, is the correct interpreter of the Old Testament. This is especially drawn out in Matt. 15:1-9 where the religious leaders are shown to be opposed to the very law they serve. They are revealed to be mere teachers of traditions, both in the context of Matthew and in the quote from Isa. 29. Jesus, on the other hand, upholds the word of God.<sup>22</sup>

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<sup>20</sup> Even John the Baptist questions Jesus' identity because things haven't happened the way he thought (Matt. 11:2-6).

<sup>21</sup> Whether from the Decalogue, the Book of the Covenant, or the Holiness Code, Jesus spoke the commands of God and upheld them.

<sup>22</sup> Jesus honors God not with his lips but with his deeds. For him to honor one's father is to honor the Father. Jesus does not defend himself (note especially Matt. 12:22-37) but simply declares the word of God, the word of his Father.

**PART THREE - SECTION TWO**  
**THE USE OF THE OLD TESTAMENT IN MATT. 16:21-28:20**

**I. General observations concerning the use of the Old Testament in**

**Matt. 16:21-28:20.** The following is a summary of the Old Testament passages quoted explicitly in Matthew 16:21-28:20.

Quote	Speaker	Audience	Context in the OT	Context in Matt.	Plot
Matt. 19:4-5	Jesus	Pharisees	Gen. 1:27, 2:24 God's creation of man and woman and their relation to one another.	Matt. 19:1-12 Jesus responds to the Pharisee's question about divorce.	Conflict: As Jesus approaches Jerusalem the Pharisees come out to test him.
Matt. 19:18-19	Jesus	A rich young man	Deut. 5:16-20 (Exod. 20:12-16) and Lev. 19:18 The Torah.	Matt. 19:16-30 A young man asks Jesus concerning the law.	Teaching: Jesus presents the law.
Matt. 21:4-5	Narrator	Implied reader	Zec. 9:9 (Isa. 62:11) God announces the coming of the King to proclaim peace riding on a colt, the foal of a donkey.	Matt. 21:1-11 Jesus enters Jerusalem by riding on a colt, the foal of a donkey.	Fulfillment: Jesus fulfills the prophecy with his entry into Jerusalem.
Matt. 21:13	Jesus	Money changers	Isa. 56:7 Salvation for all and a house of prayer for all nations. Jer. 7:11 God rebukes the people of Jerusalem for their false hope in the temple.	Matt. 21:12-13 Jesus enters the temple and drives out the money changers.	Conflict: The conflict begins in the temple when Jesus is on the offensive as he enters the temple.
Matt. 21:16	Jesus	Scribes / chief priests	Pss. 8:3 A psalm of praise to God that silences the foe and avenger.	Matt. 21:14-17 The children shouting in the temple Hosanna to the son of David. The religious leaders question him and he asks them if they have never read the Scriptures.	Conflict: The religious leaders question Jesus directly.
Matt. 21:42	Jesus	chief priests & elders / chief priests & Pharisees	Pss. 118:22-23 A psalm of thanks to God for his deliverance from enemies.	Matt. 21:23-46 The religious leaders question Jesus' authority. He responds with one question and two parables concluding with this quote.	Conflict: The temple conflict resumes with the religious leaders questioning Jesus' authority. There is a growing dimension of a united front.
Matt. 22:31-32	Jesus	Sadducees	Exod. 3:6 Moses' call and the revelation of Yahweh's name.	Matt. 22:23-33 The Sadducees question Jesus about the resurrection.	First one group and then another questioning Jesus' teaching.
Matt. 22:37-40	Jesus	Pharisees	Deut. 6:5 (Jos. 22:5) Lev. 19:18 The command to Love God and neighbor is given to the people by God.	Matt. 22:34-40 The Pharisees question Jesus about the greatest commandment.	
Matt. 22:43-44	Jesus	Pharisees	Pss. 110:1 A messianic psalm.	Matt. 22:41-46 Jesus questions the religious leaders.	Conflict: The conflict ends in the temple, when Jesus questions the religious leaders.

