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Thematic Association in the Gospel of Matthew
Situating Exegesis in the Gospel of Matthew in its Second Temple Context

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Doctor of Philosophy
The University of Edinburgh
2017
Abstract

This thesis situates Matthew’s interpretation of the Hebrew Scriptures within a Jewish setting. I argue that Matthew uses a Jewish technique that I call “thematic association.” The technique involves using scriptural quotations to point to themes in the quotations’ original scriptural contexts. Evoking the themes facilitates implicit interpretations of the unquoted scriptural contexts. I begin by identifying examples of thematic association in the Dead Sea Scrolls to show how thematic association is used. This discussion not only illustrates the process of implied interpretation, but it also shows that thematic association was used by Jewish sources before the Gospel of Matthew. It is, of course, one matter to show a precedent, but another to demonstrate that Matthew actually uses the technique. To that end, I will attempt to show that Matthew’s narrative exhibits the same technique. I argue that Matthew uses thematic association when quoting from the Hebrew Scriptures to point to themes in unquoted parts of the scriptures, implying that these themes are relevant to events during Jesus’ life. I analyze Matthew’s quotations of Isa 7:14, Mic 5:2, Hos 11:1, Jer 31:15, Deut 8:3, Isa 9:1-2, Isa 53:4, Isa 42:1-4, Ps 78, and Ps 22. Comparing themes in these quotations’ contexts to themes in Matthew reveals Matthew’s use of thematic association.
Declaration

I, Christopher Winchester, hereby declare that this thesis has been composed by me and that it has not been submitted for any other degree or professional qualification.
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CHAPTER ONE: INTRODUCTION

1.1 Introduction

Can scriptural quotations in the Gospel of Matthew be connected to a Second Temple Jewish interpretative technique? The classic attempt at doing so is Krister Stendahl’s monograph *The School of St Matthew*. Stendahl advances a two-part argument that the “school” of Matthew follows an interpretative tradition found in the sectarian texts from Qumran: (1) Stendahl contends Matthew’s formula quotations exhibit the “pesher” manner of quoting Scripture.¹ (2) He postulates that Matthew comes from a school.² Yet, Stendahl's arguments are not compelling.³

He correctly identifies some similarities between the pesher method of interpreting scriptures and Matthew’s concept of the scriptures being fulfilled. The *Commentary on Habakkuk* (1QpHab) applies the first two chapters of Habakkuk verse-by-verse to the Teacher of Righteousness and the events that surround him.⁴ Matthew’s scriptural formula quotations are likewise interpreted as being fulfilled by Jesus’ words and deeds.⁵

Nonetheless, there are significant differences between the *Commentary on Habakkuk* and Matthew. Unlike the *Commentary on Habakkuk*, Matthew never uses a Greek word equivalent to the Hebrew term מְשֶרֶשׁ. The commentary and Matthew’s

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⁵ Stendahl, *School*, 183.
Gospel are additionally completely different types of documents. The former is a line-by-line commentary on the book of Habakkuk. Matthew's formula quotations come from a variety of scriptural books.

11QMelchizedek (11Q13) is arguably a better analog to Matthew, but it does not lend support to Stendahl's view that Matthew uses a "pesher method" for interpreting scriptures. Some scholars classify 11Q13 as a "Thematic Pesher." 6 11Q13 includes the term pesher, and it quotes from diverse scriptural texts. Since both 11Q13 and Matthew cite a variety of scriptures, readers might conclude that Matthew uses the "Thematic Pesher" method of interpreting the Hebrew Scriptures. Despite the similarities between 11Q13 and Matthew, the category "Thematic Pesher" is controversial. It is risky to envision "Thematic Pesher" as being an entire subgenre based solely on 11Q13. 11Q13 is the only indubitable example of this type of pesher. 7 This casts doubt on the existence of a subgenre called "Thematic Pesher." Therefore, it would be difficult to establish that Matthew uses the scriptures in a manner found in a "Thematic Pesher." Finally, even if Matthew adopts the "pesher" manner of quoting the Hebrew Scriptures, it does not necessarily follow that Matthew comes from a school. Stendahl does not offer any historical evidence for such a school's existence.

Bertil Gärtner critiques Krister Stendahl's thesis. Gärtner argues it is more helpful to compare Matthew to D than it is to compare Matthew to the Commentary on Habakkuk. 8 He presents five reasons:

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7 Lim, Pesharim, 53.
(1) Introductory formulae precede quotations in both D and Matthew.⁹

(2) D does not merely provide a consecutive text of prophecy,¹⁰ but includes quotations from multiple scriptural books, as Matthew’s formula quotations do.

(3) D and Matthew combine quotations from different scriptural passages. Gärtner highlights the combination of Isa 62:11 and Zech 9:9 in Matt 21:5, and the splicing of Isa 19:46 with Jer 7:11 in Matt 21:13.¹¹ D likewise contains a quotation that includes content from both Deut 9:5 and Deut 7:8.¹²

(4) D and Matthew alter some wording in their respective scriptural quotations.¹³

(5) Quotations in both documents use suffixes and tenses that differ from those in the MT.¹⁴

Gärtner’s last two points require vigorous defense. In particular, we need to examine the evidence for the possibility that the authors are using different versions of the Hebrew Scriptures. If this is the case, the differences between the quotations in D and Matthew and the MT may not be results of the authors’ deliberate alterations of the wording from the scriptural texts. Gärtner’s suggestion to compare the quotations in Matthew to those in D is helpful. Unfortunately, he does not identify a Second Temple Jewish interpretative technique underlying Matthew’s quotations.

The absence of a list of exegetical techniques that date from the Second Temple period complicates the search for the use of a Jewish interpretative technique in

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Matthew. The later lists of rabbinic exegetical techniques called *Middot* ("Rules") are not helpful. Serious issues exist with dating these lists and assessing variant texts. David Brewer explains, "It is unlikely that any of these exegetical modes or techniques were defined or categorized before 70 CE." The actual meanings of many of these interpretation rules are debated, because the lists' grammar and vocabulary are difficult. Nevertheless, it is possible to discern the usage of exegetical techniques in the Dead Sea Scrolls.

Some Qumran specialists call one of the techniques they have identified "thematic association." It is a common interpretative technique in the Dead Sea Scrolls. It is also a versatile technique. Dead Sea Scroll scholars have discovered a range of applications of thematic association within the Qumran texts.

Moshe Bernstein identifies thematic association as one of the most prominent methods of interpretation found in the scrolls. Bernstein reports that Jewish authors use this technique in a variety of ways. Sometimes writers juxtapose biblical passages that share a common theme. This theme could pertain to issues about the Jewish Law or other topics. Other Jews use thematic association to harmonize different passages about the same, or similar, theme.

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17 Docherty, *Use*, 89.
Ancient Qumran interpreters sometimes move material, found originally in different parts of the biblical text, into a single location.\(^\text{19}\) Rearranging the scriptural content based on common themes allows the exegetes to organize the material in one place. Temple Scroll\(^\text{19}\), for example, gathers legal material with similar subjects from different places in the Torah into common locations.\(^\text{20}\)

George Brooke uses the phrase *gezera sawa* instead of “thematic association” to describe thematic and linguistic connections between texts. Brooke adopts the phrase *gezera sawa* from rabbinic sources. He does this in an attempt to show that Second Temple authors utilize the exegetical technique called *gezera sawa*, which was used by the later rabbis. Unfortunately, he does not address the aforementioned problems with using rabbinic terminology to describe exegesis in Qumran literature. Although Brooke’s terminology differs from Bernstein’s, he is referring to thematic association. For instance, Brooke explains that Philo Judaeus (20 BCE – 50 CE) uses *gezera sawa* “in its rabbinic mode, whereby biblical verses can be juxtaposed in commentary or interpretation simply because they share a common word or two.”\(^\text{21}\) Brooke highlights some examples of *gezera sawa* in Philo’s work *De Agricultura*. In the section of *De Agricultura* beginning a discussion about “horse and rider” (72), Philo quotes Deut 20:1, which reads, “When you go out to war against your enemies, and see horse and rider (ἵππον καὶ ἀναβάτην), an army larger than your own, you shall not be afraid of them. For the Lord your God is with you, who brought you up from the land of Egypt” (Deut 20:1). Philo continues his commentary by discussing Exod 15:1 before he quotes it: “Let us

\(^{19}\) Bernstein, “Interpretation of Scriptures,” 1:380.
sing to the Lord, for gloriously he has glorified himself; horse and rider (ἵππον καὶ ἀναβάτην) he threw into the sea" (Exod 15:1; Agr 82). Philo interprets Exod 15:1 together with Deut 20:1 since both Exod 15:1 and Deut 20:1 contain the phrase ἵππον καὶ ἀναβάτην. Brooke reports that ἵππος ("horse") alone then enables Philo to introduce Deut 17:16, which declares, “because he will not multiply a horse (ἵππον) to himself, nor turn the people back to Egypt" (Deut 17:16; Agr 84). These are all examples of Philo employing gezera sawa to interpret different scriptural verses together based on a word or two found in each verse.²³

Brooke also maintains that 4Q174 utilizes gezera sawa to link different scriptural passages together using unquoted content from each passage. He writes that the interpretation following a quotation of Ps 1:1a in 4Q174, “contains two supportive biblical quotations which can be linked to the psalm by gezera sawa provided that it is understood that in giving just part of the first verse of the psalm the author assumes of his reader knowledge of the rest.”²⁴ Isaiah 8:11 is the first supportive quotation that 4Q174 connects to an uncited part of Ps 1:1. Brooke notes the link-word connecting Ps 1:1 to Isa 8:11, דְּרֵך, “does not occur in the Psalm quotation but is implied from Ps 1:1a by its occurrence in the author's own words.”²⁵ The second supportive citation connected to the unquoted half of Ps 1:1 is Ezek 37:23. Brooke writes, “the citation of Ezek 37:23 is linked to Psalm 1 through their analogical use of מושב.”²⁶ Specifically, the word מושב in an unquoted part of Ezek 37:23 contains the root מושב. Using gezera

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²² Brooke, Exegesis at Qumran, 23.
²³ Brooke, Exegesis at Qumran, 23.
²⁴ Brooke, Exegesis at Qumran, 147.
²⁵ Brooke, Exegesis at Qumran, 147-148.
²⁶ Brooke, Exegesis at Qumran, 148.
sawa, 4Q174 uses this root to connect Ezek 37:23 to an unquoted portion of Ps 1:1. This unquoted piece of Ps 1:1 has the term במושב in it, which also comes from the root מושב. 4Q174 thus employs thematic association by using מושב to connect Ezek 37:23 to Ps 1:1. It quotes both Ps 1:1 and Ezek 37 to evoke the link-words במושבתיהם and במושב. Brooke thus shows 4Q174 links different scriptural passages together using identical vocabulary found in unquoted content within each passage. So, according to Brooke, thematic association involves using the quotations of Ps 1:1 and Ezek 37 to point to themes in unquoted scriptural content. Chapter 3 in this thesis will go into more detail about thematic association in 4Q174. I will also demonstrate that 4Q174 associates themes in the Hebrew Scriptures with themes in 4Q174.

E. Slomovic, like Brooke, uses the phrase gezera sawa instead of “thematic association.”27 He notes that as in rabbinic midrash, “often only one part of the Biblical verse is quoted, while the derash may be based on the verse as a whole, or even on the preceding or succeeding verses.”28 Unfortunately, Slomovic does not provide any examples of this practice from rabbinic sources. Slomovic focuses on thematic association in 4Q174. He writes:

Now, the connection with Isaiah 8,11 is based on the word bdrk while the relation with Ez. 37, 23 is established through the words mwsb-mws bwtyhm. I do not think the argument is weakened by the fact that it is necessary to augment the Biblical quotation on both ends of the pesher. This occurs quite often in rabbinic literature. The reference to David and the Temple in the concluding verses of the same chapter accounts for the juxtaposition of this midrash pesher with the preceding one on 2 Sam. 7, 1-13. Both texts have as their main theme the restoration of the Temple and the future of the House of David.29

According to Slomovic, 4Q174 uses thematic association to connect themes in unquoted content from Ezek 37 to 2 Sam 7. He neglects to consider the possibility of other thematic connections. Namely, he does not address the idea that thematic links also exist between Ezek 37 and the themes of a temple and the future of the House of David in 4Q174 6, 11-13.

Jonathan Campbell also identifies thematic association as an exegetical technique used in Second Temple writings. Campbell explains that thematic association entails forging links between scriptural texts that share themes or vocabulary in common with each other.\(^\text{30}\) These links can be formed between passages within a biblical book. Exegetes also create thematic associations between scriptural books.\(^\text{31}\) The interpreters can then use these thematic associations for their exegetical purposes. They have the option of utilizing thematic association to solve particular problems they perceive in the scriptures. Alternatively, they can utilize thematic association to extract new information relating to their needs.

Campbell maintains Qumran authors use both “overt interpretation” and “covert interpretation.”\(^\text{32}\) Overt interpretation is explicit, and is often accompanied by citation formulas. Covert interpretation is implicit, and citations are absent. It relies on using scriptural terminology to allude to scriptural contexts. Campbell writes, “Thematic association, moreover, underlies much covert Qumran exegesis. And even in contexts

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where overt interpretation is to the fore, a degree of hidden exegesis is often detectable below the surface." When hidden exegesis accompanies a quotation, readers can only detect thematic association by knowing the words and themes in unquoted scriptural contexts from which authors make quotations. Thematic associations exist between unquoted words that are identical to vocabulary in different scriptural passages. As an example, Campbell mentions how 4Q174 uses thematic association to connect unquoted sections of Ps 1:1 and Ezek 37:23. Unquoted parts of each verse contain a word that comes from the root מָשַׁבִּים. 4Q174’s author assumes readers are sufficiently familiar with the scriptures to grasp the connection themselves, even though it is not made explicit through a quotation or explanation.

Qumran specialists have also detected examples of Second Temple authors using scriptural quotations to point to their original scriptural contexts for another purpose: to evoke their scriptural contexts to imply that the scriptures are connected to later people and events. Jonathan Campbell observes that within the Damascus Document (D or CD), “citations constitute the visible part of the iceberg, as it were, while the mass remains hidden from immediate view in the form of allusion.” Philip Davies likewise reports that D makes scriptural quotations “whose biblical context supplies part of the meaning.” He also maintains that, “the cumulative force of the numerous quotations and allusions amounts to a statement that the ‘plot’ of CD can be read in the

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33 Campbell, “Scriptural Interpretation at Qumran,” 1:262-263.
34 Campbell, “Scriptural Interpretation at Qumran,” 1:263.
Bible." In other words, Davies concludes that D uses the quotations and allusions to evince the scriptures cumulatively anticipate the plot in D.

In summary, Qumran specialists have concluded that Second Temple authors sometimes use scriptural quotations to evoke the quotes’ original scriptural contexts for two main reasons: (1) The authors expect their readers to perceive verbal and thematic connections between the unquoted context and other scriptural passages. Their readers need to know the quotes’ original contexts so that they will not miss the link between the quotations and other scriptural passages. (2) The authors imply that people and events in the quotations’ original contexts are connected to later people and events in the scrolls’ storylines. Unfortunately, scholars have not coined a name for the technique of using scriptural quotations to evoke their original contexts for this purpose. Regarding the first reason, scholars fluctuate between using the phrase “thematic association” or gezera sawa. There is no surviving list of Jewish exegetical techniques pre-dating 70 C.E. As a result, the existence of terminological uncertainties is not surprising.

1.2 Thematic Association

Based on the above scholars’ research and my own analysis of the Dead Sea Scrolls, I will argue that the Gospel of Matthew uses at least one Second Temple Jewish technique that involves evoking themes in scriptural quotations’ original contexts. I call the process of connecting themes in the unquoted scriptural contexts to themes in other texts “thematic association.” Second Temple authors use thematic association in two ways. I label them “Thematic Association I” and “Thematic

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37 Davies, *The Damascus Covenant*, 55.
Association II.” Second Temple Jewish authors seem to have either used them as two sub-types of a more general thematic association technique, or utilized them as two distinct techniques. It is unclear, because no Second Temple list of interpretative techniques survives. The definitions of Thematic Association I and Thematic Association II are below:

**Thematic Association I:** The authors imply that themes in an unquoted scriptural context are connected to themes linked with people and events within the author’s work.

**Thematic Association II:** The author directs readers to an unquoted scriptural context to reveal verbal and thematic links between the unquoted context and other scriptural passages.

Using Thematic Association I, a Second Temple Jewish author implies that themes in a scriptural context are connected to themes in the author’s own work containing the quotation. The ancient author uses quotations to point to *themes* in the unquoted scriptural passages. I call this process “thematic association,” because the ancient author is *associating* themes in the scriptures with themes in his own writing. The author uses terminology from the unquoted scriptural context in his document to evoke the theme(s) in the scriptural context. Circumstances and people in the scriptural context are implied to be relevant to circumstances and people in the document that quotes the scripture.

In Thematic Association II, authors evoke a scriptural context so that readers can discover verbal and thematic links between the scriptural context and additional
scriptural passages. These other passages could be quoted or unquoted. Authors use the presence of identical words in the different passages to link them and interpret them together. They then imply the themes in these passages are connected to later people and events.

To summarize, I employ the phrase “thematic association” two ways: (1) I use “thematic association” to refer to thematic connections between themes in the scriptures and themes in a later document. (2) I also utilize “thematic association” to describe an author’s process of interpreting different scriptural passages together. The ancient writer’s purpose of exegeting these passages together is to imply that themes in the passages are connected to later people and events. The end goal of both Thematic Association I and Thematic Association II, therefore, is to imply that the scriptures relate to later people and events. For illustrative purposes, I will discuss probable examples of thematic association in Paul’s letter to the Romans.

1.3 Thematic Association in Paul’s Epistle to the Romans

The apostle Paul might utilize Thematic Association I and II in his letter to the Romans. Paul was a Jew (Rom 11:1), so his usage of thematic association would not be surprising. In his monograph *Heralds of the Good News*, J. Ross Wagner argues that Paul makes quotations from the Hebrew Scriptures with their original contexts in mind. Wagner writes:

I argue that Paul’s citations of and allusions to Isaiah reflect the apostle’s sustained and careful attention to the rhythms and cadences of individual passages as well as to larger stories and motifs that run throughout the book. Moreover, Paul’s frequent conflation and juxtaposition of Isaianic oracles with other texts from Israel’s scriptures—notably Deuteronomy 29-32—reveals a deliberate interpretive
strategy, in which Isaiah’s distinctive message is shaped by the testimony of other scriptural witnesses. Wagner goes on to explain that through Paul’s reading of Isaiah and other scriptural passages, Paul finds a prefiguration of his own apostolic mission to the Gentiles. Paul also discerns a prophecy of Israel’s resistance to the gospel. Paul additionally joins Isaiah in insisting that the existence of a remnant of Israel in the present time vouchsafes the future redemption of “all Israel.” Paul probably uses Thematic Association I and II. He likely utilizes Thematic Association I to imply that themes found in unquoted scriptural contexts anticipate later people and events. Paul also likely uses Thematic Association II to interpret passages from Isaiah with other scriptural passages.

1.3.1 Thematic Association I Linking Exod 9 to Rom 9

Paul’s quotation of Exod 9:16 appears to involve Thematic Association I. Paul introduces his quotation of Exod 9:16 with the phrase, λέγει γὰρ ἡ γραφή τῷ Φαραώ ὅτι (“For the scripture says to Pharaoh that”) (Rom 9:17). Exodus 9:1-35 narrates plagues from God striking Egypt. God sends the plagues to persuade Pharaoh to permit the Israelites to go out from Egypt. Moses approaches Pharaoh on multiple occasions, requesting that Pharaoh let his people leave Egypt (Exod 9:1, 13). However, Pharaoh’s heart is hardened, so he refuses to allow the Israelites to depart (Exod 9:12, 35). After quoting Exod 9:16, Paul remarks that God, “has mercy on whomever he wants, and he hardens (σκληρύνει) whomever he wants” (Rom 9:18). Paul likely employs Thematic Association I by utilizing the verb σκληρύνω.

40 Wagner, *Heralds*, 41.
41 Wagner, *Heralds*, 41.
Paul probably uses σκληρύνω to connect the theme of “hardening” in Rom 9:18 with the “hardening” theme in unquoted content within Exod 9. The verb σκληρύνω appears in Rom 9:18 and the quotation’s original context (Exod 9:12, 35). This verb also describes analogous circumstances in Rom 9:18 and Exod 9:12, 35. Specifically, σκληρύνω is used figuratively to characterize the “hardening” of someone who is rebellious. Wagner observes, “The verb σκληρύνω does not actually appear in the verse cited by Paul (Exod 9:16), but a notable feature of the Exodus narrative (including, in the immediate context, Exod 9:7, 12, 34, 35) is the repeated statement that God hardened Pharaoh’s heart.” Wagner proceeds, “Here we have a clear case of Paul’s awareness of the larger context of a quotation and his exegetical interest in elements of the narrative not explicitly cited.” The hardening of Pharaoh’s heart anticipates Israel. Wagner explains that in Paul’s view, “Israel appears to have taken on the role of Pharaoh, refusing to recognize the redemption offered them in Christ.” The hardening of Pharaoh’s heart therefore anticipates the hardening of Israel’s heart. Thus, Paul probably uses Thematic Association I when he quotes Exod 9:16.

1.3.2 Thematic Association II Linking Ps 17 LXX (Ps 18 in the MT) to Isa 11:10

Paul additionally appears to utilize Thematic Association II. In Rom 15:8-9, Paul declares that Jesus has become a servant to the Jews so that Gentiles might glorify God for his mercy. Paul quotes a variety of scriptures in Rom 15:9-12 to support this teaching. Among these quotations, he cites Ps 17:50 (LXX) and Isa 11:10 (LXX) (Rom

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42 Wagner, Heralds, 54.
43 Wagner, Heralds, 54.
44 Wagner, Heralds, 56.
15:9, 12). Paul seems to quote Ps 17:50 with an interest in its original context. He probably uses the verb ἐλπίζω in Ps 17:31b to interpret Ps 17 together with Isa 11:10. This verb appears in both Ps 17 and Isa 11:10.

<table>
<thead>
<tr>
<th>Ps 17:31b (LXX)</th>
<th>Isa 11:10 (LXX)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὑπερασπιστής ἐστιν πάντων τῶν ἐλπιζόντων ἐπ’ αὐτόν.</td>
<td>Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκεῖνῃ ἡ ῥίζα τοῦ Ἰεσσαι καὶ ὁ ἀνιστάμενος ἄρχειν ἔθνων, ἐπ’ αὐτῷ ἐθνη ἐλπιοῦσιν, καὶ ἔσται ἡ ἀνάπαυσις αὐτοῦ τιμῆ.</td>
</tr>
<tr>
<td>31b he is a protector of all who hope on him.</td>
<td>10 And there will be on that day the root of Jesse, and the one who arises to rule over nations, nations will hope on him, and his rest will be honor.</td>
</tr>
</tbody>
</table>

Although Paul does not quote Ps 17:31, he seems to use ἐλπίζω in Ps 17:31 to interpret Ps 17 and Isa 11:10 together. The verb refers to “hoping on” someone in both Ps 17:31 and Isa 11:10. Wagner explains that the affirmation in Ps 17:31 that God is a protector “for all who hope in him’ (ὑπερασπιστής ἐστιν πάντων τῶν ἐλπιζόντων ἐπ’ αὐτόν) resonates with Isaiah’s prophecy concerning David’s scion, in whom ‘the Gentiles will hope.’”

Thus, Paul seems to utilize Thematic Association II to interpret Ps 17 and Isa 11:10 together. Identifying more probable examples of thematic association in Paul’s epistles is beyond this thesis’ scope. My project investigates the employment of Thematic Association I and II in the Gospel of Matthew. I discuss the aforementioned content in Romans only to provide examples of what I mean by “Thematic Association I” and “Thematic Association II.”

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45 Wagner, Heralds, 313.  
46 Wagner, Heralds, 313. The emphasis is mine.
1.4 The Argument of this Thesis

I argue that the Gospel of Matthew uses at least one Second Temple Jewish exegetical technique when making scriptural quotations. I contend that Matthew probably uses Thematic Association I. This technique enables Matthew to imply that there are connections between themes in uncited scriptural contexts and later people and events in Matthew’s storyline. I also suggest that Matthew might use Thematic Association II to interpret scriptural passages together. It will be necessary to read Matthew’s scriptural quotations’ contexts and compare them with Matthew’s storyline. Comparing the scriptural contexts Matthew alludes to with one another will also be important. Undertaking both of these procedures will help reveal whether or not Matthew uses thematic association. Establishing that Matthew uses a Second Temple Jewish exegetical technique when quoting the scriptures will help scholars situate Matthew’s exegetical practices within their Second Temple context. Now, I will define other terms important for this project.

1.5 Key Terms Defined

Matthew

I use “Matthew” to refer to the gospel itself and to the author’s name. The author of Matthew is unknown, but I refer to the writer as “Matthew.” The author is probably a Jew, but my thesis does not require Jewish authorship. A Gentile Christian could have

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learned a Jewish interpretative technique from a Jewish Christian. Alternatively, the technique could have been passed down over generations from a Jewish source.

**Two-Source Hypothesis**

The present study cautiously adopts the Two-Source Hypothesis, which is that Matthew uses Mark and a hypothetical source called “Q.” Some scholars have argued against Q’s existence. Fortunately, the existence or nonexistence of Q does not adversely impact my thesis. Since I argue that the Gospel of Matthew utilizes thematic association, this includes both the author’s own contributions as well as content from the author’s sources. Many scholars think Matthew edits wording in Q content, just as he alters Mark to suit his purposes. Some of them also suspect the version in Luke is more like the original Q than the one in Matthew. Some of the ways Matthew edits Q may involve strengthening thematic associations between Q and the Hebrew Scriptures. The chapters about Matthew will discuss probable examples of this process.

**Jesus**

When I refer to Jesus, I mean the ways in which Matthew portrays him in his Gospel. The criteria for reconstructing the historical Jesus are disputed subjects. This thesis does not attempt to resolve debates concerning the words and deeds of the

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49 Allison and Davies, *Matthew* 1:121.


historical Jesus. Rather, it considers the manners in which *Matthew* depicts Jesus’ sayings, activities, and experiences.

**Quotations**

Quotations can be introduced or not introduced. Introduced quotations consist of verbatim citations that are preceded by introductory formulae. Most of the quotations analyzed in this project are introduced quotations. Introductory formulas do not precede non-introduced quotations. Dietrich Alex Koch discusses non-introduced quotations in Paul’s epistles in his work *Die Schrift als Zeuge des Evangeliums*. Koch explains that readers can identify a non-introduced quotation by means of an author’s subsequent interpretive statement(s). Genesis 15:6 in Rom 4:22 is one of Koch’s examples of a non-introduced quotation. No introductory formula precedes Rom 4:22, but other evidence reveals that it quotes Gen 15:6. Paul’s ensuing commentary in Rom 4:23 indicates that he is using a written source. Paul writes, “It was not written (ἐγράφη) on account of him only that ‘it was counted to him (ἐλογίσθη αὐτῷ)’” (Rom 4:23). The phrase ἐλογίσθη αὐτῷ occurs in Gen 15:6, Rom 4:22, and Rom 4:23. This identical phrase plus the verb ἐγράφη evinces that Paul is quoting Gen 15:6 in Rom 4:22.

For the purposes of this thesis, I concur with the scholarly consensus that Matt 27:46 quotes Ps 22:2. I also add my own reasons for affirming this view. A non-introduced quotation can be identified by using two criteria: (1) Terminology identical to words in the Hebrew Scriptures must be present in the document written by the later

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54 Koch, *Die Schrift als Zeuge des Evangeliums*, 22.
author. (2) Scriptural terminology must make sense as a scriptural quotation in the author’s document.

Non-introduced quotations appear elsewhere in Matthew. In Matt 9:13 and Matt 12:7, Jesus quotes Hos 6:6 verbatim, even though he does not specify the source. Jesus signals that he is introducing a saying in both Matt 9:13 and Matt 12:7 by placing the phrase τί ἐστιν (“what is”) in front of the words that are identical to terms in Hos 6:6. This evidence shows that Matthew’s Jesus makes scriptural quotations in other places without explicitly identifying them.

Link-Words

Link-words are words in a text that are identical to words in the Hebrew Scriptures. Authors use them to point to themes in scriptural contexts. They connect themes in the scriptural contexts to themes in later documents. Link-words are neither preceded by introductory formulas nor do they make sense as quotations spoken by characters in a text.

Scriptural Contexts

The “scriptural contexts” of quotations and link-words consist of sections of the Hebrew Scriptures in which terminology and situations are clustered together that also appear in later texts that quote from those scriptural contexts. The extent of each scriptural context varies from one example to another. The scriptural contexts I analyze include Num 24:17, Deut 32:28-35, Isa 24:18, Hos 3:5, Ps 1:1, Ezek 37:24-26, 1 Sam

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55 No Qumran manuscripts preserve Hos 6:6.
56 Brooke, Exegesis at Qumran, 147-148.

1.6 Methodology

My approach for detecting thematic association is based on criteria that other scholars have used for detecting the influence of a text on another text. A text’s influence on another text is most probable when three criteria are met: (1) identical terms are present, (2) the identical terms are clustered together, (3) and the identical terms describe analogous situations. At a minimum, identical terms must be situated in analogous situations in both documents. The mere presence of verbal parallels is insufficient to show that a text depends on another document. Some words are common. Consequently, their usage in different texts is not necessarily significant. The identical terminology must therefore be set in analogous situations in both texts. This means that the original scriptural context must feature a person or event analogous to the person or event(s) described in the document containing the quotation and link-word(s).

I also compare all of the earliest surviving versions of each scriptural quotation’s original context. Thematic associations may be more likely between Matthew and one version of the Jewish scriptures than others. If a quotation’s text-form in Matthew is closer to a Hebrew text than to a Greek one, for instance, more weight will be given to

the Hebrew version. Timothy Lim reports, “Post-Qumran textual criticism has shown that a text written in one language could be aligned textually with a type that is usually associated with another language.”\footnote{Timothy H. Lim, “Qumran Scholarship and the Study of the Old Testament in the New Testament,” 70.}

The Nahal Hever scroll of the Minor Prophets shows that there were recensions of the LXX that not only agreed with the readings in the MT, but were also being revised towards it by the first century C.E.\footnote{Menken, Matthew’s Bible, 7-8.} This means Matthew could be quoting from a Greek version of a scriptural context that is closer to the MT.\footnote{Menken, Matthew’s Bible, 8, 282.}

When considering the concept of thematic links, I bear in mind that Matthew and his readers probably read the Jewish scriptures in Greek. Greek was the common language among both Jews and Gentiles. As Shaye Cohen explains, “The common language of the Jews of the Roman empire (perhaps including Palestine) was Greek.”\footnote{Shaye J. D. Cohen, The Beginnings of Jewishness: Boundaries, Varieties, Uncertainties (Berkeley and Los Angeles: University of California Press, 1999), 35.}

If Matthew’s readers read the scriptures in Greek, it is unreasonable to think that Matthew alludes to a Hebrew text. It is more likely that Matthew directs his readers to a Greek version of the scriptures.

1.7 Intertextuality

Julia Kristeva is often credited with introducing the term “intertextuality” into literary discussion in 1969. Kristeva suggests a dialogical relationship exists between “texts,” which she understands as a system of codes or signs. Such relationships are more like an “intersection of textual surfaces rather than a point (a fixed meaning).”\footnote{Julia Kristeva, “Word, Dialogue and Novel,” in The Kristeva Reader (New York: Columbia University Press, 1986), 36. Italics are in the original.}

The act of embedding one text inside another results in a range of interpretative
possibilities. An embedded text might be a faint “echo,” or a clanging cymbal that grabs readers’ attention.

“Intertextuality” is a problematic term to use when describing Matthew’s interaction with the Hebrew Scriptures. Vernon Robbins expresses concern that the current terminology of “intertextuality” collapses three arenas of analysis and exegesis together in a confusing manner. Stanley Porter also criticizes New Testament scholars’ use of the word “intertextuality.” He writes, “in New Testament studies, the term is being used in a way different from that in literary studies, and is perhaps an unnecessary, if not unstable, usage.” Steve Moyise likewise cautions, “The frequent use of the term is threatening to blunt the scholarly enterprise by lumping together a whole variety of approaches and calling them intertextuality.” In other words, the term “intertextuality” possesses too many variegated meanings to adequately describe all of the ways authors use the scriptures. Using “intertextuality” to describe many interpretative practices stretches the term too thin. Its use becomes so general that it loses its usefulness as a way of describing how an author uses a text to interpret another document. A more specific description of how Matthew uses quotations to evoke their original contexts is therefore needed.

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1.8 “Echoes” of Scripture?

Richard Hays applies the term “intertextuality” to Paul’s use of the Hebrew Scriptures in his book *Echoes of Scripture in the Letters of Paul*. Hays discusses intertextuality in Paul’s letters in a more limited sense than Kristeva does. He focuses on Paul’s citations of and allusions to specific scriptural texts. He encourages readers to “listen” for “echoes” of the Hebrew Scriptures in the New Testament writings. Hays derives his method from John Hollander’s 1981 study titled *The Figure of Echo: A Mode of Allusion in Milton and After*. Hollander proposes that Milton and other poets “echo” earlier voices, illustrating how such “echoes” function within the later poems that contain the “echoes.” “Echoes” allow readers to discover that one text should be understood in light of a broad interplay with another text. Hays argues that Hollander’s ideas about “echoes” can be used to understand allusions to the Hebrew Scriptures in Paul’s epistles.

Hays’ application of Hollander’s 20th-century category of “echo” to Paul’s uses of scripture in the first century C.E. is anachronistic. Hays attempts to avoid the charge of anachronism by noting that ancient Israel used scriptural, or scripturally-oriented, language. Even if scriptural content saturates ancient Jewish texts, Hays could not find examples of Second Temple authors using “echo” as a technique to invoke the

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scriptural contexts. This means Hays has not been entirely successful in avoiding the charge of anachronistic reasoning. It would be wiser to analyze New Testament authors' interpretative practices against the background of interpretative techniques from their time period.

Paul Foster has expressed additional concerns about Hays' approach for detecting “echoes” of the Hebrew Scriptures in New Testament writings. Foster criticizes Hays for concluding that Paul only constructs his ideas from the Jewish Scriptures. Hays' view that the Jewish Scriptures were the only influences on Paul's thought fails to take Paul's multicultural background into account. Hays consequently does not consider whether or not Gentile concepts and texts could have also affected Paul.

Foster's second criticism of Hays is less forceful. Foster asserts that it is possible that ideas had become freed from their earliest literary context. They then circulated independently of that original literary context. This means scriptural ideas may have only indirectly influenced Paul's thinking, so there would be no need to appeal to Paul's direct use of a scriptural context containing those ideas.

This criticism does not necessarily lessen the probability of Paul's direct use of scriptural contexts. Although it is possible that certain ideas were removed from their original literary contexts to circulate independently, Foster gives no reason to think this is probable. Foster does not provide any examples of this process. Furthermore, since

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76 Foster, “Echoes without Resonance,” 98.
77 Foster, “Echoes without Resonance,” 98.
Paul quotes from the Hebrew Scriptures, readers already have a reason to think that those sources influenced Paul's ideas.

Scriptural excerpts lend credence to Foster’s proposition, but it is unlikely that Matthew and the Dead Sea Scrolls allude to excerpts. Scriptural excerpts are texts discovered at Qumran that are composed of scriptural quotations. Their purpose is unclear. 4Q175 is the most famous of the excerpts. It was copied by a scribe in the first century B.C.E. 4Q175 quotes from 1) Deut 5:28-29 and 18:18-19, 2) Num 24:15-17, 3) Deut 33:8-11, and 4) Apocryphon of Joshua. 4Q37, 4Q38, 4Q41, and 4Q44 are the other known excerpts.

Only three scriptural contexts discussed in my project appear in scriptural excerpts. Excerpts contain Num 24:17, Deut 32:28-35, and one verse from Deut 8:1-5, Deut 8:5. 4Q175 1:9-1 quotes Num 24:15-17. 4Q44 has Deut 32:1-43. 4Q37 incorporates Deut 8:5-13, and 4Q41 includes Deut 8:5-10.

It is more probable that the Dead Sea Scrolls and Matthew point to scriptural contexts in manuscripts. None of the other scriptural contexts are found in scriptural excerpts. The absence of scriptural excerpts containing the other scriptural contexts reduces the probability that the scriptural contexts were excerpts. The practice of alluding to scriptural excerpts is mentioned neither by the Dead Sea Scrolls nor Matthew. The sectarian texts and Matthew only indicate they are quoting the Hebrew

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Scriptures. Consequently, it is more likely that Matthew and the Scrolls are using scriptural manuscripts.

In order to demonstrate that Hays' approach lacks sufficient control to exclude various implausible proposals, Foster also criticizes four studies that employ Hays' approach.84 While Foster makes many valid critiques of their arguments, he does not give sufficient consideration to one of the studies: *Jesus' Cry from the Cross*, by Holly J. Carey. Carey argues that Jesus' quotation of Ps 22:2 in Mark 15:34 evokes the entire context of the psalm. Foster makes three criticisms of Carey's case.

First, Foster insists that Carey's view that the quotation in Mark 15:34 evokes all of Ps 22 is inconsistent with the horrific scene of the crucifixion in Mark. Foster inquires, "If Mark wished to depict this as a scene of future vindication, why did he not cite the part of the psalm that spoke of vindication?"85 Foster suggests that a more appropriate text for Mark to quote would have been Ps 22:24, which states, "For he has not despised the affliction of the afflicted…but when he cried to him for help, he heard."86 From this, Foster deduces that Ps 22:24 would fit better with a scene of vindication.

Foster neglects to mention that Carey argues Mark connects Ps 22 to both Jesus' crucifixion and his resurrection.87 Carey refers to Mark's "passion-resurrection narrative."88 Carey contends that Mark portrays Jesus' resurrection as his vindication.89 Treating the crucifixion and resurrection scenes as a unit removes the objection that the hope for vindication in the unquoted part of Ps 22 does not fit the quotation's setting in

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84 Foster, "Echoes without Resonance," 109.
85 Foster, "Echoes without Resonance," 101.
86 Foster, "Echoes without Resonance," 101.
87 Carey, *Jesus' Cry from the Cross*, 139.
88 Carey, *Jesus' Cry from the Cross*, 140.
89 Carey, *Jesus' Cry from the Cross*, 171.
Mark 15:34. The hopeful portion of Ps 22 coheres well with Jesus’ resurrection. Foster should have addressed this aspect of Carey’s argument.

Foster’s second criticism is not compelling, either. Foster emphasizes that early readers of Mark appear to miss the signal that vindication is being announced. Foster, “Echoes without Resonance,” 101. Luke, for example, replaces Mark’s quotation of Ps 22:2 with a quote of Ps 31:5 (Luke 23:46). The fact that Luke replaces the quotation of Ps 22:2 in Mark 15:34 does not necessarily entail that Mark himself does not evoke the rest of Ps 22. That is a matter of Lukan composition.

Foster’s final criticism is merely an assertion. He maintains that Carey’s proposal is unconvincing since it is a modern construction to solve a theologically difficult text. Foster does not offer any evidence to support this claim. Foster thus raises some important points concerning Hays’ approach, but not all of his critiques are equally strong. Although he makes valid criticisms of three studies that build on Hays’ work, Foster does not successfully show that Carey’s central thesis makes an implausible proposal.

To summarize, there are problems with the categories “intertextuality” and “echo.” “Intertextuality” possesses so many meanings that it is not precise enough to describe how Matthew uses the Hebrew Scriptures. “Echo” is also problematic, because it is anachronistic to apply this term to describe ancient exegesis. These words also do not contextualize Matthew’s use of the scriptures within the Second Temple period. Arguing that Matthew uses a Second Temple Jewish exegetical technique, however, achieves this goal.

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1.9 Outline

In the following pages I will argue that Matthew uses Thematic Association I to imply thematic associations exist between themes in his narrative and themes in scriptural contexts. I also suggest that Matthew might utilize Thematic Association II. This would enable him to interpret different scriptural passages together. To make my argument I will begin with a discussion of the history of scholarship. Chapter 2 surveys previous scholarship regarding the question of Matthew using scriptural quotations with their original contexts in view. This will justify the task of the present thesis in filling in the gap in scholarship. Chapter 3 argues that D, 4Q174, and 11Q13 utilize thematic association to interpret implicitly quotations’ scriptural contexts. After demonstrating that the Dead Sea Scrolls use thematic association, chapters 4-13 will argue that Matthew uses it as well. The chapters follow the sequence of Matthew’s storyline. I only need to show one instance of Matthew using Thematic Association I or II to make my case. Demonstrating that Matthew uses thematic association only one time when quoting from the Hebrew Scriptures would show that he utilizes a Second Temple Jewish interpretative technique. However, I consider all possible instances of thematic association within the Gospel of Matthew.
CHAPTER TWO: HISTORY OF SCHOLARSHIP

2.1 Introduction

This chapter will reveal that scholars have not successfully shown that Matthew uses a Jewish interpretative technique involving the utilization of quotations to point to scriptural contexts. Scholars debate whether or not Matthew uses scriptural quotations with their original scriptural contexts in mind.\textsuperscript{92} Their discussions focus on comparing material in Matthew to content in the Hebrew Scriptures. The first study to suggest that New Testament writers use quotations with an interest in their original contexts was published in 1952. The ensuing survey of scholarship consequently evaluates works authored between 1952 and 2017.

2.2 Charles H. Dodd (1952)

Charles H. Dodd argues that New Testament authors quote the Hebrew Scriptures to point to the quotations' original contexts.\textsuperscript{93} Dodd does not discuss the quote of Mic 5:2 in Matt 2:6, the citation of Deut 8:3 in Matt 4:4, or the citation of Ps 78:2 in Matt 13:35. Dodd comments on Matthew’s use of Isa 7:14. He thinks Matthew’s translation of the phrase \textit{μεθ’ ἡμῶν ὁ θεός} (“God with us”) should be read with Matt 28:20. In Matt 28:20, Jesus tells his disciples he will be with them to the end of the age.


Dodd thinks Matthew utilizes this phrase in parallel with “God-with-us,” because Dodd believes Jesus is “Immanuel” in the full sense.94

Dodd also reports that Matt 4:15-16 quotes Isa 9:1-2. Matthew cites Isa 9:1-2 to show that it is fulfilled by Jesus beginning his ministry in Galilee.95 Dodd notes these verses are the beginning of a prophecy that forecasts a victorious ruler of David’s dynasty who will reign perpetually in righteousness (Isa 9:6-7). He remarks that this latter part of the prophecy is never quoted, so the most readers can say is that Isa 9:6-7 entered Christian thought in general messianic terms. Dodd does not claim Matthew quotes Isa 9:1-2 to evoke the prophecy about the future Davidic ruler.

Dodd indicates the early Christians read Isa 6:1-9:7 as a single complex unit of prophecy.96 Whether or not Dodd includes Matthew among them is unclear. Starting with a vision of God’s glory, Isa 6:1-9:7 first pronounces the doom of rebellious Israel. A passage ensues in which the judgment is particularized in terms that a first-century reader might interpret as being applicable to his time. The promise of “God with us” is embedded in the somber portrait of judgement. The term Immanuel appears as a “watchword” throughout Isa 8 (Isa 8:8, 10). In the strength of this promise, God’s people are exhorted to have no fear, but to hallow the Lord in their hearts (Isa 8:12-13). God will be “a stone of stumbling and a rock of offence” to those who are disloyal to him (Isa 8:14). Dodd continues by saying Isaiah next presents the loyal remnant as “the children whom God has given me” (Isa 8:18). Isaiah does not explicitly identify these children as the remnant, though. Dodd thinks a first-century Christian reader would understand the

94 Dodd, Scriptures, 79.
95 Dodd, Scriptures, 80.
96 Dodd, Scriptures, 81-82.
loyal remnant to be God’s people. There is now a period of distress, darkness, and anguish (Isa 8:22). This difficult time would readily fall in with the general conception of the great tribulation preceding the Day of the Lord. Finally, this day dawns, with light for those who sit in darkness and the shadow of death (Isa 9:2). There will be an endless reign of the Son of David (Isa 9:6-7).