Matt. 26:31	Jesus	Disciples	Zec. 13:7 Yahweh commands the sword to strike the shepherd of the flock. Afterwards the flock will be tested and refined.	Matt. 26:31-35 Jesus addresses his disciples about his arrest. Then he commands them to go to Galilee after his resurrection.	Fulfillment: Jesus predicts that his arrest and death will be the fulfillment of Scripture.
Matt. 27:9-10	Narrator	Implied Reader	Zec. 11:13 Yahweh commands the prophet to throw the betrayal price (30 pieces of silver) into the house of the Lord. Jer. (19:1-13) 32:6-9 God commands the prophet to buy the field as a sign of hope.	Matt. 27:1-10 The religious leaders take the betrayal price and use it to buy the potter's field as a place to bury foreigners.	Fulfillment: While the events are not the result of God's actions, they fulfill what was spoken about the Messiah.

Figure 3.2 Summary of Old Testament quotes for Matt. 16:21-28:20

In Matt. 16:21-28:20, the events center around Jesus' entry into Jerusalem and Jesus' rejection, death and resurrection. These events form the climax and resolution of the conflict in the story.<sup>23</sup> The narrator enhances this final section, Matt. 16:21-28:20, by setting the tone for the rest of the story and announcing the story's climax and resolution ahead of time in Matt. 16:21.<sup>24</sup> He notes how Jesus begins to tell his disciples that he must ( $\delta\epsilon\iota$ ) go to Jerusalem, suffer many things, be killed, and be raised to life.<sup>25</sup> Jesus' own words concerning these events pepper the beginning of Matt. 16:21-28:20.<sup>26</sup>

<sup>23</sup> Kingsbury, *Matthew as Story*, 77.

<sup>24</sup> Before this the death of Jesus is anticipated and alluded to in a number of ways (i.e. Herod's murder of the innocents, the religious leaders' plot to kill him, etc.)

<sup>25</sup> France, *Matthew*, 259, interprets this  $\delta\epsilon\iota$  as Jesus' understanding of the mission laid down in the Old Testament. Carson, 376, notes that this emphasizes Jesus' willingness to submit to the Father's will.

<sup>26</sup> While Matt. 16:21 is Jesus' prediction concerning his passion (note Peter's reaction to Jesus), the voice is that of the narrator. Afterwards, Jesus predicts these events in his own voice to his disciples. In Matt. 16:27, Jesus predicts his return "with his father's glory and with his angels." Note how Jesus begins with the final outcome - his return in glory and power. In Matt. 17:9, Jesus predicts that he will be raised from the dead. In Matt. 17:12, Jesus predicts that he will suffer the same as John suffered. He will be rejected as John was rejected. In Matt. 17:22-23, Jesus predicts that he will be betrayed, killed and on the third day raised. By predicting these events ahead of time Jesus shows that this is his intention and will in going to Jerusalem.



**A. Observations about Jesus' use of the Old Testament.** Like Matt. 4:17-16:20, Jesus dominates the use of the Old Testament in Matt. 16:21-28:20.<sup>27</sup> In Matthew, the Old Testament is Jesus' book. He is its faithful and true interpreter. This is demonstrated in a number of ways.

First, Jesus uses the Old Testament in his conflict with the religious leaders. As in Jesus' conflict with Satan (Matt. 4:1-11), Jesus turns to the Scriptures not only to defend his identity, but also to lead the attack. Jesus uses the Old Testament to show how he stands on the simple word of God. The rhetorical questions, "Have you never read . . ." and "Have you not read . . ." in Matt. 19:4; 21:16,42 and 22:31 serve to show how the religious leaders, though "experts in the law," misinterpret the Old Testament and fail to consider basic passages in the Old Testament. "Have you never read . . ." and "Have you not read . . ." contrasts Jesus' understanding of the Old Testament with that of the religious leaders.<sup>28</sup> For example, in Jesus' reply to the Sadducees' question concerning the resurrection, Jesus points to the call of Moses and the name of God to show that the resurrection is not only in the Old Testament, but also fundamental to the identity of God (Matt. 22:23-33).<sup>29</sup> In this way, Jesus compares the religious leaders' false reading and interpretation with his own

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<sup>27</sup> Matt. 19:4-5,18-19, 21:13,16,42; 22:31-32, 37-40, 43-44; 26:31

<sup>28</sup> Jesus' use of ἀναγινώσκω (to read) in Matthew is concentrated in his responses to the religious leaders (Matt. 12:3,5; 19:4; 21:16,42; 22:31). The first two times, Jesus uses these rhetorical questions in reference to Old Testament accounts and events (Matt. 12:3,5). See Carson, 280. The last four times, Jesus uses them in reference to specific Old Testament quotes (Matt. 19:4; 21:16,42; 22:31). Carson, 443, notes that these question seek to demonstrate the "theological ignorance of the Scripture experts." Carson, 453, also points out that in the NT only Jesus uses the rhetorical question "Have you never read?" emphasizing the fact that the Scriptures point to him.

<sup>29</sup> Note that the more the religious leaders question Jesus, the more opportunity Jesus is given to show to the crowds that he is the faithful interpreter of Scripture and that the religious leaders are false interpreters of Scripture.

"right" interpretation. While the religious leaders don't know the Scriptures, Jesus demonstrates the power and truth in the Scriptures (Matt. 22:29-32).<sup>30</sup>

Second, Jesus is the fulfillment of the Old Testament, as the narrator has shown throughout the story. Yet Jesus alone uses the Old Testament to point specifically to his rejection as the "fulfillment" of Scripture (Matt. 26:31,54,56). In Jesus' last explicit use of the Old Testament in Matt. 26:31, he shows his disciples that his passion is all in the hands of God the Father. The context of Jesus' quote (Zec. 13:7) shows that it is the will of God to strike the "shepherd" down and scatter the "sheep."<sup>31</sup> When Jesus is arrested, he does not formally quote the Old Testament. But Jesus' striking reference to the "Scriptures of the prophets" reveals that "everything" (ὅλον) is happening just as God said it would through the mouth of the prophets (Matt. 26:54-56). The will of the God and the will of Jesus are one. For Jesus (and the narrator), the fulfillment of Scripture is not mere fatalism or determinism but the fulfillment of the Father's will.<sup>32</sup>

Third, Jesus alone quotes the commandments of God. Used throughout the story, the commandments of God make up a special group of Old Testament quotes in themselves. As the story progresses, Jesus is the one who expands and deepens their interpretation. In Matt. 22:34-40, Jesus comes to the greatest commandment of all, to love God with all one's heart, soul and mind. The second commandment, to love one's neighbor, is termed "like it." In Jesus, the commandments are not devalued or discarded, but fulfilled.<sup>33</sup>

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<sup>30</sup> Carson, 462. In this way the rhetorical questions then serve as a rebuke.

<sup>31</sup> Carson, 540, notes how Jesus' use of the Old Testament here shows that though the disciples will flee, this is not outside the plan of God.

<sup>32</sup> Ibid., 548.

<sup>33</sup> Ibid., 465-466.

**B. Observations about the Narrator's use of the Old Testament.** The narrator uses the Old Testament only twice in this final section (Matt. 21:4-5; and 27:9-10).<sup>34</sup> In both cases he uses his regular fulfillment formula to explain how these events fit into the overall plan of God. The first quote concerns Jesus' entry into Jerusalem, and the second quote deals with the actions of the chief priests and elders buying the potter's field.

In the first quote (Matt. 21:4-5), the narrator declares that Jesus' entry into Jerusalem riding on a colt happens "in order to fulfill what was spoken through the prophet." The quote is used like the other fulfillment formula quotations to show that God is in control. Jesus' entry into Jerusalem is the "beginning" of the end.<sup>35</sup> Starting from Matt. 16:21, the narrator and Jesus have spoken of what was going to happen in Jerusalem. When Jesus finally enters Jerusalem, the reader sees these events as not the inevitable outcome of "conflict" but as the testimony of the Scriptures. Here is where the conflict will reach its climax. Here is where the Scriptures will be fulfilled. Like Matt. 1:18-25, all the events of Jesus' entry into Jerusalem fulfill the Scriptures in every detail.<sup>36</sup> While Jesus' entry spoke a humble word, the context of the Old Testament also spoke a victorious and vindicating word (Zec. 9:9-13).<sup>37</sup>

The second Old Testament quote (Matt. 27:9-10) is put at a distance from God's purpose and plan.<sup>38</sup> Like Matt. 2:16-18, these events are the result of the

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<sup>34</sup> Carson, 437, discusses the argument of whether the Old Testament quote in Matt. 21:4-5 is spoken by Jesus or the narrator. Note how this is the same question raised concerning the quote in Matt. 1:18-25 largely because of the placement of the quotes. More connections between the Old Testament quote in Matt. 1:22-23 and Matt. 21:4-5 exist besides this (i.e., the use of ὄλον) and need to be explored.