Dodd comments on Matthew’s quotation of Hos 11:1 in Matt 2:15. Dodd seems doubtful that Matthew quotes Hos 11:1 with its original context in view. Nevertheless, he argues that Matthew’s use of this quote is not as arbitrary as is sometimes supposed. Dodd appeals to Matthew’s interest in likening Jesus to the “Suffering Servant” in Isa 52:13-53:12. Just as the servant bears others’ sins, Jesus bears Israel’s sins. Dodd maintains Jesus is meant to be identified with sinful Israel, because he bears their sins. Dodd thinks this would justify Matthew’s application of Hos 11:1 to Jesus. This would be an instance in which Jesus “recapitulates” one of Israel’s prior experiences: exile in Egypt.

Dodd does not contend that Matt 2:18 quotes Jer 31:15 to evoke unquoted content in Jeremiah, but he thinks it is plausible that early Christians used Jer 31:10-34 as a source of prophecies. He notes that the verses preceding Jer 31:15 are full of ideas congenial to New Testament writers. Specifically, Jer 31:10 features the idea of God’s people being gathered, as in John 11:52 and Mark 13:27. Jeremiah 31:10 also

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97 Dodd, Scriptures, 75.
98 Dodd, Scriptures, 75.
99 Dodd, Scriptures, 103.
100 Dodd, Scriptures, 103.
101 Dodd, Scriptures, 85-86.
102 Dodd, Scriptures, 85.
contains the concept of Israel being the flock fed by God, as in John 10:9. Dodd also observes that Jer 31:11 speaks of the “redemption” of Israel. Jeremiah 31:12 references the feeding of the hungry, just as Jesus says whoever comes to him will never be hungry (John 6:35).\textsuperscript{103}

Dodd notes that Matt 8:17 quotes Isa 53:4, but does not argue that Matthew makes this quotation to evoke unquoted content in Isa 52-53. Nonetheless, he contends that early Christians interpreted Isa 52:13-53:12 as being a source of prophecies that Jesus fulfilled.\textsuperscript{104} Dodd also connects Isa 61:1-2 to Isa 52, observing that the messenger’s functions in Isa 61:1-2 are very similar to the servant’s. He thinks Isa 61:1-2 allowed the early Christians to explain the sense in which Jesus is “anointed” (the “Messiah”).\textsuperscript{105} Jesus is “anointed,” because Isa 61:1 indicates he is endowed with God’s Spirit.\textsuperscript{106}

Dodd contends that Matt 12:18-21 quotes Isa 42:1-4 to identify Jesus as the Servant of the Lord announced in Isa 42.\textsuperscript{107} He suspects early Christians read Isa 42:1-49:5 as a unit.\textsuperscript{108} Although Christians may have read Isa 42:1-49:5 as a unit, it does not necessarily follow that Matthew did the same. Dodd does not provide evidence for thinking that \textit{Matthew} understands Jesus to be the Lord’s servant. Dodd asserts it is noteworthy that δοῦλος is used interchangeably with παῖς in Isa 49:3, 6, but he does not clarify why this is significant.\textsuperscript{109}

\textsuperscript{103} Dodd, Scriptures, 85.  
\textsuperscript{104} Dodd, Scriptures, 94.  
\textsuperscript{105} Dodd, Scriptures, 94.  
\textsuperscript{106} Dodd, Scriptures, 95.  
\textsuperscript{107} Dodd, Scriptures, 89.  
\textsuperscript{108} Dodd, Scriptures, 90.  
\textsuperscript{109} Dodd, Scriptures, 91.
Dodd argues that Matthew and other early Christian authors viewed Pss 69 and 22 as sources of prophecies about Jesus. Dodd additionally claims that Matt 27:34 recalls Ps 69:21a.\textsuperscript{110} He acknowledges that Matthew does not make an explicit quotation of Ps 69, but still detects an allusion to it.\textsuperscript{111} Dodd does not provide much commentary on this allusion, but he includes it in a list showing how Christians drew on Ps 69. He uses this information to conclude that Matthew and other authors were aware of Ps 69 in its entirety as a source of prophecy.\textsuperscript{112} He also identifies uses of Ps 22 in Matt 27:43, 46.\textsuperscript{113}

Dodd’s work is foundational to my thesis, which expands on Dodd’s ideas by drawing more detailed comparisons between scriptural contexts and Matthew’s Gospel. I also analyze scriptural contexts that Dodd does not cover. I additionally situate Matthew’s quotations within a Jewish setting by arguing that Matthew uses at least one Jewish interpretative technique when quoting from the Hebrew Scriptures. Showing that evoking scriptural contexts was an established practice during Matthew’s period ameliorates the likelihood that Matthew engages in the same procedure.

2.3 Krister Stendahl (1954)

Stendahl examines the text-forms of Matthew’s quotations of Isa 7:14, Mic 5:2, Hos 11:1, and Jer 31:15.\textsuperscript{114} However, he does not offer commentary on these citations’ original contexts. He observes that the quotation of Deut 8:3 in Matt 4:4 matches the quotation in Luke 4:4, except Matthew’s quote is longer. He does not argue that Matt

\begin{footnotes}
\item[110] Dodd, \textit{Scriptures}, 58.
\item[111] Dodd, \textit{Scriptures}, 58.
\item[112] Dodd, \textit{Scriptures}, 96.
\item[113] Dodd, \textit{Scriptures}, 97.
\item[114] Stendahl, \textit{School}, 97-103.
\end{footnotes}
4:4 quotes Deut 8:3 to evoke its original context, but he asserts that “forty days and forty nights” in Matt 4:2 is an allusion to Moses’ long fast.\textsuperscript{115} He writes, “That this allusion is a conscious one is emphasized by the fact that three of the four express quotations are taken from Deuteronomy.”\textsuperscript{116} While Deut 9:9 mentions Moses fasting forty days and forty nights, Exod 34:28 and Exod 24:18 contain the same detail. Matthew 4:4 could potentially allude to any of these verses. Consequently, the allusion to Moses fasting forty days and forty nights is not sufficient to establish that the quotation of Deut 8:3 in Matt 4:4 evokes Deut 9:9.

Stendahl asserts that Matthew takes the quotation of Isa 8:23-9:1 in Matt 4:15-16 “out of its context.”\textsuperscript{117} Other than noting Matthew uses the past tense instead of putting the verbs in the future tense like the LXX does, Stendahl offers no evidence to substantiate this claim.\textsuperscript{118} The verb ראו (“they saw”) is in the past tense in Isa 9:1 (MT), so this verb matches εἶδεν (“they saw”) in Matt 4:16. Matthew is thus not alone in placing the verb for “see” in the past tense. Consequently, the different verb tense in Matt 4:15-16 is not sufficient evidence to establish that Matthew lacks an interest in the quotation’s original context. Stendahl also does not comment on the verses immediately surrounding Isa 8:23-9:1.

Stendahl analyzes the text-form of Matthew’s quote of Isa 53:4 in Matt 8:17, but he does not discuss the possibility of Matthew’s interest in uncited parts of Isa 53.\textsuperscript{119} He

\textsuperscript{115} Stendahl, \textit{School}, 88.
\textsuperscript{116} Stendahl, \textit{School}, 88.
\textsuperscript{117} Stendahl, \textit{School}, 104.
\textsuperscript{118} Stendahl, \textit{School}, 104-105.
also examines the citation of Isa 42:1-4 in Matt 12:18-21.\textsuperscript{120} However, he does not comment on any unquoted portions of Isa 42. During his analysis of the quotation of Ps 78:2, Stendahl considers the possibility that Matthew was interested in the unquoted superscription at the top of Ps 78. He reports Asaph, to whom this psalm is ascribed, is identified as a prophet in 1 Chr 25:2.\textsuperscript{121} Matthew may have introduced this quotation with the phrase διὰ τοῦ προφήτου based on this knowledge.\textsuperscript{122} Stendahl does not comment on any unquoted sections of the psalm itself, though.

Stendahl maintains that the quotation of Ps 22 influences the details recorded in Matthew’s crucifixion story.\textsuperscript{123} The psalm shapes the account so much that it is difficult to distinguish between historical facts and the details in the story evoked by Ps 22.\textsuperscript{124} He detects an allusion to Ps 22:9 in Matt 27:43 that is unique to Matthew. He notes, “It is the only distinct allusion to this psalm given in Matthew which is not paralleled in the Synoptics.”\textsuperscript{125} Since Matthew’s allusion to Ps 22:9 is inserted into the crucifixion scene, Stendahl contends, it cannot simply be considered as an addition of Matthew’s. Rather, it may have been included in the gospel tradition with its Semitic form preserved.\textsuperscript{126} This reasoning is speculative. The fact that Matthew alludes to Ps 22:9 does not negate this allusion as being Matthew’s own contribution. Stendahl also does not discuss how the allusion functions in Matthew’s crucifixion account. Considering the allusion’s role may

\textsuperscript{120} Stendahl, School, 107-115.
\textsuperscript{121} Stendahl, School, 118.
\textsuperscript{122} Stendahl, School, 117-118.
\textsuperscript{123} Stendahl, School, 196.
\textsuperscript{124} Stendahl, School, 197.
\textsuperscript{125} Stendahl, School, 140.
\textsuperscript{126} Stendahl, School, 141.
help readers understand why Matthew includes it. A later chapter in this thesis covers this allusion’s function in Matthew’s crucifixion scene.

2.4 Johannes van Dodewaard (1955)

Johannes van Dodewaard suggests that Matthew uses quotations to evoke their scriptural contexts. He discusses quotations in Matt 21:16 and Matt 27:46. These quotes do not convincingly support Dodewaard’s argument.

Jesus’ quotation of Ps 8:3 in Matt 21:16 is Dodewaard’s first example. Matthew 21:12-16 narrates Jesus’ activities in the Temple. While Jesus is there, children cry out, “Hosanna to the Son of David” (Matt 21:15). The children’s cry angers the chief priests and the scribes. Dodewaard concludes that Matthew implies an equivalency exists between the chief priests and scribes and the enemies in the unquoted part of Ps 8:3. Matthew’s interest in the unquoted half of Ps 8:3 is uncertain. A link between the children’s cries in Matt 21:15 and the children’s praises in the quoted piece of Ps 8:3 adequately explains why Matt 21:16 quotes Ps 8:3.

Dodewaard next appeals to Jesus’ quotation of Ps 22:2 during the crucifixion scene in Matt 27:46. Dodewaard insists that Matthew intends readers to recall the rest of Ps 22. The focus is not meant to be on abandonment, Dodewaard asserts, but on the unquoted content in Ps 22. He does not provide evidence for this claim. A later

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128 Dodewaard, “La Force Evocatrice de la Citation,” 486-487.
129 Dodewaard, “La Force Evocatrice de la Citation,” 486.
130 Dodewaard, “La Force Evocatrice de la Citation,” 486-487.
chapter of this thesis, however, shows compelling reasons for concluding that Matthew is interested in unquoted parts of Ps 22.

2.5 Joseph A. Fitzmyer (1961)

Comparing New Testament quotations to ones in documents from Qumran, Joseph A. Fitzmyer contends that Matthew disregards quotations’ scriptural contexts.\textsuperscript{131} He discusses two quotations in Matthew: Isa 8:23-9:1 in Matt 4:15-16 and Isa 40:3 in Matt 3:3.

Noting that Matt 4:15-16 quotes Isa 8:23-9:1, he argues that original context refers to the liberation that will follow after the Assyrian conquest.\textsuperscript{132} He neglects to mention that the original context also mentions a future Davidic ruler (Isa 9:6). Chapter 9 in this thesis argues that Matthew points to the Davidic ruler theme in Isa 9:6 by quoting Isa 8:23-9:1.

Fitzmyer also asserts that Matthew ignores the original context of Isa 40 when quoting Isa 40:3 in Matt 3:3.\textsuperscript{133} His case for viewing that quotation as a mere proof-text is stronger. Isaiah 40 does not share identical terminology with Matt 3. Isaiah 40 and Matt 3 also do not describe analogous situations. Thus, Fitzmyer’s assessment that Matthew is not interested in the unquoted portions of Isa 40 is probably correct.


\textsuperscript{132} Fitzmyer, “The Use of Explicit Old Testament Quotations,” 316.

\textsuperscript{133} Fitzmyer, “The Use of Explicit Old Testament Quotations,” 318.
2.6 Robert Gundry (1967)

In *The Use of the Old Testament in St. Matthew’s Gospel*, Robert Gundry argues that Matthew’s exegetical method stems from Jesus himself. Gundry also claims the Dead Sea Scrolls do not make scriptural quotations with their original contexts in mind. He does not support this assertion, and his discussion excludes the quotations in D, 4Q174, and 11Q13. *Contra* Gundry, Chapter 3 in this thesis will show that these texts use some quotations to evoke their scriptural contexts.

Gundry gives little indication that he thinks that Matt 1:23 quotes Isa 7:14 to evoke its original context. He argues that there was a general view among Matthew’s contemporaries that there was a connection between the prediction about a woman bearing a son and the house of David in Isa 7:13. Nonetheless, Gundry does not ascribe this interpretation to Matthew. Gundry discusses the text-form of the quotation of Mic 5:2 in Matt 2:6, but he does not explore potential thematic connections between Mic 4-5 and Matt 1-2.

Gundry’s analysis of the citation of Hos 11:1 in Matt 2:15 makes no comparison between uncited content in Hos 11 and Matthew. He examines the text-form of the quotation of Jer 31:15 in Matt 2:18, but he does not consider unquoted material in Jer 30-31. Gundry argues that Matthew relates Ναζωραῖος in Matt 2:23 to Ναζαρησίως in Isa 11:1. He suggests the plural phrase διὰ τῶν προφητῶν in Matt 2:23 results from Matthew

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137 Gundry, *Use*, 91.
connecting Isa 11:1 to passages containing צמח, such as Isa 4:2, Jer 23:5, Jer 33:15, and Zech 3:8; 6:12. He emphasizes that Isa 11:1 receives a messianic interpretation in the Targum and rabbinic literature, but he cites no examples.\(^{140}\)

Gundry addresses the objection that since Matthew writes for Greek readers, a play on Hebrew words would mean nothing. He notes that the significance of Ἰησοῦς (from the root ישע) is not evident on the purely Greek level. It cannot be demonstrated that Matthew’s readers were limited to Greek.\(^{141}\) In fact, the presumption ought to be the opposite, if his readers were Jews. If they were Jewish, surely they would know Hebrew. Even monoglottic Greek readers must have comprehended the significance of such important Christian terms as Ἰησοῦς, Ἐμμανουήλ, Χριστός, and Ναζωραῖος.\(^{142}\)

Gundry also deals with the challenge that σ is an unusual transliteration of ס and that ζ is an uncommon transliteration of ז. He alleges that numerous examples of these transliterations exist in the LXX and Josephus.\(^{143}\) Gundry’s argument could be strengthened by listing some examples, but he does not include them. Overall, though, he makes a plausible case for thinking that Matt 2:23 alludes to multiple scriptural passages.

Gundry analyzes the text-form of the quotation of Isa 8:23-9:1 in Matt 4:15-16.\(^{144}\) However, he does not mention any themes within the citation’s original context. He discusses the quote of Isa 53:4 in Matt 8:17.\(^{145}\) Yet, he does not investigate whether or

\(^{140}\) Gundry, *Use*, 104.
\(^{141}\) Gundry, *Use*, 99.
\(^{142}\) Gundry, *Use*, 99.
\(^{144}\) Gundry, *Use*, 104-108.
not Matthew is interested in unquoted bits of Isa 53, other than an allusion to Isa 53:9 in Matt 27:57.\textsuperscript{146} He compares the quote of Isa 42:1-4 in Matt 12:18-21, but he does not explore potential links between unquoted parts of Isa 42 and Matthew.\textsuperscript{147} He likewise analyzes the text-form of Matthew’s quotation of Ps 78:2 in Matt 13:35, but does not consider themes in the remainder of Ps 78.\textsuperscript{148} Gundry attributes the quote of Ps 22:2 to Jesus himself, not Matthew or Mark.\textsuperscript{149} This means Gundry does not think either Gospel writer uses the quote to evoke uncited portions of Ps 22. In sum, aside from arguing that the enigmatic quotation in Matt 2:23 alludes to multiple passages, Gundry does not demonstrate Matthew’s interest in the original contexts of the quotations featured in this thesis.

2.7 Georg Strecker (1971)

Georg Strecker contends that Matthew derives his fulfillment quotations from a testimony book of prophetic scriptural passages.\textsuperscript{150} Strecker has two main reasons for this conclusion: (1) The quotations do not contain words characteristic of Matthew. (2) The contexts surrounding Matthew’s quotations do not seem to have influenced their wording. Strecker further maintains that Matthew constructs stories about Jesus from themes in the quotations.\textsuperscript{151}

These reasons for concluding that Matthew uses a testimony book do not adequately prove his case. Non-Matthean vocabulary is consistent with Matthew’s

\textsuperscript{146} Gundry, \textit{Use}, 230-231.
\textsuperscript{147} Gundry, \textit{Use}, 111-116.
\textsuperscript{148} Gundry, \textit{Use}, 118-119.
\textsuperscript{149} Gundry, \textit{Use}, 203.
\textsuperscript{151} Strecker, \textit{Der Weg der Gerechtigkeit}, 82.
utilization of the Hebrew Scriptures or with his appropriation of a testimony book. Therefore, the presence in the quotations of terminology absent from Matthew’s narrative does not prove Matthew’s use of a testimony book. In addition, some of the words in the quotations do appear in Matthew’s narrative. For example, the terms Ζαβουλών and Νεφθαλίμ occur in Matt 4:13 and Isa 9:1.

Strecker’s position that Matthew constructs stories about Jesus from the quotations’ themes is a bit more persuasive. Matthew’s references to Zebulun and Naphtali (Matt 4:13) support the idea that Matthew uses themes in the quotations to add details to his storyline. His quotation of Isa 9:1 mentions both of these locations. Thus, there is some data that suggest that Matthew manufactures some details based on material in a fulfillment quotation. Nevertheless, the parallel account in Mark 1:14 dispels the notion that Matthew uses the Isa 9:1 quotation to fabricate the entire story of Jesus preaching in Galilee, because Mark 1:14 and Matt 4 both describe Jesus ministering there.

2.8 George M. Soares Prabhu (1976)

In his book The Formula Quotations in the Infancy Narrative of Matthew, George M. Soares Prabhu investigates how the formula quotations operate in Matthew. He does not cover the quote of Deut 8:3 in Matt 4:4. However, Prabhu discusses the other quotations featured in this thesis.

Prabhu thinks that Matthew understands Isa 7:14 to be a prediction of Jesus’ virgin birth. He does not mention any connections between unquoted portions of Isa 7

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and Matthew. Prabhu thinks the quotation of Mic 5:2 has little impact on Matthew’s narrative.\(^ {153} \) Matthew just uses Mic 5:2 to explain the scribes’ answer to Herod that the Christ was to be born in Bethlehem.\(^ {154} \) The quotation of Hos 11:1 in Matt 2:15 is meant to justify Jesus’ sojourn in Egypt.\(^ {155} \) Prabhu also suspects the uncited part of Hos 11:1 helped Matthew identify Jesus with Israel.\(^ {156} \) This unquoted beginning half of Hos 11:1 reveals God’s son is Israel. Knowledge of this uncited content would enable Matthew to imply a connection between Israel and Jesus as a new Israel.\(^ {157} \) The allusion to the infancy of Israel in the unquoted part of Hos 11:1 would have encouraged an application of Hos 11:1 to Jesus’ infancy. Just as Hos 11:1 describes Israel’s “infancy,” Matt 2 describes Jesus’ infancy.\(^ {158} \) It is unclear that Jesus is an infant in Matt 2. Matthew calls Jesus a child (Matt 2:11), but the term νήπιος in Hos 11:1 (LXX) could be translated as “infant” or “child.” The term נער in the MT of Hos 11:1 can mean “boy.”\(^ {159} \) So, Prabhu’s point that an allusion to Hos 11:1 is applicable to Jesus’ childhood is still worth consideration.

Prabhu contends that Matthew may be interested in unquoted content in Jer 31 when Matt 2:18 quotes Jer 31:15.\(^ {160} \) He thinks that Matthew would have strong support for applying Jer 31 to events that occurred during Jesus’ infancy. Jeremiah 31:20 “goes on to speak of νιὸς ἄραπτος Εφραίμ ἐμοὶ παιδίον ἐντρυφῶν—a reference to the ‘child Israel’, which like that in Hos 11,1, would make the text peculiarly appropriate to the

\(^{153}\) Prabhu, *Formula*, 292.
^{154}\) Prabhu, *Formula*, 37.
^{155}\) Prabhu, *Formula*, 217.
^{156}\) Prabhu, *Formula*, 218.
^{157}\) Prabhu, *Formula*, 218.
^{158}\) Prabhu, *Formula*, 227.
^{160}\) Prabhu, *Formula*, 257.
infancy of Jesus.” Thus Prabhu suspects unquoted content in Jer 31 assists readers in understanding Matthew’s use of Jer 31:15. His argument is plausible. Evoking Jer 31:20 would indeed strengthen Matthew’s identification of Jesus with Israel.

Prabhu argues that Matthew attributes a messianic meaning to Isa 9:1-2 when he quotes this passage in Matt 4:15-16. Rather, Prabhu contends that Matthew identifies Jesus as the light mentioned in Isa 9:2. Matthew sees the dawning of the promised eschatological day to be when Jesus comes to Capernaum to begin his Galilean preaching there. He explains that the regions of northern Palestine named in Isa 9:1-2 were laid waste by the Assyrians in 734 B.C.E. Isaiah prophesies that these same regions will be the scene of a future triumph. Prabhu insists that Isa 9:1-2 “is surely to be read in the light of 9:1-6, which speaks, undoubtedly, of the messianic triumph of the eschatological age.” Strikingly, he does not suggest that a connection exists between the Davidic son predicted in Isa 9:6-7 and Jesus’ identity as the Son of David. Positing such a link could augment Prabhu’s case.

Prabhu contends that Matthew utilizes “atomistic exegesis” when he quotes Isa 53:4, Isa 42:1-4, and Ps 78:2. Matthew 8:17 quotes Isa 53:4 without regard for its original context. Matthew is just quoting Isa 53:4 to show that Jesus performing healings fulfills a prediction about diseases being taken away. Notwithstanding, Prabhu thinks that Matthew’s interpretation of taking away diseases is “philologically

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162 Prabhu, *Formula*, 100.
165 Prabhu, *Formula*, 166.
166 Prabhu, *Formula*, 166n20.
legitimate, and even in the spirit of Isaiah’s text.” Prabhu avers that Matt 12:18-21 quotes Isa 42:1-4 to simply comment on the obscurity of Jesus’ ministry. However, he does not defend this assertion with evidence.

Prabhu argues that Matthew ignores the original context when he quotes Ps 78:2 in Matt 13:35. He notes that the psalmist utters parables to proclaim the meaning of Israel’s history from its beginnings. Jesus, however, speaks in parables to reveal things hidden from all eternity. Prabhu does not substantiate this assertion. Jesus never says that he speaks in parables to reveal things hidden from all eternity. Therefore, this is not a good reason for claiming that Matthew ignores the original context when he quotes Ps 78:2. Prabhu does not provide any further commentary on how Matthew uses Isa 53:4, Isa 42:1-4, and Ps 78:2. There is also no discussion about whether or not Matt 27:46 quotes Ps 22:1 to evoke its original context. In summary, Prabhu thinks that Matthew only makes three quotations with their contexts in mind: Hos 11:1, Jer 31:15, and Isa 9:1-2.

2.9 Raymond E. Brown (1977, 1994)

In his tome *The Birth of the Messiah* (1977), Raymond Brown focuses on Matthew’s fulfillment citations and allusions to Ps 72 and Isa 60 in Matthew’s infancy narrative. Brown postulates that Matthew includes the formula quotations to inform Christian readers and give them support for their faith. Matthew, he suggests, added

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168 Prabhu, *Formula*, 166.
169 Prabhu, *Formula*, 166n22.
quotations in the infancy story to give it a backdrop based on the Hebrew Scriptures.\textsuperscript{171} Brown does not think that Matthew uses these quotations to evoke their original scriptural contexts. He claims, “Matthew makes no attempt to interpret what we might consider the full or contextual meaning of the OT text that he cites.”\textsuperscript{172} He does not provide any evidence to support this assertion, though. His commentary on Matthew’s use of Isa 7:14 suggests that he thinks that Matthew considers at least a portion of the contextual meaning. Specifically, Brown observes that:

\begin{quote}
The Isaian verse immediately preceding (7:13) has Isaiah introduce his prophetic sign by addressing the king as “House of David.” Matthew has been trying to explain that Jesus is truly of the House of David, a Davidic descent that is not at all negated by the fact that Joseph begot him legally rather than naturally. And here he has a text addressed to the House of David which speaks of a virgin being with child and giving birth to a son.\textsuperscript{173}
\end{quote}

Here, Brown argues that Matthew does interpret part of the contextual meaning. Isaiah 7:13, the verse immediately preceding the one Matthew quotes, refers to the House of David. Brown is probably right to surmise that Matthew would deem this significant. Matthew previously identified Jesus as the “Son of David” (Matt 1:1), and a woman giving birth being a sign to the House of David could help Matthew present Jesus as the Son of David.

Brown’s comments about Matthew’s quotation of Mic 5:2 additionally indicates that Brown thinks the citation’s contextual meaning mattered to Matthew. Brown writes, “It is a very appropriate passage for the context in which Matthew has placed it, for the next

\begin{flushright}
\textsuperscript{171} Brown, \textit{Birth}, 99.
\textsuperscript{172} Brown, \textit{Birth}, 97.
\textsuperscript{173} Brown, \textit{Birth}, 149-150.
\end{flushright}
line in Micah uses birth terminology: ‘until the time when she who is in travail has given birth.’”  Brown does not quote this line about a woman giving birth. This means that Brown assumes that Matthew is interested in the contextual meaning of Mic 5 to some extent. Thus, contra Brown’s earlier blanket remark, Brown is evidently not skeptical of Matthew’s interest in all his quotations’ contextual meanings.

Brown argues that Matthew makes “implicit citations” of Isa 60:6 and Ps 72:10-11 in Matt 2. He posits that Matthew’s story about the Magi is based on the story about Balaam in Numbers. Brown suggests that the mention of the rising star in the Balaam narrative (Num 24:17) may lead Matthew to another passage concerning a rising light: Isa 60:1. There is no terminological overlap between Num 24:17 and Matt 2:2. They use different words for “star.” Numbers 24:17 has ἄστρον, but Matthew uses ἀστήρ (Matt 2:2). Moreover, the situations in Num 24:17 and Matt 2 are not analogous. The star in Num 24:17 is prophesied to rise out of Jacob. Unlike the star in Matt 2, the star in Num 24:17 is not predicted to rise in the sky. If Matthew draws on Isa 60:1, then, a connection based on Num 24:17 seems implausible.

Brown’s argumentation favoring Matthew’s use of Isa 60 and Ps 72 is more plausible. He notes that Isa 60:5-6 and Ps 72:10-11 mention Gentiles bringing gifts to Jerusalem. He concludes that Matthew appropriates these passages to emphasize Jesus’ role as a son of Abraham. I find this suggestion tenuous. Neither passage refers

174 Brown, Birth, 184.
175 Brown, Birth, 187.
176 Brown, Birth, 187.
177 Brown, Birth, 187.
178 Brown, Birth, 187.
179 Brown, Birth, 187-188.
to the Gentiles being blessed. Rather, they are the ones who render service to others. I will discuss Matthew's utilization of these passages in a later chapter.

Brown does not think that Matthew quotes Hos 11:1 with its original context in mind. He maintains that the context in either Hebrew or Greek is applicable to Jesus. Hosea speaks only of the chastisement of the child(ren) whom God called out of Egypt.\(^{180}\) This is not quite accurate. Hosea also discusses God having compassion for his people (Hos 11:8). He also predicts God will not act on his anger (Hos 11:9). God is the holy one in their midst (Hos 11:9). God's people will return to Egypt and go to Assyria, but God will eventually return them to their homes (Hos 11:5, 11). So, Hos 11 is not merely about God chastising his child.

Brown also doubts that Matthew quotes Jer 31:15 with its original context in view. He writes, "of all the formula citations in the infancy narrative, this is the most difficult to imagine being applied to Jesus in circumstances other than those described by Matthew."\(^{181}\) In light of such a strong declaration, it is surprising that Brown does not discuss Jer 30-31 at all. Analyzing Jer 30-31 may have assisted Brown fathom how Matthew could apply Jer 31:15 to Jesus. I explain how in a later chapter.

In *The Death of the Messiah* (1994), Brown weighs the evidence for connections between the crucifixion narratives, Isa 53, Ps 69, and Ps 22. He does not deem the description of Jesus being crucified between two bandits/wrongdoers in Matt 27:38 to be an allusion to Isa 53:12. Vocabulary differences render such a link dubious.\(^{182}\) Brown

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thinks Ps 69:22 is clearly echoed in Matt 27:34 and 48, where Jesus is given wine mixed with gall and later vinegary wine while he is on the cross.\footnote{183}{Brown, \textit{Death}, 1455.}

Brown detects the greatest number of parallels between Matt 27 and Ps 22. He thinks the early Christians applied Ps 22 to Jesus as the Son of David, because they would have thought David composed Ps 22 based on the superscription.\footnote{184}{Brown, \textit{Death}, 1460.} Brown deduces that Matt 27:46 quotes Ps 22:2 when Jesus cries out from the cross. He says the wording in Matt 27:46 is slightly closer to Ps 22 in the LXX than Mark 15:34, but he does not specify how.\footnote{185}{Brown, \textit{Death}, 1460.} The passersby blaspheming Jesus while he is on the cross in Matt 27:39, 44 plausibly alludes to the sufferer in Ps 22 being reviled by humans (Ps 22:7).\footnote{186}{Brown, \textit{Death}, 1460.} Those passing by, wagging their heads, probably allude to Ps 22:8, which reads, “They spoke with the lips; they wagged the head.”\footnote{187}{Brown, \textit{Death}, 1460.} Psalm 22:9 is partially echoed in the challenge to Jesus on the cross: “Save yourself” in Mark 15:30 and Matt 27:40. Matthew 27:43 more fully echoes Ps 22:9, though, by saying, “He has trusted in God. Let him be delivered if he wants him” (Matt 27:43).\footnote{188}{Brown, \textit{Death}, 1461.} Brown also concludes that the description of the division of Jesus’ clothes in all four Gospels alludes to Ps 22:19 (Matt 27:35).\footnote{189}{Brown, \textit{Death}, 1461.}

Brown concludes that Mark and Matthew allude to the first half of Ps 22, not the second. He astutely observes there are no similarities between the rest of Ps 22 and accounts of Jesus’ resurrection.\footnote{190}{Brown, \textit{Death}, 1464.} He thinks possible parallels exist between Ps 22:23
and Matt 28:10, and Ps 22:28 and Matt 28:19.\textsuperscript{191} Psalm 22:23 reads, “I will tell of your name to my brothers” (Ps 22:23). Brown observes that this parallels Jesus’ instruction to the women in Matt 28:10: “Go, announce to my brothers that they should go to Galilee.”\textsuperscript{192} Psalm 22:28 predicts, “All the families of the nations will worship before Him.” This is similar to Matt 28:10 where Jesus commands his disciples, “Go, therefore, make disciples of all nations” (Matt 28:10).\textsuperscript{193} Overall, however, he does not think that Matthew quotes Ps 22 to evoke the thanksgiving half of the psalm.\textsuperscript{194} Unfortunately, Brown does not compare the Greek terminology in Matt 27 or 28 to any version of Ps 22. Chapter 13 of this thesis will evaluate the aforementioned texts by examining the Greek words in both Matt 27 and Ps 22 in the LXX.

\textbf{2.10 R. T. France (1981)}

In his article “The Formula-Quotations of Matthew 2 and the Problem of Communication,” R. T. France argues that Matthew quotes Jer 31:15 in Matt 2:18 to evoke the original context of Jer 31. Matthew quotes Jer 31:15 after narrating the deaths of children who were two years old or younger in Bethlehem (Matt 2:16). France explains that his view that Matthew respects the context of Jer 31 is based on “a strong feeling, perhaps irrational.”\textsuperscript{195} France thinks “the surface meaning of this particular quotation is simply not enough to explain why Matthew bothered to include it.”\textsuperscript{196} France

\begin{footnotes}
\item[191] Brown, \textit{Death}, 1463.
\item[192] Brown, \textit{Death}, 1463.
\item[193] Brown, \textit{Death}, 1463.
\item[194] Brown, \textit{Death}, 1464.
\end{footnotes}
also suggests that the theme of exile in the original context of Jer 31 functions as a precedent for Jesus’ exile from his homeland.  

France’s argumentation is too subjective. First, it is problematic for France to predicate his case merely on “a strong feeling.” People can have strong feelings about a lot of things, but they can also be wrong.

Second, France’s incomprehension of how Matthew could consider Jeremiah 31:15 to be applicable to the children’s deaths in Bethlehem does not mean that Matthew was thinking this way. Matthew may rely on an interpretative assumption of which France is not cognizant. So, France has not shown that Matthew’s interest in the original context of Jer 31 is required for explaining why Matthew quotes Jer 31:15.

Third, France does not discern any identical terms from both Matt 2 and Jer 31. Highlighting at least one significant identical word in both texts would add validity to France’s case. This is not the last weakness in France’s argumentation.

Finally, France fails to demonstrate that Matt 2 and Jer 31 describe analogous circumstances. Although Jer 31 predicts that God’s people will return from exile, Matthew provides no description of Jesus’ journey to Egypt in terms of exile. Matthew also does not refer to Jesus’ return to the land of Israel as a return from exile. France even concedes the inexactness of the correspondence between the situations in Matt 2 and Jer 31. He acknowledges that the one exiled in Matt 2, Jesus, is not equivalent to the children who are mourned in Jer 31.  

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2.11 Douglas J. Moo (1983)

Douglas J. Moo investigates the use of the Hebrew Scriptures in the Gospels’ passion narratives. He discusses some of the scriptures I analyze in this thesis. These include a quotation of Ps 22, along with allusions to Ps 69 and Isa 53. I will examine his commentary on each text below.

Moo argues that Isa 53:10-12 forms the background of Jesus’ words in Matt 20:28. Matthew follows Mark 10:45. In Matt 20:28, Jesus declares, ὡσπερ ὁ γιός τοῦ ἄνθρωπος ἔλθεν διακονηθήναι ἄλλα διακονήσαι καὶ δούναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν (“Just as the Son of Man did not come to be served and to give his life a ransom for many”) (Matt 20:28). Matthew mostly only slightly diverges from Mark’s phrasing. In Mark, Jesus says, καὶ γὰρ ὁ γιός τοῦ ἄνθρωπος ἔλθεν διακονηθήναι ἄλλα διακονήσαι καὶ δούναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν (“For even the Son of Man did not come to be served, but to serve and to give his life a ransom for many.”) (Mark 10:45). Matthew has replaced Mark’s καὶ γὰρ with ὡσπερ. The residual parts of Matt 20:28 and Mark 10:45 are identical. Although Matt 20:28 matches Mark 10:45, Moo focuses on Mark 10:45.

Moo argues that Mark 10:45 is based on Isa 53:10-12 in response to C. K. Barrett. Barrett contends that no direct linguistic relationship between Mark 10:45 and Isa 53 exists. Barret maintains that τῶς is never translated by the root διακ-, δοῦναι τὴν ψυχὴν does not unambiguously point to Isa 53, and λύτρον is not a possible substitute for אשם (“guilt offering”) (Isa 53:10). Barrett also argues that it is not significant that Mark 10:45 and Isa 53:9 contain ἀντί. He additionally asserts it is insignificant that πολλῶν

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appears in both Mark 10:45 and Isa 53:12. After all, ἀντί and πολλῶν are common words, so he concludes it is unsurprising that they are in both texts.

Moo concurs with Barrett that the verb διακονῆσαι in Mark 10:45 alone cannot be taken to point to the “Servant of the Lord.” He continues by arguing there is a good basis for thinking that δοῦναι τὴν ψυχήν depends on Isa 53:12. Moo asserts that “his soul” is repeated three times in Isa 53:10-12, and the Greek in Mark 10:45 is a fairly literal rendering of ἀς ἐσμὲν ἁμαρτήσαν in Isa 53:10. Moo should clarify that “his soul” appears three times in the MT (Isa 53:10-12), but only twice in the LXX (Isa 53:11-12). Notwithstanding this difference, Moo is correct to observe Mark’s Greek is a fairly literal rendering of ἀς ἐσμὲν ἁμαρτήσαν. Furthermore, the LXX never employs λύτρον for ἁμαρτάνω, but the concept of payment is integral to both words. From this, Moo reasonably concludes that λύτρον is a free translation, or interpretation of ἁμαρτάνω, in Isa 53:10. The substitutionary concept implicit in ἀντί corresponds well with the sin-bearing function of the servant described in Isa 53. Moo also correctly notes that the adjective πολύς is prominent in Isa 53, because it recurs three times in Isa 53:11-12.

Moo could buttress his critique of Barrett’s case. Barrett acknowledges that ἀντί is equivalent to חטא in Isa 53:12. This means a Hebrew word synonymous with ἀντί in

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203 Moo, The Old Testament in the Gospel Passion Narratives, 122-123.

204 Moo, The Old Testament in the Gospel Passion Narratives, 123.


206 Moo, The Old Testament in the Gospel Passion Narratives, 125.

207 Moo, The Old Testament in the Gospel Passion Narratives, 125.

208 Moo, The Old Testament in the Gospel Passion Narratives, 125.

Mark 10:45 is in Isa 53:12. The word also appears in both Mark 10:45 and Isa 53:12. Barrett does not deal with the point that these terms are clustered close together in Mark 10:45 and Isa 53:12.

Moo also argues that Jesus’ words during his last supper in Matt 26:28 are based on Isa 53.210 This saying is also found in Mark 14:24. In Matt 26:28, Jesus says, τούτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἁφεσὶν ἁμαρτιῶν (“For this is my blood of the covenant which is poured out for many for the forgiveness of sins.”) (Matt 26:28). Unlike Matt 26:28, Mark 14:24 relays καὶ εἶπεν αὐτοῖς τούτο ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν (“And he said to them, ‘This is my blood of the covenant which is poured out for many.’”) (Mark 14:24). Matthew has inserted γάρ, substituted περὶ for ὑπὲρ, and added the phrase εἰς ἁφεσὶν ἁμαρτιῶν (“for the forgiveness of sins”). The first two differences are not significant, but the last one warrants serious consideration.

Moo maintains that the verb ἐκχυννόμενον in Matt 26:28 is a literal translation of הער in Isa 53:12.211 Indeed, הער, like ἐκχυννόμενον, means “pour out.”212 Isaiah 53:12 and Matt 26:28 also both contain πολλῶν. This combination leads Moo to conclude that ἐκχυννόμενον in Matt 26:28 is best understood as an allusion to Isa 53:12.213 Just as the servant’s life was poured out for many, Jesus’ blood is poured out for many. Moo additionally writes that Matthew’s substitution of περὶ for Mark’s ὑπὲρ seems strange,
unless Matthew has chosen περὶ for its sacrificial connotations.214 The LXX of Isa 53:10 has περὶ ἁμαρτίας.215 Moo neglects to mention that Matthew has added εἰς ἁφεσιν ἁμαρτιῶν ("for the forgiveness of sins") (Matt 26:28). He could strengthen his case by suggesting that Matthew connects ἁμαρτιῶν in Matt 26:28 with ἁμαρτίας/χάτα in Isa 53:12. Jesus’ blood is poured out for many for forgiveness of sins. This is very similar to the servant’s life being poured out because of the sin of many in Isa 53:12 (MT). Matthew may have inserted “for the forgiveness of sins” as a result of detecting a connection between Mark 14:24 and Isa 53:12.

Moo also argues that Jesus’ silence during his trials before the high priest and Pilate in Matt 26:63 and Matt 27:12, 14 alludes to Isa 53:7.216 As a sheep does not open its mouth in front of its shearsers, the servant did not open his mouth (Isa 53:7). Similarly, Jesus does not open his mouth when the high priest and Pilate ask him questions. Matthew adds a reference to Jesus being silent that is not found in parallel accounts in the other gospels: While Jesus stands before Pilate, the chief priests and elders accuse him, but Jesus did not answer (Matt 27:12). In these instances, Moo contends, the correspondence does not depend on linguistic similarity, but on the parallel emphasis on an analogous theme: remaining silent.217

Moo devotes some space to responding to Morna Hooker’s arguments against Isa 53:7 influencing the references to Jesus’ silence.218 He argues that repeated

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references in Matthew and Mark to Jesus’ silence can be explained as their desire to evoke a picture of the servant’s submissiveness. Yet, Jesus is not portrayed as being submissive to the high priest or Pilate, so this is not a good reason for thinking Matthew and Mark are pointing to Isa 53:7. Moo additionally posits that employment of Isa 53:7 would be appropriate, because Isa 53:7 may depict a trial scene itself. Unfortunately, he does not supply any evidence to substantiate this claim. He only offers it as a possibility, which is not strong evidence. Matthew’s reference to Jesus being silent (that is absent from Mark) might signal his interest in Isa 53:7. However, there are no terminological overlaps between Isa 53:7 and Matthew. This weakens the case for Matthew’s use of Isa 53:7.

Moo observes that Matt 27:57 calls Joseph of Arimathea a “rich man,” in contrast to Mark 15:43. He suggests Isa 53:9 leads Matthew to characterize Joseph as a “rich man” (Matt 27:57). The LXX version of Isa 53:9 contains the plural noun πλουσίους (“rich ones”), so Moo reasons that Matthew depends on the MT. Moo could strengthen his argument by considering the possibility that Matthew may use a Greek text revised closer to 1QIsa. The reading in 1QIsa makes more sense than the one in the MT. The MT reads, “he was with the rich in his deaths (כמתיהו) (MT) (Isa 53:9). By contrast, 1QIsa contains כמותיה instead of כמתיהו. The term in 1QIsa can mean “his burial ground.” This latter translation coheres with the previous reference to the servant’s grave. So, “his burial ground” is more plausible as the original reading. In this case, the

servant “was with the rich in his burial ground.” Noting this reading in 1QIsa\(^a\) would consequently strengthen Moo’s argument, because “burial ground” is much closer to the idea of a tomb. It refers to a place where someone is buried. The reading in 1QIsa\(^a\) thus more closely aligns with a rich man burying Jesus in a tomb. All of the verbal parallels describing analogous situations in Matthew and Isa 53 suggest that themes in Isa 53 affect Matthew’s narrative. The question of whether or not Matthew depicts Jesus as the Lord’s servant will be considered in later chapters.

Moo emphasizes that although there was no concept of an “atoning servant” in the time of Jesus, such a conception existed within Isaiah itself.\(^{224}\) An explicit reference to Jesus being an atoning servant never appears in Matthew. Nevertheless, Moo makes a plausible case for thinking that themes within Isa 53 impact Matthew’s presentation of Jesus.

Moo analyzes Jesus’ quotation of Ps 22:1 in Matt 27:46 and Mark 15:34.\(^{225}\) He wrestles with the purpose of this quote. Rabbinic sources sometimes used the first verse of a psalm as a title of the whole, but Moo does not identify the specific Jewish texts.\(^{226}\) He also emphasizes all these references occur in liturgical settings.\(^{227}\) These circumstances would make it feasible for opening verses to become titles. By contrast, Moo notes, the quotation of Ps 22:1 is not in a liturgical setting within Matt 27:46. This means the rabbinic sources do not provide insight into the function of Matthew’s quote.

\(^{225}\) Moo, The Old Testament in the Gospel Passion Narratives, 264-265.
\(^{227}\) Moo, The Old Testament in the Gospel Passion Narratives, 272.
Moo also asserts that scriptural quotations were often made with their contexts in mind. He also reports that there is little evidence that a verse could point to its context while ignoring the verse’s own meaning. From these points, Moo argues that if Jesus quotes Ps 22:1 with its entire context in view, then the first verse pertains to Jesus’ experience of abandonment. The psalm’s triumphant conclusion alludes to the circumstances of Jesus’ resurrection and its consequences.\textsuperscript{228} He does not deny Jesus’ quotation evokes the rest of Ps 22, but he believes the sense of disruption of fellowship between God and Jesus is essential for understanding the quote.\textsuperscript{229} Moo does not demonstrate that Jesus experienced a sense of abandonment by God in any of the crucifixion narratives. He merely insists that, “it seems difficult to understand how Jesus, who had lived in the closest possible fellowship with the Father, could have been unaware whether he had, in fact, been abandoned.”\textsuperscript{230} Moo could strengthen his argument by offering evidence for such an interpretation based on how the gospel writers narrate the events. Moo also does not identify any sources to support his claim that quotations were often made with their contexts in mind. References to such sources would enrich Moo’s analysis.

Moo also discerns allusions to Ps 22 in the gospels’ passion narratives. He alleges the division of Jesus’ garments by the casting of lots in all four gospels is “an obvious allusion to Ps 22:18.”\textsuperscript{231} His discussion focuses on terminological links between Ps 22:18 and John.\textsuperscript{232} Moo gives virtually no attention to Matthew’s use of Ps 22:18. He

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\textsuperscript{228} Moo, \textit{The Old Testament in the Gospel Passion Narratives}, 272.
\textsuperscript{229} Moo, \textit{The Old Testament in the Gospel Passion Narratives}, 274-275.
\textsuperscript{230} Moo, \textit{The Old Testament in the Gospel Passion Narratives}, 274.
\textsuperscript{231} Moo, \textit{The Old Testament in the Gospel Passion Narratives}, 252-253.
\textsuperscript{232} Moo, \textit{The Old Testament in the Gospel Passion Narratives}, 254-257.
\end{flushleft}
does not seem to perceive any significance in the difference of verb forms in Matt 27:35 and Mark 15:24. I explain why the verb form διεμερίσαντο in Matt 27:35 likely forges a thematic association with Ps 22:18 in a later chapter.

Moo additionally argues that Matthew alludes to Ps 69:21. He contends Matthew’s use of χολῆς in Matt 27:34 is due to influence from Ps 69:21.233 He notes that Matt 27:34 is the only place this word is utilized in the New Testament and it’s not frequent in the LXX. While Matthew is probably dependent on Mark 15:23, Moo observes that only Matthew alludes to Ps 69:21.234 The parallel in Mark 15:23 lacks such an allusion.

Yet, Moo also contends that Matt 27:48 follows Mark 15:36 in alluding to Ps 69:21. Matthew refers to a bystander offering Jesus ὀξος (“wine”) (Matt 27:48). Psalm 69:21 has ὀξος, too. Moo is probably correct to think that Matthew follows Mark in alluding to Ps 69:21, because Mark 15:36 likewise contains ὀξος. He suspects that Matthew and Mark record one of the bystanders offering Jesus wine to cast the offer as an act of mockery.235 Nevertheless, it is unclear whether or not mockery is the motive.

Moo argues that the Synoptic Gospels allude to Ps 22 and Ps 69 to identify Jesus with his ancestor, King David.236 Moo thinks it is plausible that these psalms are anticipatory of Jesus’ sufferings.237 He writes, "It is the underlying typological identification of Jesus with David that legitimizes the transfer of language from the record of the Israelite King’s experiences to the narratives of the sufferings of the

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greater Son of David.” I question Moo’s use of the term “typological.” The term τύπος (“type”) does not appear in any of the Synoptic Gospels’ passion narratives.

Nonetheless, it is possible that Matthew evokes Pss 22 and 69 to imply a connection exists between David’s suffering and Jesus’ suffering. I evaluate the evidence for such a link in a later chapter.


Dale Allison and W. D. Davies hold that Matthew makes some scriptural quotations with their original contexts in mind. They discern Matthew’s interest in unquoted portions of Isa 7. Matthew’s quotation of Isa 7:14 “offers scriptural confirmation for the extraordinary history narrated in 1.18-25. Isaiah’s words, which pertain to the house of David and speak of a virgin, are intended to show that Jesus’ origin was according to the Scriptures.” Indeed. Isaiah addresses the “house of David” in Isa 7:13. He tells its members that the Lord will give them a sign: A young woman will conceive and bear a son (Isa 7:14). This has the potential to be interpreted as promise of a future son of David, in much the same way that Matthew presents Jesus.

Concerning Mic 5:2, they write:

Why does the evangelist not go on to quote the rest of Mic 5.2? Mention of one ‘whose origin is from of old, from ancient days’ would have admirably suited the purposes reflected by the genealogy; and 5.3 (‘until the time when she who is in travail has brought forth’) would have been to the point coming after 1.18-25. Maybe the readers are supposed to fill in for themselves.

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238 Moo, The Old Testament in the Gospel Passion Narratives, 300.
239 Allison and Davies, Matthew 1:212.
240 Allison and Davies, Matthew 1:244.
I concur that mention of “the time when she who is in travail has brought forth” is relevant to the account of Jesus’ birth in Matt 1:18-25. Rather than postulating that readers may be expected to fathom the meaning, I think this is probable. I provide specific reasons for this conclusion in Chapter 5.

Allison and Davies think that Matt 2:15 quotes Hos 11:1 with an awareness of its original context. They doubt that Matthew is oblivious to the fact that Hos 11 is referring to the people of Israel. Christians predating Matthew portrayed Jesus as repeating or recapitulating certain experiences of Israel, such as Jesus repeating Israel’s testing in the wilderness in Matt 4:1-11.241 In ancient Jewish sources about eschatological matters, the redemption from Egypt often serves as a “type” for the messianic redemption. The prospect of another exodus is held forth: before the consummation, the pattern, exodus/return, will repeat itself (Isa 40:3-4; 42:14-55:13; Ezek 20:33-34; Hos 2:14-15; 1 Macc 2:29-30; 1QS 8:12-18; Josephus, Ant. 20:97).242 Matthew 2:15 contains the first appearance in Matthew of the “Son (of God)” title. The “Son of God” title recurs in Matt 4:3, 6, where Jesus repeats Israel’s history. For Matthew, Allison and Davies reason, “Son of God” partly pertains to Jesus as the personification or embodiment of the true, obedient Israel. If God could call Israel his “first-born son” (Exod 4:22-23), he could label Jesus his son.243 Thus, Allison and Davies suspect that Matthew uses his knowledge of unquoted content in Hos 11 to make Jesus resemble Israel.

241 Allison and Davies, Matthew 1:263.
242 Allison and Davies, Matthew 1:263.
243 Allison and Davies, Matthew 1:263-264.
Allison and Davies also think that Matt 2:18 quotes Jer 31:15 to evoke uncited parts of Jer 31. They observe that Jer 31, as a whole, is one of hope.\textsuperscript{244} It depicts the joyous day on which the exiles will return to the land of Israel. Allison and Davies argue if Matthew reads Jer 31 with his story of Jesus in mind, a number of statements and expressions could have caught his attention: The one who returns to Israel is called a “virgin” (Jer 31:4, 21; Matt 1:23), and “my dear son” (Jer 31:20; Matt 2:15; 3:17; 17:5). “A woman with child” is among those who return from exile (Jer 31:8). Jeremiah 31 further declares “the Lord has saved his people” (Jer 31:7; Matt 1:22), and “your children shall come back to their own country” (Jer 31:17; Matt 2:19-23). Moreover, Jer 31:31-34 foresees a new covenant (Matt 26:28).\textsuperscript{245} Additionally, given Matthew’s equation of Jesus with Israel, Matthew could see a prototype for Jesus’ return to Israel and subsequent ministry in Jeremiah’s prophecy of Israel’s return from the exile.\textsuperscript{246}

Allison and Davies identify some important thematic similarities between Jer 31 and Matthew’s Gospel. However, the term “virgin” refers to Israel in Jer 31:4, 21, not an actual woman, so Jer 31 and Matthew do not analogously use “virgin.” Making more indepth comparisons between each of the other items common to Jer 31 and Matthew might strengthen Allison’s and Davies’ case. Currently, they do not provide detailed comparisons between Jer 31 and Matthew.

Allison and Davies also argue that Matt 4:4 quotes Deut 8:3 to evoke its original context. They maintain, “an awareness of Deut 8:1-10 as a whole provides the presupposition for grasping the meaning of the devil’s temptation and Jesus’ response:

\textsuperscript{244} Allison and Davies, \textit{Matthew} 1:267.
\textsuperscript{245} Allison and Davies, \textit{Matthew} 1:267.
\textsuperscript{246} Allison and Davies, \textit{Matthew} 1:267.
in his own person, Jesus is recapitulating the experience of Israel. The OT context of the NT quotation thus defines its meaning.”

Allison and Davies make their case by identifying three elements in both unquoted parts of Deut 8 and Matt 4: the number forty, the wilderness, and testing. Then, hunger is mentioned in Deut 8:3a, and Israel is likened to a son in Deut 8:5. Deuteronomy 8:9 and Matt 4:3 also both mention stones. They conclude that, “without a knowledge of Deut 8:1-10, the point of Mt 4.4 is necessarily lost.”

I think Allison and Davies make a good argument for Matthew’s interest in uncited portions of Deut 8, and I will explain why I think that Matthew evokes these unquoted sections in Chapter 8.

Allison and Davies additionally think that Matt 4:15-16 quotes Isa 9:1-2 with its original context in view. They explain, “in its original context the passage concerns a broken people who have suffered Assyrian attack and deportation (cf. 2 Kgs 15.29; 1 Chr 5.26); to them is promised deliverance: a son from the house of David will bring salvation (9:6-7).” They continue, “In Matthew the prophecy is taken up and applied to the ministry of the Messiah, whom the evangelist undoubtedly took to be the son of Isa 9.6-7.”

Contrary to Allison and Davies, Isa 9:6-7 does not prophesy the son from the house of David will bring salvation. This idea might be implicit in Isa 9:6-7, but it is not explicit. More caution is thus warranted in concluding Isa 9 envisages the son as an agent of salvation. Nevertheless, I agree that Matthew probably quotes Isa 9:1-2 to evoke Isa 9:6-7.

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247 Allison and Davies, Matthew 1:363.
248 Allison and Davies, Matthew 1:363.
249 Allison and Davies, Matthew 1:380.
250 Allison and Davies, Matthew 1:380.
Allison and Davies also aver that Matt 8:17 quotes Isa 53:4 to point to unquoted content in Isa 53. They assert that, “the primary function of the quotation is a Christological one. The prophetic words seem to be useable because Jesus is considered as ‘the Servant of the Lord.’”251 By connecting the servant motif with Jesus’ ministry of miracles, they argue, Matthew evinces Jesus’ healings are works of his obedience and humiliation.252 Davies and Allison do not give sufficient evidence to substantiate their conclusions. Matthew never specifies that Jesus’ healings exhibit his obedience and humiliation. He also does not identify obedience and humiliation as constituting the nature of being the Lord’s servant. Allison and Davies read these ideas into Matthew.

Allison and Davies understand the quotation of Isa 42:1-4 in Matt 12:18-21 to be presenting Jesus as the Lord’s servant as well.253 Jesus is the Lord’s servant throughout his entire ministry, not just in his passion.254 Allison and Davies do not address the issue that Matthew never utilizes “the servant of the Lord” as a title for Jesus. It does not appear to be a category for Matthew, so it is unlikely that Matthew quotes Isa 42:1-4 merely to present Jesus as the Lord’s servant. Allison and Davies do not consider the original context of Isa 42, either.

Allison and Davies are unsure whether or not Matt 13:35 quotes Ps 78:2 with an interest in its original context. They suspect Matthew was attracted to Ps 78:2 because it contains the phrase “in parables.”255 Initially, it may appear that Matthew misuses Ps 78.

251 Allison and Davies, Matthew 2:37.
252 Allison and Davies, Matthew 2:38.
253 Allison and Davies, Matthew 2:324-325, 329.
254 Allison and Davies, Matthew 2:325.
255 Allison and Davies, Matthew 2:426.
Psalm 78:1-4 is about an open revelation, not mysteries revealed to only a few people. Allison and Davies give Matthew the benefit of the doubt. For Matthew, the meaning of Ps 78:2 is not that Jesus speaks in parables in order to hide them from the crowds. Rather, his parables are revelatory, even when others cannot grasp them. Furthermore, since Ps 78 is about Israel’s history, and because Israel’s history is recapitulated in Jesus’ life, Matthew’s application of Ps 78:2 may not be arbitrary.

Allison and Davies are skeptical of the suggestion that Matt 27:46 quotes Ps 22:1 to evoke unquoted portions of the psalm. They report that some interpreters have supposed Matthew and his first readers would have understood the quotation to recall the rest of Ps 22. In this scenario, Matthew and his readers would perceive the quote “to be like a Jewish midrash, in which the first part of a verse is quoted and the rest assumed; and as Psalm 22 moves on from complaint to faith and praise, so should Jesus’ words imply the same.” Unfortunately, Davies and Allison do not cite particular Jewish sources that describe “a Jewish midrash” being used in this manner.

They contend that the interpretation that the quotation of Ps 22:1 points to the remainder of the psalm dulls the impact of Matt 27:46. Jesus is first abandoned by his own country (Matt 13:53-8), then by his disciples (Matt 26:56, 69-75), and by the crowds (Matt 27:15-26). Jesus’ experience of feeling abandoned by God himself is the climax of this progressing desertion. Evoking the victorious part of Ps 22 would ruin Matthew's

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256 Allison and Davies, Matthew 2:426.
257 Allison and Davies, Matthew 2:426.
258 Allison and Davies, Matthew 2:426.
259 Allison and Davies, Matthew 3:625.
260 Allison and Davies, Matthew 3:625.
portrait of Jesus feeling abandoned by God. Allison and Davies do not comment on the possibility that Matt 27:46 quotes Ps 22:1 to recall unquoted sections of the psalm about suffering. Pointing to these parts would not dull the impact of Jesus’ cry from the cross at all. In fact, it could arguably augment Matthew’s depiction of Jesus’ sense of abandonment.

Allison and Davies argue that Matthew includes words to evoke the context of Ps 69. They compare the account of soldiers offering Jesus wine mingled with gall in Matt 27:34 to Mark 15:23. Matthew 27:34 replaces the reference to “myrrh” in Mark 15:23 with χολής (“gall”). Allison and Davies posit that, “the addition of χολής creates an allusion to LXX Ps 69.22 (‘They gave gall (χολής) for my bread, and for my thirst they gave me vinegar to drink’) —a text again alluded to in v. 48.” The change from the imperfect ἔδιδον in Mark 15:23 to ἔδωκαν in Matt 27:34 also brings Matt 27:34 closer to Ps 69:22.

2.13 Richard Beaton (2002)

Richard Beaton maintains that Matthew uses some quotations from Isaiah with their original contexts in mind. These quotations include Isa 7:14 in Matt 1:23, Isa 8:23b-9:1 in Matt 4:15-16, and Isa 53:4a in Matt 8:17. They will be examined here in the order in which they appear in Matthew.

Regarding the quotation of Isa 7:14 in Matt 1:23, Beaton presents five reasons to think that Matthew is interested in the context of Isa 7-8: (1) Both Matthew and Isaiah attribute the words of the prophecy in Isa 7:14 to God. (2) Matthew connects Isa 7:14

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with Isa 8:8, 10 in Matt 1:24. (3) Matthew possibly draws the names in the genealogy in Matt 1:9 from Isa 7:1 in the LXX. (4) The house of David is the concern of Isa 7:2 and Isa 7:13, and is also implicit through the title “son of David” in Matt 1:1, 20. (5) Both passages associate the promised child with God’s presence among the people to bring salvation and deliverance.

Beaton could strengthen his argument by noting that some of the names in Isa 7 (LXX) are identical to names in Matt 1. The identical names in both Matt 1:9 and Isa 7:1 are Ἀχάζ and Ἰωαθάμ. The name Δαυίδ is also identical in Matt 1:1 and Isa 7:2, 13. Commenting on these identical names would enable Beaton to show that Matt 1:9 shares some identical terminology with Isa 7.

Nevertheless, it is uncertain whether Matt 1-2 and Isa 7-8 describe analogous situations. As Beaton acknowledges, Isa 7-8 and Matthew are describing completely different kinds of salvation. The deliverance in Isa 7-8 is geopolitical, but the salvation predicted in Matt 1:21 concerns Jesus saving people from sins.

Also, Beaton offers some faulty evidence in an attempt to show that the situations in Isa 7-8 and Matthew both concern political conflicts. He argues that Matt 2:3 presents Jesus in opposition to the political and religious elite: King Herod, the Pharisees, and the Scribes. Yet, Matthew does not narrate Jesus saving people from King Herod. Herod tries to kill Jesus, but Jesus does not resist Herod. Beaton also

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265 Beaton, Isaiah’s Christ in Matthew’s Gospel, 95-96.
266 Beaton, Isaiah’s Christ in Matthew’s Gospel, 96.
incorrectly claims that Matt 2:3 depicts Jesus altercating with the Pharisees and Scribes. In fact, the Pharisees make no appearance in Matt 2:3.


The third relevant quotation Beaton examines is Isa 53:4a in Matt 8:17. Beaton advances three arguments for concluding that Matthew quotes Isa 53:4a with the original context of Isa 53 in mind: (1) The fact that Matthew quotes Isa 53 at all suggests its broader context is in view. (2) Matthew links sin with disease in Matt 9:2-6. (3) Matthew elsewhere conveys an atonement theology in Matt 1:21, Matt 20:28, and Matt 26:28.

All three of the above arguments are weak. The fact that Matthew quotes Isa 53:4a does not necessarily mean that Matthew has the original context in view. Beaton does not demonstrate that Matthew makes every quotation with its scriptural context in view. Beaton needs to illustrate that quotations in Matthew are always made with their scriptural contexts in mind. Otherwise, there is no guarantee each quotation is made with Matthew’s interest in its scriptural context. Ergo this is not good evidence for thinking that Matt 8:17 quotes Isa 53:4a with uncited parts of Isa 53 in mind.

Beaton has not demonstrated that Matthew links the nexus between sin and disease in Matt 9:2-6 to Isa 53. Matthew 9:2-6 is taken from the story of Jesus healing a

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267 Beaton, Isaiah’s Christ in Matthew’s Gospel, 96.
268 Beaton, Isaiah’s Christ in Matthew’s Gospel, 110.
269 Beaton, Isaiah’s Christ in Matthew’s Gospel, 115.
paralytic in Mark 2:1-12. This means that the content in Matt 9:2-6 does not necessarily reflect Matthew’s own theology. He could simply be drawing on Mark.

Beaton’s argument based on Matt 1:21 is more compelling. Beaton notes that Matt 1:21 says Jesus will save his people from their sins. If Matthew considered Jesus’ death and resurrection to be central to saving people from their sins, Beaton argues, “then to view the healing of sickness in light of the cross event seems a reasonable assumption.” Although Matthew has not mentioned the cross by Matt 8:17, he has mentioned Jesus saving people from their sins. This warrants seriously considering that Matthew evokes unquoted portions of Isa 53. Chapter 10 of the current thesis develops this point in greater detail.

Beaton’s approach for detecting Matthew’s interest in scriptural contexts is not as stringent as it could be. He does not identify any identical terminology shared between Matthew 8 and the unquoted portions of Isa 53. Beaton could amplify his case by identifying words that are in both Matt 8 and Isa 53. Moreover, even though he compares Matthew’s quotations’ text-forms with different versions of the Hebrew Scriptures, this procedure is insufficient. He should additionally consider the various versions of the scriptural contexts to make sure there are no significant thematic variants between the different versions of the contexts.


Ulrich Luz does not think Matthew uses many scriptural quotations to point to their original contexts. According to Luz, Matthew indicates that Isa 7:14 is fulfilled in

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270 Beaton, Isaiah’s Christ in Matthew’s Gospel, 115.
two ways. First, Jesus fulfills Isa 7:14 by being “Immanuel.” Luz thinks that Matthew probably implies that Jesus is the form in which God will be present with his people, and later with all nations.\(^{271}\) Second, Mary giving birth to a son as a virgin also fulfills Isa 7:14.\(^{272}\) No sense of fulfillment relies on knowledge of unquoted sections of Isa 7.

For Luz, unquoted content in Mic 4-5 plays no role in understanding the quote of Mic 5:2. Luz maintains that Matthew’s purpose for citing Mic 5:2 is to show that the birthplace of Israel’s Messiah was predicted by God, and thus marks the beginning point of Jesus’ salvation-historical journey. This is evident from the double “Judah” and the added piece from 2 Sam 5:2 with the catchword “people” (\(\lambdaα\varphi\varsigma\)).\(^{273}\)

Luz does not think that Matt 2:15 quotes Hos 11:1 with its original context in view. He argues that Matthew is not concerned that his interpretation of Hos 11:1 does not correspond to the original meaning in Hos 11.\(^{274}\) Matthew presents God as speaking of his son. Readers can fill the quote with meaning only by utilizing their traditional Jewish knowledge. They could remember that in the Hebrew Scriptures Israel is God’s son (Exod 4:22) whom God has called out of Egypt (Hos 11:1). This knowledge would help them connect the “son” title with “a point of Israel typology.”\(^{275}\) In other words, the exodus from Egypt is repeated and fulfilled in Jesus. Alternatively, Matthew’s readers can recall that the son of David, the Messiah, will be God’s son as a king on David’s throne (2 Sam 7:14; Pss 2:7; 89:27-28).\(^{276}\) There is also a third possibility that Luz does

\(^{271}\) Luz, Matthew 1-7, 1:96.
\(^{272}\) Luz, Matthew 1-7, 1:97.
\(^{273}\) Luz, Matthew 1-7, 1:113.
\(^{274}\) Luz, Matthew 1-7, 1:121n26.
\(^{275}\) Luz, Matthew 1-7, 1:121.
\(^{276}\) Luz, Matthew 1-7, 1:121.
not contemplate. Namely, Matthew expects his readers to envision Jesus as both God’s son, Israel, and God’s son as the Son of David.

Luz’s commentary on the citation of Jer 31:15 in Matt 2:18 is brief. He says the quotation presents the readers with the idea of God’s plan: Jeremiah predicted Herod’s murder of the children in Bethlehem. Luz does not discuss any of the unquoted material in Jer 30-31.

Luz argues that Matt 4:4 quotes Deut 8:3 to evoke the quotation’s original context. He writes, “By expanding the quotation of Deut 8:3, Matthew lets us understand that he is familiar with the OT context, even if Jesus’ temptation is a different temptation.” Luz reports that Deut 8:2-5 mentions the way God led the nation of Israel during forty years in the wilderness by testing whether it would keep his commandments. God did so in order to train it like a son. Unlike Israel, Jesus passes his testing and is consequently revealed to be the son of God who is obedient.

It is unclear whether Luz thinks that Matt 4:15-16 quotes Isa 8:23-9:1 to evoke unquoted content in Isa 9. On the one hand, Luz asserts, “The Matthean interpretation of the quotation does not agree with the original meaning, nor could it.” On the other hand, Luz maintains, “there are ‘bridges’ between the original meaning of the Isaiah quotation and its NT interpretation. In Isa 9:5 the eschatological character of the throne names, which ‘far transcend the historical importance of any of the Davidic kings,’ is

277 Luz, Matthew 1-7, 1:121.
278 Luz, Matthew 1-7, 1:151-152.
279 Luz, Matthew 1-7, 1:152.
280 Luz, Matthew 1-7, 1:152.
unusual.” Luz seems to be saying that Matthew interprets Jesus in light of the throne names listed in Isa 9:5.

Luz denies that Matt 8:17 quotes Isa 53:4 to evoke its original context. He points out that in the Matthean context, there is “no talk of the suffering of the servant of God.” The word παῖς does not appear here, either. Instead, the quotation shows how Jesus is Israel’s Messiah, who heals with full authority among his people.

Luz does not discuss unquoted content in Isa 42 when he analyzes the quotation of Isa 42:1-4 in Matt 12:18-21. He argues that the term παῖς in Matt 12:18 should be translated as “child.” Indeed, “child” is one of possible meanings of παῖς, in addition to “servant” or “slave.” Luz also avers that Matthew “is aware only of a Son of God Christology.” This claim is demonstrably false. Matthew also emphasizes a Son of David Christology. In fact, Matthew includes a reference to the possibility of Jesus being the Son of David only two verses away from his quotation Isa 42:1-4 (Matt 12:23).

Luz argues that Matthew’s quote of Isa 42:1-4 directs readers back to the baptism scene where Jesus is identified as God’s son (Matt 3:13-17). He notes the heavenly voice calls Jesus its son and “beloved” (Matt 3:17). The voice also remarks it is “well pleased” with Jesus (Matt 3:17). Matthew’s quotation of Isa 42:1 likewise refers to the παῖς as God’s “beloved,” and God says he is “well pleased” with his παῖς (Matt 12:18). The spirit of God descends on Jesus as he comes up from the water when he is

281 Luz, Matthew 1-7, 1:159.
283 Luz, Matthew 8-20, 14.
284 Luz, Matthew 8-20, 193.
285 BDAG, 750.
286 Luz, Matthew 8-20, 193.
baptized (Matt 3:16). This is significant, Luz argues, because Isa 42:1 speaks prophetically of the παῖς being endowed with God’s spirit. Jesus also indicates he exorcises demons by the spirit of God (Matt 12:28).

Luz seems to head in the right direction by arguing that Matthew presents Jesus as being God’s “child” in Matt 12, but he needs to be more specific. Luz’s interpretation of Jesus being merely God’s “child” also does not fit well within Matt 12:15-45. The term παῖς probably means “son” in Matt 12:18. This word can refer to a “son.” In Greek sources, the meaning “son” for παῖς was more common than “servant.” As Luz notes earlier, Matthew may expect his readers to remember that the Son of David, the Messiah, will be God’s son as a king on David’s throne. Luz neglects to consider that God’s spirit is on the anointed messenger who brings good news in Isa 61:1. Using Luz’s reasoning, he should consider the possibility that Matthew’s quotation could also convey that Jesus is God’s “anointed one.” After all, Matthew declares that Jesus is “the Christ” at the very beginning of his Gospel (Matt 1:1). This interpretation of Isa 42:1 would allow readers to understand Matthew to be portraying Jesus as “the Christ, the son of David,” as Matthew identifies Jesus in Matt 1:21.

Luz does not discuss the citation of Ps 78:2 in Matt 13:35 in much detail. He provides comments on the quotation’s text-form. He also suggests that Matthew applies the word “hidden” in Ps 78:2 to the hidden mysteries of God that are preserved for the future. Luz inquires, “Does the quotation come from a Christian apocalyptic milieu.

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287 Luz, Matthew 8-20, 193.
288 BDAG, 750.
289 Menken, Matthew’s Bible, 72.
290 Luz, Matthew 1-7, 121.
where—much like Mark 4:11 par.—the parables were understood as enigmatic encodings of God’s heavenly mysteries?” Luz does not consider what could be concealed in unquoted content within Ps 78.

Luz detects the influence of Ps 22 in Matthew’s crucifixion narrative. Concerning the Roman soldiers dividing Jesus’ clothes (Matt 27:35), he writes, “the only important thing for the narrator is that this distribution of Jesus’ clothes is reminiscent of words from Ps 21:19 LXX even more clearly than in the source, Mark 15:24.” Luz explains that this is the first of three passages in the Matthean passion story where words of the psalm of suffering, Ps 22 (LXX 21), are clearly suggested. He argues that the point of Matt 27:35 is that the righteous man’s enemies take the last thing he has: his clothes. At the same time, readers know Jesus’ suffering is in God’s hands. God has not abandoned him, because what he endures is foretold in scripture.

Luz next discerns an allusion to Ps 22 in Matt 27:39. Matthew refers to those passing by “shaking their heads” (Matt 27:39). Luz assumes that Matthew consciously alludes to people shaking a head in Ps 21:8 (LXX). Matthew previously alludes to Ps 21, and will do so again in Matt 27:43 and 46, so Luz thinks that Mathew alludes to Ps 21 in Matt 27:39 as well.

Luz asserts that the Jewish leaders ridicule Jesus by using words from Ps 21:9 (LXX) in Matt 27:43. They say, “He trusts in God” (Matt 27:43). So, they reason God should save Jesus if he desires him. Luz notes that Matt 27:43 uses the verb ῥῦομαι.

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291 Luz, Matthew 8-20, 265.
293 Luz, Matthew 21-28, 534.
294 Luz, Matthew 21-28, 538.
found in Ps 21:9. He fails to mention that Matthew even uses the verb in the same form it exists in within Ps 21:9: ῥυσάσθω.

Jesus cries from the cross in Matt 27:46 using the prayer in Ps 22:2. Luz doubts that Matthew uses the quotation of Ps 22:2 to evoke Ps 22:23-33. This is a reasonable conclusion, because Matt 27 is focused on Jesus’ suffering, but Ps 22:23-32 is not about suffering.

Luz also perceives allusions to Ps 69 (Ps 68 LXX) in Matthew’s crucifixion scene. Matthew says soldiers gave Jesus wine and gall to drink (Matt 27:34). Luz notes that in Mark, Jesus is offered wine flavored with myrrh, but Jesus does not accept the wine (Mark 15:23). In Matthew, however, Jesus tastes the wine. Luz explains that Matthew “is thinking of Ps 68:22 LXX, the same verse whose second half will appear in v. 48. Like the petitioner of Psalm 68 LXX, Jesus is also tormented and ridiculed by his enemies.” Therefore, Jesus must taste the bitter drink to fulfill Ps 68:22 (LXX).

The second allusion to Ps 69 is in Matt 27:48, which relays, “At once one of them ran and got a sponge, filled it with vinegar, put it on a stick, and gave it to him to drink” (Matt 27:48). Luz asserts it is probable that Matthew “wants to remind the readers of Ps 68:22 LXX—the passage to which he already alluded in v. 34—and that he got the idea of vinegar from that text.” Luz needs to be more cautious here. Although Matt 27:48 mentions ὀξος (“vinegar” or “sour wine”), Mark also narrates someone offering Jesus

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295 Luz, Matthew 21-28, 538n17.
297 Luz, Matthew 21-28, 530.
298 Luz, Matthew 21-28, 530.
299 Luz, Matthew 21-28, 552.
ὄξος (Mark 15:36). It may be more accurate to conclude that Matthew follows Mark in alluding to ὄξος in Ps 68:22.


Menken does not consider Matthew’s interest in the original context of Isa 7:14. Instead, he focuses on arguing that Matthew’s quote comes from a revised LXX.300 He contends that the quotation of Mic 5:1 probably originates from the traditional materials used by Matthew.301 Yet, he thinks its introductory formula contains both Matthean and un-Matthean traits.302 So, he cannot rule out the possibility that Matthew composed the citation of Mic 5:1. Menken also contends that Matthew’s quotation of Hos 11:1 comes from a revised LXX.303 However, he does not analyze the quote’s context. Menken also examines the quote of Jer 31:15 in Matt 2:15, arguing it comes from a revised LXX.304 He thinks that Matthew, presupposing Rachel had been buried in Bethlehem’s vicinity, connected the episode of the massacre of young boys at Bethlehem with Rachel’s complaint for her children at Ramah.305 However, he does not investigate Matthew’s interest in unquoted parts of Jer 31. He also does not discuss the original context of the quote of Deut 8:3 in Matt 4:4.306 There is additionally no discussion of whether or not Matt 4:15-16 cites Isa 9:1-2 with an interest in its original context. Menken only argues that this

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301 Menken, Matthew’s Bible, 263.
302 Menken, Matthew’s Bible, 261.
303 Menken, Matthew’s Bible, 141.
304 Menken, Matthew’s Bible, 155.
305 Menken, Matthew’s Bible, 148.
306 Menken, Matthew’s Bible, 239-241.
citation comes from a revised LXX text. He also does not explore the original contexts of Matthew’s quotations of Isa 53:4, Isa 42:1-4, and Ps 78:2.

Menken argues that Matthew quotes Isa 42:1-4 to present Jesus as God’s son. Matthew 3:17 and Matt 17:5 both use the terms ἀγαπητός and εὐδοκέω found in Matthew’s quote of Isa 42:1 in Matt 12:18. Matthew uses these words from Isa 42:1 to describe Jesus as the Son of God in both Matt 3:17 and Matt 17:5. These data lead Menken to conclude that it is very probable that Matthew understands παῖς (“son” or “servant”) in Isa 42:1 as “son.” This would necessitate Matthew considering παῖς to be a synonym for υἱός. For Matthew, Jesus is simultaneously Son of David and Son of God. It is probable that Matthew understands Jesus to be God’s son because Jesus’ identity as the Christ involves him being the Son of David.

Menken argues that the ascription διὰ Ἰσαίου τοῦ προφήτου was in the original form of the quotation of Ps 78:2 in Matt 13:35. He contends it is more probable that copyists, knowing the quotation came not from Isaiah, but from a psalm, deleted the prophet’s name, rather than wrongly inserting it. According to Menken, Matthew introduces the verb κεκρυμμένα into the quotation. This is a participle form of κρύπτω (“to hide”). This verb also occurs in Isa 29:14. Ps 78:1-2 and Isa 29:13-14 can be considered analogous passages. They share the words κυ/λαδός and πα/στόμα. These passages also have similar

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307 Menken, Matthew’s Bible, 15-33.
308 Menken, Matthew’s Bible, 36-48, 59-88, 89-104.
309 Menken, Matthew’s Bible, 59-60.
310 Menken, Matthew’s Bible, 59-60.
313 Menken, Matthew’s Bible, 101.
content: God’s secrets, the true wisdom, and discernment, are hidden. Due to these factors, it was permissible for Matthew to replace the word “riddles” in Ps 78:2 with the participle of κρύπτω.314 By ascribing the quote to Isaiah, Matthew draws attention to the fact that this verb comes from Isaiah. Otherwise, the reader or listener could miss the fact this verb originates from Isaiah.315 So, Matthew would not be guilty of accidentally attributing the quotation to Isaiah.

Menken’s proposal seems implausible for a number of reasons. First, a large majority of textual witnesses do not include “Isaiah.”316 Second, it is equally possible that a later scribe thought the quoted content sounded like material from Isa 29:13-14, so he inserted “Isaiah.” Eusebius of Caesarea provides commentary that supports this view. In his *Commentary on the Psalms*, Eusebius reports that people without understanding have inserted the name of Isaiah in Matt 13:35, but the accurate copies of Matthew read simply “by the prophet.”317 There are other reasons for thinking that Matthew expects his readers to know he is quoting from Ps 78. I later explain how Matthew’s use of Thematic Association I indicates he directs his readers to themes in Ps 78.

Menken maintains that Matt 27:46 quotes Ps 22:2 with its original context in mind. He writes, “Jesus identifies himself with the suffering righteous one by making words of Ps 22:2 into his own words.”318 It is plausible, Menken thinks, that the historical Jesus expressed his feeling of being abandoned by God by means of words from Ps 22.319 It is

318 Menken, “Psalms,” 79.
319 Menken, “Psalms,” 79.
beyond this thesis’ scope to determine whether or not Jesus said this. The fact that Menken thinks that Matthew presents Jesus as saying this is what is relevant to this thesis.

2.16 Young S. Chae (2006)

Young S. Chae contends that Matthew draws on the Davidic Shepherd tradition in Ezek 34, Ezek 37, Mic 2-5, and Zech 9-14. In the section about Mic 5, Chae argues that Matt 2:6 may quote Mic 5:2 with a cognizance of Mic 5:2-4. Micah 5:2-4 contains a prophecy about a coming ruler. This ruler will reign over Israel, and he will care for his flock. Micah 5:4 predicts that the ruler will be great to the ends of the earth.

Chae’s case for Matthew’s interest in Mic 5:2-4 is weak. Chae does not identify any identical words that appear in both Matt 2 and the unquoted portions of Mic 5. He also neglects to compare the various surviving versions of Mic 5:2-4. This prevents Chae from detecting potentially significant variants among the textual traditions of Mic 5:2-4.

Chae also fails to show that Mic 5:2-4 and Matt 2 describe analogous situations. He offers two lines of evidence: (1) The coming of the magi from the east to pay homage to Jesus in Matt 2:1-2 can be considered proleptic, if it is read in light of Mic 5:4. (2) Both Mic 5:2-4 and Matt 2:18 focus on the end of exile. None of this evidence is compelling. Chae reads ideas into Matt 2. Contra Chae, Matthew does not present the magi’s visit as being proleptic of Jesus reigning over Gentiles in the future.

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321 Chae, Jesus as the Eschatological Davidic Shepherd, 185, 186.
322 Chae, Jesus as the Eschatological Davidic Shepherd, 186.
Chae also imposes the concept about the end of exile on Matt 2:18. Matthew 2:18 makes no reference to the end of exile. Matthew 2:18 merely quotes Jer 31:15 (38:15), which recalls Rachel weeping for her children since they are no more. The original context of Jer 31(38) predicts the end of exile, but Matt 2 does not mention this idea.

2.17 James E. Patrick (2010)

James E. Patrick argues that Matthew uses the same interpretative approach found in D: the “pesher method.” This entails Matthew using quotations from Isaiah to point to themes in their scriptural contexts. Matthew uses the thematic connections between the scriptural contexts and his gospel to structure his storyline.

There are multiple problems with his argumentation here. To begin, Patrick’s use of the phrase “pesher method” is problematic. This phrase is not precise enough to describe how D and Matthew treat the Hebrew Scriptures. The term pesher (ponible) is used in a variety of ways. It can be utilized to comment on a scriptural book. Alternatively, it can be used to explicate a concept or a biblical law. Patrick does not consider this range of uses. Furthermore, these possible applications of the term “pesher” do not correspond to the way Patrick is using the word “pesher.”

Some of the evidence Patrick presents for Matthew’s interest in scriptural contexts within the Hebrew Scriptures is weak. He does not identify any identical terminology shared between Matthew and the quotations’ original scriptural contexts.

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324 Lim, Pesharim, 53.
325 Lim, Pesharim, 53.
Patrick also does not always successfully show that Matthew and the scriptural contexts describe analogous situations.

Patrick unsuccessfully argues that Isa 7:1-16 and Matt 2 describe analogous situations. Patrick asserts that Matt 2:1-23 includes traditions about Herod the Great and Archelaeus to form a connection with two kings mentioned in Isa 7. Just as King Rezin and King Pekah plan to attack the house of David in Isa 7, Herod the Great and Archelaeus purportedly seek to destroy the Davidic heir, Jesus. Patrick does not provide any reason for thinking Archelaeus intends to destroy Jesus. Matthew 2:22 only says Joseph was afraid to go to Judea when he heard Archelaeus was ruling there instead of his father, Herod (Matt 2:22).

Patrick also neglects to compare the surviving versions of the scriptural contexts with one another. This poses a problem for his case. In particular, Patrick does not consider how a difference between Isa 9 in the LXX and Isa 9 in the MT affects his argumentation. He contends that Matt 4 quotes Isa 9:1-2 with content in Isa 9:5 in mind, because Matthew portrays Jesus as the “Wonderful Counselor” from Isa 9:5 in the MT. The LXX of Isa 9:5 instead contains “Messenger/Angel of Great Counsel” (Μεγάλης βουλῆς ἀγγελος). Patrick gives no reason for concluding that Matthew uses a version of Isa 9:5 reflected in the MT instead of the one in the LXX. This issue illustrates why it is problematic for Patrick to neglect to compare the different versions of quotations’ scriptural contexts.

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Brandon Crowe argues that Matthew alludes to passages in Deuteronomy to portray Jesus as the obedient Son of God. Evoking these passages enables Matthew to illustrate how Jesus is the obedient Son of God, even though God’s son, Israel, failed to obey God. The proliferation of quotations from Deuteronomy in Matthew warrants searching for more subtle references to Deuteronomy that lurk beneath Matthew’s text. Unquoted portions of Deuteronomy serve as significant pieces of Matthew’s narrative’s substructure. Part of Crowe’s case involves showing that Matthew sometimes makes quotations from Deuteronomy with their scriptural contexts in view.

Jesus’ quotation of Deut 8:3 in Matt 4:4 is Crowe’s strongest example of Matthew’s interest in a quotation’s scriptural context. He argues that Matthew is conversant with Deut 8, and that Matthew molds his narrative to compare and contrast Jesus’ experience in the wilderness with that of the Israelites. Crowe explains that Matt 4 and unquoted portions of Deut 8 describe analogous situations. In Deut 8, Israel is tested in the wilderness while they are hungry. Jesus is similarly tested in the wilderness while he is hungry. These details raise the probability of Matthew’s evocation of the quotation’s scriptural context.

Crowe could have strengthened his argument for Matthew’s interest in Deut 8. Crowe does not mention Matt 4 sharing any identical terminology with Deut 8.
in this thesis will present examples of Greek terms that Matt 4 shares with Deut 8.
Crowe also neglects to compare the surviving versions of Deut 8. It is necessary to
make sure no variants exist between them. This investigation would allow Crowe to
determine whether or not divergent readings impact his thesis.

Crowe claims it is "clear that many Jewish exegetes in Matthew’s day were highly
sensitive to biblical contexts."\textsuperscript{333} Unfortunately, Crowe does not identify any of these
Jewish exegetes. He also neglects to specify any of their interpretative techniques.

\textbf{2.19 George J. Brooke (2012)}

George J. Brooke explains how the Dead Sea Scrolls provide new insights into
Matthew’s use of the Hebrew Scriptures. First, Brooke maintains that the revised
Pentateuch documents found in the Qumran caves warrant consideration of the
possibility that Matthew’s Gospel is structured as a kind of Pentateuch.\textsuperscript{334} These
Qumran manuscripts include 4Q22, 4Q158, 4Q364-367, \textit{Jubilees}, and the \textit{Temple
Scroll}.\textsuperscript{335} These rewritten forms of the Pentateuch could have contributed to Matthew’s
decision to structure his revision of Mark and other sources in the form of a
Pentateuch.\textsuperscript{336}

Brooke also emphasizes that some of the biblical Qumran scrolls mirror readings
found in the Peshitta.\textsuperscript{337} The three psalms in 11QPs\textsuperscript{a}, for example, match the

\textsuperscript{333} Crowe, \textit{The Obedient Son}, 30.
\textsuperscript{335} Brooke, “Aspects,” 2:824-825.
\textsuperscript{336} Brooke, “Aspects,” 2:826.
corresponding parts of the psalms in the Peshitta. These commonalities indicate the Peshitta may preserve other Palestinian readings that are much earlier than its composition date. Brooke reasons that it would therefore be wise to compare the text-form of Matthew’s quotations with the Peshitta’s readings.

Brooke doubts that Matthew’s quotations should simply be labelled as a kind of Christian pesher. In the continuous pesharim, the scriptural text precedes the interpretation whereas in Matthew’s fulfillment quotations the description of circumstances precedes the proof. Brooke thus finds it unhelpful to compare Matthew’s quotations to those in the continuous pesharim. He thinks it is better to consider single quotations. The Scrolls’ authors use these quotations in quasi-narrative contexts. He recommends comparing Matthew’s quotations to citations in D. The quotations in Matthew reside in a narrative, and those in D occur in quasi-narrative settings. This is a helpful suggestion, and I explain how quotations in D shed light on Matthew’s use of quotations in Chapter 3.

Of the scriptural quotations in Matthew that are analyzed in this thesis, Brooke only considers the original context of one: Jer 31:15 in Matt 2:18. He mentions W. D. Davies’ proposal that Matt 2:18 quotes Jer 31:15 to conjure up its scriptural context. Davies argues that Matthew’s use of Jer 31:15 sets up the reader to expect a new covenant and a new Sinai. Davies writes, “Just as the words in Jer. Xxxi. 15, referring to

the present distress of Israel, precede a New Covenant in xxxi, 31ff., so in Matt. ii. 18, where they are cited, they precede a New Covenant and a New Sinai.” Brook does not challenge Davies’ argument, so he seems to cite it with approval. It would be helpful for Brooke to elaborate on the specific evidence supporting Davies’ case.

Davies’ argument, as Brooke presents it, is not persuasive. One can reasonably follow Davies in arguing that just as Israel is in distress in Jeremiah, God’s people are in need of salvation in Matt 1:21. Davies’ argumentation concerning the new covenant in Jer 31:31-34 influencing the “new covenant” theme in Matthew is not compelling. For example, there is no reference to a new covenant in Matt 1-2. Later, Jesus refers to his blood as “the blood of the covenant” (Matt 26:28), but this is not a theme in Matt 1-2. It is possible that Matthew evokes the new covenant theme in Jer 31:31-34 to prepare readers to read about the “blood of the covenant” in Matt 26:28. However, Matthew may have merely obtained the idea about the blood of the covenant from Mark. Mark 14:24 records Jesus calling his blood the “blood of the covenant” as well (Mark 14:24). Matthew derives a significant portion of his material from Mark. Mark 14:24 is probably therefore Matthew’s source for the “blood of the covenant” theme, not Jer 31:31-34. Thus, Davies’ argument for thinking that Matt 2:18 evokes unquoted content in Jer 31 is not entirely persuasive.