<sup>35</sup> France, *Matthew*, 295-296.

<sup>36</sup> Carson, 488. Note also the important variant reading in Matt. 21:4 and the use of ὄλον.

<sup>37</sup> France, *Matthew*, 298.

<sup>38</sup> Carson, 564-565.

evil will of the religious leaders.<sup>39</sup> Nevertheless they serve God's will and plan by fulfilling what was spoken in the Old Testament. The narrator is the last to use the Old Testament as an explicit quote. This shows again how powerful a driving force the Old Testament is in the eyes of the narrator.<sup>40</sup> This last Old Testament quote interprets the final act of rejection by the religious leaders and their refusal to accept Jesus.<sup>41</sup> They would rather provide a place to bury the foreigner than to take the money that was the value of his life.<sup>42</sup>

Both of these "types" of fulfillment quotes sum up in general the use of the narrator's Old Testament quotes throughout Matthew. On the one hand, they speak of the intentional actions of Jesus (or God in Matt. 1-2) to fulfill the words of the Old Testament. On the other hand, they speak of the intentional actions of "evil" men. Though the first is a result of a congruency and commitment to God's will, the second is the result of disobedience and rejection of God's will, that is the rejection of Jesus. That both are the fulfillment of God's word is the demonstration of God's power. Even the evil intentions of the religious leaders are subsumed under God's plan. In this way then, Jesus' betrayal and handing

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<sup>39</sup> Other connections to Matt. 2:16-18 include 1) the use of τότε, 2) no ἵνα or ὅπως clause, 3) attributed to Jeremiah, and 4) in the context of hope (i.e., the hope of God's promise to bring back the exiles in the first, and buying the potter's field as a sign to the people that they would return in the second).

<sup>40</sup> Commenting on the difficulties of the Jeremiah attribution, France, *Matthew*, 387-388, notes that the use of the Old Testament is not a random selection of texts but rather due to careful theological reflection concentrating on the "underlying themes of prophetic expectation."

<sup>41</sup> Jesus is in Gentile hands as he is handed over to them (Matt. 27:2). This may be another important key in understanding why the Old Testament is not quoted explicitly after Matt. 27:9-10.

<sup>42</sup> Not only does Carson, 566, connect the Old Testament quote in Matt. 27:9-10 with the rejection of Jesus but also with the use of the betrayal price as pointing to the destruction of the nation.

over to the Gentiles is not a weakness in Jesus, or God, but the fulfillment of God's will and word.<sup>43</sup>

**C. Observations about the religious leaders' use of the Old Testament.**

The religious leaders quote the Old Testament only twice in this final section (Matt. 19:7; 22:23-24). Both times they refer to the Old Testament as the words of Moses.<sup>44</sup>

The use of the Old Testament by the religious leaders contains several similarities to Satan's use of the Old Testament in Matt. 4:6. First, they are interested in testing Jesus, not in knowing more about the Scriptures.<sup>45</sup> Just as Satan used the Old Testament to test or tempt Jesus, the religious leaders use the Old Testament in order that they might show Jesus to be false or in error (Matt. 19:3).<sup>46</sup> Second, the religious leaders, through their use of the Scriptures, show their ignorance of a correct interpretation (Matt. 22:29). In both cases (Matt. 19:7; 22:23-24), they fail, just as Satan did, to take in the broader more fundamental context and intention of the Scriptures. They end up showing themselves to be in error because they do not know the Scriptures (Matt. 22:29). In the end Jesus bests them and they withdraw without a word (Matt. 22:46).<sup>47</sup>

**D. Observations about the use of the Old Testament as it relates to the plot of Matt. 16:21-28:20.** In Matt. 16:21-28:20, the plot of the story reaches its culmination and resolution in the death and resurrection of Jesus in Jerusalem.<sup>48</sup>

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<sup>43</sup> Carson, 565, calls this "not the *identification* of the text *with* an event but *fulfillment* of the text *in* an event." (his emphasis)

<sup>44</sup> "Moses commanded" and "Moses said" (Matt. 19:7; 22:23-24, respectively).

<sup>45</sup> Hagner, 547, 640.

<sup>46</sup> Kingsbury, *Matthew as Story*, 5.

<sup>47</sup> *Ibid.*, 84.

<sup>48</sup> *Ibid.*, 77.

Three features of this section point to the culmination of the conflict. First, Jesus enters Jerusalem (Matt. 21:1-11). From the beginning Jerusalem has been shown to be the place of Jesus' stiffest opposition.<sup>49</sup> For Jesus to draw near and enter this city in itself shows that the end is near (Matt. 16:21; 20:18). Second, Jesus enters the temple area (Matt. 21:12-16). Jesus is not the passive Galilean prophet waiting for the Jerusalem leaders to come to test him. Rather, he is the one who clears the temple and goes on the offensive. There is no more withdrawing. Jesus meets his opponents in their own space and on their own terms - the Old Testament. Immediately, Jesus uses the Old Testament and confronts them (Matt. 21:13), as he did Satan, with the words "it is written."<sup>50</sup> When the religious leaders question him Jesus quotes the Old Testament (Matt. 21:16) "exposing their theological ignorance."<sup>51</sup> Third, Jesus' predictions start to take place.<sup>52</sup> Particularly as the passion begins, the Old Testament gives way to Jesus' own predictions about his arrest, suffering, death, and resurrection.

In Matt. 16:21-28:20, the Old Testament passages are concentrated in the conflict sections where the united front is set against Jesus.<sup>53</sup> That is to say, in the

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<sup>49</sup> Ibid., 29.

<sup>50</sup> Carson, 441.

<sup>51</sup> Ibid., 443.

<sup>52</sup> Note that even Jesus' entry into Jerusalem happens just as he said it would (Matt. 21:2-3, 6-7). Both Jesus and the narrator highlight the entry into Jerusalem with the use of the Old Testament. First, Jesus sends two disciples to get a colt and donkey. He purposely does this, as the narrator notes with a fulfillment formula quote, so that the Old Testament would be fulfilled. In this way Jesus' entry, even the way in which he enters, fulfills the Old Testament. Where the entry into Jerusalem points to Jesus' identity, Matt. 21:10 ends with a question about Jesus' identity. Second, Jesus enters the temple courts. He casts out the money changers and quotes the Old Testament. Jesus fulfills the Old Testament in his zeal for God's house. When the religious leaders question the children's songs of praise, Jesus responds with a quote from the Old Testament (Pss. 8:3). He connects the praise which God receives with the praise that the children are giving him.

<sup>53</sup> Kingsbury, "Plot," 353-354, notes five points in Matt. 21-22 that indicate the intensification of the conflict: 1) the conflict is in the temple, 2) only Jesus is attacked, 3) they question his "authority," 4) it is a united front, and 5) the atmosphere is extremely hostile.

flow of the story, the conflict between Jesus and the religious leaders is highlighted with the use of the Old Testament. While the questions of the religious leaders revolve mostly around Jesus' authority, Jesus' response is always related to the Old Testament. The most dramatic use of the Old Testament appears at the end of the temple confrontation (Matt. 22:41-46). Here, Jesus uses the Old Testament to silence his opponents. From then on no one dares to ask him any more questions (Matt. 22:46). Jesus is left the last one speaking the Old Testament, while his opponents withdraw.<sup>54</sup>

The most striking feature, though, in the study of the plot of Matthew is that there are no more explicit quotes from the Old Testament after Matt. 27:9-10. The Old Testament passages stop completely when Jesus is handed over to the Gentiles.<sup>55</sup> There is no mention of the fulfillment of what was spoken by the prophets at Jesus' death and resurrection, nor at the commissioning to the Gentiles. Yet by studying the narrator's use of the Old Testament, the position that the mission to the Gentiles was always a part of God's plan becomes visible (cf. Matt. 4:14-16 and 12:17-21). While the theme of rejection appears throughout the introduction to the story of Jesus in Matt. 1:1-4:16 (e.g., Matt. 2:1-23 - Herod's plot to kill Jesus; Matt. 4:1-11 - Satan's attack of Jesus; and Matt. 4:12 - John's arrest) and grows in Matt. 4:17-16:20 (e.g., Matt. 12:14 - the religious leader's plot to kill Jesus), the height of the religious leaders' rejection of Jesus does not come

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<sup>54</sup> Kingsbury, *Matthew as Story*, 84.