2.20 Rikk Watts (2015)

Rikk Watts only discusses the quotation of Isa 53:4 in Matt 8:17. Yahweh formerly promised he would bring illnesses as curses on his faithless and exiled people

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Jesus’ healings are to be understood as God’s eschatological restoration of Israel from the covenantal chastisements of its exilic bondage.\textsuperscript{346} Israel’s covenant-curse illnesses are being removed through Jesus’ healings.\textsuperscript{347} Citing Isa 53:4, Matt 8:16-17 implies that Jesus’ “removal” of Israel’s illnesses additionally testifies to Israel’s inaugurated new exodus. Unfortunately, Matthew never indicates that sicknesses are exilic curses brought upon Israel. Moreover, Israel’s exile is not an indubitable theme in Matthew. This lack of evidence therefore weakens Watts’ argument that Jesus’ healings remove Israel’s exilic curses.

Watts also maintains that, “the servant’s faithful action is precisely the means by which the Lord will effect the new exodus of his captive people.”\textsuperscript{348} Yahweh declares he will have mercy on Zion, and, in an act of deliverance recalling the first exodus, would again bare his arm for Zion in the nations’ sight (Isa 52:10).\textsuperscript{349} Watts’ contention that a new exodus occurs through Jesus is not persuasive. Readers must be cautious when considering the idea that Matthew understands a new exodus to occur through Jesus based on Isa 52-53. This caution is warranted, because Isa 52-53 does not indubitably specify that the new exodus occurs through the Lord’s servant. As a result, readers cannot justify the idea that Jesus brings about a new exodus based on material in Isa 52-53.

\textsuperscript{346} Watts, “Servant,” 91.
\textsuperscript{347} Watts, “Servant,” 91.
\textsuperscript{348} Watts, “Servant,” 90.
\textsuperscript{349} Watts, “Servant,” 90.
Watts also asserts that Jesus fulfills the promise of eschatological healings because he is God’s Son. Watts’ proposal that Jesus’ healings are connected to his status as the Son of God needs to be further developed. He does not offer any evidence to support such a link. Nevertheless, in chapters 10 and 11, I contend that Matthew quotes Isa 53:4 to present Jesus as God’s Son. So, I agree with Watts that Jesus’ healings are pertinent to his identity as the Son of God.

2.21 Richard B. Hays (2016)

In *Echoes of Scripture in the Gospels*, Hays does not attempt to show that any of the Gospels’ authors are using a Second Temple Jewish interpretative technique. Rather, he argues that the writers “read backwards” when depicting connections between Jesus and the Hebrew Scriptures. Hays contends the evangelists’ practice of “figural reading” allows them to discern unexpected patterns of correspondence between earlier and later events or persons. In the second chapter, Hays proposes there are instances in which Matthew utilizes this procedure.

Richard Hays maintains that Matthew makes some scriptural quotations with their original contexts in mind. He does not contend that Matthew evokes the original context from which he quotes Isa 9:1-2 (Matt 4:15-16). Hays also does not address the question of whether or not Matthew quotes Isa 42:1-4 to point to its original context. He additionally does not comment on the issue of Matthew’s interest in the

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context of the quote of Ps 78:2 in Matt 13:35. However, he does discuss the topic of other scriptural quotations' original contexts. I examine his commentary on each below.

Hays examines Matthew’s quotation of Isa 7:14 against the background of its original context. Hays asserts that the sign in Isa 7:14 is that a child will soon be born, who is to be named Emmanuel. The name signifies that, despite Ahaz’s lack of trust in God, God is present to Judah. The confirmation of this claim is that while the child is young, the threat posed by the alliance of the hostile kings Rezin and Pekah will have completely dissipated: “The land before whose kings you are in dread will be deserted” (Isa 7:16). Isaiah 7 becomes an oracle of judgement: since Ahaz fails to believe the prophetic promise and trust God, destruction will come upon his kingdom (Isa 7:17-25). The king of Assyria will overrun Judah like a flood, and the catchword “God is with us” will become an ironic one. It will be a reminder that all human counsel and opposition is futile against God (Isa 8:5-10).

In a similar fashion, God’s presence in Jesus may be perceived as portending both salvation and judgment. Isaiah’s prophecy about Immanuel turns out to signify the coming demise of the kingdom of Judah. Jesus, the one in whom God is present, will announce the impending destruction of the temple at the hands of an invading imperial power (Matt 24:1-2). The failure of the people and their leaders to believe Jesus’ proclamation about the kingdom of God will lead to their disastrous downfall (Matt 22:1-10). Isaiah’s prophecy about “Immanuel” is uttered in response to ominous foreign powers’ threat to Judah in the eighth century B.C.E. Israel is also under foreign

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355 Hays, Echoes of Scripture in the Gospels, 359.
356 Hays, Echoes of Scripture in the Gospels, 164.
imperial domination when Jesus is born. Matthew’s identification of Jesus as Emmanuel indicates his birth is a sign: those in Israel who trust God’s promise will see Jesus as a harbinger of salvation. Whoever rejects the divine presence in Jesus will suffer the consequences, as Jerusalem’s inhabitants learned in 70 C.E.

There are some difficulties with Hays’ reading of Isa 7 and Matthew. Isaiah 7 does not specify that the son predicted in Isa 7:14 was to be born soon. The text does not give a precise date of birth for this son. Hays assumes that Isaiah prophesies that the son will be born soon, possibly Ahaz’s son. None of these details are supplied in Isa 7.

Hays’ case for Matthew’s interest in the quotation’s original context based on analogous circumstances existing in Isa 7 and Matthew is also problematic. The concept of God’s presence through Jesus is supplied by Matthew’s translation of עמנו אל in Isa 7:14. Since this name is part of Matthew’s quotation, readers do not need to resort to the original context to find this meaning. The idea of God’s presence with people in both Isa 7 and Matthew is consequently not evidence for Matthew’s interest in the original context of Isa 7:14. Matthew provides no detail that suggests he connects Jesus’ identity as Emmanuel to Jerusalem’s impending doom. Hays projects this idea into Matthew. He thus overstates his case for Matthew’s interest in the original context of Isa 7:14.

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357 Hays, Echoes of the Scripture in the Gospels, 164.
358 Hays, Echoes of the Scripture in the Gospels, 164-165.
359 Hays, Echoes of the Scripture in the Gospels, 163.
Hays presents some evidence for concluding that Matthew quotes Mic 5:2 to evoke the shepherd concept in its original context. According to him, Matthew quotes Mic 5:2 to emphasize Jesus’ identity as the Son of David. David is a son of Jesse from Bethlehem (1 Sam 17:12), so quoting a scripture about a future ruler being from there enables Matthew to portray Jesus as a Davidic king. Hays additionally contends that Matthew splices part of 2 Sam 5:2 with Mic 5:1-3. The wording of the last clause in Matthew’s quotation almost matches 2 Sam 5:2 verbatim. It is hardly coincidental, Hays maintains, that in 2 Sam the tribes of Israel are declaring their allegiance to David in contrast to the recently deceased Saul. The tribes are acclaiming David as true king and leader over against their previous “ineffectual ruler” and acknowledging a change of kingship. Matthew splices 2 Sam 5:2 with Mic 5:1-3 to foreshadow the supplanting and death of Herod, and to hint Jesus is about to assume his rightful place as Israel’s anointed king.

It is possible that Matthew splices a line from 2 Sam 5:2 with Mic 5 to allude to unquoted parts of 2 Sam 5. The tribes say David led out Israel and brought it in while Saul was king over them (2 Sam 5:2). The elders of Israel then anoint David king over Israel (2 Sam 5:3). Evoking these details in 2 Sam 5:2-3 might help Matthew cast Jesus as the Son of David, but this is not certain. It is not clear that Matthew quotes part of 2 Sam 5:2 to foreshadow Herod’s death and to hint that Jesus is about to replace Herod as Israel’s new king. 2 Samuel 5 does not describe Saul as having been an “ineffectual ruler.” So, an implicit connection between Saul and Herod is not definite. Nevertheless,

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it is possible that Matthew quotes part of 2 Sam 5:2 to more strongly emphasize Jesus’ *Davidic* origin.

Hays argues that Matthew is aware of the scriptural contexts of both Hos 11 and Jer 31. Hays tries to show that Matthew describes situations analogous to circumstances featured in these scriptures. Some elements of his case have potential, but others are lacking.

Hays argues that the quotation of Hos 11:1 in Matt 2:15 evokes Hos 11:8-9. He maintains, “Matthew cannot be unaware of the original contextual meaning of Hosea 11:1 as an expression of God’s love for Israel, a love that persists even through Israel’s subsequent unfaithfulness (Hos 11:8-9).” He does not show how the topic of God’s love for Israel, despite Israel’s repeated impiety, is manifest in Matthew. He could develop his argument by citing an example in Matthew.

Hays goes on to insist that Matthew’s use of the quote is contingent on the reader’s recognition of its original sense: If Hosea’s words were detached from their reference to the original exodus story, the literary and theological effect of Matthew’s reading would be stifled. It is doubtful that readers would need to be cognizant of unquoted content to recognize a reference to the exodus in Matthew’s quotation. Someone being “called out of Egypt” would plausibly lead most, if not all, Jews to think of the exodus. The portion Matthew quotes about God calling his son out Egypt would likely sufficiently bring this event to his readers’ minds. There is no need to posit their interest in Hos 11:2-9 for this purpose.

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Hays’ argument for an analogous situation in both Hos 11:9 and Matthew is stronger. In Hos 11:9, God identifies Himself as the Holy One in Israel’s midst. The concept of God being in his people’s midst is congruent with the translation of the name from Isa 7:14, which is given in Matt 1:23. Just as Matthew notes that this name means “God is with us” in Matt 1:23, God indicates he is with people in Hos 11:9. Of course, identifying identical terminology in both Matthew and Hos 11 would strengthen this argument.

Hays additionally contends that Matthew quotes Jer 31:15 in Matt 2:17-18 to evoke the original context of Jer 31. Hays provides three reasons for this conclusion, all of which need further development:

(1) Hays sees a connection between Matthew 1:17 and the allusion to the Babylonian exile in Jer 31:15. He explains that Ramah, in Jeremiah, is a staging ground for the deportation of Judean captives to Babylon. This allusion to the Babylonian exile may explain why Matt 1:17 states, “from the deportation to Babylon to the Messiah, fourteen generations” (Matt 1:17). This is possible, but Hays does not identify any identical terminology shared between Jer 31 and Matt 1:17.

(2) Hays also claims, “Indeed, to recall Jeremiah’s prophecy is necessarily to recall its wider context.” He does not substantiate this assertion with any evidence.

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His discussion does not provide any data that indicates that recalling Jeremiah’s prophecy necessarily entails summoning its original context.

Finally, Hays argues that it is significant for Matthew to quote from Jer 31, because it promises “a new covenant with the house of Israel and the house of Judah” (Jer 31:31). Hays does not explain this new covenant’s relevance to Matthew. He could do so by noting that Jesus refers to his blood as “the blood of the covenant” in Matt 26:28. Notwithstanding, this point would not necessarily be a convincing piece of evidence. The reference to “the blood of the covenant” in Matthew is very far away from the section of Matthew that contains the quotation of Jer 31:15. This immense distance decreases the probability of a connection between the promise of a new covenant in Jer 31:31 and “the blood of the covenant” in Matt 26:28. Jeremiah 31:31 is also not the only place in the Hebrew Scriptures that predicts another covenant. The theme of another covenant also occurs in Isa 42:6 and Zech 9:11. Zechariah 9:11 even features a prophecy that associates a covenant with blood. Hays would need to explain why Jeremiah 31:31 should be deemed a more likely source for “the blood of the covenant” than Isa 42:6 or Zech 9:11.

Regarding the quotation of Deut 8:3 in Matt 4:4, Hays insists that a full comprehension of this quotation requires the reader to recall the original context from which the quote comes. This context consists of Deut 8:2-3. Recovering the Deuteronomistic context of Jesus’ words provides insight into the significance of Jesus’ temptation. Like Israel, Jesus stands at the end of his time in the wilderness. The

devil will test him to see whether or not Jesus will be obedient to God’s commandments. If Jesus turns stones into bread, as the devil urges, he will display his lack of trust in God. Rejecting the temptation will show Jesus’ trust in God’s word, which is in fact perfectly enacted precisely by his quote of Deut 8:3. God’s “son” passes the first test by obediently trusting God, just as Israel should have done. I concur with Hays’ conclusions, and I will argue that Matt 4 evokes the original context of Deut 8 in Chapter 8.

Hays doubts that Matt 8:17 quotes Isa 53:4 to point to its original context. He maintains that Matthew does not seem to link this quotation to his subsequent account of Jesus as a suffering figure. In Matt 8, the quote serves simply to demonstrate that Jesus’ activity of healing fulfills prophecy. Nothing in Matthew’s narrative at this point corresponds to Isaiah’s depiction of the Lord’s servant’s vicarious suffering. Hays neglects to consider that Matthew has already evinced Jesus will save his people from their sins (Matt 1:21). Dealing with others’ sins is one of the servant’s key functions (Isa 53:12). Hays thus might prematurely dismiss Matthew’s interest in pointing to the original context from which he quotes Isa 53:4.

Hays argues that Matt 27:46 quotes Ps 22:1 to evoke uncited parts of Ps 22. He maintains, “there can be no doubt” that readers are meant to recall Ps 22. Doing so enables readers to understand Matthew’s account of Jesus’ suffering and death against the background of suffering, lament, and ultimate vindication. I am less confident that

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Matthew intends for his readers to recall the verses about the psalmist’s ultimate vindication. There are no conclusive verbal links between the victorious half of Ps 22 and Matthew.

Hays additionally contends that Matthew not only preserves Mark’s allusions to Pss 22 and 69, but that he also heightens them. For instance, Matthew recognizes an allusion to Ps 68:22 (LXX) in Mark 15:36. Based on this allusion to Ps 68:22 in Mark, Matthew introduces a statement absent from Mark: The soldiers who crucified Jesus “gave (ἔδωκαν) him wine to drink, mixed with gall (χολῆς)” (Matt 27:34). The identical vocabulary makes Hays’ reasoning plausible.

2.22 Nicholas G. Piotrowski (2016)

In his monograph *Matthew’s New David at the End of Exile*, Nicholas Piotrowski argues that Matthew makes scriptural quotations to evoke their original contexts. These include Matthew’s quotations of Isa 7:14, Mic 5:2, Hos 11:1, Jer 31:15, and Isa 9:1-2. I will evaluate his comments on each quotation below.

Piotrowski argues that Matt 1:21 quotes Isa 7:14 to evoke Isa 7:1-9:6. He asserts that the prophecy in Isa 7:14 has an immediate fulfillment, as well as a later fulfillment in the distant future. Isaiah “expands his own prophecy for the immediate future into a prophecy of a more distant time in similar language but with much grander results.” The birth of the son named Maher-Shalal-Hash-Baz narrated in Isa 8:1-4

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fulfills Isa 7:14. Piotrowski notes that Isa 8:23 is about a time beyond Isaiah’s. Although the northern kingdom is conquered and exiled, a day of restoration and regathering will come. Isaiah also predicts that the birth of the Davidic son in Isa 9:6 fulfills Isa 7:14. Piotrowski explains, “Thus Isaiah takes his own prophecy of immediate events and reorients it to a time when another child will be brought forth.” Matthew generates all of the aforementioned details by quoting Isa 7:14 and calling Jesus “Immanuel.”

Some aspects of Piotrowski’s argumentation are promising while others are less tenable. It is possible that Matthew identifies the Davidic son in Isa 9:6 as the child “Immanuel” whose birth is predicted in Isa 7:14. Piotrowski needs to give more substantial evidence for thinking that Matthew interprets these two sons as the same person. It is insufficient to allege that Isaiah reinterprets his own prophecy recorded in Isa 7:14 to reapply it to another son’s birth in Isa 9:6. Piotrowski needs to give reasons for thinking that Matthew follows Isaiah by engaging in the same reinterpretative process. It is also unclear that Isaiah presents Maher-Shalal-Hash-Baz as the fulfillment of the prophecy in Isa 7:14. Isaiah does not explicitly identify this child as Immanuel. Piotrowski admits that it is not certain that Maher-Shalal-Hash-Baz is the prophesied son named Immanuel. He concedes, “Admittedly this reading struggles to fit the ‘prophetess’ with the definition of העלה of 7:14 any way it is taken, virgin or young maiden.” The “prophetess” is the woman who gives birth to Maher-Shalal-Hash-Baz (Isa 8:3). Nevertheless, Piotrowski insists Immanuel must be born during Ahaz’s lifetime for the prophecy in Isa 7:14 to be

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381 Piotrowski, Matthew’s New David, 49.
382 Piotrowski, Matthew’s New David, 51.
383 Piotrowski, Matthew’s New David, 51.
384 Piotrowski, Matthew’s New David, 53.
385 Piotrowski, Matthew’s New David, 49.
fulfilled. Piotrowski does not deal with the point that Isaiah addresses the entire house of David in Isa 7:13. Isaiah does not speak solely to Ahaz. This means the prophecy does not necessarily need to be fulfilled during Ahaz’s lifetime to be accurate. Later generations of the house of David could witness the birth of Immanuel. Matthew consequently need not interpret Isa 7:14 as having both an immediate and distant fulfillment to read Isa 7:14 together with Isa 9:6. Despite weaknesses in Piotrowski’s argument, I concur with his conclusion, and I explain why in Chapter 4.

Piotrowski also argues that Matt 2:6 cites Mic 5:2 to point to Mic 3-5. Piotrowski maintains that Matthew’s reference to the deportation to Babylon in Matt 1:17 indicates that Matthew believes God’s people are still in exile when Jesus is born. Piotrowski understands Mic 3-5 to predict the impending exile will end only when the house of David is re-enthroned. This event will bring Gentiles to Jerusalem to worship Yahweh (Mic 4:1-4, 6-8). The magi’s visit in Matt 2:2:1-12 signals that the exile is about to end and God’s people are going to be restored. Events in Mic 3-5 thus explain details in Matthew’s infancy narrative. This is possible, but not certain. Matthew does not indubitably communicate that the exile lasts until Jesus arrives. Despite this uncertainty, it is probable that Matthew interprets Mic 4:1-4 as anticipating the magi’s visit. I explain why in Chapter 5.

Piotrowski additionally contends that Matthew quotes Hos 11:1 and Jer 31:15 to evoke their original contexts. He explains, “In quoting them, Matthew generates the full

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logic of their OT contexts and creates for the reader the same expectations that the exile is about to end.⁴³¹ Piotrowski maintains that Matthew presents God's people as living in bondage in the land of Israel.⁴³² The quotation of Hos 11:1 intimates that this bondage must end because of the covenant promises God made to Israel at the time of the exodus. Concordant with this, Jeremiah prophesies that the exile will end, bringing about the "restored fortunes" in the "coming days." Knowledge of unquoted content in Hos 11 and Jer 30-31 creates expectation in Matthew's readers' minds that the time of restoration is about to commence: Jesus' forgiven and reunified end-of-exile new-covenant people are now ruled by the long awaited Davidide.⁴³³ In Matthew, the land of Israel under its current leaders is "Egypt," "Assyria," and "Babylon" all rolled into one—the places from which Yahweh's people need to be rescued.⁴³⁴ Matthew 2:13-21 is proleptic of an exile-ending second exodus for God's people that begins in Matt 3. In this way, Matthew evokes the "end-of-exile" frame of reference in Hos 11:1-11.⁴³⁵ Starting in Matt 3, the rest of Matthew is to be read as the end of exile story that Jer 31:16-17 expects.⁴³⁶ All of the "restored fortunes" prophesied in Jer 30-31 occur in the remainder of Matthew's storyline: healings, new temple, "new" law, new covenant, new people, new David, and forgiveness of sins.⁴³⁷

There are strengths and weaknesses in Piotrowski's argumentation concerning Matthew's quotations of Hos 11:1 and Jer 31:15. The weaknesses are missing data. Again, it is not certain that Matthew deems Yahweh's people to still be in exile. It is unclear

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whether or not that Matthew presents God’s people as living in bondage within Israel. If it’s doubtful that Matthew considers God’s people to be in exile, it is questionable that he envisages them returning from exile. Consequently, it’s likewise uncertain that Matthew evokes the idea of God’s people returning from exile in Hos 11:11. So, Piotrowski needs to offer more evidence for thinking that Matthew evokes Hos 11:1-11.

Piotrowski’s case for Matthew’s interest in Jer 30-31 is stronger, but not ironclad. Not all of the concepts that Piotrowski discerns in Jer 30-31 and perceives to be in Matthew are as evident as he avers. For example, Matthew does not mention a “new temple.” Notwithstanding, some of the other items in Jer 30-31 do appear in Matthew, such as healings (Matt 4:23-24), a new David (Matt 1:1), and forgiveness of sins (Matt 26:28). I provide further reasons for suspecting that Matthew quotes Jer 31:15 to evoke unquoted material in Jer 30-31 in Chapter 7.

Piotrowski contends that Matt 4:15-16 quotes Isa 9:1-2 to once again evoke Isa 7-9:6. He writes, “In the conversation between Matthew and Isaiah the reader understands that those in exile are now summoned to return at the beck of the new David.” The new David’s mission begins in Matt 4, which is to gather Jews and Gentiles to join him in encompassing the remnant of Israel. There are some difficulties with his argument, but part of it possesses plausibility.

It is unnecessary to posit that Matthew evokes all of Isa 7-9:6 again to ascertain Matthew’s reasons for quoting Isa 9:1-2 in Matt 4:15-16. Piotrowski’s claim that Jesus’

398 Piotrowski, Matthew’s New David, 211.
399 Piotrowski, Matthew’s New David, 212.
400 Piotrowski, Matthew’s New David, 212.
mission is to ensure that Jews and Gentiles join him in being the remnant of Israel also needs more supporting evidence. The concept of “the remnant of Israel” does not seem to be a component in Matthew’s storyline. Piotrowski therefore needs to exercise caution before concluding that Matthew presents this concept as part of Jesus’ mission to Jews and Gentiles. His proposal that Matthew directs readers to the prophecy about the Davidic son in Isa 9:6 is more plausible. Matthew has previously presented Jesus as the son of David, so it is reasonable to think he may evoke this theme in Isa 9:6. He might also evoke Isa 9:6-7 for another reason. In Chapter 9 of this thesis, I make a case for Matthew’s interest in Isa 9:6-7 when he quotes Isa 9:1-2.

Overall, Piotrowski makes some insightful points that suggest Matthew makes scriptural quotations with their contexts in mind. Some ingredients in Piotrowski’s argumentation are not substantiated by sufficient evidence. However, other concepts that Piotrowski mentions from Isa 7-9, Mic 4-5, and Jer 30-31 occur in Matthew, and consequently warrant serious consideration.

2.23 Summary and Conclusions

Some scholars have made plausible cases for Matthew’s interest in quotations’ original contexts, but others have been unsuccessful. Most importantly, no scholars have shown that Matthew utilizes a Jewish interpretative technique that involves using quotes with their scriptural contexts in view. The next chapter will argue that texts from Qumran employ at least one Jewish interpretative technique which entails quotations being used to evoke their scriptural contexts.
CHAPTER THREE: THEMATIC ASSOCIATION AND INTERPRETATION
IN THE DEAD SEA SCROLLS

3.1 Introduction

In this chapter, I argue that some of the Dead Sea Scrolls use scriptural quotations and link-words to point to themes in scriptural contexts. These scrolls include the Damascus Document (D), 4QFlorilegium (4Q174), and 11QMelchizedek (11Q13). Introductory formulae precede quotations, but nothing explicitly introduces the link-words. The Scrolls’ authors imply that themes in the scriptural contexts are associated with themes in their own works. My method for identifying implicit interpretation is twofold: (1) Some identical terminology must be present, and (2) the situation described in the scriptural contexts must be thematically analogous to a situation narrated in the Scrolls.

Following a general introduction to D, I examine how it conducts interpretation. I then give an overview of 4Q174, and analyze how it performs interpretation. Lastly, I introduce 11Q13 and explain how it interprets scriptural contexts. Examining these Scrolls’ interpretative practices will shed light on Matthew’s uses of the Hebrew Scriptures in ensuing chapters.

3.2 Overview of the Damascus Document

D’s precise composition date and the nature of its relationship to Khirbet Qumran are disputed subjects.401 Ten manuscripts of D survive among the Dead Sea Scrolls. These include eight from Cave 4 (4Q266-273), one from Cave 5 (5Q12), and a

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manuscript from Cave 6 (6Q15). 4Q267, 4Q268, 4Q269, 4Q270, and 4Q272 are written in a formal Herodian script.\footnote{Joseph M. Baumgarten, *Discoveries in the Judean Desert XVIII: Qumran Cave 4: The Damascus Document (4Q266-273)* (Oxford: Clarendon Press, 1996), 1.} 4Q271 reflects a late Hasmonean or early Herodian hand.\footnote{Baumgarten, *Discoveries*, 2.} The 4Q manuscripts show that D is essentially an elaboration of laws with a hortatory preamble and conclusion.\footnote{Baumgarten, *Discoveries*, 7.} Two other copies, CD A and CD B, were transcribed in the 11\textsuperscript{th} and 12\textsuperscript{th} centuries C.E., and are the most extensive manuscripts of the text. CD is short for “Cairo Damascus Document.” Solomon Schecheter discovered these two manuscripts in Cairo in 1896/97. CD A consists of sixteen columns (CD 1-16). Two columns comprise CD B (CD 19-20). CD 1-8 and 19-20 are often called the Admonition.\footnote{James H. Charlesworth et al., eds., *The Dead Sea Scrolls Hebrew, Aramaic, and Greek Texts with English Translations: Damascus Document War Scroll and Related Documents, Volume 2* (Tübingen: J.C.B. Mohr, 1995), 4.}

The Admonition is a narrative about God’s covenantal relationship with Israel. The Israelites violated the covenant by disobeying God’s commands. Consequently, God punished them, giving them into the hand of King Nebuchadnezzar of Babylon. Afterwards, God remembered his covenant with the Israelites’ forefathers, so God preserved a remnant of Israel. God restored them to the land, and raised up a “Teacher of Righteousness” to instruct them in the way of God’s heart. The remnant is living in the “end of days.” It is a “time of wrath” and the time of the wicked, because a liar called the “Scoffer”\footnote{He is also called the “Spouter.”} previously led the Israelites away from God’s way.\footnote{“Teacher of Righteousness,” “Scoffer,” and “Spouter” are sobriquets. Sobriquets are additional tools that D uses to allude to scriptural contexts. Sobriquets are “nicknames” that D gives to characters in its plot. D links these nicknames to scriptural passages. Readers “in the know” realize which scriptural contexts the nicknames relate to. See Matthew A. Collins, *The Use of Sobriquets in the Qumran Dead Sea Scrolls* (New York, London: T&T Clark, 2009), 19.} At that time, the
remnant split into two groups: (1) The Scoffer’s followers, and (2) the members of the remnant who remained loyal to the Teacher’s lessons. The latter became the “repenting ones of Israel” (שבי ישראל), because they departed from the land of Judah to dwell in the land of Damascus when the rest of Israel strayed. The Scoffer’s followers experienced God’s vengeance through the “Chief of the kings of Greece” (CD 19:23-24). Although most of Israel rebelled against God, the penitent ones strive to remain obedient. D admonishes them to remember God’s wrath against the Scoffer’s earlier followers. The covenanters will also fall under God’s wrath, if they cease to follow God’s commandments. Salvation will come to the ones who fear God and resist sin. They will rejoice and prevail over the wicked. It is notoriously difficult to reconcile this story with historical records. Fortunately, it is unnecessary to contextualize D’s storyline within history to examine its interpretative procedures.

3.3 Thematic Association and Interpretation in CD 7:19-21

CD 7:19-20 contains terminology that is identical to Num 24:17 in the MT.

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<thead>
<tr>
<th>CD 7:19-20</th>
<th>Num 24:17 (MT)</th>
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<tbody>
<tr>
<td>דודר באת יעשה.repeat משבט מישראל</td>
<td>דודר כוכב יעשה ושבט מישראל</td>
</tr>
<tr>
<td>19 A star went from Jacob, and a scepter will rise from Israel.</td>
<td>17 A star went from Jacob, and a scepter will rise from Israel.</td>
</tr>
</tbody>
</table>

408 שבי ישראל appears in CD 4:2; 6:5; 7:2; 8:16; 19:29.
409 The Commentary on Habakkuk found at Qumran paints a similar picture (1QpHab 1-3).
Preceding the phraseology is an introductory formula: “just as it is written.” This introductory formula and the wording identical to Num 24:17 in the MT indicate that CD 7:19-20 quotes Num 24:17.

CD 7:19-21 uses thematic association to perform explicit interpretation. CD 7:19-20 states, “Just as it is written, ‘A star went out of Jacob, and a scepter rose out of Israel.’” CD 7:19 thematically associates the star in Num 24:17 with the Interpreter of the Law. CD 7:21 also thematically associates the scepter in Num 24:17 with the prince of the congregation. CD 7:21 explains, “The scepter is the prince of all the congregation, and when he rises he will crush all the sons of Seth.” The reference to “all the sons of Seth” in CD 7:21 requires an explanation. No other section of D mentions the sons of Seth. Why does D detail their destruction in CD 7:20-21? In order to answer this question it is necessary to summarize the unquoted half of Num 24:17.

3.3.1 Num 24:17 in the MT

Numbers 24:17 is part of an oracle of Balaam. Balaam was a Mesopotamian prophet and the son of Beor at Perthor, a location along the Euphrates (Num 22:5). An inscription discovered at Deir Alla, which is in modern Jordan, refers to “Balaam son of Beor.” Balaam was reputed for his ability to cause blessings or curses to fall upon anyone he blessed or cursed (Num 22:6). Balak, the king of Moab, summons Balaam, telling Balaam to curse Israel (Num 22:5-6). Balaam refuses to curse Israel, because God instructs him not to curse them (Num 22:12-13). Instead, Balaam blesses Israel (Num 23:11; 24:10). Balaam utters four oracles, which seem to be later interpolations in

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411 No surviving Qumran manuscripts preserve Num 24:17.
the book of Numbers.\textsuperscript{413} Yahweh prompts the first three oracles (Num 23:5-7, 16-18; 24:2-3), but not the fourth one (Num 24:15-24).

Numbers 24:17 is part of Balaam’s fourth oracle. Numbers 24:17 mentions a star and a scepter. The star went from Jacob, and the scepter will rise from Israel. The star and scepter might be symbols of a future king.\textsuperscript{414} In any case, Num 24:17 probably communicates that the star or the scepter will break the temples of Moab and crush all the sons of Seth. Scholars debate the connotation of the phrase, “sons of Seth.” It could refer to descendants of Adam’s son, Seth.\textsuperscript{415} Alternatively, it might symbolize all nations.\textsuperscript{416} There is insufficient evidence to indubitably establish their identity.

3.3.2 Num 24:17 in the LXX

Unlike the MT, the LXX of Num 24:17 interprets the star that will rise from Jacob as a man who will arise from Israel. This man will break Moab’s rulers. He will additionally plunder all the sons of Seth.

3.3.3 Thematic Associations Linking CD 7:20-21 to Num 24:17

Thematic associations between CD 7:20-21 and the unquoted half of Num 24:17 probably explain why CD 7:20-21 mentions the destruction of all the sons of Seth. Numbers 24:17 continues, declaring, “And it will break the temples of Moab and he crushed all the sons of Seth.” Thematic associations are probable for two reasons: (1)

\textsuperscript{413} Philip J. Budd, \textit{Word Biblical Commentary Volume 5: Numbers} (Waco: Word Books, 1984), 258.
\textsuperscript{414} Budd, \textit{Word Biblical Commentary Volume 5: Numbers}, 270; George Buchanan Gray, \textit{A Critical and Exegetical Commentary on Numbers} (Edinburgh: T&T Clark, 1976), 369.
\textsuperscript{415} Gray, \textit{Numbers}, 371.
\textsuperscript{416} Gray, \textit{Numbers}, 371.
CD 7:20-21 shares identical terminology with Num 24:17. (2) The identical terminology is set in analogous situations in both CD 7 and Num 24:17.

First, CD 7:20-21 contains terminology that is identical to wording in the unquoted part of Num 24:17.

<table>
<thead>
<tr>
<th>CD 7:20-21</th>
<th>Num 24:17 (MT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>קמרקר כל בני שת</td>
<td>קמרקר כל בני שת</td>
</tr>
<tr>
<td>20And he will crush all the sons of Seth.</td>
<td>17And he will crush all the sons of Seth.</td>
</tr>
</tbody>
</table>

The term קמרקר in CD 7:21 is identical to קמרקר in Num 24:17. It means “and he will crush.” The phrase כל בני שת in CD 7:21 matches the phrase כל בני שת in the unquoted part of Num 24:17. Its translation is “all the sons of Seth.” The identical terminology leads Campbell to conclude CD 7:20 is a citation of Num 24:17. He writes, “CD 7:19 contains a citation from Num 24:17, followed by another from the same scriptural verse in CD 7:20f.” It is inaccurate to classify the identical wording as a citation, because an introductory formula does not precede the terminology. The content in CD 7:20-21 is D’s interpretation of material in Numbers.

The verbatim terminology also describes analogous situations in both CD 7 and Num 24:17. CD 7:21 identifies the scepter as the prince, so the situation described in the unquoted part of Num 24:17 is analogous to the circumstances in CD 7:21. Specifically, a scepter will crush all the sons of Seth. The identical terminology combined with the analogous situations in the unquoted portion of Num 24:17 and CD

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417 Campbell, Use, 147.
7:21 renders thematic associations between the unquoted part of Num 24:17 and CD 7:21 probable. The identical terms likely function as link-words. These probable thematic associations enable implicit interpretation. Specifically, D probably implies that the scepter crushing all the sons of Seth in the unquoted part of Num 24:17 anticipates the prince of the congregation destroying all the sons of Seth. The scriptural context is probably confined to the unquoted portion of Num 24:17.

3.4 Thematic Association and Interpretation in CD 19:16-24

CD 19:16-24 discusses people who transgressed after entering a covenant with God. Some of these sinful people include a group called the “builders of the wall” (CD 19:24). The Chief of the kings of Greece is God’s agent for executing vengeance on the people who chose to sin. The builders of the wall fail to understand the vengeance coming upon them (CD 19:24).

CD 19:22 quotes Deut 32:33. The quotation is evident from an introductory formula in CD 19:22 that is followed by wording identical to part of Deut 32:33.

<table>
<thead>
<tr>
<th>CD 19:22</th>
<th>Deut 32:33 (MT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>חמה תרגומין יבין וראש פתנים אכזר</td>
<td>חמה תרגומין יבין וראש פתנים אכזר</td>
</tr>
<tr>
<td>22 wrath of serpents is their wine and venom of cruel serpents.</td>
<td>33 wrath of serpents is their wine and venom of cruel serpents.</td>
</tr>
</tbody>
</table>

CD 19:22 conforms to Deut 32:33 in the MT. CD 19:22-24 interprets Deut 32:33 to be predicting an act of vengeance against the sinners.

D creates thematic associations between Deut 32:33 and characters and events in CD 19:22-24. CD 19:22-23 associates the serpents with the kings of the peoples. CD 19:23 identifies the wine as their paths. CD 19:23-24 thematically links the poison to the Chief of the kings of Greece, who comes to bring vengeance. Why does CD 19 say that
the builders of the wall fail to understand that the Chief of the kings of Greece is coming to execute vengeance upon them (CD 19:24)? It is necessary to examine Deut 32:28-35.

3.4.1 Deut 32:28-35 in the MT and the Dead Sea Scrolls

Three fragmentary copies from Qumran are the earliest copies of Deut 32:28-35. These include 1Q5, 4Q141, and 4Q45. 1Q5 contains part of Deut 32:29. 4Q141 preserves sections of Deut 32:32-33. The Discoveries in the Judaean Desert volumes do not provide any copying dates for 1Q5 and 4Q141. 4Q45 contains pieces of Deut 32:33-35, and dates to approximately the first half or first three-quarters of the first century BCE. All of these manuscripts and the MT contain the same themes. No known textual variants impact the themes shared between CD 19:16-24 and Deut 32:28-35.

Deuteronomy 32:28-35 prophesies God’s vengeance will come upon a nation that lacks understanding. The nation possesses no understanding (Deut 32:28). If only they were wise they would fathom their demise (Deut 32:29). The criticized people’s vine is the vine of Sodom (Deut 32:32). Their grapes are from the fields of Gomorrah, and these grapes are grapes of venom (Deut 32:32). The nation’s wine is the wrath of serpents and the venom of cruel serpents (Deut 32:33). A speaker, probably God, inquires, “Is not that being stored up with me, being sealed in my treasures?” (Deut

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32:34). Vengeance and recompense belong to the speaker at the time when the nation’s foot will slip (Deut 32:35). The day of the nation’s destruction is near, and it will hasten to this nation that lacks understanding (Deut 32:35).

3.4.2 Deut 32:28-35 in the LXX

The Septuagint of Deuteronomy is both a translation and an interpretation of a Hebrew text.\(^{421}\) The underlying Hebrew source seems to have been similar to the MT.\(^{422}\) However, the Septuagint sometimes concurs with Qumran manuscripts against the MT. For example, the first century BCE fragment called 4Q122 agrees with the LXX of Deut 11:4.\(^{423}\) Deuteronomy 32:8 in the LXX matches 4QDeut!\(^{4}\), but differs from the MT. The relevant phrase in the MT is בני ישראל (“sons of Israel”) (Deut 32:8). The Greek reading is ὃι εὐαγγέλια (“sons of God”) (Deut 32:8).\(^{424}\) 4QDeut! conveys the same meaning, saying, בני אלהים (“sons of God”) (Deut 32:8). Most Greek manuscripts contain ἀγγέλων ἔος (“angels of God”) (Deut 32:8).\(^{425}\) The phrase ἀγγέλων ἔος may be an interpretation of בני אלהים.

The LXX of Deuteronomy interprets the Hebrew text in a variety of ways. The LXX translator tends to remove differences between laws in the proto-Masoretic Text.\(^{426}\) For example, the LXX adjusts Deut 16:7 to harmonize it with the law in Exod 12:8-9. In the MT, Exod 12:8-9 prohibits boiling a lamb, and instead mandates the lamb should be roasted. The MT of Deut 16:7 disagrees, dictating that the lamb should be boiled. The LXX of Deut 16:7 adds the verb ὄπταω (“to roast”) in addition to ἔψω (“to boil”). This change

\(^{421}\) Lim, “Deuteronomy in the Judaism of the Second Temple Period,” 19.
\(^{422}\) John William Wevers, Notes on the Greek Text of Deuteronomy (Atlanta: Scholars Press, 1995), xii.
\(^{423}\) Lim, “Deuteronomy in the Judaism of the Second Temple Period,” 18.
\(^{425}\) Tov, Textual Criticism of the Hebrew Bible, 269.
\(^{426}\) Lim, “Deuteronomy in the Judaism of the Second Temple Period,” 19.
enables the translator to indicate that the paschal offering must be both roasted and boiled.\textsuperscript{427} Interpretative changes are most prevalent in Deut 27-34.\textsuperscript{428} These emendations seem to reflect the translator’s desire to emphasize God’s love for his people. The LXX avoids the divine contempt (Deut 31:20), it enervates divine punishment (Deut 28:37), it underscores the acts of goodness (Deut 32:10-13), and it stresses God’s people’s privilege (Deut 32:8-9, 35, 43).\textsuperscript{429} Despite these unique features, the LXX contains the same themes found in all Hebrew versions of Deut 32:28-35.

Deuteronomy 32:28-35 in the LXX conveys the core themes in the MT and the Dead Sea Scrolls. A nation without a counsel lacks understanding (Deut 32:28). They were not wise, and they fail to understand multiple things (Deut 32:29). The criticized people’s vine is the vine of Sodom (Deut 32:32). Their small branch is from Gomorrah. Their bunch of grapes consists of grapes of gall (Deut 32:32). The nation’s wine is the anger of serpents and the anger of incurable snakes (Deut 32:33). A speaker, probably God, queries, “Have not these things been gathered with me and sealed in my treasures?” (Deut 32:34). In a day of vengeance, the speaker will repay when the nation’s foot may slip. The day of the nation’s destruction is near (Deut 32:35).

**3.4.3 Thematic Associations Linking CD 19 to Deut 32**

Why does CD 19 say that the builders of the wall fail to understand that the Chief of the kings of Greece is coming to execute vengeance upon them (CD 19:24)? Thematic associations between CD 19 and unquoted portions of Deut 32 provide an answer. Three lines of evidence support this conclusion: (1) CD 19 and Deut 32 share

\footnote{\textsuperscript{427} Lim, “Deuteronomy in the Judaism of the Second Temple Period,” 19.} \footnote{\textsuperscript{428} Lim, “Deuteronomy in the Judaism of the Second Temple Period,” 20.} \footnote{\textsuperscript{429} Lim, “Deuteronomy in the Judaism of the Second Temple Period,” 20.}
identical words. (2) These words are clustered together in both CD 19 and Deut 32. (3) These clusters describe analogous situations in CD 19 and Deut 32.

CD 19 and Deut 32 contain identical terms. CD 19:24 and Deut 32:35 share the same term for “vengeance.”

<table>
<thead>
<tr>
<th>CD 19:24a</th>
<th>Deut 32:35 (MT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>טנקמה</td>
<td>לנקם ועשה להם גלים כзорע ים אימים והש</td>
</tr>
<tr>
<td>מלכיהם ויהנה عليهم לנקמה</td>
<td>לנקם</td>
</tr>
</tbody>
</table>

Specifically, נקמה appears in CD 19:24, and נקם is used in Deut 32:35. The verb לנקם in CD 19:24 also comes from the root נקם. The nouns נקמה and נקם both mean “vengeance.” The Qal infinitive construct, לנקם, means “to avenge.” Previous studies of D have not mentioned the fact that these words all come from the root נקם.

CD 19:24 and Deut 32:29 both use verbs from the root בין, which means “understand.”

<table>
<thead>
<tr>
<th>CD 19:24b-25</th>
<th>Deut 32:29 (MT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>הבינו</td>
<td>ולא חכמים ישתהו ולא יבין להורתם:</td>
</tr>
<tr>
<td>הבינו</td>
<td>= 29If only they were wise, they would cause to understand this. They would understand their end.</td>
</tr>
</tbody>
</table>

The verb הבין in CD 19:24 comes from the root בין. The verb הבין in Deut 32:29 likewise derives from the same root. Stephen Hultgren suspects that D alludes to Deut 32:28-29

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Based on these verbal similarities. Additional evidence indicates that he is likely correct.

The identical terms are clustered together in both CD 19 and Deuteronomy 32. This amalgamation of identical words reduces the probability of coincidental terminological overlaps. It suggests that CD 19:24 draws from Deut 32:28-29 and Deut 32:35.

Furthermore, the identical terminology describes analogous situations in both CD 19 and Deut 32. CD 19:20-24 depicts the wicked rebels being in a situation analogous to the one in Deut 32. CD 19:20-24 says:

20 They did not keep apart from the people and from their sins. And they have rebelled with insolence, walking on the path of the wicked ones, which God said concerning them, “Their wine is the venom of serpents, and cruel poison of asps.” The serpents are the kings of the peoples and their wine is their paths, and the asps’ poison is the Chief of the kings of Greece, who comes upon them to execute vengeance. But the builders of the wall have not understood all of these things (CD 19:20-24).

Deuteronomy 32 and CD 19 both prophesy an imminent act of vengeance against people. CD 19:22-24 interprets Deut 32:33 as an act of vengeance against the wicked rebels, stating, “The serpents are the kings of the peoples and the wine is their paths, and the asps’ poison is the Chief of the kings of Greece, who comes upon them to avenge vengeance.” The Chief of the kings of Greece is the agent for executing vengeance on the wicked people.