<sup>55</sup> One conclusion that can be drawn from this is that the passion is not only the fulfillment of the Old Testament, but it is also the fulfillment of what Jesus said. Here a study of the predictions of Jesus and their fulfillment in the story is helpful. The focus is now on the fulfillment of Jesus' words as happening just as they were spoke by him. The words of Jesus and their fulfillment are of chief importance. In the end, everything happens just as Jesus said it would. Not surprising then, the disciples are to carry his command into the world and his presence will be with them (Matt. 28:20). He is the one with all authority.

until they have Jesus put to death.<sup>56</sup> In Matt. 4:12-16 and 12:15-21, this rejection anticipated the move to the Gentiles. Thus the reader is not surprised that after the resolution of the conflict, Jesus' death and resurrection, the story does not end but continues. The risen Lord commands his disciples to go to the nations with his baptism and teaching (Matt. 28:19-20). What was anticipated in Matt. 4:12-16 and 12:17-21 is now fulfilled.<sup>57</sup>

**II. Tentative conclusions to the use of the Old Testament in Matt. 16:21-28:20.** First of all in Matt. 16:21-28:20, the Old Testament passages once again focus on Jesus. He dominates the use of the Old Testament as he fulfills it and interprets it. Through his use of the Old Testament in the silencing of his opponents (Matt. 22:41-46), Jesus shows himself the one true interpreter of the Old Testament in Matthew's story. The scribes, the disciples, the Pharisees and Sadducees can not even compare. In fact, when opposed with a trap even from the Old Testament, Jesus amazes (e.g., Matt. 22:33). Jesus silences (Matt. 22:46). In Matthew, only Jesus speaks the words of the Old Testament with wisdom and faithfulness.

Second, the Old Testament quotes demonstrate Jesus' willingness and determination to fulfill the Scriptures.<sup>58</sup> As the Scriptures are the words of God

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<sup>56</sup> Kingsbury, "Plot," 354-355. From beneath the cross they use the words of Satan "if you are the Son of God..." and thus align their actions with him (Matt. 27:41-43).

<sup>57</sup> While Kingsbury, "Plot," 355-356, sees the Great Commission as including a call to go to the religious leaders as they are a part of "all nations" and a desire to find in this the resolution of the conflict, the previous use of the Old Testament points to a more fundamental truth and resolution. The Commissioning to the Gentiles is the fulfillment of the Old Testament. It is not because the Jewish leaders rejected Jesus, so the mission must now go to the Gentiles. Rather this was God's plan from the beginning. The Commissioning then is the final resolution, the final "Amen" in establishing Jesus' authority. The disciples leave the scene commanded to go in Jesus' authority, his name, his presence and with his words.

<sup>58</sup> Kingsbury, "Plot," 355, notes the importance for understanding the cross as inseparable from God's and Jesus' will. In this way, the culmination of the conflict, the death of Jesus, is not Jesus' loss but victory. The use of Old Testament by the narrator and Jesus shows that not only was this God's will for Jesus to die, but also that Jesus' willingness and determination to fulfill the Old Testament was what led him to the cross.



so they reveal his will and intention. As Jesus fulfills the Old Testament he thereby fulfills the will of God. This is key for understanding the cross. It was the will of God as revealed in the Old Testament that the Christ suffer and die, and so for Jesus it was his perfect will to die. Only in this way can the cross be seen as Jesus' victory and the resurrection as God's confirmation of Jesus' work. Only in this way is the passion seen as victory and the mission to the Gentiles the fulfillment of all of God's plan.

Third, the use of the Old Testament passages in this final section (and throughout the whole story) prepare the reader to interpret the rest of the story, namely the trial, crucifixion, death and resurrection of Jesus and the mission to all nations. They do this by helping the reader to see four important points. First, things are not out of control but happening as the Scriptures say. Second, the rejection of Jesus is not a failure but fulfillment. Third, the mission to all nations is not "second best" but an important part of the overall goal and purpose for all that has happened. Fourth, the command to obey Jesus at the end of the story (Matt. 28:20) is not an abrogation of the Old Testament but its fulfillment. Jesus' commands and teachings are in line with the Old Testament because Jesus is in line with the Old Testament.