Moreover, just as the people in Deut 32:29 did not understand their impending doom, “in all these things the builders of the wall have not understood” (CD 19:24-25). Campbell remarks, “Both the biblical and sectarian contexts contain in their vicinity a

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reference to a lack of understanding on the part of those criticized." The proposal that CD 19:24-25 forms a thematic association with Deut 32:28-29 explains why D says the “builders of the wall” are bereft of understanding.

3.5 Thematic Association and Interpretation in CD 4:13-19

CD 4:13-19 contrasts the repenting ones of Israel with the straying sons of Israel. Belial, evil personified, is ultimately the one who caused the rebellious Israelites to stray. The deviating Israelites are called the “builders of the wall.” Under Belial’s agency, the builders of the wall were caught in snares. The three traps are unchastity, arrogance, and defilement of the sanctuary. Belial disguises these snares as three types of righteousness. The material attributed to Isaiah in CD 4:14 is identical to Isa 24:17 in the MT.

<table>
<thead>
<tr>
<th>CD 4:14</th>
<th>Isa 24:17(MT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>פחד ופחת ופח עליך יושב הארץ קרוגויהוּ ההוזעלוּת</td>
<td>פחד ופחת ופח עליך יושב הארץ וידעוּה הוזעלוּת</td>
</tr>
</tbody>
</table>

14Terror and pit and snare are against you, inhabitant of the earth. 17Terror and pit and snare are against you, inhabitant of the earth.

Why does CD 4:18 describe someone “going up” (העולה) from a snare and then being caught in another? In order to answer this question, familiarity with Isa 24:18 is necessary.

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432 Campbell, *Use*, 147.
433 Charlesworth, *The Dead Sea Scrolls, Vol. 2*, 19n36. Belial also appears in 11QMelchizedek (11Q13) and 4Q174.
3.5.1 Isa 24:18 in 1Qlsa and the MT

1Qlsa is inscribed in handwriting from the middle of the Hasmonean period (125-100 BCE). Other factors support this dating. The scribe of 1QS, which is usually dated c. 100-75 BCE, and at least two Herodian period scribes, have inserted additions into 1Qlsa. These insertions occurred before 68 CE. 1Qlsa preserves all of Isaiah, except for a few words in places where the leather has cracked off the scroll. The missing sections include Isa 1:21, 23-26, Isa 2:15, 17, 19-21, Isa 5:10-14, Isa 7:9-12, 14-15, Isa 8:7, Isa 10:13-14, Isa 14:27, 29, and Isa 45:10-14.

1Qlsa contains Isa 24:18. 1Qlsa agrees with all parts of Isa 24:18 in the MT. Isaiah 24:18 describes disasters. A person fleeing from the sound of a terror will fall into a pit. The individual who goes up from the pit will be caught in a snare.

3.5.2 Isa 24:18 in the LXX

The LXX of Isa 24:18 contains the same themes as Isa 24:18 in the MT and 1Qlsa. The LXX also describes disasters. A person who is fleeing from something will fall into a pit. The person who gets out of the pit will be caught in a snare.

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435 Ulrich and Flint, Discoveries in the Judaean Desert XXXII: Qumran Cave 1: II The Isaiah Scrolls Part 2, 61.
436 Ulrich and Flint, Discoveries in the Judaean Desert XXXII: Qumran Cave 1: II The Isaiah Scrolls Part 2, 61.
437 Ulrich and Flint, Discoveries in the Judaean Desert XXXII: Qumran Cave 1: II The Isaiah Scrolls Part 2, 60.
438 Ulrich and Flint, Discoveries in the Judaean Desert XXXII: Qumran Cave 1: II The Isaiah Scrolls Part 2, 60.
### 3.5.3 Thematic Association Linking CD 4:18 and Isa 24:18

Why does CD 4:18 describe someone “going up” (העולה) from a snare and then being caught in another snare? A thematic association between CD 4:18 and Isa 24:18 provides an explanation. CD 4:14 probably uses Isa 24:17 to allude to Isa 24:18. Two lines of data substantiate this conclusion: (1) Isaiah 24:18 and CD 4:18 share an identical word. (2) Isaiah 24:18 and CD 4:18 use the identical word to describe analogous situations.

Isaiah 24:18 and CD 4:18 both utilize the participle הָעַלָּה.

<table>
<thead>
<tr>
<th>CD 4:18-19</th>
<th>Isa 24:18a (MT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>הָעַלָּה מִזְאָבָה וּמִנָּבָה מִזְאָבָה</td>
<td>הָעַלָּה מִזְאָבָה וּמִנָּבָה מִזְאָבָה</td>
</tr>
</tbody>
</table>

| 18 He who goes up from this is caught by that and he who is saved from that is caught 19by this. |
| 18 And it will be (that) the fleeing one from the sound of the terror will fall into the pit, and the one going up from the midst of the pit will be caught in the snare. |

The participle הָעַלָּה appears in identical form in both CD 4:18 and Isa 24:18. Specifically, the participle הָעַלָּה is a Qal masculine singular participle in CD 4:18 and in Isa 24:18. This participle means, “the one going up.”

Isaiah 24 and CD 4 use הָעַלָּה to describe analogous situations. Isaiah 24:18 expresses the concept of escaping one trap, but being ensnared by another one. CD 4:18-19 similarly remarks, “He who goes up from this is caught by that and he who is saved from that is caught by this.” As Jonathan Campbell concludes, “CD 4:18 is based

3.6 Thematic Association and Interpretation in CD 20:16-20

CD 20:16-17 includes an introductory formula followed by terminology identical to a phrase in Hos 3:4. This combination indicates that CD 20:16-17 quotes Hos 3:4.

<table>
<thead>
<tr>
<th>CD 20:16-17</th>
<th>Hos 3:4</th>
</tr>
</thead>
<tbody>
<tr>
<td>אין מלך ואין שר</td>
<td>וישאר איני מלך איני שר</td>
</tr>
<tr>
<td>אין שופט ו</td>
<td>אין מלך ואין שר</td>
</tr>
</tbody>
</table>

\(^{16}\)This phrasing matches אין מלך ואין שר in Hos 3:4. The second half of the quotation in CD 20:16-17 differs from the MT. CD 20:16-17 includes the expression אין שופט ו (“and there is no judge and there is no one who reproves in righteousness”).

D may have changed Hos 3:4 to align it more closely with the scenario of a teacher’s absence (CD 20:14). There is no one to reprove in righteousness. Making the

\(^{439}\) Campbell, *Use*, 127.
emendation to Hos 3:4 would allow the author to show how the scripture anticipates the period when there is no teacher. No scriptural manuscripts preserve this reading. 4Q82 contains Hos 3:4, and 4Q82 agrees with the MT of Hos 3:4 against CD 20:16-17.

CD 20 places the quotation of Hos 3:4 right before mentioning people who repent and fear God. Why does D put the quotation here? A thematic association between Hos 3:5 and CD 20:17 probably explains why. First, it is necessary to examine Hos 3:5.

### 3.6.1 Hos 3:5 in 4Q82 and the MT

4Q82 is the earliest manuscript of Hos 3:5. 4Q82 dates to around the last third of the first century BCE, because it is inscribed in a late Hasmonean or Early Herodian formal hand.⁴⁴¹ 4Q82 spells David’s name as דוד instead of דוד in the MT. All other surviving portions of 4Q82 match Hos 3:5 in the MT.

Hosea 3:5 prophesies that the sons of Israel will return to God. It predicts they will return (or “repent”).⁴⁴² The sons of Israel will seek Yahweh their God and David, their king. They shall fear toward Yahweh and toward his goodness in the latter days.

### 3.6.2 Hos 3:5 in the LXX

The LXX of Hos 3:5 manifests the same themes as those in the MT and 4Q82. The LXX prophesies that the sons of Israel will return and seek after the Lord their God. They will also seek after David, their king. They will be frightened toward the Lord and his good things in the last days.

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3.6.3 Thematic Association Linking CD 20:17 to Hos 3:5

Why does CD 20 put the quotation of Hos 3:4 right before mentioning people who repent and fear God? CD 20 probably quotes Hos 3:4 here to point to a theme in Hos 3:5, which is not explicitly quoted. Pointing to Hos 3:5 would enable D to form a thematic association between Hos 3:5 and CD 20:17. There are two good reasons for reaching this conclusion: (1) Hosea 3:5 and CD 20:17 share words from the same Hebrew root. (2) The words from the common root appear in analogous situations in both Hos 3:4-5 and CD 20:17-20.

CD 20:17 possesses a verb that comes from the same root as a verb in Hos 3:5. CD 20:17 declares, “But the repenting ones (ишבי) from the sin of Jacob have kept the covenant of God.” CD 20:17 includes ישבי and Hos 3:5 has ישבו. Other researchers have not noted these verbal parallels.

<table>
<thead>
<tr>
<th>CD 20:17</th>
<th>Hos 3:5a</th>
</tr>
</thead>
<tbody>
<tr>
<td>יושבי פשע יעקב שמרו ברית אל</td>
<td>יצאוה יושבי בני ישראל בקשו את יהוה אלהיהם</td>
</tr>
</tbody>
</table>
| But the repenting ones from the sin of Jacob have kept the covenant of God | 5Afterward, the sons of Israel will return and they will seek Yhwh their God.

Both ישבי and ישבי derive from the root שב. The verb ישב can be translated as either “they will return” or “they will repent.”

either way, the verb ישב in Hos 3:5 and ישב, which means, “but the repenting ones,” in CD 20:17 both come from the root שב.

Hosea 3:4-5 and CD 20:17-20 also describe analogous situations. The words from שְׁבֵא in both Hos 3:5 and CD 20 are in contexts about being in a good relationship towards God. The people who return in Hos 3:5 seek God. Hosea 3:5 and CD 20 both mention people fearing God. Hosea 3:5 prophesies that the sons of Israel “will fear toward

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Yahweh” (Hos 3:5). CD 20:19-20 mentions, “those who fear God and think on his name, until salvation is revealed and righteousness and those who fear God” (CD 20:19-20).

<table>
<thead>
<tr>
<th>CD 20:19b-20</th>
<th>Hos 3:5b</th>
</tr>
</thead>
<tbody>
<tr>
<td>לחרמא אל יהוהם והם יギャלו ישם וצדקה וחרמא</td>
<td>יפחדו אל יהוה 5</td>
</tr>
<tr>
<td>19 those who fear God and think on his name, until salvation is revealed and righteousness and those who fear God</td>
<td>5 And they will fear toward Yahweh</td>
</tr>
</tbody>
</table>

The sons of Israel who fear toward Yahweh probably anticipate those who fear God in CD 20:19-20. CD 20:19-20 and Hos 3:5 use different words for “fear,” but the theme of fear is present in each text. The themes of repenting and fearing God are also clustered together in both Hos 3:5 and CD 20:17-20.444 Thus, CD 20 probably quotes Hos 3:4 to point to the verb ישב in Hos 3:5. The term ישב in CD 20:17 is probably a link-word that alludes to ישב in Hos 3:5. This thematic association likely implies that the “repenting” or “returning” people who fear God in Hos 3:5 anticipate the people who “repent” or “return” and fear God in CD 20:19-20.

3.7 Thematic Association II in D

D uses a quotation of Ezek 44:15 and link-words to imply themes in 1 Sam 2:35 and Ezek 44:15-24 anticipate “the repenting ones of Israel” (CD 5:13-7:2). D utilizes Thematic Association I to imply that themes in the scriptures anticipate later people and events. It also employs Thematic Association II to interpret 1 Sam 2:35 and Ezek 44:15 together based on identical terminology and themes shared between them. The analysis will be completed in steps. First, I show how D’s use of the phrase בית נאמן

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444 Hosea’s prediction also contains the theme of the last days, which is also in CD 4:4.
points to 1 Sam 2:35. Second, I show how D connects 1 Sam 2:35 to Ezek 44:15. Third, I explain how unquoted content in Ezek 44:24 anticipates the events narrated in CD 5:13-7:2.

D’s use of the phrase “בֵית נָאמֵן” (“sure house”) in CD 5:19 evokes 1 Sam 2:35. This phrase only appears in 1 Sam 2:35, 1 Sam 25:28, and 1 Kings 11:38.⁴⁴⁵ 1 Sam 25:28 and 1 Kings 11:38 refer to the Davidic dynasty’s future. CD 5:13-7:2 does not pertain to the Davidic dynasty, so it is unlikely that D alludes to 1 Sam 25:28 and 1 Kings 11:38. Thus, 1 Sam 2:35 is the only remaining possible point of contact between CD 5:19 and the Hebrew Scriptures.

D uses the phrase “בֵית נָאמֵן” in CD 5:19 to point to the “בֵית נָאמֵן” in 1 Sam 2:35. In 1 Sam 2:35, the Lord predicts he will raise up a faithful priest. God will build a “sure house” for this priest (1 Sam 2:35). Ralph Klein explains, “God promised to raise a faithful priest and a sure priestly dynasty who would function alongside the king forever.”⁴⁴⁶ In other words, the “sure house” will be a dynasty of priests.

D implies that the future dynasty of priests prophesied in 1 Sam 2:35 anticipates the “repenting ones of Israel” (CD 7:2). D connects the prophesied “sure house” consisting of priests in 1 Sam 2:35 to the priests mentioned in Ezek 44:15. D quotes Ezek 44:15, and explains the priests are the “repenting ones of Israel” (CD 7:2). Thus, D reads 1 Sam 2:35 together with Ezek 44:15, and implies that the “sure house” in 1 Sam 2:35 anticipates the “repenting ones of Israel” (CD 7:2). D probably uses ‘כהן’ (‘priest’) to link 1 Sam 2:35 to Ezek 44:15. The term ‘כהן’ appears in 1 Sam 2:35, which is the same

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⁴⁴⁵ This conclusion is based on an Accordance search.
verse that mentions the “sure house.” The plural form of כהן, כהנִים, כהנים, appears in D’s quotation of Ezek 44:15 (CD 5:21-7:2). These factors indicate that D uses כהן as a link-word to form the thematic association between 1 Sam 2:35 and Ezek 44:15.

D also quotes Ezek 44:15 to point to themes in unquoted material in Ezek 44:24. CD 5:14 contains words identical to terms in Ezek 44:24. Ezek 44:24 contains מועדי ("my festivals") and שבתותי ("my Sabbaths"). D likewise has וָמועדי ("and my festivals") and שבתות (Sabbaths) (CD 5:14). The presence of these words in both CD 5:14 and Ezek 44:24 leads Liora Goldman to deduce, “the interpretation of the entire prophecy (Ezek 44:15-31) underlies the passage, not just the explicitly quoted verse 15.”

The words linking D to Ezek 44:24 appear in D before its author quotes Ezek 44:15. The identical terms occur in CD 5:14, but the quotation of Ezek 44:15 does not appear until CD 5:21.

The situations in Ezek 44:24 and CD 5:13-15 are also analogous. God provides instructions regarding how people should behave in both Ezek 44:24 and CD 5:13-15. In Ezekiel, God says the priests shall keep God's laws and statutes regarding all God's appointed festivals, and they shall keep his Sabbaths holy (Ezek 44:24). In D, God tells those who remained faithful to him when all Israel strayed, to keep his holy Sabbaths, his glorious festivals, and his righteous laws. D identifies the “priests” in Ezek 44:15 as the “repenting ones of Israel.” Ergo, God instructing the priests in Ezek 44:15 how to behave anticipates God revealing the same practices to the “repenting ones in Israel.”

The original context is probably confined to Ezek 44:15-24.

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Thus, CD 5:13-7:2 evokes themes in multiple unquoted scriptural passages to show how they cumulatively anticipate the "repenting ones of Israel." D uses thematic association two ways: (1) D forms thematic associations between themes in the Hebrew Scriptures and themes in D's plot. This procedure allows it to imply that themes in the Hebrew Scriptures anticipate "the repenting ones of Israel" in D's plot. (2) D forms thematic associations between different scriptural passages. Specifically, D uses כהן as a link-word to form a thematic association between unquoted content in 1 Sam 2:35 and כהנים in D's quotation of Ezek 44:15.

3.8 Summary of Thematic Association and Implicit Interpretation in D

To summarize, D uses scriptural quotations and link-words to point to unquoted portions of their original scriptural contexts. These contexts contain terms and situations that correspond to analogic ones in D's narrative. Thematic Association I enables D's author to imply that themes in the Hebrew Scriptures are connected to themes in D's narrative. Thematic Association II allows D's author to interpret different scriptural passages together. The next section of this chapter argues that 4Q174 uses thematic association in the same ways.

3.9 Thematic Association and Interpretation in 4Q174

4QFlorilegium (4Q174) is another Jewish text that appears to use thematic association to perform implicit interpretation. 4Q174 1:14 seems to utilize scriptural quotations and link-words to point to the quotations' scriptural contexts. Themes in those contexts probably relate to themes in 4Q174. After providing an overview of 4Q174, I argue that 4Q174 creates thematic associations to do implicit interpretation. I begin with a probable example of thematic association and implicit interpretation. Then I consider a
plausible example of thematic association and implicit interpretation. Finally, I show how 4Q174 uses thematic association to interpret different scriptural passages together.

3.10 Overview of 4Q174

Genre

Determining 4Q174’s genre is difficult. John Allegro initially titled it 4Q Florilegium. Unfortunately, this title does not accurately describe the contents. “Florilegium” means “anthology,” but 4Q174 is not merely a collection of different texts. It consists of biblical citations interwoven with commentary on them. Moreover, the title is derived from Early Christian terminology.

William Brownlee classified 4Q174 as a species of “Midrash” called “Midrash Pesher.” In 4Q174 1:14, an interpretation of Pss 1-2 is headed: “A midrash of ‘Blessed is the man who walks not in the counsel of the wicked.’” The next sentence in 4Q174 includes the phrase, “The interpretation of the passa[ge conc]erns…” Brownlee asserted that the presence of both “midrash” and “pesher” in this passage is evidence of a genre called “Midrash Pesher.” He claimed that 4Q174 and Pesher Habbakuk (1QpHab) belong in this genre. More recent scholarship has exposed problems with Brownlee’s reasoning. Timothy Lim explains that 4Q174 does not cite the first two psalms. Although 4Q174 subsequently interprets Ps 2:1, it excludes the intervening verses. Instead, 4Q174 replaces them with citations of Isa 8:11 and Ezek 37:23. According to Lim, to apply

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“Midrash” in a titular sense to line-by-line commentaries (i.e., 1QpHab), which do not utilize this word, blurs the literary distinctions between them and 4Q174. Lim also theorizes that the term “pesher” in 4Q174 1:14 could be an interpretation of a pre-existent sectarian explanation of Ps 1:1. The evidence does not necessitate the existence of a “Midrash Pesher” genre.

It is also problematic to place 4Q174 within a genre called “midrash.” “Midrash” is an ambiguous term, because it possesses a variety of meanings. In the Dead Sea Scrolls it can refer to communal study (1QS 8:14-16; 8:26), judicial inquiry (1QS 6:24), communal regulation (CD 20:6; 4Q266, frag 18, col. 5:18-20), and a title for the authoritative interpretation (4Q258, frag 1, col. 1:1). Although the term “midrash” appears in 4Q174 1:14, its presence does not mean the entire text should be called a “midrash.” It is an interpretative technique, and not a genre. George Brooke has recently concluded that “midrash” in 4Q174 is a technical term for a method of interpreting scripture, not a literary genre. Most scholars doubt that “midrash” should be understood in the later rabbinic sense of an overarching category of formal commentaries. It is even an ambiguous term among rabbinic literature, because it denotes both a hermeneutical method and a text that manifests that method. Philip Alexander notes that some scholars apply “Midrash” to all commentaries from the Second Temple period to the end of the Talmudic

451 Lim, Holy Scripture, 127.
453 Lim, Pesharim, 49.
He wisely cautions that using “Midrash” this broadly ignores the differences between rabbinic interpretation and interpretative techniques in the Dead Sea Scrolls.\footnote{Alexander, “The Bible in Qumran and Early Judaism,” 37.} For these reasons, it is unhelpful to classify 4Q174 as “Midrash.”

Many scholars categorize 4Q174 as a \textit{Thematic Pesher}, considering “Thematic Pesher” to be a subgenre of the genre \textit{pesher} (pl. \textit{pesharim}).\footnote{Lim, \textit{Pesharim}, 53.} They maintain that a “Thematic Pesher” is a pesher that interprets quotations from diverse scriptural works, and selects the quotations that revolve around the pesher’s central idea. In this sense, 11Q13 is the only indubitable example of a “Thematic Pesher.”\footnote{Lim, \textit{Pesharim}, 53.} It is risky to envision an entire subgenre from this single text. Moreover, “pesher” as a genre of scriptural interpretation is a scholarly construct.\footnote{Lim, \textit{Pesharim}, 13.} \textit{Pesher} (נשם) is a technical Hebrew word for “interpretation.”\footnote{Lim, \textit{Pesharim}, 53.} None of the surviving Dead Sea Scrolls indicate “pesher” was used as a title.\footnote{Lim, \textit{Pesharim}, 53.} The word “pesher” appears in 4Q174, but this does not necessarily mean the entire document should be called a “pesher.” “Pesher” sometimes occurs within documents generally not considered pesharim. The \textit{Rule of the Community} (1QS 8:14-16) and D (CD 4:12b-19a) employ the term “pesher” as an interpretative tool.\footnote{Campbell, \textit{The Exegetical Texts}, 13.} If the presence of the word “pesher” in a text makes the entire document a pesher, then each of these works would need to be called a “pesher.” Scholars do not call these sources pesharim simply due to the term’s presence in the texts. For the sake of consistency, interpreters should likewise not classify 4Q174 as a kind of pesher merely for utilizing the

\begin{thebibliography}{99}
\bibitem{Alexander} Alexander, “The Bible in Qumran and Early Judaism,” 37.
\bibitem{Alexander} Alexander, “The Bible in Qumran and Early Judaism,” 37.
\bibitem{Campbell} Jonathan Campbell, \textit{The Exegetical Texts}, 13.
\bibitem{Lim} Lim, \textit{Pesharim}, 53.
\bibitem{Lim} Lim, \textit{Pesharim}, 53.
\bibitem{Lim} Lim, \textit{Pesharim}, 13.
\bibitem{Lim} Lim, \textit{Pesharim}, 53.
\bibitem{Campbell} Campbell, \textit{The Exegetical Texts}, 13.
\end{thebibliography}
term “pesher.” In light of these factors, it is best to avoid calling 4Q174 a “Thematic Pesher.” It is more accurate to classify 4Q174 as a commentary, because it comments on scriptures while interpreting them.

**Text and Content**

4Q174 is preserved in 26 fragments written in Herodian script from the end of the first century B.C.E. or the early first century C.E. Four of the fragments preserve large portions of two columns. Fragments 1-2 and 21 1.1-13 present an interpretation of 2 Samuel 7, along with supporting biblical citations from other books. Fragments 1-3 and 21 1.14-2.6 contain an interpretation of Psalms 1-2, and cite contents from other biblical texts thematically relevant to Psalms 1-2.

Annette Steudel follows John Strugnell’s argument that 4Q174 and 4Q177 are two pieces of the same composition. She constructs a cumulative case by highlighting a range of similarities between 4Q174 and 4Q177:

1. Psalms are featured in both. Furthermore, the psalms appear in nearly the correct order. 4Q174 cites Psalms 1-5 and 4Q177 quotes Psalms 11-17.

2. Each manuscript displays similar quotation patterns and interpretation formulae. Psalms quotations either lack formulae or they utilize the verb “to

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say." The term *pesher* only introduces interpretations after quotations of Psalms.

(3) Both manuscripts contain a unique combination of vocabulary. Specifically, the Interpreter of the Torah and the "coming time of testing" are only mentioned together in 4Q174 and 4Q177.467 4Q174 1:11 and 4Q177 2:5 reference the Interpreter of the Torah. The "coming time of testing" occurs in 4Q174 2:1 and 4Q177 1:2-3.

All of these similarities are interesting, but not convincing as an argument. Although quotations of Psalms generally occur chronologically, there are exceptions. Steudel’s own reconstruction of the text does not present the Psalms citations sequentially.468 Her arrangement is: Pss 1:1; 2:1-2; 5:3(-4a); 11:1-2; 12:1; 12:7; 5:10; 13:2-3; 13:5; 16:3; 17:1; 6:2-5, 6. James VanderKam cautions, "Since the citations of Ps. 6:2-6 appear where they do only on the basis of her placement of frg. 12 within the reconstructed columns of 4Q177, one wonders about the conclusions."469 Standard citation rules within a community could explain the similar citation patterns and interpretation formulae. The shared vocabulary could likewise result from a community’s common ideology. There is also no textual overlap between 4Q174 and 4Q177.470 In light of these criticisms, Steudel’s case is too speculative. This chapter only deals with indubitable sections of 4Q174.

470 Lim, Pesharim, 15; Campbell, The Exegetical Texts, 54.
4Q174 1:1-17 describes God promising his people, the Sons of Light (Sons of Zadok), deliverance from their enemies, the Sons of Belial. The Sons of Light turned aside from the Sons of Belial’s wicked way. This language is reminiscent of how “the repenting ones of Israel turned away from the way of the people” in CD 8:16 and CD 19:29. The Sons of Light are synonymous with Israel (4Q174 1:2, 13). God will make a sanctuary for Israel in the latter days (4Q174 1:3). 4Q174 also declares that God commanded that “a sanctuary of man” be built for him (4Q174 1:6-7). Some scholars argue the “sanctuary of man” is the sanctuary that God will build in the latter days. Other interpreters maintain that the “sanctuary of man” functions as an interim sanctuary until God constructs a final one. Fortunately, it is unnecessary to enter this debate in my thesis. God also promises that the Interpreter of the Torah will emerge, along with a Davidic figure called the “Branch of David,” in the latter days. The Interpreter of the Torah is also mentioned in CD 6:7 and CD 7:8. The Branch of David will rise to save Israel (4Q174 1:13).

3.11 Thematic Association I and Interpretation in 4Q174 1:14

4Q174 1:14 quotes the first half of Ps 1:1. The term נדבר introduces content in 4Q174 identical to the first half of Ps 1:1.

| 4Q174 1:14 |
| Ps 1:1a (MT) |

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471 Lim, Pesharim, 49.
472 All translations are my own, unless indicated otherwise.
The word מדרש combined with the מ prefixed to אשרי means “an explanation of.” The first half of Ps 1:1 declares, “Blessed is [the] man who has not walked in the counsel of wicked ones.” After quoting the first part of Ps 1:1, 4Q174 1:14 mentions those who turn aside from a way. Why does 4Q174 1:14 use the imagery of people turning aside from a way after quoting the first half of Ps 1:1? An unquoted part of Ps 1:1 provides an answer to this question.

3.11.1 Ps 1:1 in the MT

Psalm 1:1b in the MT emphasizes the goodness of avoiding wicked people. The man who has not walked in the counsel of wicked ones is blessed. He is also blessed for not standing in the way of sinners. The blessing also results from the man having not sat in the seat of scoffers.

3.11.2 Ps 1:1 in the LXX

The Göttingen editions are the most widely used critical editions of the Septuagint. Many recent scholars have emphasized that Alfred Rahlfs’ 1931 Göttingen volume of Psalms needs to be updated, but no revised edition exists. Since no

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475 Lim, Pesharim, 49.
476 Psalm 1:1 does not survive in any manuscripts from Qumran.
updated edition is available, I utilize Rahlfs’ version of Psalms. Some scholars suspect Rahlfs relegated readings to the critical apparatus that may more accurately reflect the Old Greek.\textsuperscript{478} Papyrus Bodmer XXIV, which likely dates to the third or fourth century C.E., contains Pss 17-118.\textsuperscript{479} It was not available to Rahlfs. Consequently, Rahlfs was unable to consider this manuscript’s contents. Fortunately, the aforementioned problems pose no insurmountable difficulties for the current thesis.

The LXX of Ps 1:1 shares the same themes with Ps 1:1 in the MT. The man who did not walk in the counsel of wicked ones is blessed. He is also blessed because he did not stand in the way of sinners. He is additionally blessed since he did not sit upon the seat of pestilent fellows. The LXX exhibits some differences from the MT, but the differences do not impact the themes shared between the LXX and the MT.

\textbf{3.11.3 Thematic Association I Linking 4Q174 1:14 to Psalm 1:1b}

Why does 4Q174 1:14 use the imagery of people turning aside from a way after quoting the first half of Ps 1:1? The next phrase in Ps 1:1b provides an answer. Psalm 1:1b is not quoted, but 4Q174 probably uses a link-word to connect Ps 1:1b to 4Q174 1:14.\textsuperscript{480} Two lines of evidence support this reasoning: (1) Psalm 1:1b contains a word identical to a word in 4Q174 1:14. (2) The identical word describes an analogous situation in both Ps 1:1b and 4Q174 1:14.

First, Ps 1:1b and 4Q174 both use the noun רָדָר.


<table>
<thead>
<tr>
<th>4Q174 1:14b</th>
<th>Ps 1:1b (MT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>וברךְּךְּ תואים לא עמד</td>
<td>וברךְּךְּ תואים לא עמד</td>
</tr>
<tr>
<td>The interpretation of the word they are the ones turning aside from the way.</td>
<td>The way of sinners has not stood.</td>
</tr>
</tbody>
</table>

In the MT, Ps 1:1b continues, “and in the way (מדרך) of sinners has not stood.” 4Q174 1:14 similarly states, “The interpretation of the word they are] the ones turning aside from the way (מדרך) [...]” Thus, the unquoted part of Ps 1:1 and 4Q174 both use the word מדרך.

Psalm 1:1b and 4Q174 1:14 also describe analogous situations. Psalm 1:1b and 4Q174 1:14 discuss avoiding a way. Psalm 1:1b emphasizes avoiding standing in the way of the wicked. 4Q174 similarly uses מדרך to describe turning from a way.

Both the identical term מדרך and the analogous situation indicate that it is not only what is cited that is vital to the sectarian interpreter, but also the part of the verse he does not quote. Drawing a thematic association between מדרך in the unquoted phrase in Ps 1:1 and מדרך in 4Q174 1:14 enables 4Q174 to conduct implicit interpretation. The thematic association implies that avoiding the way in Ps 1:1b anticipates avoiding the way in 4Q174 1:14. The original context is probably limited to Ps 1:1b, because no other themes from Ps 1 appear in 4Q174.

**3.12 Thematic Association I and Interpretation in 4Q174 1:16-17**

4Q174 1:16-17 quotes from Ezekiel. 4Q174 1:17 explains that the quotation refers to the Sons of Zadok and the men of their council. An introductory formula in 4Q174 1:16 precedes some surviving text that is identical to wording in Ezek 37:23a.
Unfortunately, there are lacunae in 4Q174 1:16-17. The missing words make it difficult to establish which part of Ezek is quoted in 4Q174 1:16-17. Jacob Milgrom and John Allegro include Ezek 37:23a in their reconstructions of 4Q174 1:16-17. George Brooke also argues that 4Q174 1:16-17 quotes Ezek 37:23. Does the scriptural context in Ezek 37 provide evidence that 4Q174 1:16-17 quotes Ezek 37:23? In order to answer this question, it is essential to be familiar with Ezek 37:24-26.

### 3.12.1 Ezek 37:24-26 in the MT

The MT of Ezek 37:24-26 predicts a positive future for the Israelites. God’s servant David will be king over the sons of Israel (Ezek 37:24). The mention of the sons of Israel in Ezek 37:21 signals that they are the people over whom David will be king. There will be one shepherd for all the people (Ezek 37:24). The Israelites will walk in God’s judgments (Ezek 37:24). They will also keep God’s statutes, and they will do them (Ezek 37:24). The Israelites will dwell on the land God gave to his servant Jacob (Ezek 37:25). Ezekiel 37:25 recalls that the Israelites’ fathers dwelled in the land. The

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482 Brooke, *Exegesis at Qumran*, 116-118.
483 No surviving Qumran manuscripts contain Ezek 37:24-26.
Israelites’ sons and the sons of their sons will dwell on the land forever (Ezek 37:25). God’s servant David will also be a leader to them forever (Ezek 37:25). During that time, God will make a covenant of peace with the sons of Israel (Ezek 37:26). This covenant will be an everlasting covenant with the Israelites (Ezek 37:26). God will set them, and God will cause them to be great (Ezek 37:26). God will also put his sanctuary in their midst forever (Ezek 37:26).

3.12.2 Ezek 37:24-26 in the LXX

The LXX of Ezek 37:24-26 envisages a glorious future for the Israelites. God’s servant David will be ruler in the midst of the house of Israel (Ezek 37:24). The reference to the “house of Israel” (οἶκος Ἰσραήλ) in Ezek 37:21 indicates that David will be Israel’s ruler. There will be one shepherd for all of the Israelites (Ezek 37:24). The Israelites will walk in God’s commandments (Ezek 37:24). They shall also keep God’s judgments, and they will do them (Ezek 37:24). The Israelites will forever dwell upon the land God gave to Jacob (Ezek 37:25). God’s servant David will be the Israelites’ ruler forever (Ezek 37:25). God will make an eternal covenant of peace with the house of Israel (Ezek 37:26). God will also set his sanctuary in their midst forever (Ezek 37:26).

3.12.3 Thematic Association I Linking 4Q174 and Ezek 37:24-26

Does the scriptural context in Ezek 37 provide evidence that 4Q174 1:16-17 quotes Ezek 37:23? 4Q174 may quote Ezek 37:23 to point to themes in Ezek 37:24-26. Two lines of argument support this conclusion: (1) Ezekiel 37:26 features a word identical to a word that appeared earlier in 4Q174 1:6. (2) This word occurs in analogous situations in Ezek 37:24-26 and 4Q174.
Ezekiel 37:26 contains a word meaning “sanctuary” that is identical to a word in 4Q174 1:6. The term is מקדש.

<table>
<thead>
<tr>
<th>Ezek 37:26 (MT)</th>
<th>4Q174 1:6</th>
</tr>
</thead>
<tbody>
<tr>
<td>יִקְרֶא לֵאמֹר לַעֲבָדֵי אֱלֹהִים נַעֲשֶׂה נָשִׁי לָהֶם וּנְתִיתִי אֶתְכֶם לְכָלֵם׃</td>
<td>יִזָּקֵן לִבְנֵי אֱמֹרִי לָהֶם נַעֲשֶׂה נָשִׁי לָהֶם וּנְתִיתִי אֶתְכֶם לְכָלֵם׃</td>
</tr>
<tr>
<td>וְנָתַ֣תְנֵהּ לְהַעֲבוֹדָה לִבְנֵי אֱמֹרִי.</td>
<td>נַעֲשֶׂה נָשִׁי לָהֶם וּנְתִיתִי אֶתְכֶם לְכָלֵם׃</td>
</tr>
</tbody>
</table>

26And I will cut for them a covenant of peace. It will be an everlasting covenant (with) them. And I will set them, and I will cause them to be great. And I will set my sanctuary in their midst forever.

6And he said to build for him a sanctuary of man.

The word מקדשי (“my sanctuary”) resides within Ezek 37:26, and מקדש (“sanctuary”) is in 4Q174 1:6. Thus, Ezek 37:26 and 4Q174 1:6 both use the term מקדש.

The term מקדש also appears in analogous situations in Ezek 37:24-26 and 4Q174. Both Ezek 37 and 4Q174 mention a sanctuary being established. Ezekiel 37:26 predicts that God will set his sanctuary among his people. God declares, “and I will set my sanctuary in their midst forever” (Ezek 37:26). 4Q174 writes, “And he said to build for him a sanctuary of man” (4Q174 1:6).

Ezekiel 37 and 4Q174 also both expect a future Davidic figure. Ezekiel 37:24-25 prophesies that God’s “servant David” will reign. 4Q174 1:11 likewise predicts a Davidic figure will rise called the “Branch of David.”

4Q174 might also use thematic association to show how 2 Samuel 7:12 and Amos 9:11a anticipate a Davidic figure. 4Q174 1:12 may associate 2 Samuel 7:12 with Amos 9:11a by using the verb הקימתי as a link-word. 4Q174 1:10 interprets God’s promise in 2 Samuel 7:12 to raise up King David’s offspring. 2 Samuel 7:12 includes the verb הקימתי (“and I will cause to arise”). 4Q174 1:12 also cites Amos 9:11a, saying, “as it is written, ‘And I will raise up the booth of David that is fallen.’” The quotation of Amos 9:11a in 4Q174 1:12 has the verb הקימתי. However, no known manuscripts of Amos 9:11a use this word. The MT of Amos 9:11a instead uses the term אקים (“I will cause to arise”). Another manuscript containing Amos 9:11a, Mur88, agrees with the MT by utilizing אקים. This suggests...
probability that 4Q174 creates thematic associations with themes in Ezek 37:24-26. Ezekiel 37:24-26 is also the only passage in Ezekiel that describes establishing a sanctuary and predicts a future Davidic ruler.\footnote{This conclusion is predicated on an Accordance search.}

All of the above reasons cumulatively support the conclusion that 4Q174 quotes Ezek 37:23 to point to themes in Ezek 37:24-26. The מקדש in Ezek 37:26 anticipates the מקדש in 4Q174 1:6. The predicted Davidic figure in Ezek 37:24-25 anticipates the future Davidic personage in 4Q174 1:11. The scriptural context is probably limited to Ezek 37:24-26.

### 3.13 Thematic Association II in 4Q174

4Q174 also uses Thematic Association II to interpret diverse scriptural passages together. It uses identical words shared between different scriptural contexts to interpret them together. Perceiving the thematic associations between these passages then enables the reader to understand how the scriptures anticipate later people and events.

4Q174 quotes 2 Sam 7:10 and Exod 15:17b-18. The root נטע (“to plant”) appears in both 2 Sam 7:10 and an unquoted part of Exod 15:17.

<table>
<thead>
<tr>
<th>2 Sam 7:10</th>
<th>Exod 15:17a</th>
</tr>
</thead>
<tbody>
<tr>
<td>וָלָה יְרוֹם וָלָה יְסֹפֵר מִבֵּית עַל בָּאָרֶךְ יָהֳウェָה וַהֲקִימוּ תַחַתֹּו וַהֲקִימוּוּ בַּהֲרַת נַחֲלָתְךָ וַהֲקִימוּוּ כַּאֲשֶׁר בְּבָאָרֶךְ יָהֳウェָהAKERUSH</td>
<td>יָהֳウェָה וַהֲקִימוּ תַחַתֹּו וַהֲקִימוּוּ בַּהֲרַת נַחֲלָתְךָ וַהֲקִימוּוּ כַּאֲשֶׁר בְּבָאָרֶךְ יָהֳウェָהAKERUSH</td>
</tr>
<tr>
<td>10And I will appoint a place for my people Israel and I will plant him. And he will dwell under it, and he will not tremble again. And sons of wickedness will not again oppress him as formerly.</td>
<td>17You will bring him in and plant him on the mountain of your possession, the place, Yahweh, you made to inhabit, a sanctuary, Lord, your hands have established.</td>
</tr>
</tbody>
</table>

\footnote{This conclusion is predicated on an Accordance search.}
4Q174 1:3 quotes the second half of Exod 15:17, but the root נַעְּט linking Exod 15:17b-18 to 2 Sam 7:10 is in the unquoted part of Exod 15:17. The presence of נַעְּט in both 2 Sam 7:10 and Exod 15:17 seems to have encouraged 4Q174 to link these passages. This linking process enables 4Q174 to show that the “place” in 2 Sam 7:10 anticipates the eschatological sanctuary. As Brooke explains, “the interpreter demonstrates that it is not the Solomonic temple that is the referent of Nathan’s oracle but the eschatological sanctuary.” 4Q174 thus uses the link-word נַעְּט to interpret 2 Sam 7:10 and Exod 15:17-18 as predicting the sanctuary featured in 4Q174 1:6.

The examination of Ps 1:1 above indicates that 4Q174 quotes Ps 1:1a and evokes an unquoted portion in Ps 1:1b. The foregoing analysis of Ezek 37 and 4Q174 also indicates that 4Q174 1:16-17 quotes Ezek 37:23a (MT), and evokes Ezek 37:24-26. 4Q174 additionally likely utilizes thematic association to justify interpreting Ps 1 and Ezek 37 together. Ezekiel 37:23b, the unquoted half of Ezek 37:23, contains words that come from the same roots as words in uncited parts of Ps 1:1.

<table>
<thead>
<tr>
<th>Ps 1:1b-c</th>
<th>Ezek 37:23b</th>
</tr>
</thead>
<tbody>
<tr>
<td>זֹהָעַשְׁנִי אֲחָם מֵכָל מְשָׁפָטִים אֶשְׁר חָטָאָם</td>
<td>זֹהָעַשְׁנִי אֲחָם מֵכָל מְשָׁפָטִים אֶשְׁר חָטָאָם</td>
</tr>
<tr>
<td>וּבְמַשָּׁב</td>
<td>וּבְמַשָּׁב</td>
</tr>
<tr>
<td>בְּמַשָּׁב</td>
<td>בְּמַשָּׁב</td>
</tr>
<tr>
<td>שִׁנְּרֵס הַשָּׁטָּר</td>
<td>שִׁנְּרֵס הַשָּׁטָּר</td>
</tr>
<tr>
<td>שֵׁרְעָם לֹא נִשָּׁב</td>
<td>שֵׁרְעָם לֹא נִשָּׁב</td>
</tr>
<tr>
<td>מַשָּׁבֵים לֹא עָשָּׁב</td>
<td>מַשָּׁבֵים לֹא עָשָּׁב</td>
</tr>
<tr>
<td>מַשָּׁבֵים לֹא עָשָּׁב</td>
<td>מַשָּׁבֵים לֹא עָשָּׁב</td>
</tr>
</tbody>
</table>

| 1and in the way of sinners has not stood and in the seats of scoffers does not sit. | כִּי נִצַּחַנְתִּי אֶחָם מֵכָל מְשָׁפָטִים אֶשְׁר חָטָאָם |
| 23and I will save them from all their seats which they sinned in them. | 23and I will save them from all their seats which they sinned in them. |

The term הבמשב in Ps 1:1c immediately follows Ps 1:1b. This short distance suggests 4Q174 probably also perceives a thematic link between הבמשב in Ps 1:1c and הבמשב in the unquoted half of Ezek 37:23. George Brooke writes, “The citation of Ezek 37:23 is

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487 Brooke, *Exegesis at Qumran*, 134.
linked to Psalm 1 through their analogical use of מושב. Jonathan Campbell concludes that since the long verse in Ezek. 37:23 is only partially cited, with מושב omitted, “the Qumran author assumed his readers were sufficiently familiar with scripture to grasp the connection themselves, even though it is not made explicit.” 4Q174’s author thus partially quotes Ezek 37:23 with the expectation that readers know what the remaining unquoted portion of the verse says. Due to their knowledge of this unquoted material, they can perceive a thematic link between it and unquoted content in Ps 1:1.

The verb חטאו in Ezek 37:23 and the adjective חטאים in Ps 1:1 also come from the root חטא. Neither Brooke nor Campbell notes that the root חטא links Ezek 37:23 to Ps 1:1 as well. The close proximity between the roots מושב and חטא amplify the probability that 4Q174 uses these roots to interpret the unquoted portions of Ezek 37:23 and Ps 1:1 together. The words containing these roots also both appear in analogous circumstances. Specifically, both unquoted scriptural contexts refer to sinners. All of these points make it probable that 4Q174 uses thematic association to interpret the uncited portions of Ezek 37:23 and Ps 1:1 together.

## 3.14 Summary of Thematic Association and Implicit Interpretation in 4Q174

In summary, 4Q174 uses scriptural quotations and link-words to point to the quotations’ scriptural contexts. This process forms thematic associations. The thematic associations enable 4Q174 to imply that themes in the scriptural contexts are applicable to later people and events in 4Q174. 4Q174 1:14 quotes the first half of Ps 1:1 to point to an unquoted part of Ps 1:1. The term יָבִּרְךָ in the unquoted part of Ps 1:1 is a link-word

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489 Campbell, “Scriptural Interpretation at Qumran,” 263.
that connects to מדרך in 4Q174 1:14. 4Q174 uses this thematic association to imply that avoiding the way of wicked ones in the unquoted piece of Ps 1:1 anticipates people who turn from a way in 4Q174 1:14.

It is also plausible that 4Q174 1:16-17 quotes the first half of Ezek 37:23 to evoke Ezek 37:24-26. The word מקדש in Ezek 37:26 is likely a link-word that connects to מקדש in 4Q174 1:6. 4Q174 probably uses this thematic association to imply that the establishment of a sanctuary in Ezek 37:26 anticipates the establishment of a sanctuary in 4Q174 1:6. There are also references to a future Davidic figure in both Ezek 37:24-25 and 4Q174 1:11.

Thematic Association II allows 4Q174 to interpret different scriptures together. The root נטע allows 4Q174 to link 2 Sam 7:10 to Exod 15:17-18. This connection permits 4Q174 to show that the prophecy about the “place” in 2 Sam 7:10 is a prediction of the sanctuary in 4Q174 1:6. Other link-words enable 4Q174 to interpret unquoted portions of Ps 1:1 together with uncited parts of Ezek 37.

3.15 Thematic Association and Interpretation in 11Q13

11Q13 is another Jewish text that uses thematic association to perform implicit interpretation. 11Q13 2:2 utilizes a scriptural quotation and link-words to point to the quotation’s scriptural context. The themes in this context probably anticipate themes in 11Q13’s storyline. After providing an overview of 11Q13, I argue that 11Q13 creates thematic associations to imply themes in an unquoted scriptural passage anticipate themes in 11Q13’s storyline. Finally, I show how 11Q13 uses thematic association to interpret different scriptural passages together.
3.16 Overview of 11Q13

Date and Genre

11Q13’s time of composition is uncertain. Most scholars date 11Q13 to the middle decades of the first century BCE, c. 75-25 BCE. 11Q13’s genre is likewise unknown, because it is too damaged to allow readers to be certain of the complete document’s nature. Notwithstanding, enough of the text survives to evince it is an exegetical work that connects scriptural quotations with the author’s eschatological interests. It does not belong in the genre of commentaries on a single scriptural book, because it cites a variety of books. 11Q13 quotes Lev 25:13, Isa 52:7, Ps 82:1-2, and Ps 7:8-9. Apart from orthographical differences, these quotations agree with the MT. It may cite Deut 15:2 and Dan 9:26 as well, but these quotations are reconstructed. There are lacunae where the reconstructions appear. 11Q13 also alludes to Isa 61:1-3. For these reasons, most scholars classify 11Q13 as a “Thematic Pesher.” Of course, “Thematic Pesher” is a problematic category, as I explained in my discussion of 4Q174’s genre. Other scholars have argued that 11Q13 is some type of Pesher on Leviticus. The problem with this proposal is that 11Q13 does not frequently cite

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491 Campbell, The Exegetical Texts, 58.
492 Martinez, Tigchelaar, and Van der Woude, Discoveries in the Judaean Desert XXIII, 223.
Leviticus.\textsuperscript{495} Although 11Q13’s genre remains a mystery, it is unnecessary to identify its genre for this thesis’ purposes.

\textbf{Text and Content}

11Q13 survives in fragments. Ten fragments can be placed into two consecutive columns, and the remaining fragments might also belong to the third column.\textsuperscript{496} The second column is the best preserved, and it contains most of the content.

As the text’s name hints, the central character is a heavenly being named “Melchizedek.” Melchizedek seems to be based on the mysterious character in Gen 14:18-20 and Ps 110:4.\textsuperscript{497} He may be the same spiritual being in other Qumran literature that is called the Prince of Light (1QS 3:20), the Angel of Truth (4QCatena A 4:12), and the archangel Michael (1QM 17:5-8).\textsuperscript{498}

Using the scriptural quotations and allusions, 11Q13 explains that, in the tenth jubilee, Melchizedek will be God’s representative during “the end of days” (2:4). Melchizedek will release captives from their sins (2:4-6). On the Day of Atonement, he will atone for all the Sons of Light and people who belong to Melchizedek (2:7-8). It is the time of the year of Melchizedek’s favor and of his hosts, the holy ones of God, and of the administration of justice (2:9). Melchizedek will carry out vengeance, and provide liberation from Belial and the spirits of his lot (2:12-13). This is the day described by

\textsuperscript{495} Campbell, \textit{The Exegetical Texts}, 59.
\textsuperscript{496} Martinez, Tigchelaar, and Van der Woude, \textit{Discoveries in the Judaean Desert XXIII}, 221.
\textsuperscript{498} Campbell, \textit{The Exegetical Texts}, 56.
Isaiah, who said, “[How] beautiful upon mountains are the feet [of] the messenger who announces peace, the messenger of good who announces salvation, saying to Zion: your God [is king]” (2:15-16). 11Q13 explains that the mountains are the prophets, and that the messenger is the Anointed of the Spirit (2:17-18).

**3.17 Thematic Association I and Interpretation in 11Q13 2:2-8**

11Q13 2:2 quotes Lev 25:13, saying, “and what he said, in [this] year of jubilee you shall return, every one of you, to your property” (11Q13 2:2). The surviving portion of the quotation is identical to Lev 25:13 in the MT.

<table>
<thead>
<tr>
<th>11Q13 2:2</th>
<th>Lev 25:13</th>
</tr>
</thead>
<tbody>
<tr>
<td>בְּשָׁנַת הָיוֹם הָאָשָׁרְךָ תְּשֻׁבֹת אֵלָי אִשֵּׁה כִּי לְךָ שֵׁם חַיָּה</td>
<td>In this year of jubilee you shall return, each man to his property.</td>
</tr>
</tbody>
</table>

Although the second half of 11Q13 2:2 has not survived, there are good reasons for thinking that it consists of a quotation of Lev 25:13. Within the Hebrew Scriptures, the phrase בְּשָׁנַת הָיוֹם הָאָשָׁרְךָ only occurs in Lev 25:13, 54 and Lev 27:24. Of these three verses, Lev 25:13 fits best in the space between 11Q13 2:2 and 11Q13 2:3. Unquoted content in Lev 25:9-10 preceding Lev 25:13 is thematically relevant to 11Q13 2:6-7. This uncited material suggests that 11Q13 quotes Lev 25:13 to evoke these themes. First, it is important to examine Lev 25:9-10 in the MT and LXX.

**3.17.1 Lev 25:9-10 in the MT**

Leviticus 25:9-10 is part of the Lord’s instructions to Moses regarding how the people of Israel should behave in the land that God gave them. After forty-nine years,
the people are to loudly sound a trumpet on the tenth day of the seventh month—the day of atonement (Lev 25:9). They should also consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants (Lev 25:10).

3.17.2 Lev 25:9-10 in the LXX

Leviticus 25:9-10 is part of the Lord’s instructions to Moses about how the sons of Israel should act in the land that God gave them. Following forty-nine years, the people must blow a trumpet on the tenth day of the seventh month—the day of atonement (Lev 25:9). They should also consecrate the fiftieth year and proclaim release upon the land to those inhabiting it (Lev 25:10). Announcing release is equivalent to proclaiming liberty, because they both communicate a sense of freedom.

3.17.3 Thematic Association I Linking Lev 25:9-10 to 11Q13 2:2-8


<table>
<thead>
<tr>
<th>Lev 25:9 (MT)</th>
<th>11Q13 2:7b</th>
</tr>
</thead>
<tbody>
<tr>
<td>וַיְסֹרֵב חַוָּרָה שָׁמֶר הַתּוֹרָה הַחַדָּשָׁה לְכָל הָעָרֶץ</td>
<td>יָרָת הַמַּעֲפֵרָה הַשַּׁעֲרָה פָּנָיו הַיָּבֵל לְעָרֶץ</td>
</tr>
<tr>
<td>9And you will have the trumpet sounded loud on the tenth day of the seventh month</td>
<td>7And the Day of Atonement is the end of the tenth jubilee.</td>
</tr>
</tbody>
</table>
Part of the phrase “Day of Atonement” is missing in 11Q13 2:7, but enough of the letters are present to deduce that it reads “D[ay of Atone]ment.” It thus matches “Day of Atonement” in Lev 25:9.

The noun דִּרְוָה ("liberty") is also used with the verb קָרָא ("proclaim") in both Lev 25:10 and 11Q13 2:6.

<table>
<thead>
<tr>
<th>Lev 25:10b (MT)</th>
<th>11Q13 2:6b</th>
</tr>
</thead>
</table>
| הקָרָאתָם דִּרְוָה בַּאֲרֵךְ בָּלָק לְכָל יֵשָׁבָה  
| וָּקָרָא לֵאמֹר דִּרְוָה 
| and you will proclaim liberty in the land to all its inhabitants. |
| וָּקָרָא לֵאמֹר דִּרְוָה  
| 6And he will proclaim liberty to them. |

Lev 25:10 uses the phrase וָּקָרָאתָם דִּרְוָה ("and you will proclaim liberty"). 11Q13 2:6b has וָּקָרָא ("and he will proclaim") and דִּרְוָה ("liberty"). None of the letters in the words found in Lev 25:10 are missing from 11Q13 2:6.

Second, all of the identical words are clustered together in both Lev 25:9-10 and 11Q13 2:6-7. The close proximity reduces the probability that 11Q13 2:6-7 and Lev 25:9-10 use these words coincidentally. It is unlikely that Lev 25:9-10 and 11Q13 2:6-7 would independently use these words so close together by coincidence.

Third, the clusters of identical words in Lev 25:9-10 and 11Q13 2:6-7 describe analogous situations. Leviticus 25:9-10 and 11Q13 2:6-7 both involve the Day of Atonement and proclaiming liberty. All of these data indicate 11Q13 2:2 quotes Lev 25:13 to evoke the themes of the Day of Atonement and the proclamation of liberty.

3.18 Thematic Association II in 11Q13

11Q13 additionally uses thematic association by using link-words to interpret the quote of Lev 25:13 alongside allusions to Isa 61. The noun שנה ("year") appears in both Lev 25:13 and Isa 61:2. The verb קרא ("to call") and the noun דוהר ("liberty") occur together in Lev 25:10 and Isa 61:1. 11Q13 does not quote Lev 25:10. Nevertheless, 11Q13 uses קרא and דוהר in Lev 25:10 to connect this unquoted verse’s theme of proclaiming liberty to the proclamation of liberty in Isa 61:1. These thematic associations enable 11Q13 to imply that themes in Lev 25 and Isa 61 anticipate Melchizedek’s future proclamation of liberty during the year of his favor (11Q13 2:6, 9).

11Q13 determines the messenger in Isa 52:7 is the “Anointed of the Spirit” by utilizing thematic association. The verb בישר resides in both Isa 61:1 and Isa 52:7. Since this verb appears in both verses, 11Q13 uses it to thematically associate Isa 61:1 with Isa 52:7. Isaiah 61:1 declares the spirit of the Lord is upon the one bringing good news, because the Lord anointed him. So, the verb בישר allows 11Q13 to deduce that the messenger in Isa 52:7 is also the one anointed by the Lord’s spirit. Thematic association thus enables 11Q13 to identify the messenger in Isa 52:7 as the “Anointed of the Spirit” (11Q13 2:18).

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500 Campbell, The Exegetical Texts, 62; Brooke, Exegesis at Qumran, 321.
3.19 Summary of Thematic Association in 11Q13

11Q13 employs thematic association to imply that themes in an unquoted section of Lev 25 anticipate themes in 11Q13’s storyline. 11Q13 also uses thematic association to interpret different scriptural passages together. Sometimes it forges thematic associations between unquoted words that are found in different texts. It interprets these scriptures together to show how the scriptures anticipate Melchizedek’s actions and other future events.

3.20 Conclusion

In closing, D, 4Q174, and 11Q13 utilize thematic association to carry out implicit interpretation. Using Thematic Association I, they employ quotations to point to themes in the quotes’ original scriptural contexts. This enables the scrolls’ authors to imply that themes in the scriptures are connected to later people and events. The scrolls’ authors also use Thematic Association II to interpret different scriptural passages together. The rest of this thesis will argue that Matthew uses Thematic Association I to imply connections between themes in scriptural contexts and later people and events. I also suggest that Matthew may use Thematic Association II to interpret some scriptural passages together.
CHAPTER FOUR: THE BIRTH OF EMMANUEL: THE SON OF DAVID

4.1 Introduction

The previous chapters have shown that D, 4Q174, and 11Q13 create thematic associations to facilitate their implicit interpretations. Using Thematic Association I, these texts use quotations and link-words to point to themes in the scriptural contexts. The authors additionally utilize Thematic Association II to interpret different scriptural passages together. Establishing that the technique occurs in the sectarian scrolls does not, however, necessitate that Matthew uses it in his Gospel. It only evinces the possibility that Matthew also adopts this technique. The rest of this thesis will examine whether the Gospel of Matthew likewise uses thematic association to perform implicit interpretation.


4.2 Jesus’ Genealogy

Matthew introduces Jesus’ genealogy by writing, “a record of the lineage of Jesus Christ, son of David, son of Abraham” (Matt 1:1). Allison and Davies explain “Jesus Christ” is “on its way to being a personal name,” but Matt 1:17 indicates “Χριστός has messianic content.”\(^{501}\) “For Matthew, “Christ” is a title applied to Jesus. Further down, he refers to Jesus as “the Christ” in material lacking parallels in the other gospels (Matt 1:17; 2:4).

\(^{501}\) Allison and Davies, *Matthew* 1:155.
The presence of this title in Matthew’s unique content signals that he presents Jesus as “the Christ.” Matthew refers to four women in the genealogy: Tamar, Rahab, Ruth, and Bathsheba, the wife of Uriah (Matt 1:3, 5, 6). Richard Hays notes, “since the names of women were not ordinarily included in genealogical lists, the reader might well wonder why these four are singled out, particularly in view of the omission of well-known matriarchs such as Sarah, Rebekah, and Leah.”\textsuperscript{502} Matthew’s inclusions of these women among Jesus’ ancestors may help Matthew identify Jesus as a son of Abraham (Matt 1:1). All four women can be deemed non-Israelites. Some Jewish traditions presented Tamar as a Canaanite.\textsuperscript{503} Rahab was a Canaanite, Ruth was a Moabite, and Bathsheba was the wife of Uriah the Hittite. Abraham is connected to Gentiles. God promised all nations of the earth will be blessed through Abraham (Gen 18:17-18). So, identifying these females as being members of Jesus’ ancestry might help Matthew show Jesus is the son of Abraham.

Matthew’s reference to the deportation to Babylon is another puzzle. Matthew refers to the deportation four times in the genealogy (Matt 1:11, 12, 17). None of the other gospels refer to the deportation to Babylon, though. Why does Matthew place so much emphasis on the deportation to Babylon? The next chapter will offer an answer to this question. The genealogy concludes by indicating the Christ will come after the deportation to Babylon (Matt 1:17).

4.3 The Birth of Jesus

Jesus’ mother, Mary, was engaged to a man named Joseph. She was pregnant prior to living with Joseph, though, because the child was from the Holy Spirit (Matt 1:18).


\textsuperscript{503} Hays, \textit{Echoes of Scripture in the Gospels}, 112.
Discovering that Mary was with child, Joseph prepared to end their engagement. Before he did so, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins" (Matt 1:20-21). Matthew then quotes Isa 7:14 (Matt 1:23).

<table>
<thead>
<tr>
<th>Matt 1:23</th>
<th>Isa 7:14 (LXX)</th>
<th>Isa 7:14 (MT)</th>
<th>Isa 7:14 (1QIsa⁹)</th>
</tr>
</thead>
<tbody>
<tr>
<td>23 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔζει καὶ τέξεται γυνὸν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἑμμανουήλ.</td>
<td>14 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔζει καὶ τέξεται γυνὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἑμμανουήλ.</td>
<td>ἑθνὲς ἐπιλέψεις γυνὴ γυναῖκα καὶ καλεῖται ἔμμανουήλ.</td>
<td>ἕθεν ἐπιλέξεις γυνὴ γυναῖκα καὶ καλείται ἐμμανουήλ.</td>
</tr>
<tr>
<td>23 Behold, the virgin will have in womb and bear a son, and they will call his name Emmanuel.</td>
<td>14 Behold, the virgin will have in womb and bear a son, and you will call his name Emmanuel.</td>
<td>14 Behold, the young woman will be pregnant and bear a son, and you will call his name Emmanuel.</td>
<td>14 [Beh]old the young woman will be pregnant and bear a son, and one will call his name Emmanuel.</td>
</tr>
</tbody>
</table>

Matthew 1:23 almost matches the LXX of Isa 7:14 verbatim. The LXX contains καλέσεις ("you will call"). This is equivalent to the verb ἕρχεται in the MT, which means “and you will call.” By contrast, Matthew has καλέσουσιν ("they will call"). This differs from both the LXX and the MT. 1QIsa⁹ preserves another reading, saying, ἕρχεται ("and one will call"). It is unclear why Matthew’s quote’s text-form has “they will call.” He may possess a copy of Isaiah that contains this reading, or he may have reformulated the wording himself.⁵⁰⁴ Menken reports that καλέσουσιν in Matt 1:23 can be a rendering of the Hebrew reading יקרא in 1QIsa⁹.⁵⁰⁵ If Matthew uses a Greek text revised closer to a Hebrew text containing this reading, there is no need to suppose that Matthew modified the wording in Isa 7:14.

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Regardless, the introductory formula in Matt 1:22 and terminology in Matt 1:23 indicate that Matthew quotes Isa 7:14.

After quoting Isa 7:14, Matthew explains that the name “Emmanuel” means “God is with us” (Matt 1:23). Why does Matthew provide this name’s meaning? Does Matthew think his readers are ignorant about this information? Matthew previously mentions the son will be named “Jesus” because he will save his people from their sins. The significance of the name “Jesus” seems to be contingent on his readers knowing Hebrew. The name “Jesus” means, “Yahweh is salvation.”

As Allison and Davies explain, “you will call his name Jesus, for he will save his people from their sins’ (1.21) depends upon a pun apparent only in Hebrew.” On the other hand, as Prabhu posits, even readers who do not know Hebrew could know what the name “Jesus” means. This name’s meaning may have been common knowledge among Matthew’s readership. In any case, it is unlikely that Matthew translates “Emmanuel” merely to define it. Matthew might provide the translation of “Emmanuel” to emphasize God’s presence with his people through Jesus. Scholars frequently posit the definition “God is with us” forms an inclusio with Matt 28:20. Inclusio, or “inclusion,” is a technique using the repetition of key words to mark discrete units. It also typically expresses the major themes of those units. Jesus promises his disciples that he will be with them, even until the end of the age in Matt 28:20. In this way, Matt 28:20 is reminiscent of Jesus being called “God is with us” in Matt

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1:23. When Joseph wakes up, he obeys the angel, taking Mary as his wife. She bears a son, and Joseph names him “Jesus” (Matt 1:24-25).

Matthew probably quotes Isa 7:14 to show that Mary conceiving Jesus as a virgin and bearing him as her son fulfills Isaiah’s prophecy. Matthew 1:21 utilizes the verb τέξεται (“she will bear”), which is the same verb used in Isa 7:14. Matthew 1:21 and Isa 7:14 also both use the noun νιός (“son”). Matthew seems to understand the prophecy in Isa 7:14 (LXX) to predict a virgin will give birth to a son, because he narrates a virgin giving birth to a son. He thus probably quotes Isa 7:14 to show how Jesus’ birth fulfills this prophecy.

Does Matthew also quote Isa 7:14 to evoke its original context? Some scholars contend that Matthew quotes Isa 7:14 with its original context in mind. Others maintain that Matthew cites Isa 7:14 with no regard for its original context. Unquoted parts of Isa 7 probably shed some light on this debate. First, it is necessary to examine the various versions of Isa 7:1-9:7.

4.4 Isa 7:1-9:7 in the MT and 1Qlsa

Isaiah 7:1-14 discusses Isaiah’s interactions with Ahaz, King of Judah, and the House of David circa 732 B.C.E. Two kings are planning to attack Jerusalem (Isa 7:1). The heart of Ahaz and the heart of his people shake when they hear about the alliance between these two kings (Isa 7:2). The Lord instructs Isaiah to take his son Shear-jashub...
with him to meet Ahaz to encourage Ahaz not to fear the two kings (Isa 7:3-6). The Lord declares their plans for attacking Jerusalem will not be successful (Isa 7:7-9). The Lord tells Ahaz to ask the Lord for a sign, but Ahaz refuses, because he says he does not want to test the Lord (Isa 7:10-12).

In response, the Lord addresses the entire House of David. As John Watts notes, “When the formal address turns to ‘O House of David’ (v 13) the plural is used.” The Lord says, שמעו נא בית דוד (“Hear now, House of David”) (Isa 7:13). The imperative verb שמע in Isa 7:13 means “you (plural) hear.” Isaiah next declares, “The Lord himself will give to you לכם a sign” (Isa 7:14). The plural form לכם in Isa 7:14 also signals that the Lord will give the sign to the House of David. The sign from the Lord is that the House of David will witness a “young woman” עלמה giving birth to a son, who will be named “Emmanuel” (Isa 7:14). The term עלמה only occurs in the singular three other places in the Hebrew Scriptures: Gen 24:43, Exod 2:8, and Prov 30:19. It can refer to a girl of marriageable age, or a young woman until the birth of her first child. It generally carries the implication of virginity, but not always. Isaiah identifies neither the woman nor the son. Joseph Blenkinsopp explains, “Neither the context nor biblical usage in general provides much help in establishing the identity of either the prospective mother or her child.” Theories concerning their identities abound, but they remain unidentified.

517 This conclusion is based on an Accordance search.
519 Allison and Davies, Matthew, 1:214.
Some scholars identify Emmanuel as the Davidic son predicted in Isa 9:6-7. In any case, Isaiah predicts that the Lord will give a sign to the House of David: a young woman will bear a son, who will be called “Emmanuel” (Isa 7:13-14).

Before the son grows up, the land belonging to the kings of whom Ahaz is afraid will be deserted (Isa 7:15-16). Isaiah does not specify how long before the son’s birth the land will be deserted. This opens the possibility of a more distant fulfillment of the prophecy about Emmanuel’s birth. The land will be desolate, because the Lord will bring the king of Assyria upon the Northern Kingdom (Isa 7:17). The Assyrians will also be brought upon the people in Jerusalem (Isa 7:17). They will settle in the steep ravines, in the clefts of rocks, on all thornbushes, and on all the pastures (Isa 7:18-20). Some people will be left in the land, but they will be living in miserable conditions (Isa 7:21-23).

Isaiah 8:1-22 goes into more detail about the experiences of God’s people when the Assyrians invade. A prophetess bears a son called “Maher-Shalal-Hash-Baz” (Isa 8:1-3). The king of Assyria will carry away the wealth of Damascus and the spoil of Samaria before this child can call “my father” or “my mother” (Isa 8:4).

Isaiah 8:5-6 prophesies that the king of Assyria will also sweep on into Judah, because the people there feared Rezin and the son of Remaliah instead of trusting in God (Isa 8:5-8). Isaiah refers to those in Judah as “this people” (Isa 8:6). Nevertheless, there is hope for surviving the onslaught from countries far away, because “God is with us” (Isa 8:9-10).

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The Lord warns Isaiah not to walk in the way of the people who are fearful and in dread (Isa 8:11-12). Instead, Isaiah is to fear and dread the Lord, and he should regard the Lord as being holy (Isa 8:13). God will become an obstacle for the people in Israel and the inhabitants of Jerusalem. Many of them will be caught and taken (Isa 8:14-15).

Isaiah 8:16-22 describes Isaiah waiting for the Lord in the midst of wicked people. God is hiding his face from the house of Jacob, his people (Isa 8:17). Isaiah and the children that God has given him are signs and portents in Israel from the Lord (Isa 8:18). The bad people will be greatly distressed and hungry (Isa 8:19-21). They will see only distress, darkness and gloom, and they will be thrust into deep darkness (Isa 8:22).

Isaiah 9:1-7 predicts there will be no gloom for those who were in anguish. The people who were in gloom and anguish are those in the land of Zebulun and the land of Naphtali. God will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations (Isa 9:1). The people in darkness have seen a great light. A light has shined on those who lived in a land of deep darkness (Isa 9:2). The nation will be multiplied, and its people will rejoice (Isa 9:3). There are three reasons for their joy: (1) They will be liberated from their oppressor. (2) The boots of warriors and garments rolled in blood will be burned. (3) A child will be born to the people. It is a son who will be given to them (Isa 9:4-6). This son will be named Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace (Isa 9:6). His authority will continually grow, and there will be endless peace for the throne of David and his kingdom. The son will establish and uphold the kingdom with justice and righteousness. The Lord will be the one responsible for this son’s reign (Isa 9:7).
4.5 Isa 7:1-9:7 in the LXX

Isaiah 7:1-14 discusses Isaiah’s interactions with Ahaz, King of Judah, and the House of David. Two kings are planning to attack Jerusalem (Isa 7:1). The soul of Ahaz and the soul of his people are agitated when they hear about the alliance between these two kings (Isa 7:2). The Lord instructs Isaiah to take his son Shear-jashub with him to meet Ahaz to encourage Ahaz not to be afraid of the two kings (Isa 7:3-6). The Lord declares their plans for attacking Jerusalem will not be successful (Isa 7:7-9). The Lord tells Ahaz to ask the Lord for a sign, but Ahaz refuses, because he says he does not want to test the Lord (Isa 7:10-12).

The LXX of Isa 7:13 likewise relays Isaiah saying, Ἀκούσατε δή, οἶκος Δαυίδ (“Hear now, House of David”) (Isa 7:13). The imperative verb ἀκούσατε in Isa 7:13 commands “you (plural)” to hear. This form thus evinces that the entire House of David is being addressed. Isaiah prophesies, “Therefore the Lord himself will give to you (ὑμῖν) a sign” (Isa 7:14). The plural form ὑμῖν in Isa 7:14 additionally indicates that the Lord will give the sign to the House of David. The sign from the Lord is that the House of David will witness a young woman giving birth to a son, who will be named Emmanuel. The young woman and the child are anonymous in the LXX as well.

Before the son grows up, the land belonging to the kings that Ahaz fears will be abandoned (Isa 7:15-16). Isaiah does not specify how long before the son’s birth the land will be abandoned. This makes a more distant fulfillment of the prophecy about Emmanuel’s birth a possibility. The king of the Assyrians will be brought upon the people in Jerusalem (Isa 7:17). The Assyrians will rest in the ravines of the country, in the clefts
of rocks, in the caves, in every crevice, and on every tree (Isa 7:18-20). Some people will be left in the land, but they will be living in miserable conditions (Isa 7:21-23).

Isaiah 8:1-22 goes into more detail about the experiences of God’s people when the Assyrians invade. A prophetess bears a son called “Swiftly Spoil, Quickly Plunder” (Isa 8:1-3). Before this child can call “father” or “mother,” it will receive the power of Damascus and the spoils of Samaria before the king of the Assyrians (Isa 8:4).

Isaiah 8:5-6 prophesies that the Lord will bring the king of the Assyrians against Judah, because the people there wanted to have Rezin and the son of Remaliah as king instead of turning to God (Isa 8:5-8). Isaiah refers to those in Judah as “this people” (Isa 8:6). Nevertheless, there is hope for surviving the onslaught from countries far away, because “the Lord God is with us” (Isa 8:9-10).

The person addressed is not identified in Isa 8:11. Some people reject the course of the way of “this people,” saying, “Never say ‘hard,’ or whatever this people says is hard, but do not fear what it fears. Do not be troubled” (Isa 8:12). People are commanded to sanctify the Lord, and he will be their fear (Isa 8:13). If they trust in God, he will become their holy precinct, and he will not be a stumbling block to them. The house of Jacob is in a trap, and those in Jerusalem are in a pit (Isa 8:14). As a result, many of them will become powerless, and they shall fear, be crushed, and be taken (Isa 8:15).

Isaiah 8:16-22 mentions someone waiting for the Lord in the midst of wicked people. This person will say, “I will wait for God, who has turned away his face from the house of Jacob, and I will trust in him. Here am I and the children whom God has given me, and they shall become signs and portents in Israel from the Lord” (Isa 8:17-18). The
bad people will be greatly distressed and hungry (Isa 8:19-21). They will see affliction, distress, and darkness. They will be in darkness so that they cannot see (Isa 8:22). Isaiah 9:1-7 predicts there is hope for the people in darkness. They are those in the country of Zebulun, the land of Naphtali, and the rest who inhabit the seashore and beyond the Jordan, Galilee of the nations, and the parts of Judea (Isa 9:1). Although they are in darkness, they are commanded to see a great light (Isa 9:2). Most of the people who were brought back will rejoice (Isa 9:3). There are three reasons for their joy: (1) They will be liberated from their oppressor. (2) They shall repay with reconciliation every garment and cloak acquired by deceit. They will be willing to do so even if they have been burned by fire. (3) A child is born to the people. It is a son who is given to them (Isa 9:4-6). This son will be named Messenger of Great Counsel (Isa 9:6). His sovereignty is great, and his peace has no boundary on the throne of David and his kingdom. The son will make the kingdom prosper, and shall uphold it with righteousness and judgment. The Lord will be the one responsible for this son’s reign (Isa 9:7).


Matthew probably uses Δαυιδ, υἱός, and λαός as link-words to connect themes within Isa 7:13-9:7 with themes in Matt 1:1-25. Matthew likely uses the word Δαυιδ (“David”) as a link-word to connect Isa 7:13-14 to Δαυιδ in Matt 1:20. The name Δαυιδ appears in Isa 7:13 and Matt 1:20. The term Δαυιδ also describes analogous circumstances in Isa 7:13-14 and Matt 1:18-25. Both Isa 7:13-14 and Matt 1 feature the House of David. The Lord declares a woman giving birth to a son will be a sign from God to the House of David (Isa 7:13-14). Joseph, a member of the House of David, witnesses
the birth of a son from the Lord (Matt 1:20). An angel of the Lord explains to this son of David that the child in Mary is from the Holy Spirit (Matt 1:20).

The term Δαυιδ also appears with υἱός in Isa 9:7 and Matt 1:1. The prophesied son will be on David’s throne (Isa 9:7). The words Δαυιδ and υἱός are used analogously in both Isa 9 and Matt 1:1. The son in Isa 9:7 is a Davidic son, and Matthew calls Jesus “Son of David” in Matt 1:1. These data indicate Matthew likely uses Δαυιδ and υἱός as link-words to connect the Davidic son theme in Isa 9:7 to the Son of David theme in Matt 1:1.

The word λαός (“people”) resides in both Isa 8-9 and Matt 1:21, and is used to describe analogous circumstances in both Isaiah and Matt 1:21. The λαός in Isa 8-9 are portrayed as being wicked (Isa 8:6, 11, 19). As a result of their wickedness, they are in darkness (Isa 8:22; 9:1). The λαός in Matt 1:21 are wicked as well, because Jesus will save his people from their sins (Matt 1:21). In summary, a Davidic son is born to help wicked people in both Isa 9:6-7 and Matt 1:1-25.

4.7 How Matthew’s Use of Thematic Association I Sheds Light on Matt 1:1-25

Isaiah addresses the House of David, not only Ahaz (Isa 7:13-14). Isaiah prophesies that the Lord will give a sign to the House of David: a woman will give birth to son called “Immanuel” (Isa 7:14). This means that Matthew can interpret this prophecy as being applicable to a future generation of the House of David. An angel of the Lord informs Joseph that Mary will give birth to a son. The angel addresses Joseph as “son of David” (Matt 1:20). Joseph’s identity as a son of David means he is a member of the House of David. Through Joseph, then, the House of David witnesses the sign that the Lord promised to the House of David in Isa 7:14: A virgin gives birth to a son, who is Emmanuel.
Matthew probably interprets the son given as a sign to the House of David in Isa 7:14 as the Davidic son predicted in Isa 9:6-7. In addition to being called “Emmanuel,” Jesus is also called the Son of David (Matt 1:1). Matthew likely interprets the Davidic son who is predicted to be given to wicked people in Isa 8:22-9:1 as the son of David who will save his people from their sins (Matt 1:21). Matthew later narrates Jesus going to the people in the geographic areas that Isa 9:1 describes as being in darkness: Galilee, Zebulun, and Naphtali (Matt 4:12-17). Matthew’s interest in unquoted parts of Isa 9 is confirmed when Matthew quotes Isa 9:1-2 (Matt 4:15-16). Scholars have noted that people in Galilee, Zebulun, and Naphtali were taken captive by the Assyrians.\(^523\) Jerome writes:

> The Hebrews who believe in Christ interpret these passages as follows: “Of old these two tribes of Zebulun and Naphtali were taken captive by Assyrians and were led away into a strange country, and Galilee was deserted; but as the prophet said, they should be relieved by him [Christ], who should bear the sins of the people.”\(^524\)

Allison and Davies comment on Jerome’s report, saying, “It is possible that Matthew held a similar view. Zebulun and Naphtali were two of the first tribes to go into exile (2 Kgs 15.29), and it would be appropriate for the kingdom to be restored where it was initially dissolved.”\(^525\) It is more than possible. Matthew 1:1-25 shares identical terms with Isa 7:13-9:7, and these words describe analogous circumstances in both Isa 7:13-9:7 and Matt 1:1-25. Therefore, it is \textit{probable} that Matthew presents the Son of David going to the very areas that Isa 9:1-7 prophesies would receive a Davidic son as their ruler. Thus, it is also probable that Matt 1:23 quotes Isa 7:14 to evoke themes in Isa 7:13-9:7 to imply the

\(^523\) Piotrowski, \textit{Matthew’s New David}, 212-213; Allison and Davies, \textit{Matthew}, 1:382.

\(^524\) Jerome, \textit{Commentaria in Isaiam prophetam} (PL 24.127); translation by Allison and Davies, \textit{Matthew}, 1:381.

\(^525\) Allison and Davies, \textit{Matthew}, 1:382.
child named “Emmanuel” in Isa 7:14 is the Davidic son predicted in Isa 9:6-7. Matthew’s use of Thematic Association I thus lends support to Dodd’s and Piotrowski’s arguments that Christian writers were interested in Isa 7-9:6.  

4.8 Conclusion

In closing, Matthew quotes Isa 7:14 for several reasons. He cites it to show how Jesus’ birth from a virgin fulfills the prophecy that a woman would give birth to a son. Matthew also quotes Isa 7:14 to evoke themes in unquoted portions of Isa 7:13-9:7. He uses Thematic Association I to imply that the Lord’s promise of a sign to the House of David anticipates the angel of the Lord’s message to Joseph, a son of David. Since the prophecy is addressed to the House of David, not just Ahaz, Matthew probably deems it applicable to the son predicted in Isa 9:6-7.

Evoking themes in Isa 7:13-9:7 enables Matthew to imply that “Emmanuel” is the prophesied Davidic son in Isa 9:6-7. This Davidic son is given to wicked people who were earlier taken captive by the Assyrians. Jesus, the Son of David, will help wicked people by saving them from their sins (Matt 1:21). Jesus will also help people in areas from which the population had been taken away by the Assyrians.

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CHAPTER FIVE: THE DEPORTATION TO BABYLON AND THE NATIONS' JOURNEY TO JERUSALEM

5.1 Introduction

In this chapter, I argue that thematic associations exist between Matt 1-2 and Mic 4-5. I begin by discussing the reference to the deportation to Babylon in Jesus’ genealogy. I next relay events that happen after Jesus’ birth. I go on to discuss how Matthew uses a quotation of Mic 5:2. I contend that Matthew uses Thematic Association I by employing the quotation of Mic 5:2 to evoke themes in unquoted parts of Mic 4-5. I also suggest that he utilizes Thematic Association II to connect themes in unquoted parts of Mic 5 to themes in uncited portions of Isa 7:14, Isa 60, and Ps 72.

5.2 The Deportation to Babylon

Why does Matthew mention the deportation to Babylon when detailing Jesus’ genealogy (Matt 1:11, 12, 17)? Ulrich Luz asserts that it was necessary to mention the Babylonian exile because “the purpose of the genealogy is not only to give information about Jesus’ ancestors and to legitimate Jesus as the Messiah but at the same time to recall the entire history of the people of God, Israel.” Luz’s explanation is not adequate, because Matthew’s genealogy does not recall the entire history of the people of God. Among other significant events, there is no reference to God leading his people out from

Egypt. In fact, the deportation to Babylon is the only historical event found in the genealogy. This means that Matthew does not mention the deportation to Babylon in order to recall the whole history of God’s people.

Some other scholars posit that Matthew references the Babylonian captivity to convey the idea that God’s people are still in exile. Matthew 1:17 includes the phrase ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ (“from the deportation to Babylon to the Christ”) (Matt 1:17). From this, some interpreters infer that Matt 1:17 evinces that the Babylonian exile lasts until the Christ’s arrival. This reasoning is not compelling, because Matthew could simply be using the deportation to Babylon as a historical marker to divide history into different time periods. It is unclear whether or not Matthew presents the Babylonian exile as a continuing circumstance for God’s people. No indubitable evidence exists elsewhere in Matthew’s Gospel that suggests he considers God’s people to still be in exile in Babylon.

N.T. Wright appeals to Matthew’s Second Temple context to argue that Matthew believes the exile continues until Jesus' arrival, but he equivocates on the word "exile." He argues:

The third focal point is unexpected: the exile. This is not so regular a marker within Jewish schemes, but for Matthew it is crucial. As we saw, most Jews of the second-temple period regarded themselves as still in exile, still suffering the results of


Israel’s age-old sin. Until the great day of redemption dawned, Israel was still ‘in her sins’, still in need of rescue. The genealogy then says to Matthew’s careful reader that the long story of Abraham’s people will come to its fulfillment, its seventh seven, with a new David, who will rescue his people from their exile, that is, ‘save his people from their sins.’

In response to Wright’s argument, James Dunn objects, “there is no real evidence that those who actually were living in the land thought of themselves as still in exile.” More importantly, there is no evidence that Matthew understands the Babylonian exile the way that Wright defines it. Matthew does not equate the Babylonian exile with Israel still being “in her sins.” Wright reads this meaning into Matthew. Elsewhere, Wright adds, “Israel had not yet ‘returned’ from the period of history characterized by the suffering and oppression which, according to the prophets, had resulted from the national sin. When I use the word exile in this sense, then, it refers to a period of history with certain characteristics, not to a geographical situation.” Wright needs to redefine “exile,” because he acknowledges that Israel “had come back from Babylon.” If Israel had already returned from Babylon, Matthew cannot mean Israel would come back from there when the Christ came. They would have already returned. Matthew’s fixation on the deportation to Babylon in Jesus’ genealogy must therefore be accounted for in some other way.

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5.3 The Magi’s Journey to Jerusalem

After Jesus is born in Bethlehem, Magi from the East come to Jerusalem. The Magi are Gentiles, which is evident for a number of reasons. Matthew says they went back to their country when they were warned in a dream not to return to King Herod (Matt 2:12). If they were Jews, they would have remained in the land of Israel. It is also unlikely that Matthew would narrate Jews asking where their own king was to be born. Only Gentiles utilize the phrase “king of the Jews” elsewhere in Matt 27:11, 29, 37, so it is probable Gentiles use it in Matt 2:2 as well. The Magi additionally display ignorance of the Jewish scriptures. If they were conversant with the scriptures, they would know that Mic 5:2 predicted a ruler would come from Bethlehem. They do not have this knowledge, so they are unlikely to be Jews. The Magi inquire, “Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage” (Matt 2:1-2). When Herod hears this news, he is afraid, and all Jerusalem with him (Matt 2:3). Herod summons all the chief priests and scribes of the people, and asks them where the Christ was to be born. They answer, “In Bethlehem of Judea, for so it has been written by the prophet” (Matt 2:5). The introductory formula, “it has been written by the prophet” and ensuing wording matching terms in Mic 5 reveal that Matt 2:6 contains a quotation of Mic 5:2.

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<thead>
<tr>
<th>Matt 2:6</th>
<th>Mic 5:2(1) (LXX)</th>
<th>Mic 5:2(1) (MT)</th>
<th>Mic 5:2(1) (8HevXllgr)</th>
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<tr>
<td>ἐκαὶ σὺ βηθλεὲμ, γῆ Ἰουδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόνις Ἰουδα. ἐκ</td>
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<td>2Καὶ σὺ, βηθλεὲμ οἶκος τοῦ Ἐφραίμ, ὀλιγοστοῦ εἰ τοῦ εἶναι ἐν χυλίσσιν Ἰουδα. ἐκ</td>
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535 Piotrowski, Matthew’s New David at the End of Exile, 63.
536 Piotrowski, Matthew’s New David at the End of Exile, 63.
537 Allison and Davies, Matthew 1:230.
Matthew’s quotation of Mic 5:2 has a unique text-form. The MT, LXX, and 8HevXllgr refer to Ephratha, but Matthew does not mention it. The phrase γῆ Ἰουδα ("land of Judah") is unique to Matthew’s quote. These biblical text-forms also lack Matthew’s phrase οὐδὲν ἐλαχίστη ("by no means least"). Matthew does not quote the second half of Mic 5:2 about the ruler’s goings out being from days of eternity. Although Matthew’s quotation differs from the MT, LXX, and 8HevXllgr of Mic 5:2, it shares some features with them.

Matthew’s quotation resembles portions of Mic 5:2 in the MT. The phrase καὶ σοῦ βηθλέεμ ("and you Bethlehem") in Matt 2:6 is equivalent to ואתה בית לחם in Mic 5:2. The second occurrence of the word Ἰουδα ("Judah") in Matt 2:6 matches יֶדֶם. The phrase ἐκ

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538 Excepting lacunae and the absence of εἶ after ὀλγοστος in 8HevXllgr, 8HevXllgr is identical to the quoted section of the LXX.
σοῦ ("from you") corresponds to שָׁנָה, and εξελεύσεται ("will go out") coincides with שלח. Both the participles ἔγορυμενος and משח mean "ruling one."

Matthew’s quote also matches parts of Mic 5:2 in the LXX and 8HevXllgr. The phrase καὶ σὺ βῆθλεμ in Matt 2:6 is identical to καὶ σύ, βῆθλεμ in Mic 5:2. The second use of Ιουδα in Matt 2:6 additionally corresponds to Ιουדα in Mic 5:2. Matthew 2:6 and Mic 5:2 also contain ἐκ σου and the verb εξελεύσεται.

The final phrase in Matthew’s quotation ὁστὶς ποιμανεῖ τὸν λαὸν μου τὸν Ἰσραήλ ("who will shepherd my people Israel") is absent from the surviving versions of Mic 5:2. It is closely aligns with 2 Sam 5:2, which has led multiple scholars to think that Matthew adds a quotation of 2 Sam 5:2 after quoting Mic 5:2.539 Allison and Davies assert, “The switch from Micah to Samuel was probably motivated by a desire to underline Jesus’ status as the ‘Son of David.’”540 Indeed, the terms βασιλεύς and Δαυίδ in 2 Sam 5 could arguably connect to Δαυίד in Matt 1:1, 6, 17, and 20 and βασιλεύς in Matt 2:2. The analogous situations in 2 Sam 5 and Matt 1 could then enable Matthew to imply that King David shepherding God’s people Israel anticipates Jesus as a Davidic king (Matt 1:1; 2:2).

Unfortunately, there is insufficient evidence to conclude that Matt 2:6 also quotes 2 Sam 5:2. Although the phrase τὸν λαὸν μου τὸν Ἰσραήλ ("my people Israel") in Matt 2:6 is identical to "my people Israel" in 2 Sam 5:2 (τὸν λαὸν μου τὸν Ἰσραήλ), the first part of Matt 2:6 does not match 2 Sam 5:2. Matthew 2:6 reads ὁστὶς ποιμανεῖ ("who will shepherd"), but the LXX and MT have "you will shepherd" (Σὺ ποιμανεῖς and את עתי והרשה).

539 Gundry, Use, 91-93; Stendahl, School, 99-100; Menken, Matthew’s Bible, 255-63; Baxter, Israel’s Only Shepherd, 130-134.
540 Allison and Davies, Matthew 1:243.
An unquoted portion of Mic 5 may have inspired Matthew to include the phrase “shepherd my people Israel.” The presence of ποιμάνει in Matt 2:6 and Mic 5:3 supports this proposition. Since ποιμάνει appears in Mic 5:3, it could have influenced Matthew to insert the word as part of his quotation from Micah.

5.4 Mic 5:2 and Matt 2

Matthew connects βηθλεέμ in Matt 2:1, 5 with βηθλεέμ in Mic 5:2. This enables Matthew to show that Jesus’ birth in Bethlehem fulfills the prophecy that a ruler would be born there. Matthew might connect λαός (“people”) in Matt 2:6 to λαός in Matt 1:21. However, this link cannot be established with certainty. The people in Matt 2:6 consist of Israelites, but it is unclear who Jesus’ “people” are in Matt 1:21. They may only be the people of Israel, but they might also encompass Gentiles. As a result, it is not certain that the people of Israel in Matt 2:6 are the same people mentioned in Matt 1:21. This makes a connection between λαός in Matt 2:6 and Matt 1:21 only a possibility.