**PART THREE - SECTION THREE**  
 OVERALL CONCLUSIONS IN A STUDY OF THE INTRODUCTORY  
 USE OF THE OLD TESTAMENT IN MATT. 1:1-4:16  
 AND ITS IMPLICATIONS FOR THE REST OF THE STORY.

This study has attempted to understand the significance of the appearance of explicit Old Testament quotations in the introduction of the story of Matthew (Matt. 1:1-4:16) and its implications for the rest of Matthew.

As introduced in Part One, the focus of this study has been on explicit quotes of the Old Testament used by the narrator, Jesus and other characters in

the story. In Part Two, the study examined each explicit Old Testament quote in Matt. 1:1-4:16 with respect to four basic questions having to do with: 1) the speaker and the intended audience, 2) the context of the Old Testament text, 3) the context in Matthew, and 4) the plot in the story. In Part Three, the study summarized the use of explicit Old Testament quotes in Matt. 4:17-16:20 and 16:21-28:20 for further study.

In conclusion, this study presents the following basic observations concerning the use of the Old Testament by the narrator and Jesus. The first observation is that the narrator uses the fulfillment formula quotes exclusively in reference to the protagonist, Jesus.<sup>59</sup> Over and over the narrator shows how Jesus is the fulfillment of the Old Testament. The narrator uses two basic types of fulfillment quotes.

One, the narrator uses the Old Testament quotes with the events that are the result of the will and power of God (and Jesus).<sup>60</sup> These include not only events in the life of the infant Jesus that are controlled and influenced by God (i.e., Joseph taking Mary to be his wife and naming the Child, Matt. 1:18-25), but also those that are directed by Jesus himself (i.e., the entry into Jerusalem, Matt.

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<sup>59</sup> Three specific features can be seen in the narrator's use of Old Testament quotes. First, they are centered around key events that pose certain questions to the assertion that Jesus is the Messiah. For example, while Jesus is later known as the carpenter's son (Matt. 13:55), the narrator shows in Matt. 1:18-25 that Jesus is really the son of God born of the virgin. The quote in Matt. 1:22-23 emphasizes Jesus' origin as being directed by the will of God. The Old Testament quotes by the narrator also answer even harder questions like why Jesus' message was not accepted (Matt. 13:35) and why he moved away from confrontation (Matt. 4:12-16 and 12:15-21). Second, Matt. 4:12-16 and 12:15-21 also show how the Old Testament passages come at key points in the story when the reader may lose confidence in Jesus. Here the narrator shows conclusively that Jesus' withdrawal was the fulfillment of the Old Testament and in line with God's plan. Third, the narrator's use of the Old Testament wanes as Jesus' use waxes. This is especially true at the beginning of the story when the events that occur may appear to be directed by accident or luck or one of the characters in the story. For example in the infancy narratives Joseph is presented primarily as God's agent in directing the movements of His Son until Jesus is old enough to decide for himself.

<sup>60</sup> These were the citations that included the ἵνα or ὅπως clause in the introduction (Matt. 1:22-23; 2:15,23; 4:14-16; 8:17; 12:17-21; 13:35; 21:4-5).

21:1-11).<sup>61</sup> In this way the Old Testament stands as a confirmation that these events are according to God's plan.

Two, the narrator uses the Old Testament quotes with the events that are the result of the will of men.<sup>62</sup> In particular these are the actions of those who reject Jesus (Matt. 2:16-18 and 27:9-10). In this way, even the actions and events of sinful men are brought into the plan of God. Though Jesus is rejected, even in his rejection the Old Testament is fulfilled. With the use of the Old Testament in these events, the narrator shows that God is in total control, even though men reject Jesus. God does not force a positive response by the characters in the story in order to fulfill his will. Rather God is shown to fulfill his will even in spite of the will and diabolical action of men. Thus with both types of Old Testament quotes the narrator is able to show that God is in control and that Jesus is the fulfillment of God's will.