Unquoted material in Mic 4-5 probably answers some important questions: Why does Matthew mention the deportation to Babylon in his genealogy of Jesus? If he uses it as a historical marker, why does he choose to do so? What is Matthew’s reason for narrating the Magi traveling to Jerusalem? Why does Matthew not narrate the Magi traveling straight to Bethlehem? After all, Mic 5:2 predicts that a ruler will be born in Bethlehem, not Jerusalem. George Prabhu notes that the Magi “appear unexpectedly in Jerusalem. No reason is given for their sudden appearance there.” The solutions to

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541 Piotrowski, *Matthew’s New David*, 73.
these puzzles probably lie in thematic associations between Matt 2 and unquoted portions of Mic 4-5. First, it is essential to survey the surviving versions of Mic 4-5.

5.5 Mic 4-5 in the MT

Micah 4 prophesies that at the end of the days, the mountain of the house of the Lord will be established as a head of the mountains, and it will be lifted from the hills. This means that the mountain containing the Lord’s Temple will be higher than all the other mountains. Peoples will stream upon it (Mic 4:1). Many nations will go and they will say, “Go and let us go up to the mountain of the Lord and to the house of the God of Jacob. And let him teach us from his ways and let us walk in his ways.” For instruction will go out from Zion, and the word of the Lord from Jerusalem (Mic 4:2). The Lord will judge between many peoples, and he will decide for the mighty nations far off. It will be a time of peace, because the nations will beat their swords into plowshares, and their spears into pruning-hooks. One nation will not raise a sword against another nation, and they will no longer train for war (Mic 4:3). Each man will sit under his own vine, and under his fig tree. No one will frighten them, for the mouth of the Lord of Hosts has spoken (Mic 4:4). All the peoples will walk, each man in the name of his god. Some people will walk in different gods’ names, and other people will walk in the Lord’s name forever (Mic 4:5). The Lord declares, “On that day, I will gather the lame and the ones being driven away and who I harmed. And I will set the lame for a remnant and the one being cast out to a mighty nation.” And the Lord will reign over them on Mount Zion from now and until forever (Mic 4:6-7). The “former dominion” and kingdom will come to Jerusalem (Mic 4:8). It is unclear which dominion is meant, but it might refer to the earlier kingdom under the empire of
David and Solomon. Mic 4:9 inquires, “Now why do you cry aloud? Is there no king in you? Has your counselor perished, that pangs have seized you like a woman in labor?” Zion is personified as a woman in labor, who will writhe and bring forth like a woman giving birth, because its inhabitants will go away to Babylon. Yet, they will be rescued there, and Yahweh will redeem them there from their enemies (Mic 4:10).

Currently, nations are distressing Jerusalem’s people. Specifically, many nations are gathered against Jerusalem, saying, “Let her be profaned, and let our eyes gaze on Zion” (Mic 4:11). But the nations do not know the Lord’s thoughts, and they do not understand his counsel. For he will gather them like a sheaf to the threshing floor (Mic 4:12). The citizens of Jerusalem will rise and defeat many peoples. The defeated nations’ unjust gain and wealth will be devoted to the Lord of all the earth (Mic 4:13). Micah 5:1 describes a city under siege, and someone strikes Israel’s ruler upon the cheek” (Mic 5:1). Someone will give a group of people up until the time when she who is in labor has brought forth. At that time, the rest of someone’s brothers will return upon the sons of Israel (Mic 5:3). The ruler will shepherd his flock, and will be one of peace (Mic 5:4-5).

5.6 Mic 4-5 in the LXX

The mountain of the Lord will be visible in the last of the days, and it will be higher than the summits of other mountains. It will rise up higher than the hills, and peoples will hasten to it (Mic 4:1). Many nations will go and they will say, “Come! Let us go up to the mountain of the Lord and to the house of the God of Jacob. And they will show us his way, and we will walk in his paths.” The nations will go to Jerusalem, because the law will

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go out from Zion, and the word of the Lord from Jerusalem (Mic 4:2). God will judge
between many peoples, and he will refute mighty nations far away. These nations will cut
their swords in pieces for plows and their spears for sickles, and nation will no longer
raise a sword against nation, and they no longer learn to wage war (Mic 4:3). Each person
will rest under his vine and each person under his fig tree, and no one will cause terror,
because the mouth of the Lord almighty spoke these things (Mic 4:4). All the peoples will
walk, each person in his way, but those who follow Yahweh will walk in the name of the
Lord their God for the age and beyond (Mic 4:5).

“In that day,” says the Lord, “I will gather the broken one, and the one driven out, I
will welcome and who I cast away. And I will make she who was broken a remnant, and
she who was cast away a mighty nation” (Mic 4:6). And the Lord will reign over them in
Mount Zion from now and until forever (Mic 4:7).

The former dominion, a kingdom from Babylon, will enter Jerusalem (Mic 4:8). Only
the LXX of Mic 4:8 has βασιλεία ἐκ Βαβυλῶνος τῇ θυγατρὶ Ιερουσαλήμ (“a kingdom from
Babylon in daughter Zion”). An unidentified speaker asks, “And now why did you know
harmful things? Was a king not in you? Or, did your counsel die, because birth pains
overcame you like one bearing children?” (Mic 4:9) Jerusalem’s people must suffer birth
pains and be brave, like one bearing children, because they will go out from the city and
pitch a tent in a plain. They will come as far as Babylon. From there they will be delivered,
and from there the Lord their God will redeem them from the hand of their enemies (Mic
4:10).

And now many nations have been assembled against Jerusalem. They say, “We
will rejoice, and our eyes will watch over Zion” (Mic 4:11). But they did not know the
reasoning of the Lord, and they did not understand his counsel, because he gathered them as sheaves of a threshing floor (Mic 4:12). God commands, “Arise and thresh them, daughter Zion, because your horns I will make out of iron, and your hooves I will make out of bronze. And you will destroy nations among them, and will crush many peoples. And you will dedicate their multitude to the Lord, and their strength to the Lord of all the earth” (Mic 4:13).

Micah 4:14-5:1 may describe a city under siege. Now, the daughter of Ephraim will be blocked up with a wall. People are in distress. Someone will strike the tribes of Israel upon the cheek with a staff (Mic 4:14). A group of people will be given up until the time when she who is in labor has brought forth. At that time, the rest of someone’s brothers will return upon the sons of Israel (Mic 5:3). The ruler will shepherd his flock, and there will be peace (Mic 5:4-5).

5.7 Thematic Association I Linking Matt 1-2 to Mic 4-5

Matthew probably uses Thematic Association I when he quotes Mic 5:1. Two lines of evidence substantiate this conclusion: (1) Matt 1-2 shares identical words with Mic 4-5. (2) The identical terminology describes analogous circumstances in Matt 1-2 and Mic 4-5. I examine each piece of evidence below.

First, Matt 1-2 shares identical words with Mic 4-5. The noun Βαβυλῶνος appears in Mic 4:10 and Matt 1:11, 12, and 17. The verb τέξεται is present in an unquoted portion of Mic 5:2 and Matt 1:21. Second, Mic 4-5 and Matt 1-2 also use these identical words in the midst of analogous circumstances. Specifically, Gentiles travel to Jerusalem in Mic 4:1-4 and Matt 2:1. The word βαβυλῶνος is used to describe the deportation to Babylon in
both Mic 4:10 and Matt 1:11, 12, and 17. A woman gives birth and a ruler comes from Bethlehem in Mic 5:2 and Matt 2:1. The combination of these elements in both Mic 4-5 and Matt 1-2 diminish the likelihood that these analogous circumstances are coincidental, but increase the probability of thematic associations.

5.8 How Recognizing Thematic Association I Sheds Light on Matt 1-2

Readers are now equipped to answer the questions posed above: Why does Matthew emphasize the deportation to Babylon? Again, none of the other gospels refer to it. What is Matthew’s reason for narrating the Magi traveling to Jerusalem? These questions will be addressed in order.

Creating thematic associations between Mic 4:10 and references to the deportation to Babylon in Matt 1:11, 12, and 17 allows Matthew to imply that God’s people went to Babylon, just as Mic 4:10 predicted. The Babylonian exile was consequently a fulfillment of prophecy, so emphasizing it would allow Matthew to show that the deportation fulfilled the prediction in Mic 4:10.

Matthew’s usage of thematic association also explains why he specifies that the Magi went to Jerusalem (Matt 2:1). Forming a thematic association between Mic 4:1-4 and the Magi’s journey to Jerusalem enables Matthew to imply that their trip fulfilled the prophecy in Mic 4:1-4. In particular, Mic 4:1-4 prophesies that Gentiles will travel to Jerusalem. The Magi in Matthew are Gentiles, and they journey to Jerusalem. Nicholas Piotrowski observes the thematic similarities between Micah and Matt 2. He writes, “In Matt 2:1-12, Gentiles come to Jerusalem to worship the new Davidic king. In Micah 3-5 the impending exile will end only when the house of David is re-enthroned, which will
bring Gentiles to Jerusalem to worship Yahweh.”\textsuperscript{544} The Magi’s arrival in Jerusalem thus fulfills the prophecy in Mic 4:1-4 that Gentiles will go to Jerusalem.\textsuperscript{545}

To summarize, thematic associations enable Matthew to show how the predictions in Mic 4-5 have come true. The nations’ journey to Jerusalem, the exile to Babylon, the coming of a ruler from Bethlehem, and a woman giving birth are all presented as future occurrences in Mic 4-5. In Matt 1-2, all of these events have occurred by the time Jesus is born. They can consequently be understood as fulfillments of prophecies. Thus, Allison and Davies are likely correct to suspect that Matthew’s “readers are supposed to fill in for themselves.”\textsuperscript{546} Readers “fill in for themselves” that unquoted content in Micah predicts people and events in Matthew. Piotrowski also appears to be correct in concluding that material in unquoted parts of Micah explains details in Matthew’s infancy narrative.\textsuperscript{547}

### 5.9 Thematic Association II Linking Mic 4-5 to Other Scriptural Passages

Matthew also probably utilizes thematic association to interpret unquoted sections of Mic 4-5 with other scriptural passages. These additional passages include Isa 60:3-6, Isa 7:14, Isa 9:7, and Ps 72:1-15. After directing readers to these other passages, Matthew uses them to imply that themes within Isa 60:3-6, Isa 7:14, and Ps 72:1-15 anticipate themes in Matt 1-2. I will discuss the links in the order they occur in unquoted portions of Mic 4-5.

\textsuperscript{544} Piotrowski, \textit{Matthew’s New David}, 83.
\textsuperscript{545} Piotrowski, \textit{Matthew’s New David}, 83; Warren Carter, \textit{Matthew and the Margins}, 81.
\textsuperscript{546} Allison and Davies, \textit{Matthew}, 1:244.
\textsuperscript{547} Piotrowski, \textit{Matthew’s New David}, 84.
Micah 4:2 contains the words πορεύσονται and ἔθνη. These vocabulary items also reside in Isa 60:3.

<table>
<thead>
<tr>
<th>Mic 4:2 (LXX)</th>
<th>Isa 60:3 (LXX)</th>
</tr>
</thead>
<tbody>
<tr>
<td>καὶ πορεύσονται ἔθνη πολλὰ καὶ ἐρούσιν Δεῦτε ἀναβώμεν εἰς τὸ ὄρος κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ἰακώβ, καὶ δείξουσιν ἡμῖν τὴν ὑδὸν αὐτοῦ, καὶ πορευόμεθα ἐν ταῖς τρίβοις αὐτοῦ, ὅτι ἐκ Σιων ἐξελεύσεται νόμος καὶ λόγος κυρίου ἐξ Ἰερουσαλήμ.</td>
<td>καὶ πορεύσονται βασιλεῖς τῷ φωτί σου καὶ ἔθνη τῇ λαμπρότητί σου.</td>
</tr>
</tbody>
</table>

2And many nations will come and say: “Come, let us go up to the mountain of the Lord and to the house of the God of Jacob, and they will show us his way, and we will walk in his paths.” Because out of Zion shall go forth a law and a word of the Lord from Jerusalem.

3And kings will come to your light and nations to your brightness.

The verb πορεύσονται describes the journey of Gentiles (ἔθνη) in both Mic 4:2 and Isa 60:3. Once thematic association leads readers from Mic 4:2 to Isa 60:3, they discover thematic associations between Isa 60:3-6 and Matt 2:1-12. Gentiles come to a light in both Isa 60:3 and Matt 2:2. The theme of the light belonging to someone also occurs in both Isa 60:3 and Matt 2:2. Isaiah 60:3 prophesies nations will come to “your light” (φωτί σου) (Isa 60:3). The Magi assume the light belongs to the newborn king of the Jews (Matt 2:2). They say, εἶδομεν γὰρ αὐτοῦ τὸν ἄστέρα ἐν τῇ ἀνατολῇ ("For we have seen his star at its rising") (Matt 2:2). The phrase αὐτοῦ τὸν ἄστέρα (“his star”) implies the star belongs to Jesus. This is analogous to the light belonging to someone in Isa 60:3.

Gentiles also bring their wealth in Isa 60:5 and Matt 2. Isaiah 60:5 prophesies that the wealth of the sea, of nations, and of peoples will come to someone (Isa 60:5). The Magi similarly bring their treasures so they can give Jesus gifts (Matt 2:11). Gentiles bring gold and frankincense (χρυσίον καὶ λίβανον) in Isa 60:6, and Gentiles present gold and
frankincense (χρυσον και λιβανον) to Jesus (Matt 2:11). The word λιβανον in Matt 2:11 is identical to λιβανον in Isa 60:6. So, Matthew may use it as a link-word to evoke Isa 60:6. All of these themes are clustered together in Isa 60:3-6 and Matt 2. This reduces the likelihood of the thematic similarities being coincidences. Chance becomes an even more remote explanation when the reader takes the identical wording in Mic 4:2 and Isa 60:3 into account. Evoking themes in Isa 60:3-6 thus thematically supplements the prophecy about Gentiles traveling to Jerusalem in Mic 4:1-4.

Matthew probably also utilizes vocabulary in an unquoted part of Mic 5:2 to connect Mic 5:2 to Isa 7:14. The word τεξεται appears in both Mic 5:2 and Matthew’s quotation of Isa 7:14 in Matt 1:23. The phrase δια τουτο δωσει also appears in an unquoted portion of Isa 7:14 and uncited content in Mic 5:2.

<table>
<thead>
<tr>
<th>Mic 5:2 (LXX)</th>
<th>Isa 7:14a (LXX)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 δια τουτο δωσει αυτος έως καιρον τικτούσης τεξεται και οι επιλοιποι των αδελφών αυτων επιστρέψουσιν επι τοις νιοις Ισραηλ.</td>
<td>14α δια τουτο δωσει κυριος αυτος υμιν σημειον.</td>
</tr>
<tr>
<td><strong>2 On account of this he will give</strong> them up until the time when she who is in labor will bring forth, and the remaining ones of their brothers will return upon the sons of Israel.</td>
<td>14a <strong>On account of this</strong> the Lord himself <strong>will give</strong> a sign to you.</td>
</tr>
</tbody>
</table>

This identical vocabulary is clustered together in both uncited portions of Isa 7:14 and Mic 5:2. The verbatim phraseology is also applied analogously in Isa 7:14 and Mic 5:2: Both are prophecies about a woman giving birth. Thus, it is probable that τεξεται and δια τουτο δωσει lead Matthew to identify the woman in Isa 7:14 with the one who gives birth in Mic 5:2.
It is plausible that Matthew links εἰρήνη in Mic 5:5 with εἰρήνη in Isa 9:6-7. The term is associated with a Davidic ruler in both Mic 5:5 and Isa 9:6-7. The Davidic ruler will be one of peace in Mic 5:5. In Isa 9:6-7, peace will be brought upon rulers, and the Davidic son’s peace has no boundary. These details reveal that εἰρήνη is used to describe analogous circumstances in Mic 5:5 and Isa 9:6-7. Matthew’s use of εἰρήνη to interpret Mic 5:5 and Isa 9:6-7 together is consequently plausible.

Matthew probably also links εἰρήνη in Mic 5:5 with εἰρήνη in Ps 72:3, 7. Psalm 72 is presented as David’s prayer for his son, Solomon (Ps 72:1). David asks God to give the king the Lord’s judgment, and God’s righteousness to the son of the king (Ps 72:1). He requests that his son be able to judge God’s people with righteousness and the poor with justice (Ps 72:2). David expresses hope that peace will be restored for God’s people (Ps 72:3). David’s son will judge the poor, and save the sons of poor people (Ps 72:4). During David’s son’s days, there will be righteousness, along with an abundance of peace (Ps 72:7). The son of David will exercise dominion from sea to sea and from river to the world’s limits (Ps 72:8). Ethiopians will fall down before him (Ps 72:9). Kings of Tarshish and the isles will present gifts (Ps 72:10). All kings shall do obeisance to him, and all nations will be subject to him (Ps 72:11). He will help the poor and the needy, and will save the souls of the needy (Ps 72:12-13). Gold from Arabia will also be given to David’s son (Ps 72:15).

After linking Mic 5:5 to Ps 72, Matthew probably uses link-words to evoke themes in Ps 72:1-15 so he can imply that Jesus is a son of David. This is probable since Ps 72 is presented as David’s prayer for his son, and Matthew calls Jesus the son of David (Matt 1:1).
10 Kings of Tarshish and the isles will present gifts. Kings of Arabs and Saba will bring gifts. 11 And all the kings shall do obeisance to him. All the nations will serve him.

Matthew probably also interprets Ps 72:1-15 and Isa 60:3-6 together. Both passages contain θαλάσσης (“sea”) (Ps 72:8; Isa 60:5), Σαβα ("Saba") (Ps 72:10; Isa 60:6), ἔθνη ("nations") (Ps 72:11; Isa 60:3), βασιλείς ("kings") (Ps 72:10, 11; Isa 60:3), and χρυσίου ("gold") (Ps 72:15; Isa 60:6). The name of the country Lebanon in Ps 72:16 is also spelled exactly the same as λίβανον in Isa 60:6. The presence of so many identical words describing analogous situations renders coincidence unlikely.
Many scholars have previously concluded that Matthew alludes to Isa 60 and Ps 72. Margaret Daly-Denton, for instance, writes, “By evoking the contexts from which these elements are drawn, these details point to the meaning of the story, that this child is the Son of David.” However, scholars have not suggested that Matthew uses a Second Temple exegetical technique that involves connecting unquoted parts of Mic 4-5 to these other passages. Detecting Matthew’s use of Thematic Association II suggests that Matthew interprets Mic 4:1-4 and Mic 5:5 together with Isa 60:3-6 and Ps 72:1-15.

5.10 Conclusion

In conclusion, Matthew quotes Mic 5:2 to evoke themes in Mic 4-5. Pointing to themes within this context allows Matthew to imply that thematic associations exist. The themes in Mic 4-5 anticipate themes connected to later people and events. The Gentiles traveling to Jerusalem in Mic 4:2-4 anticipates Gentiles journeying to Jerusalem in Matt 2:1. The prophecy that God’s people would go to Babylon in Mic 4:10 anticipates the deportation to Babylon. Matthew’s desire to signal this prophecy’s fulfillment explains his recurrent references to it (Matt 1:11, 12, 17).

Matthew probably uses the word τέξεται to connect Mary to the woman giving birth in an unquoted part of Mic 5:2. The verb τέξεται occurs in Mic 5:2, and Matthew utilizes the verb τέξεται to refer to Mary giving birth to Jesus (Matt 1:21). This thematic association allows Matthew to imply that the prophecy about a woman giving birth anticipates Mary giving birth to Jesus.

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Matthew may also utilize Thematic Association II to connect Mic 4-5 to other scriptural passages. He might use the verb τέξεται and the phrase διὰ τοῦτο δῶσει as link-words to connect Isa 7:14 to Mic 5:2. The close proximity between these words in both Isa 7:14 and Mic 5:2 make thematic association plausible. Matthew might also connect εἰρήνη in Mic 5:5 with εἰρήνη in Isa 9:6-7. He may also use the presence of εἰρήνη in Mic 5:5 and Ps 72:7 to exegete Mic 5 and Ps 72 together. His use of Thematic Association II to interpret Mic 4-5, Isa 60, and Ps 72 together explains the majority of the content in Matt 2:1-11.
CHAPTER SIX: GOD CALLING HIS SON OUT OF EGYPT AND GOD’S PRESENCE WITH HIS SINFUL PEOPLE

6.1 Introduction

In this chapter, I argue that Matthew uses Thematic Association I when he quotes Hos 11:1 to evoke themes in Hos 11:2-9. This process enables Matthew to imply that themes in Hos 11:2-9 anticipate later people and events. I also suggest that Matthew uses Thematic Association II to interpret the unquoted half of Hos 11:1 together with uncited content in Exod 4:22-23.

6.2 Matthew’s Quotation of Hos 11:1 in Matt 2:15

Matthew 2:15 contains a quotation from the second half of Hos 11:1. This is evident from an introductory formula and ensuing content identical to Hos 11:1 in the MT.

<table>
<thead>
<tr>
<th>Hos 11:1 (LXX)</th>
<th>Hos 11:1 (MT)</th>
<th>Matt 2:15</th>
</tr>
</thead>
<tbody>
<tr>
<td>Διότι νήπιος Ισραήλ, καὶ ἐγὼ ἠγάπησα αὐτὸν καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ.</td>
<td>يَهُبُوعُ اليَسَرَعُ وَلَوَّحْ لَهُمَا وَمَنْتَرَهُمَا ُالْعَذَّبَ لَدَيْنِ</td>
<td>ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.</td>
</tr>
<tr>
<td>For Israel was a child, and I loved him, and out of Egypt I called his children.</td>
<td>ُءِلَفُ الْعَذَّبَ لَدَيْنِ</td>
<td>Out of Egypt I called my son.</td>
</tr>
<tr>
<td>1For Israel was a boy and I loved him, and out of Egypt I called my son.</td>
<td>15Out of Egypt I called my son.</td>
<td></td>
</tr>
</tbody>
</table>

Matthew’s quotation’s text-form is identical to the second half of Hos 11:1 in the MT. Unlike the MT and Matt 2:15, the LXX has “out of Egypt I called his children” instead of “out of Egypt I called my son.” Therefore, Matthew’s quotation matches Hos 11:1 in the
MT. There is no need to assume Matthew is alluding to a Hebrew text in this case. He could be using a Greek text revised closer to the MT.550

6.3 Hos 11:1 and Matt 2

Matthew probably connects סמריאס/Αἴγυπτος ("Egypt") in Hos 11:1 to Αἴγυπτος in Matt 2:19. Just as Israel left Egypt, Jesus and his family depart from Egypt (Matt 2:19-20). Matthew therefore indicates that Jesus’ departure from Egypt fulfills the Hos 11:1, which says God called his son out of Egypt. How can Matthew deem Jesus’ experience to be a fulfillment of Hos 11:1? Donald Hagner articulates this puzzle well, observing that, “Hosea is, of course, alluding to the historical exodus and not making a prophecy about the future. How then can Matthew say that the quotation is ‘fulfilled’ (πληρωθῇ)?”551

Some scholars suggest that the answer lies in Matthew quoting Hos 11:1 to evoke Hos 11:1-11, but their case is not persuasive. They contend that Matthew cites Hos 11:1 to direct readers to Hos 11:11, which prophesies another exodus. For example, Craig Keener claims:

In Hosea, the past exodus with which Jesus identified (Hos 11:1) was the historic sign of the covenant anticipating a new exodus (Hos 11:11). By quoting the beginning of the passage, Matthew evokes the passage as a whole and shows how Jesus is the forerunner of the new exodus, the time of ultimate salvation.552

G. K. Beale likewise argues that Matthew “understood, in light of the entire chapter 11 of Hosea, that the first exodus in Hos. 11:1 initiated a historical process of sin and judgment

550 Hays, Echoes of Scripture in the Gospels, 113; Brown, Birth, 220.
to be culminated in another, final exodus.” Tracy Howard writes that “It is quite possible that Matthew looked beyond Hosea 11:1 to the entire chapter and included Hosea 11:10-11 in his Exodus analogy…it is plausible that Matthew saw Messiah as the One who will lead this new exodus for Israel.” In the same vein, Nicholas Piotrowski argues that Matthew points to Hos 11:11 to show that it predicts that the new exodus is about to begin in Matt 3. He writes that “Matt 2:13-21 is proleptic of an exile-ending second exodus for Yahweh’s people (Jesus’ ‘people’ of 1:21) which begins in Matthew 3. In this way the Hosean <<end-of-exile>> frame is selected by the intertextual conversation.” The second exodus will occur as Jesus leads his people out from “the land of Israel under the current leadership.” Evidence in favor of these scholars’ position is weak. Specifically, it is unclear whether or not Matthew presents Jesus as leading people on a new exodus. The only indisputable new exodus in Matthew is Jesus’ own departure from Egypt in Matt 2:19-21. Moreover, there is no evidence in Matthew that substantiates Piotrowski’s assertion that Jesus will deliver his people from the current leadership in the land of Israel. As a result, Piotrowski’s contention that Matthew points to Hos 11:11 to indicate that a new exodus will occur through Jesus’ life is not indubitable. Does Matthew also quote Hos 11:1 to point to its scriptural context? The aforementioned studies have not made a compelling case for this position, but Matthew’s use of Thematic Association I probably provides an affirmative answer to this query. First, it is necessary to be familiar with Hos 11:1-9.

555 Piotrowski, Matthew’s New David, 141.
556 Piotrowski, Matthew’s New David, 141.
6.4 Hos 11:2-9 in the MT

Hosea 11:2-9 emphasizes God’s love for Israel, despite their sins. God’s people offered sacrifices to Baals and burned offerings to idols (Hos 11:2). Yet, God reared “Ephraim,” which is a collective reference to the people. They did not realize God healed them (Hos 11:3). God expressed his love towards them and cared for them (Hos 11:4). Nevertheless, they will return to Egypt, and Assyria shall be their king, because they refused to return (Hos 11:5). This might mean God’s people refused to return to God or “repent,” but the meaning is ambiguous. War will wage in their cities (Hos 11:6). God’s people turned away from him, and cried out to Baal (Hos 11:7). God inquires how he can give up Ephraim and deliver Israel up (Hos 11:8). God will not carry out his burning anger, and will not destroy Ephraim. For he is God, not man. God is the holy one in his people’s midst (Hos 11:9).

6.5 Hos 11:2-9 in the LXX

The LXX exhibits differences from the MT. However, it is unnecessary to discuss the textual issues here, because the textual problems do not impact my argument. The MT and the LXX agree in conveying God’s presence with his people regardless of their sins. God’s people sacrificed to the Baals and offered incense to carved idols (Hos 11:2). “Ephraim” refers to God’s people in the LXX as well. It was God who bound Ephraim’s feet, and took him upon God’s arm. However, they did not know that God healed them (Hos 11:3). God stretched them out with the bands of his love amidst the ruin of people. God will be to them like someone slapping their cheeks, and he will attentively watch them.

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Hos 11:4. Ephraim settled in Egypt, and Assyria was his king, because they did not want to return (Hos 11:5). The implication seems to be that God’s people did not want to return to God, but this is unclear. The sword was weak in the people’s cities, and ceased to work in their hands (Hos 11:6). God will be angered at his people, and will not lift them up (Hos 11:7). God asks, “How am I to deal with you, O Ephraim? Shall I shield you, O Israel? How am I to deal with you?” God’s heart was changed (Hos 11:8). He will not act on the anger of his wrath, and will not abandon Ephraim to be wiped out. For he is God and not human. God is the holy one in his people’s midst (Hos 11:9).

6.6 Thematic Association I Connecting Hos 11:2-9 to Matt 1-2

Despite textual differences between the MT and LXX, they both contain themes necessary for understanding Matthew’s use of Hos 11:2-9. Matthew 1 and Hos 11 share an identical word. Specifically, the term λαός (“people”) appears in both Matt 1:21 and Hos 11:7. Furthermore, Matt 1 and Hos 11 use “people” in an analogous fashion. God’s people are sinful in both Matthew and Hos 11. The more God called to his people, the more they went away from him. They sacrificed to the Baals, and offered sacrifices to idols (Hos 11:2). God’s people are assumed to be sinful in Matt 1. Otherwise, there would be no need for Jesus to save his people from their sins (Matt 1:21). Despite God’s people’s sins, he is with them in both Hos 11:9 and Matt 1:23.

6.7 How Detecting Thematic Association I Sheds Light on Matt 1-2

Matthew’s use of thematic association offers answers to questions posed earlier: Does Matthew also quote Hos 11:1 with its scriptural context in mind? Why does Matthew

\[558\] The Hebrew word for “people,” עם, is also present in Hos 11:7.
note that “Emmanuel” means “God is with us” (Matt 1:23)? Matthew probably makes this point so that he can forge a thematic association with Hos 11:9. The term “people” is probably a link-word that Matthew uses to connect the sinful people in Matt 1:21 to those in Hos 11:7. In Hos 11:9, God declares he is in their midst (Hos 11:9). Just as God is with his people in Hos 11:9, the theme of God being with people occurs in Matt 1:23. As Richard Hays concludes, Hos 11 “resonates richly with the Matthean Emmanuel theme: the God who called his Son out of Egypt is the same God who is present in their midst.”

Hays also astutely observes that “Matthew cannot be unaware of the original contextual meaning of Hosea 11:1 as an expression of God’s love for Israel, a love that persists even through Israel’s subsequent unfaithfulness (Hos 11:8-9).” Matthew thus probably implies that God’s presence with his sinful people in Hos 11:9 anticipates God being with his sinful people in Matt 1:23.

### 6.8 Thematic Association II Linking Hos 11:2-9 to Exod 4:22-23

Matthew also seems to connect his quotation of Hos 11:1 to unquoted content in Exod 4:22-23. His cognizance that uncited content in Hos 11:1a identifies Israel as God’s son likely leads him to allude to Exod 4:22-23. Matthew 2:13-21 consists of material absent from Mark and Q. All of this unique content abounds with themes found in episodes within the plot of Exodus. The presence of these exodus themes leads Dale Allison to conclude, “the story of Jesus is the story of a new exodus.” Pharaoh, the king of Egypt, commands midwives to kill every Israelite male child when they are born (Exod 1:15-17). After the midwives decide not to heed his order, Pharaoh commands all of his

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559 Hays, *Echoes of Scripture in the Gospels*, 166. The italics are in the original.
people, “Every boy that is born you shall throw into the Nile, but you shall let every girl live” (Exod 1:22). King Herod’s order for the deaths of all the children in and around Bethlehem who were two years old or under is similar to Pharaoh’s command (Matt 2:16). When Pharaoh learns that Moses killed an Egyptian, he seeks to kill Moses, but Moses flees to another land, Midian, to escape from Pharaoh (Exod 2:15). King Herod similarly seeks to kill Jesus, but Jesus and his family flee to another land, Egypt, to escape from Herod (Matt 2:13-14). Matthew employs the Greek verb ζητέω, which means “seek,” and Exod 2:15 uses this same verb to describe Pharaoh seeking to kill Moses. Specifically, Matt utilizes ζητεῖν and Exod 2:15 contains ἐζήτει. Matthew also shares additional verbatim terminology with Exodus.

Exodus 4:19 relays, “And after many of those days, the king of Egypt died. And the Lord said to Moses in Midian, ‘Go back to Egypt; for all those who were seeking your life are dead’” (Exod 4:19-20). Similarly, in Matt 2, when Herod died, an angel of the Lord appeared in a dream to “Joseph in Egypt and said, ‘Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead’” (Matt 2:19-20).

<table>
<thead>
<tr>
<th>Exod 4:19</th>
<th>Matt 2:19-20</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπαύθησεν ὁ Βασιλεύς Αἰγύπτου.</td>
<td>Τελευτῆσαν δὲ τοῦ Ἡρῴδου ἰδοὺ ἀγγέλος κυρίου φαίνεται κατ’ ὄναρ τοῦ Ἰωσήφ ἐν Αἰγύπτῳ.</td>
</tr>
<tr>
<td>τούτων εἰς Αἴγυπτον. τεθνήκασιν γὰρ πάντες οἱ ζητοῦντες σου τὴν ψυχὴν.</td>
<td>ἐγερθεὶς παρὰλαβεὶ τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύετο εἰς γῆν Ἰσραήλ. τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.</td>
</tr>
<tr>
<td>19And after those many days, the king of Egypt died. And the Lord said to Moses in Midian, “Go. Go away to Egypt. For all the ones seeking your life have died.”</td>
<td>19And when Herod died, Behold! An angel of the Lord appears according to a dream to Joseph in Egypt, saying, “Get up. Take the child and his mother</td>
</tr>
</tbody>
</table>

562 BDAG, 428.
Matthew 2:19 and Exod 4:19 utilize the same verb for “die,” τελευτάω, when referring to a king’s death. The terminology τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου in Matt 2:19 is almost identical to τεθνήκασιν γὰρ πάντες οἱ ζητοῦντές σου τὴν ψυχὴν in Exod 4:19. Dale Allison maintains that, “the language of Exod. 4:19 was retained without perfect grammatical adjustment, in order to make the parallel with the sentence from Exodus unmistakable.” The shared terms also occur in analogous situations in both Exodus and Matthew. Each text relays that a message is given to someone while the person is in the location of refuge. The message is very similar in both sources as well: A king has just perished, and those seeking someone’s life have died. Exodus says that the Lord speaks to “Moses in Midian,” and the angel of the Lord communicates with “Joseph in Egypt.”

Joseph’s decision to follow the angel’s instructions to bring Jesus and his mother from Egypt to the land of Israel resembles an event in Exodus. Namely, just as the Israelites went out of Egypt, Jesus leaves Egypt. God brought the Israelites out of Egypt and into the land he promised them. In this way, Joseph moving Mary and Jesus out of Egypt to the land of Israel (Matt 2:19-21) is reminiscent of Israel’s exodus from Egypt.

Matthew’s goal of connecting Hos 11:1 to Exod 4:22-23 explains why Matt 2:19-21 employs words and phrases from Exod 4:19-20. God refers to Israel as “my son” in both Hos 11:1 and Exod 4:22. “Son” seems to function as a link-word between Hos 11:1

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563 Allison, New Moses, 143.
and Exod 4:22. In Exod 4:19-20, God instructs Moses to address Pharaoh, saying, “Thus says the Lord, Israel is my first-born son” (Exod 4:22). Readers only detect the parallelism between Jesus leaving Egypt as God’s son and Israel leaving Egypt as God’s son by being cognizant of the unquoted content in Exod 4:22-23. Most commentators acknowledge that Matt 2:19-21 points to Exod 4:19.\footnote{Piotrowski, *Matthew’s New David*, 120-121; Luz, *Matthew 1-7*, 122; Brown, *Birth*, 217.} Allison maintains that Matthew alludes to Exod 4:19-20 to make Jesus like Israel and Moses.\footnote{Allison, *New Moses*, 142.} However, Matthew does not appear to be implying that Jesus is a new Moses here. Instead, he seems to evoke Exod 4:19-23 to imply that God bringing his son, Israel, out of Egypt anticipates God bringing Jesus, God’s son, out of Egypt. Implying that Jesus is God’s son who departs from Egypt allows Matthew to complete the parallel between Israel as God’s son and Jesus being God’s son.

### 6.9 Conclusion

In closing, Matthew quotes Hos 11:1 to point to themes in Hos 11:2-9. The term “people” is a link-word that connects Matt 1:21 to Hos 11:7. Matthew 1:21 and Hos 11:7-9 use “people” to describe analogous circumstances. Particularly, God’s people are sinful in both Matt 1:21 and Hos 11:2-9. Yet, God is in their midst (Hos 11:9). This corresponds to the meaning of the name “Emmanuel” explained in Matt 1:23: “God is with us.”

Matthew’s use of Thematic Association II enables him to interpret Hos 11:1 with unquoted parts of Exod 4. Matthew’s awareness that the unquoted half of Hos 11:1 describes God calling his “son” Israel out of Egypt enables him to link the uncited half of Hos 11:1 to Exod 4:22-23. Interpreting these scriptures together, Matthew implies that
God calling his son, Israel, out of Egypt in Exod 4:22-23 anticipates God calling his son, Jesus, out of Egypt.
7.1 Introduction

In this chapter, I argue that Matthew quotes Jer 31:15 to point to themes in Jer 30-31. It is difficult to fathom how Matthew considers Herod’s slaughter of children in and around Bethlehem to be a fulfillment of Jer 31:15. This verse does not seem prophetic when read apart from its original context in Jer 30-31. As Nicholas Piotrowski remarks, Jer 31:15 is a somewhat unexpected candidate for a quotation. Interpreting Jer 31:15 in light of unquoted content around it reveals how Matthew could consider Jer 31:15 to be prophetic. It is also plausible that Matthew employs Thematic Association II to interpret Hos 11:2-9 and Jer 30-31 together.

7.2 Herod’s Slaughter of Children

When Herod realizes the Magi deceived him, he becomes exceedingly angry. He orchestrates the deaths of all the children in Bethlehem and in all its borders who were two-years-old or younger (Matt 2:16). Following these details, Matthew includes the introductory formula, “then the thing spoken through Jeremiah the prophet was fulfilled, saying” (Matt 2:17). This introductory formula and the ensuing wording show that Matt 2:18 quotes Jer 31:15.

<table>
<thead>
<tr>
<th>Matt 2:18</th>
<th>Jer 31(38):15 (LXX)</th>
<th>Jer 31:15 (MT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>18φωνή ἐν Ῥαμὰ ἡκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολύς. Ῥαχὴλ κλαίουσα τὰ τέκνα</td>
<td>15Οὔτες εἶπεν κύριος φωνή ἐν Ῥαμᾷ ἡκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ. Ῥαχὴλ ἀποκλαιομένη οὐκ</td>
<td>15כע אמר יהוה קול ברמה נשמע כל תמרורים רחל מברכה על בניה כי איננו׃ נאמה לאלהים על בניה כי אינני׃</td>
</tr>
</tbody>
</table>

566 Piotrowski, *Matthew’s New David*, 139.
Matthew’s quotation displays similarities and differences when compared to Jer 31:15 in the MT and LXX. Matthew does not quote the beginning of the verse. Both the LXX and MT start with “thus said the Lord,” but Matt 2:18 lacks this phrase. Matthew 2:18 has τὰ τέκνα αὐτῆς (“her children”) instead of “her sons” found in the MT (תינוק) and the LXX (τοῖς υἱοῖς αὐτῆς). Matthew’s quotation says, καὶ οὐκ ἦθελεν παρακληθῆναι (“and she does not want to be comforted”), but this phrase appears neither in the LXX nor in the MT.

Matthew 2:18 is similar to Jer 31:15 in the LXX. Matthew’s phrase φωνὴ ἐν Ραμαὶ ἠκούσθη (“a voice is heard in Ramah”) is identical to φωνὴ ἐν Ραμα ἠκούσθη in Jer 31:15. Both Matt 2:18 and Jer 31:15 also contain οὐκ ἦθελεν (“she does not want”). Matthew 2:18 and Jer 31:15 utilize the nouns κλαυθμὸς (“weeping”) and ὀδυρμὸς (“lamentation”), although Matt 2:18 uses the nominative case and the LXX adopts the genitive (κλαυθμοῦ and ὀδυρμοῦ). Jeremiah 31:15 and Matt 2:18 each have ὅτι οὐκ εἰσίν (“because they are not”). Yet, Matt lacks θρήνου (“lamentation”) in the LXX. The LXX additionally reads οὐκ ἦθελεν παύσασθαι (“she does not want to stop”) where Matt 2:18 has οὐκ ἦθελεν παρακληθῆναι.

Matthew’s quotation also resembles Jer 31:15 in the MT. The phrase קול ברמה נשמע (“a voice is heard in Ramah”) is synonymous with φωνὴ ἐν Ραμαὶ ἠκούσθη in Matt 2:18. The
MT’s reading רחל מבכה (“Rachel is weeping”) also matches ῥαχήλ κλαίουσα (“Rachel is weeping”) within Matt 2:18. In addition, the phrase ὅτι οὐκ εἰσίν (“because they are not”) in Matt 2:18 is equivalent to כ reconoc. Thus, despite unique features in Matt 2:18, there is sufficient terminological overlap between Matt 2:18 and the text-forms of Jer 31:15 to establish that Matthew quotes Jer 31:15.

7.3 Jer 31:15 and Matt 2:16

Why does Matthew consider Herod’s slaughter of children in Bethlehem to be a fulfillment of Jer 31:15? It is difficult to determine what initially led Matthew to consider this event to fulfill Jer 31:15. Matthew 2:16 and Matthew’s quotation of Jer 31:15 use different words for “children.” Matthew 2:16 has παῖδας, but Matthew’s quote of Jeremiah contains τέκνα (Matt 2:18). Yet, Matthew 2 and Jer 31:15 both describe sad circumstances regarding children. Rachel is weeping, because her children are no more, and the children in and around Bethlehem have been murdered (Matt 2:16). It might be significant to Matthew that Gen 35:16-20 and Gen 48:7 say Rachel was buried somewhere along the way to Bethlehem. Allison and Davies proffer, “Matthew speaks for the report found in Gen 35 and 48. This is why he can associate Rachel’s weeping in Ramah with the slaughter of infants in Bethlehem.” Raymond Brown makes the same suggestion. Since Jer 31:15 mentions Rachel, and Rachel was buried on the way to Bethlehem, Matthew may deem the content about Rachel’s burial near Bethlehem relevant to the children’s deaths in and around Bethlehem. However, this is only a possibility. In addition, Jer 31:15 is not a prophecy about a king killing children. The question of how Matthew

could consider Jer 31:15 *prophetic* about the children’s deaths in and around Bethlehem remains. The unquoted context surrounding Jer 31:15, however, *is* prophetic. The answer probably resides within unquoted material in Jer 30-31.

### 7.4 Jer 30-31 in the MT

Jeremiah 30-31 is commonly labeled the “Book of Comfort,” or the “Book of Consolation.” The Book of Consolation is positioned between letters that promise a hopeful future to the exiles taken to Babylon in 597 B.C.E. (Jer 29) and the account of Jeremiah purchasing a field (Jer 32).

The Lord commands Jeremiah to write all the words he spoke to him in a scroll (Jer 30:2). God speaks throughout the rest of Jer 30. He promises that the days are coming when he will restore the fortunes of his people, Israel and Judah. God will bring them back to the land he gave to their ancestors, and they will possess it (Jer 30:3). Although it is a time of distress, Israel and Judah will be saved (Jer 30:4-7). They will no longer be slaves (Jer 30:8). Instead, they shall serve the Lord their God and David their king, whom God will raise up for them (Jer 30:9). God will save Israel from the land of their captivity (Jer 30:10). God is with Israel to save them (Jer 30:11). His people are wounded because of their many sins (Jer 30:12-15). However, their enemies will go into captivity (Jer 30:16). God will restore health to Israel, and will heal their wounds (Jer 30:17). He reiterates that he will bring restoration, and he will punish everyone who oppresses them (Jer 30:18-20). His people’s prince shall be one of themselves, and their

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ruler will come from their midst (Jer 30:21). They will be his people, and he will be their God (Jer 30:22). He will release his wrath upon the wicked, and will not relent until he has completed his intents (Jer 30:23-24).

God continues his monologue in Jer 31. He declares he will be the God of all the families of Israel, and they will be his people (Jer 31:1). The Lord refers to when his people “found grace in the wilderness” (Jer 31:2). Referring to “grace” (חן) may allude to the liberation from enslavement in Egypt, but this is not certain. The Lord has loved Israel with everlasting love, and he will rebuild Israel (Jer 31:3-4). Israel will again plant vineyards on the mountains in Samaria, and enjoy the fruit (Jer 31:5). There will be a day when watchmen will call, “Arise, and let us go up to Zion, to the Lord our God” (Jer 31:6).