The second observation is that Jesus "dominates" the use of the Old Testament in Matthew's story. He is both the focus of the narrator's quotes and the one who quotes the Old Testament more than anyone, including the narrator. In this way Matthew's story highlights the evaluative point of view that the Old Testament belongs to Jesus, in its fulfillment and interpretation. This is especially evident when the use of the Old Testament by the religious leaders and Satan are compared to Jesus' use of the Old Testament. In Matt. 1:1-4:16, both the religious leaders and Satan have the ability to quote Scripture. Yet in the rest of the story, Jesus dominates the use of the Old Testament.

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<sup>61</sup> These are not the only events that could be mentioned here, but note the bonus connections when these two events are seen as an *inclusio*. In the first (Matt. 1:18-25), God directs the action and the Old Testament is fulfilled. In the second (Matt. 21:1-11), Jesus directs the action and the Old Testament is fulfilled.

<sup>62</sup> These citations were set apart with the use of *τότε* (Matt. 2:16-18 and 27:9-10).

Two important features can be noted about Jesus' use of the Old Testament. One, in his use of the Old Testament to instruct his disciples, Jesus teaches with authority. This is especially true in Matt. 4:17-16:20 where Jesus teaches his disciples, the crowds and even the religious leaders from the Old Testament. Even before a debate over the Mosaic law begins Jesus is established as the one who speaks the Law with authority and applies it to the peoples' lives (Matt. 5-7). In Matt. 15, Jesus shows that, while the religious leaders are experts in the traditions of men, they nullify God's word.

Two, Jesus uses the Old Testament to rebuke those who reject him and his message. He does not use it to criticize the religious leaders but to show them their error in interpreting the Old Testament. Not only have they missed the correct interpretation of the Old Testament but consequently they missed the correct interpretation of Jesus himself. As they read the Old Testament wrong, so they "read" Jesus wrong. Jesus' reference to the Old Testament with the introduction "Have you not read . . ." and "Have you never read . . ." emphasizes that while they certainly had read they missed the point entirely. In these two ways then, Jesus is the true interpreter of the Old Testament.

The third observation is that the Old Testament quotes, in their relationship to the plot of Matthew's story, are key to understanding Jesus' movements at particular points in the story. For example, in Matt 1:18-25 the Old Testament quote forms the very center of the pericope. More than an explanation for the virgin birth, the quotation from Isa. 7:14 shows that Jesus' origin fulfills the Old Testament. When Jesus withdraws in Matt. 4:12 and Matt. 12:15, the narrator shows that this is not a setback but is in fulfillment of the Old Testament. These Old Testament passages are even used to anticipate the mission to the Gentiles in connection with the religious leaders' rejection of Jesus. While the context in Matthew anticipates the ultimate rejection ahead, the Old

Testament quotes point forward to the ultimate mission to the world. In Matt. 21:1-11, the Old Testament is again called upon to interpret Jesus' entry into Jerusalem and the passion that is about to begin. Like Matt. 1:18-25, all this happens in accordance with God's divine plan.

When the story moves to its resolution of the conflict, however, the Old Testament is surprisingly absent. Nevertheless the resolution that follows includes the subsequent mission to the Gentiles that has been anticipated earlier in the story through the use of the Old Testament (Matt. 4:14-16; 12:15-21). The narrator shows not only how the mission to the Gentiles is connected to the rejection of Jesus, but also how it is a part of God's overall plan. While the culmination of the story at the cross also lacks a comment by the narrator from the Old Testament, all this happens in fulfillment of Jesus' own predictions concerning his death. While neither the narrator nor Jesus point to the cross and say "and this happened in order to fulfill what was spoken . . .," the fact that the narrator and Jesus predict this event before its appearance in the story shows the implied reader that Jesus' words are fulfilled "just as he said." Without the previous use of the Old Testament in the beginning, in just this way, the implied reader would miss the significance of Jesus' predictions.

As a final remark, Jesus' rhetorical question "Have you never read?" stands as a probing introduction to his use of the Old Testament with those who opposed him. In Matthew's story, Jesus is the one who has "read" and now fulfills the Old Testament that spoke of his coming. He is the true and faithful interpreter of the Old Testament as well as its fulfillment. But the question "Have you never read?" does not speak only to the religious leaders of his day. The modern reader is challenged as well to heed Jesus' word and the word that is fulfilled in him.

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