God resumes speaking in Jer 31:7. He instructs his people to give praise, saying, “Save, Yahweh, your people, the remnant of Israel” (Jer 31:7). God will bring them from the northern country, and gather them from the farthest parts of the earth. The blind, lame, and a woman with child will be among those who return (Jer 31:8). They will come with weeping, and God will lead them back. He will make them walk by brooks of water in a straight path in which they shall not stumble. He will do this, God says, because he is a father to Israel, and Ephraim is his firstborn (Jer 31:9). William Holladay argues that Jer 31:9 draws the phrase “brooks of water” (נחלי מים) from Deut 8:7 to describe the exiles’ return to the land as a new exodus. The phrase נחלים in Jer 31:9 only appears elsewhere in Deut 8:7 and 10:7. The rarity of the phrase נחלים is also combined with

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571 Holladay, Jeremiah 2, 185.
other language reminiscent of the exodus in Jer 31:9. The rest of Jer 31:9 contains language descriptive of exodus events as well. God declares, “I have become a father to Israel and Ephraim is my firstborn” (Jer 31:9). Israel is identified as Yahweh’s (“firstborn”) in Exod 4:22, and Hos 11:1 calls Israel God’s son. Furthermore, Hos 11:1 is a reminder of how God called his “son,” Israel, out of Egypt. Although God scattered Israel, he will gather them, and keep them as a shepherd keeps his flock (Jer 31:10). He will do this, because he has ransomed them and redeemed them (Jer 31:11). The people of Israel will be jubilant, and God will comfort them, replacing their sorrow with gladness (Jer 31:13). His people will be satisfied with God’s goodness (Jer 31:14). Summarizing Jer 31:7-14, Gerald Keown, Pamela Scalise, and Thomas Smothers explain, “God, as father, will bring home his firstborn son, ransomed and redeemed as he once had been from Egypt.” That is, Jer 31:7-14 may depict the exiles’ return to the land as a new exodus.

Jeremiah 31:15 says a voice is heard in Ramah, along with weeping and lamentation, because Rachel is weeping for her children. Although Jer 31:15 presents her weeping as a current activity, Rachel perished much earlier. Rachel was the wife of the patriarch Jacob and the mother of Joseph and Benjamin (Gen 30:22-24; 35:16-20). Joseph and Benjamin are the ancestors of the northern tribes, which makes Rachel the ancestress of the northern tribes of Israel. After Rachel died, she was buried somewhere between Bethel and Ephrath, the latter being Bethlehem (Gen 35:16-20; 48:7). Jeremiah 31:16-17 reveals that Rachel is said to be weeping for the people of the northern tribes who were carried off into exile. God addresses Rachel, telling her to stop

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weeping, because her children shall come back from the enemy’s land to their own country (Jer 31:16-17). The northern tribes are personified as their ancestor Ephraim, and Ephraim is said to ask God to return him so that he may be restored since Ephraim has repented (Jer 31:18-19). God responds, saying, “Is Ephraim my dear son? Is he my darling child? For as often as I speak against him, I do remember him still. Therefore my heart yearns for him. I will surely have mercy on him, says the Lord” (Jer 31:20). God then instructs Israel to return to their cities (Jer 31:21). The Lord creates a new thing on the earth, which involves a woman protecting a man (Jer 31:22). God will restore the inhabitants of the land of Judah and its cities (Jer 31:23-25). God then makes a series of prophecies: (1) A united Israel and Judah will be repopulated. (2) Rebuilding and replanting will occur in the land. (3) Every man shall die for his own sins (Jer 31:27-30).

Jeremiah 31:31-34 prophesies that the days are coming when the Lord will make a new covenant with the house of Israel and the house of Judah. This covenant will not be like the one God made with their forefathers when he brought them out of Egypt (Jer 31:32). Rather, the new covenant will entail God putting his law within his people, and writing it on their hearts. He will be their God, and they will be his people (Jer 31:33). They shall all know the Lord, from the least of them to the greatest, because God will forgive their sin, and he will not remember their sin any longer (Jer 31:34).

7.5 Jer 30-31 (37-38) in the LXX

The material in the LXX that is equivalent to Jer 30-31 in the MT appears in a different part of Jeremiah. Fortunately, the content in Jer 30-31 has remained intact, and consists of chapters 37-38 in the LXX. For consistency, I will use the chapter and verse numbering from the MT. The Lord commands Jeremiah to write down all the words he
gave to him on a scroll (Jer 30:2). God declares that the days are coming when he will bring back the exile of his people, Israel and Judah. He will bring them back to the land that he gave to their fathers, and they shall have dominion over it (Jer 30:3). The Lord tells Israel and Judah that they will hear a sound of fear, but also that they will be saved (Jer 30:4-7). On the day they are delivered, God will shatter a yoke off their neck, and they will no longer work for foreigners (Jer 30:8). Instead, they shall work for the Lord, and he will raise up David as their king for them (Jer 30:9). God says his people’s wound was grievous and they were in pain (Jer 30:12-13). All of their friends forgot them, because God struck Israel and Judah with discipline. Their sins multiplied (Jer 30:14). God will cause all of their enemies to suffer, but he will bring up healing for his people, and he will cure them from a painful blow (Jer 30:17). God proclaims that he is bringing back the exiled people, who are personified as Jacob (Jer 30:18). Singers will come from them, along with the sound of merrymakers (Jer 30:19). God will again deal with anyone who oppresses his people (Jer 30:20). A ruler will come forth (Jer 30:21). The Lord’s wrath will come upon the impious. It will not cease until he has accomplished the undertaking of his heart (Jer 30:23-24).

At that time, God will become a god to the race of Israel, and they shall become a people to him (Jer 31:1). God found someone in a wilderness with people that perished. God orders, “Go, and do not destroy Israel!” The Lord appeared to an unnamed person from far away. God has loved Israel with an everlasting love, and he has therefore drawn Israel into compassion (Jer 31:2-3). God will rebuild Israel, and Israel will be joyous (Jer 31:4). Israel will again plant vineyards in Samaria, and they will give praise, saying, “The Lord saved his people, the remnant of Israel” (Jer 31:5-7). God will bring them back from
the north, and he will gather them from the farthest part of the earth (Jer 31:8). Although they went out with weeping, God will bring them up with consolation, because he became a father to Israel, and Ephraim is his firstborn (Jer 30:9). The nations will be told, “He who winnowed Israel will gather him and will keep him, as he who feeds his flock” (Jer 31:10). The Lord has redeemed his people, and delivered them from people stronger than them (Jer 31:11). They will come to Mount Zion, and they will enjoy good things from the Lord (Jer 31:12). Girls will rejoice in a gathering of young men, the old shall rejoice, and God will turn their mourning into joy (Jer 31:13). God will make the sons of Levi happy, and his people will be satisfied with good things (Jer 31:14).

A voice of lamentation, weeping, and mourning were heard in Rama (Jer 31:15). Rachel is implied to be the source of these noises, because God says she did not desire to stop weeping for her sons since they are no more (Jer 31:15). God tells Rachel to cease weeping, because her sons will come back from a land of enemies, and there will be permanence for her children (Jer 31:16). The northern kingdom’s inhabitants are personified, because God says he heard “Ephraim” mourning: “You instructed me, and I was instructed. I was not trained like a calf. Bring me back, and I shall come back, because you are the Lord my God. Because later in my captivity I repented, and later than that I became aware” (Jer 31:19). God then calls Ephraim his beloved son, and child that he delights in. The Lord will remember him, and will have mercy on him (Jer 31:20). God then commands Israel to return to their cities by the road they went (Jer 31:21). He has created salvation, and people will go about in safety (Jer 31:22). When God brings the captives back, they will speak in Judah, saying, “Blessed be the Lord on his righteous, holy mountain!” There will be people living in Judah’s cities and throughout the land (Jer
31:23-24). God will satisfy every soul (Jer 31:25). God then makes a series of promises: 
(1) Israel and Judah will be repopulated. (2) Rebuilding and replanting will happen in the 
land. (3) Every man will perish for his own sins (Jer 31:27-30).

Jeremiah 31:31-34 predicts the days are coming when the Lord will make a new 
covenant with the house of Israel and the house of Judah (Jer 31:31). It will not be like 
the covenant he made with their fathers in the day he brought them out of Egypt, because 
they did not abide in his covenant (Jer 31:32). He will put his laws in their mind, and he 
will write them on their hearts. He will become a god to them, and they shall become a 
people to him ( Jer 31:33). They will all know the Lord, from their small even to their great, 
because he will be gracious regarding their injustices. He will also remember their sins 
no more (Jer 31:34).

Despite differences, the themes pertinent to this study appear in both the MT and 
the LXX of Jer 30-31: God will raise up David as king (Jer 30:9). God’s people are sinful 
(Jer 30:14). However, God promises to excuse their sins (Jer 31:34). All of these themes 
occur in Matt 1-2.

7.6 Thematic Association I Linking Jer 30-31 to Matt 1-2

Matthew 1-2 shares many identical terms with Jer 30-31. Jeremiah 30:9 contains 
the name Δαυιδ, and Δαυίδ appears in Matt 1:1, 6, 17, and 20. The word βασιλεύς appears 
in Jer 30:9. It also occurs in Matt 1:6 and Matt 2:2. The word λαός (“people”) recurs 
repeatedly throughout Jer 30-31. It is found in Jer 30:3, 22, and in Jer 31:1, 2, 7, 14, and 
33. Matthew also uses λαός in Matt 1:21. The noun ἁμαρτία (“sin”) appears in Jer 30:14 
and Matt 1:21.
Matthew also uses the words it has in common with Jer 30-31 the same way Jeremiah utilizes them. Matthew 1-2 and Jer 30-31 use the identical words to describe analogous situations. God promises the people of Israel and Judah that he will raise up “David their king” (Jer 30:9). Jesus is a Davidic king in Matthew. Specifically, Jesus is called “son of David,” and “king of the Jews” (Matt 1:1; 2:2).

God’s people are sinful in both Jer 30 and Matt 1. Jeremiah reports that they commit sins (Jer 30:14-15). The setting in Matthew’s Gospel assumes that people commit sins, because Jesus comes to save his people from their sins (Matt 1:21). If they did not commit sins, Jesus would not need to save them from their sins. Thus, both Jeremiah and Matthew portray people as being sinful. Yet, the authors convey that there is hope for dealing with the people’s sinful condition.

Deliverance from sins is another theme in Matthew and Jeremiah. In Jeremiah, God promises his people that he will remember their sins no more when he makes a new covenant with them (Jer 31:33-34). Jesus similarly saves his people from their sins (Matt 1:21).

Jeremiah records God saying to his people, Israel, “I am with you, says the Lord, to save you” (Jer 30:11). This part of Jer 30:11 only occurs in the MT, but Matthew’s quotation’s text-form aligns more closely with the MT than the LXX. So, Matthew’s copy of Jeremiah may very well refer to God being with his people to save them. Matthew explains that Jesus’ name “Emmanuel” means “God is with us” (Matt 1:23). So, in some sense, Matthew probably teaches that God is with his people through Jesus. God’s presence with his people would then be another way that the situations in Jeremiah and Matthew are analogous to each other.
7.7 How Detecting Thematic Association I Sheds Light on Matt 1-2

When Matthew quotes Jer 31:15, he also evokes Jer 30:9, which predicts that God will raise up a Davidic king when he restores his people. Pointing to Jer 30:9 allows Matthew to imply that Jesus is the Davidic king that Jeremiah prophesied was to come. Evoking Jer 31:34 enables Matthew to imply that Jesus saving his people from their sins fulfills the prophecy that God will forgive his people’s sins, and remember their sins no more (Jer 31:34). As Nicholas Piotrowski reports, “The reader indeed sees in the ensuing narrative, all the elements of Jeremiah’s ‘restored fortunes.’”574 He notes that these “restored fortunes” include a new David and forgiveness of sins.575 Other scholars also suspect that Matthew quotes Jer 31:15 to evoke its context.576 Prophecies of God restoring his people surround Jer 31:15. Since the material encapsulating Jer 31:15 is prophetic, this is likely why Matthew considers Jer 31:15 to be predictive of the deaths of the children who perished in Bethlehem and the surrounding areas. Jeremiah 31:15 is part of a prophetic passage, so this is likely how Matthew justifies prophetically interpreting Jer 31:15.

574 Piotrowski, Matthew’s New David, 144.
575 Piotrowski, Matthew’s New David, 144.
7.8 Thematic Association II Linking Jer 30-31 to Hos 11:1-9

It is also plausible that Matthew uses Thematic Association II to interpret Hos 11:2-9 and Jer 30-31 together. Concerning Hos 11 and Jer 31:15-20, Hays remarks, “Surely it is not merely coincidental that in consecutive formula quotations (Matt 2:15 + Matt 2:17-18) Matthew has linked these two very similar passages from Hosea 11:1-11 and Jeremiah 31:15-20.” Indeed. If Matthew employs Thematic Association II, it would not be surprising to discover that Matthew discerns links between these passages. It is plausible that Matthew utilizes thematic association to interpret Hos 11 in conjunction with Jer 30-31. “People” occurs in Hos 11:7 and repeatedly throughout Jer 30-31 (Jer 30:3, 22; 31:1). Hosea 11 mentions “Ephraim” (Hos 11:3, 8, and 9), and “Ephraim” also occurs in Jer 31:9.

Along with identical words, Hos 11:2-9 and Jer 30-31 share themes. God’s people are sinful (Hos 11:2; Jer 30:14-15). Nevertheless, God declares that he is with his people in Hos 11:9 and Jer 30:11 (MT). If Matthew’s copy of Jer 30:11 refers to God being with his people, this would reinforce the conclusion that Matthew quotes Hos 11:1 to evoke the theme of God being with his people. The presence of this theme in Hos 11:9, Jer 30:11, and Matt 1:23 would minimize the likelihood of coincidence. Unfortunately, the LXX lacks the aforementioned theme, so it is uncertain whether or not Matthew’s copy of Jer 30:11 referred to God being with his people.

7.9 Conclusion

In closing, Matthew quotes Jer 31:15 to evoke themes in unquoted content within Jer 30-31. The prediction in Jer 30:9 that God will raise up a Davidic king when he restores his people anticipates Jesus as the Son of David. Evoking Jer 31:34 enables Matthew to imply that Jesus saving his people from their sins fulfills the prophecy about God forgiving his people’s sins and remembering their sins no more.

Matthew might also utilize Thematic Association II. Hosea 11:2-9 shares numerous words with Jer 30-31. God is with his people in both Hos 11:9 and Jer 30:11 (MT). Thus, Hos 11:2-9 and Jer 30-31 contain identical terminology and some of the same themes. These similarities increase the probability that Matthew quotes from Hos 11 and Jer 31 with an interest in their original contexts. It is unlikely that he coincidentally chooses to quote from two contexts that contain identical vocabulary describing analogous circumstances. Therefore, Matthew probably knows that the original contexts of Hos 11 and Jer 31 contain some of the same themes and vocabulary.
CHAPTER EIGHT: JESUS’ RECAPITULATION OF ISRAEL’S HUNGER

8.1 Introduction

In this chapter, I contend that Matt 4:4 employs Thematic Association I. Specifically, I argue that Matt 4:4 quotes part of Deut 8:3, and uses words identical to terminology in Deut 8 to evoke the theme of hunger in the unquoted half of Deut 8:3. This process allows Matt 4 to create a thematic association. The thematic association implies that Jesus’ hunger in the wilderness is reminiscent of Israel’s hunger in the wilderness.

8.2 The Testing of Jesus in Matthew, Mark, and Luke

Matthew 4:1-4 narrates the first test that Jesus undergoes in the wilderness. God’s Spirit leads Jesus into the wilderness. Jesus fasts forty days and forty nights, so he becomes hungry. The devil then tests Jesus, saying to him, “If you are the Son of God, command these stones to become loaves of bread.” Jesus replies, “It is written, ‘man will not live on bread alone, but on every word coming through the mouth of God.’” “It is written” (γέγραπται) signals that Matthew is about to quote content from a source.

Terminology following γέγραπται indicates that Matt 4:4 quotes part of Deut 8:3.

<table>
<thead>
<tr>
<th>Matt 4:4</th>
<th>Deut 8:3 (LXX)</th>
<th>Deut 8:3 (MT)</th>
<th>Deut 8:3 (4Q30)</th>
</tr>
</thead>
<tbody>
<tr>
<td>οὐκ ἔπει ἄρτῳ μόνῳ ἔπει παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ</td>
<td>όὐκ ἔπει ἄρτῳ μόνῳ ἔπει παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ</td>
<td>ήλθεν ὡς πάς οἱ πόροι σου σου</td>
<td>οὐκ ἔπει ἄρτῳ μόνῳ ἔπει παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ</td>
</tr>
</tbody>
</table>

578 Most of the content in Matt 4:1-4 probably comes from Q 4:1-4. Although I assume Matt 4:1-4 originates from Q, I will use the verse references in Matthew for clarity.
Matthew 4:4 is nearly identical to a portion of Deut 8:3 in the LXX. Matthew 4:4 only lacks the τῷ preceding ἐκπορευομένῳ in the LXX. Matthew 4:4 differs from the MT and 4Q30. The definite article ה precedes לחם ("bread") in the MT and 4Q30. There is no definite article before ἄρτῳ ("bread") in Matt 4:4. The word כל in front of מוצא in the Hebrew versions means "everything." Matthew 4:4 and the LXX add ῥήματι ("word"). The phrase παντὶ ῥήματι in the LXX and Matthew 4:4 means "every word." Matthew 4:4 also does not translate the tetragram יהוה in the MT and 4Q30, which is stereotypically translated as κύριος. Matthew 4:4 instead uses θεοῦ, which is in the LXX. Despite these minor differences, there is little doubt that Matt 4:4 quotes part of Deut 8:3.

Matthew 4:1-4 parallels Luke 4:1-4, but differs from Mark 1:12-13. Mark 1:12-13 contains the shortest story about Satan testing Jesus in the wilderness for forty days. Mark 1 does not record a conversation between Jesus and Satan about bread, and it lacks a quotation of Deut 8:3. Luke 4:4 partially quotes Deut 8:3, but Matthew’s quotation of Deut 8:3 is longer than the one in Luke 4:4. Matthew 4:4 continues the quotation, saying, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. Matthew might be responsible for this lengthened form of the quotation. Unfortunately, it is impossible to demonstrate this. Matthew may alternatively use a different version of Q. Mark 1:13 includes the

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579 BDAG, 905.
phrase, "and he was with the wild beasts," but this phrase is absent from Matthew and Luke. Instead, they report that Jesus was hungry.

Why do only Matthew and Luke mention Jesus’ hunger? Matthew 4 probably notes that Jesus was hungry to create a thematic association with Deut 8:3 as a whole, not just the portion that has been quoted.\(^{581}\) It is first necessary to survey Deut 8:1-5 in the MT, the Dead Sea Scrolls, and the LXX. The following summaries will show that no textual variants affect themes found in Matt 4:1-4 and the surviving versions of Deut 8:1-5.

### 8.3 Deut 8:1-5 in the MT and the Dead Sea Scrolls

Fragments from Qumran are the earliest copies of Deut 8:1-5. These include 4Q30 (150-100 BCE), 4Q32 (50-25 BCE), 4Q33 (75-50 BCE), 4Q37 (50 CE), 4Q41 (30-1 BCE), and 5Q1 (200-175 BCE).\(^{582}\) These manuscripts and the MT contain the same themes. No known textual variants affect the themes shared between Matt 4 and Deut 8:1-5.

Deuteronomy 8:1-5 reminds the Israelites why God led them in the wilderness for forty years. It begins by urging Israel to keep all of God’s commandment (Deut 8:1). If the Israelites keep God’s commandment, they will live, increase, and enter into the land God promised to their fathers. The Israelites are told to remember how God led them in the wilderness for forty years (Deut 8:2). God led them in the wilderness to test Israel and to humble Israel. God tested them to know if they would obey his commandment (Deut 8:2). He also humbled Israel by showing them that they must rely on God to sustain them. Man does not live on bread alone, but on everything that comes from God’s mouth (Deut 8:3).

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\(^{581}\) Matthew 4 probably also creates a thematic association between ἄρτος in Deut 8:3 and ἄρτος in Matt 4:3. This thematic link would explain why Matt 4 narrates the devil talking to Jesus about bread whereas the testing account in Mark 1:12-13 does not mention bread.

\(^{582}\) Lim, “Deuteronomy in the Judaism of the Second Temple Period,” 10.
Israel’s clothing did not wear out and Israel’s foot did not swell (Deut 8:4). These may be other examples of how God supported Israel. God also led Israel into the wilderness to discipline Israel, just as a man disciplines his son (Deut. 8:5).

8.4 The LXX and Deut 8:1-5

The LXX version of Deut 8:1-5 conveys the same themes that appear in the MT and the Dead Sea Scrolls, albeit there are some differences. Deuteronomy 8:1-5 reminds the Israelites about why God led them in the wilderness for forty years. It begins by urging Israel to keep all of God’s commandments (Deut 8:1). The LXX differs from the MT by utilizing the plural form “commandments” (ἐντολάς) instead of the collective singular “commandment” (מצוה). Although the MT only calls God יהוה, the LXX uses the phrase, “the Lord your God” (κύριος ὁ θεὸς ὑμῶν). If the Israelites keep God’s commandments, they will live, become numerous, and inherit the land God promised to their fathers. The Israelites should remember how God led them in the wilderness (Deut 8:2). Unlike 4Q30 and the MT, the LXX of Deut 8:2 does not mention forty years. God led Israel in the wilderness to test the Israelites and to harm them. God tested the Israelites to discern the things in their heart to know if they would obey his commandments (Deut 8:2). He also harmed the Israelites and made them weak from lack of food. God made them hungry to show them they must rely on God to sustain them. Man does not live on bread alone, but on every word that comes from God’s mouth (Deut 8:3). Israel was in the wilderness for forty years, but their clothes did not wear out and their feet did not become calloused (Deut 8:4). The MT uses the phrase, “and your foot” (ורגלך), but the LXX reads, “your feet” (οἱ πόδες σου). God will also discipline Israel, just as a certain man may discipline his son (Deut 8:5).
Despite the textual fluidity of Deut 8:1-5, all surviving versions contain common themes unaffected by textual variants: (1) Israel is tested in the wilderness for forty years. (2) God’s relationship with them is compared to one between a man and his son. (3) The Israelites experience hunger. An unquoted portion of Deut 8:3 likely reveals why Matt 4:2 mentions that Jesus becomes hungry.

8.5 Thematic Association I Linking Matt 4:2 to Deut 8:3

Matthew 4:2 probably narrates Jesus being hungry to form a thematic association with the hunger theme in the unquoted half of Deut 8:3. Although Matt 4 does not quote this part of Deut 8:3, there are good reasons for thinking that Matt 4:2 alludes to it. First, Deut 8:1-5 and Matt 4:1-3 share some identical words and a reference to the number 40. Second, the same themes are clustered together in both Deut 8 and Matt 4. Third, Deut 8:1-5 and Matt 4:1-4 describe analogous situations.

Some identical words and the mention of the number 40 appear in Deut 8:1-5 and Matt 4:1-3. The identical words include ἐρημός (“wilderness”) and υἱός (“son”). Deuteronomy 8:2 contains ἐρημός, and Matt 4:1 uses ἐρημος. Deuteronomy 8:5 includes υἱός, and Matt 4:3 contains υἱός. The number 40 appears in both Deut 8:4 and Matt 4:2. Deuteronomy 8:4 mentions 40 years, and Matt 4:2 references 40 days and 40 nights.

The above details lead many scholars to conclude that the quotation of Deut 8:3 in Matt 4:4 alludes to Deut 8:1-5. Ulrich Luz infers that, “the quotation from Deut 8:3 clearly points to Israel’s situation in the wilderness. A number of different motifs important

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for our text appear in the context of the quoted scripture, Deut 8:1-5.”

There are also additional reasons for thinking that Matt 4:4 evokes the hunger theme in the unquoted half of Deut 8:3.

The identical terms, the number 40, and the hunger theme are clustered together in both Deut 8:1-5 and Matt 4:1-4. It is unlikely that these items would occur close together in both Deut 8:1-5 and Matt 4:1-4 by chance. The unquoted portion of Deut 8:3 including the hunger theme is very near to the extract of Deut 8:3 quoted in Matt 4:4. Matthew 4:4 quotes the second half of the sentence containing the hunger theme in Deut 8:3. This close proximity increases the probability of a thematic association between hunger in Deut 8:3 and hunger in Matt 4:2. The original context is likely limited to Deut 8:1-5. No other themes in Matt 4:1-4 appear clustered together in Deut 8 after Deut 8:5.

The clusters in Deut 8:1-5 and Matt 4:1-4 also occur in analogous situations. Israel is tested in the wilderness (Deut 8:2), and Jesus is tested in the wilderness (Matt 4:1). Although Deut 8:2 and Matt 4:1 use different words to describe this testing, both the verb ἐκπειράζω in Deut 8:2 and the verb πειράζω in Matt 4:1 mean “to test.” Just as Israel is tested in the wilderness, Jesus is tested in the wilderness. Israel and Jesus also share another experience in the wilderness.

Both Israel and Jesus become hungry in the wilderness. Deuteronomy 8:3 narrates Israel becoming hungry in the wilderness. God made Israel “weak from lack of food

584 Luz, Matthew 1-7, 150.
585 Allison and Davies postulate that λίθοι in Deut 8:9 may be linked to λίθοι in Matt 4:3 (Allison and Davies, Matthew, 1:363). A thematic association between λίθοι in Deut 8:9 and Matt 4:3 would explain why Matt 4:3 alone utilizes the plural form λίθοι. Luke 4:3 uses the singular form λίθος. However, it is not necessary to conclude that λίθοι creates a thematic association between Deut 8:9 and Matt 4:3. There are other plausible explanations for why Matt 4:3 uses the plural form λίθοι (Allison and Davies, Matthew, 1:361).
586 BDAG, 307, 792.
Jesus likewise “was hungry (ἐπείνασεν)” (Matt 4:2).\footnote{588} Although Deut 8:3 and Matt 4:2 denote hunger with different terminologies, their common reference to it increases the degree of similarity between the situations in Deut 8 and Matt 4. All of the above details suggest that Matt 4 quotes part of Deut 8:3 to point to the hunger theme in the unquoted half of Deut 8:3.

### 8.6 How Recognizing Thematic Association I Sheds Light on Matt 4:1-4

Recognizing Matthew’s use of thematic association reveals a recapitulation of Israel’s hunger through Jesus’ hunger. God causes Israel to be hungry to test his people while they are in the wilderness (Deut. 8:2-3). Jesus is similarly hungry while he is tested in the wilderness (Matt 4:1-2). Knowledge of themes in Deut 8:2 and the unquoted half of Deut 8:3 unveils these parallels. Matthew’s use of Thematic Association I reinforces Brandon Crowe’s argument that “Matthew does seem to be aware of the contexts of the passages he invokes from Deuteronomy.”\footnote{589} In this case, Matthew is evidently cognizant of the context of Deut 8:3. As Allison and Davies astutely surmise, “Jesus is recapitulating the experience of Israel. The OT context of the NT quotation thus defines its meaning.”\footnote{590} Specifically, Jesus recapitulates Israel’s hunger while they are tested in the wilderness.\footnote{591} Richard Hays insightfully explains why Matthew’s evocation of the quotation’s original context is important, writing that “to recover the Deuteronomic context of Jesus’ words is immediately to shed light on the significance of the temptation of Jesus. He stands, like

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\footnote{588} *BDAG*, 792.
\footnote{589} Crowe, *The Obedient Son*, 30.
\footnote{590} Allison and Davies, *Matthew*, 1:363.
\footnote{591} Kennedy, *The Recapitulation of Israel*, 197-198.
Israel, at the end of his time in the wilderness,” Matthew thus evokes unquoted content in Deut 8 to imply that similarities exist between Jesus and Israel.

Jesus’s recapitulation of Israel’s hunger in the wilderness coheres well with Matthew’s previous portrayals of Jesus repeating episodes in Israel’s history. Jesus also reprises Israel’s residency in Egypt. After the sons of Israel travel to Egypt with Jacob, their descendants remain there (Exod 1:1-7). Jesus and his family travel to the same destination (Matt 2:13-14). Jesus then repeats Israel’s exodus from Egypt. God leads Israel out of Egypt because the Egyptians oppressed the Israelites (Exod 12:31-42; 1:11-14). Jesus and his family similarly leave Egypt following King Herod’s death (Matt 2:19-21). These earlier depictions of Jesus recapitulating Israel’s experiences complement the connection between Jesus’ hunger and Israel’s hunger.

8.7 Conclusion

In conclusion, it is my contention that Matt 4 uses a quotation of Deut 8:3 to point to the hunger theme in Deut 8:3. Matthew 4:2 narrates Jesus being hungry to form a thematic association with the hunger theme in the unquoted half of Deut 8:3. This thematic link enables Matt 4 to imply that Jesus’ hunger in the wilderness recalls that of Israel’s. Most of the themes in Deut 8:1-5 appear in Matt 4:1-4. Some of the themes include identical words. These themes are also clustered close together in both Deut 8 and Matt 4. The thematic clusters additionally appear within analogous situations. These lines of evidence cumulatively render a thematic association between Matt 4:2 and Deut 8:3

592 Hays, Echoes of Scripture in the Gospels, 118.
probable. The next chapter argues that Matt 4 contains another quotation along with link-words that point to themes in unquoted sections of Isa 9.
9.1 Introduction

In this chapter, I argue that Matthew quotes Isa 9:1-2 to show how themes in Isa 9:1-7 anticipate themes in Matt 4:12-17. I begin with a synopsis of Matt 4:12-17. Next, I propose that there are connections between Matt 4:12-17 and Isa 9:1-2. I then analyze Isa 9:1-7. After this, I contend that Matthew uses Thematic Association I to link themes in Matt 4:12-17 with themes in Isa 9:6-7. Finally, I suggest that Matthew utilizes Thematic Association II to interpret Isa 9:6-7 with other scriptural contexts.

9.2 Overview of Matt 4:12-17

Matthew 4:12-17, which is Matthew’s version of Mark 1:14-15, follows the story of Jesus being tested in the wilderness (Matt 4:1-11). Matthew 4:12-17 is part of Matt 4:12-25, which describes the advent of Jesus’ ministry in Galilee. Jesus withdraws to Galilee after he hears that John the Baptist was arrested. Jesus leaves Nazareth to dwell in Capernaum, which Matthew situates by the sea, in the territory of Zebulun and Naphtali. Matthew 4:14 states, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἰσαίου τοῦ προφήτου λέγοντος (“so that the thing spoken through Isaiah the prophet might be fulfilled, saying”). This phrase signals that Matthew is about to quote material from Isaiah. Matthew 4:15-16 contains terminology that indicates it is a quotation of Isa 9:1-2.

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<tbody>
<tr>
<td>15γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ</td>
<td>16χώρα Ζαβουλῶν ἡ γῆ Νεφθαλίμ</td>
<td>אָרָץ זבֹּלֶן אָרָץ נֶפֶתְלִי</td>
<td>אָרָץ נֶפֶתְלִי אָרָץ נֶפֶתְלִי</td>
</tr>
</tbody>
</table>
Matthew 4:15-16 exhibits a unique text-form. Some aspects are closer to the MT and 1Qlsa, but others resemble the LXX. In Matt 4:15, γῆ replaces χώρα in Isa 9:1b. Matthew omits the definite articles preceding γῆ Νεφθαλίμ in the LXX and ἄρα ἀρδέων Ἰουδαίας in 1Qlsa. He also inserts καὶ between Ζαβουλῶν and Νεφθαλίμ. This difference makes Matthew closer to the MT. There is a ו prefixed to ארץ in Isa 8:23b in the MT and 1Qlsa. The ו is equivalent to the καὶ in Matt 4:15. The phrase καὶ οἱ λαοὶ οἱ τὴν παραλίαν κατοικοῦντες
(“the remaining ones who inhabit the coastal area”) in Isa 9:1b of the LXX is missing from Matt 4:15-16. Matthew 4:15-16 also lacks τὰ μέρη τῆς Ιουδαίας (“the parts of Judea”) in Isa 9:1b. 1QIsa and the MT likewise mention neither “the remaining ones who inhabit the coastal area” nor “the parts of Judea.” Matthew is closer to the MT and 1QIsa in these respects.

Matthew 4:16 also differs from the LXX version of Isa 9:2. Matthew 4:16 contains καθημένος instead of πορευόμενος. According to the LXX, the people are “walking” in darkness. In Matt 4:16, the people are “sitting” in darkness. Matthew 4:16 also uses the indicative form of ὁράω, οἶδεν, instead of the imperative ὤδη. Matthew’s version just reports that the people in darkness saw a great light. The LXX commands them to see a great light. Like Matthew, 1QIsa, and the MT state that the people saw (ראה) a great light. So, Matt 4:16 resembles 1QIsa and the MT more than the LXX by using the indicative form of ὁράω.

Matthew 4:16 additionally utilizes καθημένος in place of κατοικοῦντες in the LXX. The word καθημένος refers to sitting, but the LXX evinces dwelling. The terms יושב in the MT and ישיב in 1QIsa can mean either “sitting ones” or “dwelling ones.” Since יושב and ישיב can refer to either “sitting ones” or “dwelling ones,” καθημένος in Matt 4:16 can be considered close to the MT and 1QIsa.

The final phrase in Matt 4:16, φῶς ἀνετείλεν αὐτοῖς, also diverges from the LXX. The last phrase of Isa 9:2 in the LXX states φῶς λάμψει ἐφʼ ὑμᾶς. The verbs ἀνετείλεν and λάμψει are in different tenses. Matthew’s verb, ἀνετείλεν, is the third singular aorist active indicative form of ἀνατέλλω. Thus, ἀνετείλεν implies a completed action: a light rose or

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593 A Concise Hebrew and Aramaic Lexicon of the Old Testament, 146.
dawned. However, λάμψει means “will shine,” because it is the future active indicative form of λάμπω. In Matt 4:16, “light rose (or dawned).” Also, Matthew’s phrase φῶς ἀνέτειλεν αὐτοῖς means “a light rose for them.” By contrast, the phrase in Isa 9:2 of the LXX translates into English as “light will shine on you (plural).” Unlike the LXX, plural third person forms reside in both Matt 4:16 (αὐτοῖς), 1Qlsaᵃ, and the MT (תִּלְיוּם).

Matthew 4:15-16 also contains some characteristics found in the LXX. The spelling Νεφθαλιμ in Matt 4:15 is identical to Νεφθαλιμ in Isa 9:1b of the LXX. By contrast, there is no ש on the end of נפתלי in the MT and 1Qlsaᵃ. Matthew 4:15 and the LXX both include ὁ δὸν θαλάσσης and Γαλιλαία τῶν ἔθνων.

These identical phrases do not necessarily exclude Matthew’s use of a Hebrew text. In 1Qlsaᵃ and the MT, דרך הים means “way of the sea” and גליל הגוים translates as “Galilee of the nations.” Furthermore, ὁ δὸν θαλάσσης may not have originally been part of the LXX.⁵⁹⁴ If this phrase was originally absent from the LXX, then ὁ δὸν θαλάσσης in Matt 4:15 would suggest that Matthew utilizes a text closer to the MT and 1Qlsaᵃ.

Matthew 4:16 states ἐν χώρᾳ καὶ σκιᾷ θανάτου. The LXX uses the same phrase. The phrase means “in the region and shadow of death.” The phrase means “in the region and shadow of death” in the MT and 1Qlsaᵃ instead translates into “in the land of deep darkness.” The difference between “in the region and shadow of death” and “in the land of deep darkness” aligns Matthew more with the LXX. Both Matthew and the LXX read “in the region and shadow of death,” but Matthew does not include the phrase “in the land of deep darkness” found in the Hebrew texts.

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⁵⁹⁴ Beaton, Isaiah’s Christ in Matthew’s Gospel, 98; Menken, Matthew’s Bible, 19.
All these differences make it difficult to determine whether or not Matthew is responsible for the quotation’s text-form. Posing a solution to this notorious issue is beyond this project’s scope. However, the terminological similarities combined with the introductory phrase in Matt 4:14 confirm that Matt 4:15-16 quotes Isa 9:1-2.

After the quotation in Matt 4:15-16, Matt 4:17 reports, “From then Jesus began to preach and to say, ‘Repent, for the kingdom of the heavens has come near.’” John the Baptist previously proclaims the same message. He says, “Repent, for the kingdom of the heavens has come near” (Matt 3:2). Mark ascribes this phrase to neither John the Baptist nor Jesus. Mark 1:15 relays, “And saying that the time has been fulfilled, and the kingdom of God has come near. Repent and believe in the gospel.” Matthew 4:17 lacks “the time has been fulfilled” as well as “and believe in the gospel.” Matthew 4:17 also replaces “kingdom of God” with “kingdom of the heavens.” These differences show that Matt 4:17 does not merely copy Mark 1:15.

Although Matthew uses different wording, most scholars agree that “kingdom of the heavens” is identical to “kingdom of God.” This is a reasonable assumption. In Matt 19:23-24, Jesus tells his disciples that, “it will be hard for a rich man to enter the kingdom of the heavens. Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” Matthew places “kingdom of the heavens” in parallel with “kingdom of God.” “Again I tell you” indicates that Jesus is repeating his point. Jonathan Pennington explains, “This is the most troubling text for

596 Allison and Davies, Matthew, 1:391.
any theory that distinguishes between kingdom of God and kingdom of heaven because the two expressions occur side-by-side in these verses.”

Therefore, although Matthew and Mark use different expressions, the parallelism in Matt 19:23-24 implies that “kingdom of the heavens” is synonymous with “kingdom of God.”

What about the other differences between Matt 4:12-17 and Mark 1:14-15? Some of these additional distinctive features probably result from thematic associations between Matt 4:12-17 and Isa 9:1-2.

9.3 Matt 4:12-17 and Isa 9:1-2

Thematic connections between Matt 4:12-17 and Isa 9:1-2 explain why Matt 4:12-17 contains material absent from Mark 1:14-15. Some examples of content limited to Matthew include the quotation of Isa 9:1-2, “by the sea,” and “the territory of Zebulun and Naphtali.” These differences require explanations. Matthew’s quotation of Isa 9:1 includes the phrase Γαλιλαία τῶν ἐθνῶν (“Galilee of the nations”), and “Galilee” is referenced in Matt 4:12. The presence of “Galilee” in both Isa 9:1 and Matt 4:12 suggests that Matthew forms a link between “Galilee” in Isa 9:1 and Matt 4:12. Isaiah 9:1 additionally prophesies concerning Zebulun and Naphtali. A connection between these locales in Isa 9:1 and Matt 4:13 would explain why Matthew references the territory of Zebulun and Naphtali. Matthew also uses the adjective παραθαλάσσιαν, which means “by the sea” (Matt 4:13). “By the sea” resembles “way of the sea” (ὁ ὀδὸν θαλάσσης) in Isa 9:1. Matthew therefore probably quotes Isa 9:1 to show how Zebulun, Naphtali, and “way of the sea” in Isa 9:1 anticipate Zebulun, Naphtali, and “by the sea” in Matt 4:13.

597 Pennington, Heaven and Earth in the Gospel of Matthew, 307n93.
598 “Kingdom of God” also occurs in Matt 12:28 and Matt 21:31, 43.
A relationship likely exists between Matt 4:12-17 and λαός (“people”) in Isa 9:2. The term λαός occurs three times prior to Matt 4:16 (1:21; 2:4, 6). Matthew 1:21 declares that Jesus will save his people (λαόν αὐτοῦ) from their sins. Assuming that “his people” means the people from whom Jesus is descended, “his people” would not consist solely of Israelites. Jesus’ ancestors listed in Matt 1:1-16 are not just Israelites. Matthew 1:5 lists Rahab and Ruth. Rahab was a Gentile prostitute in Jericho (Josh 2:1). Ruth was a Moabitess (Ruth 1:4). In Matt 2:4, λαός refers to people in Jerusalem. Matthew 2:1-3 is set in Jerusalem, and Herod communicates with the priests and scribes of the people there. Herod inquires about the Messiah’s birthplace. Since “Messiah” is a Jewish concept, Herod is evidently addressing Jewish people. The word λαόν applies to the people of Israel in Matt 2:6. Matthew 2:6 prophesies that a ruler will shepherd the people of Israel. The variety of meanings of λαός in the preceding examples makes λαός ambiguous in Matt 4:16. Reports of activities within Galilee surround the citation (Matt 4:12, 18, 23, 25). This immediate literary context suggests that at least some of “the people” include Galileans.

Concepts of “sitting in darkness” and “in the region and shadow of death” do not occur elsewhere in Matthew. Some scholars assume the darkness is a metaphor for sin. They note that Matt 1:21 states Jesus will save his people from their sins. “Sitting in darkness” would be metaphorical imagery for the people’s sinful condition. This view is speculative, because Matthew does not clearly equate sin with darkness. Other New

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599 This conclusion is based on an Accordance search.
600 Beaton, Isaiah’s Christ in Matthew’s Gospel, 108; Allison and Davies, Matthew, 1:385.
Testament authors use darkness symbolically this way, but it is not clear that Matthew does the same.

Many scholars equate the "great light" in Matt 4:16 with Jesus. They postulate that Matthew might connect ἀνέτειλεν in Matt 4:16 with ἀνατολῇ in Matt 2:2. This point is problematic. At most, it would indicate that Matthew associates Jesus with a light. It would not imply that Matthew perceives Jesus to be a light. Matthew 2:2 mentions Jesus' star "at its rising" (ἀνατολῇ), not Jesus. Allison and Davies emphasize that the Gospel of John describes Jesus bringing light to a dark world. This does not mean that Matthew shares John's theology. Matthew never calls Jesus a light. In fact, light in general is not a prominent theme in Matthew. As Richard Beaton acknowledges, "Not a major motif in Matthew, 'light' is used sparingly." This means that no part of the quotation in Matt 4:15-16 indubitably corresponds to Jesus himself.

How does Matthew connect Isa 9 to Jesus? Why does Matthew quote Isa 9:1-2 right before narrating Jesus preaching about the kingdom of the heavens? It is inaccurate to suggest that Matthew just follows Mark. The differences between Matt 4:17 and Mark 1:15 demonstrate that Matthew does not simply copy Mark 1:15. Matthew's interest in Isa 9:1-7 likely reveals both how Matthew connects Isa 9 to Jesus, and why Matthew quotes Isa 9:1-2 just prior to narrating Jesus preaching about the kingdom of the heavens. To further explore this, it is necessary to summarize Isa 9:1-7.

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601 Allison and Davies, Matthew, 1:385.
602 Allison and Davies, Matthew, 1:385; Stendahl, School, 105.
603 Beaton, Isaiah's Christ in Matthew's Gospel, 109; Allison and Davies, Matthew, 1:386.
604 Allison and Davies, Matthew, 1:386.
Most scholars treat Isa 8:23-9:6 (9:1-7) as a unit. It flows thematically from Isa 8:19-22. Isaiah 8:19-22 paints a picture of anguish and darkness. Isaiah 8:23 reverses this negative imagery. Isaiah 8:23 indicates that “the people” in Isa 9:1 include inhabitants of Zebulun, Naphtali, and Galilee. Isaiah 9:1 utilizes metaphorical imagery of darkness and light. 9:2-6 unveils the imagery’s symbolization. People rejoice in Isa 9:2, while verses three, four, and five introduce three reasons for the people’s joy. A son is the third reason (Isa 9:5). He has four names: Wonderful Counselor, Mighty God, Eternal Father, and Prince of Peace. 1QIsa\(^\text{a}\) differs from the MT by calling the child “the Prince of Peace” (שר השלום) in place of “Prince of Peace” (שֶׁר שלום). The son will rule on David’s throne, but God shall ultimately be responsible for the son’s reign (Isa 9:6).

The Septuagint of Isa 9:1-7 differs from the Hebrew texts, but they all possess uniform themes. This section will showcase the LXX of Isa 9:1-7. Isaiah 9:1 addresses the land of Zebulun, Naphtali, the way of the sea, the remaining ones, inhabitants of the coastal area, beyond the Jordan, Galilee of the nations, and the parts of Judea. Isaiah 9:2 also promises that a light will shine on those who live in the land and darkness of death. Verses three to seven explain how the people in “darkness” will encounter “light.” Many of the people will be made glad (Isa 9:3). Their gladness is equivalent to the light.

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Isaiah 9:4-7 elaborates on the reasons for their gladness. The end of oppression is the first reason. The Lord punished those who made unjust demands (Isa 9:4). The demanding ones had acquired robes and garments through deceit (Isa 9:5). These deceivers will have to make repayment for the clothing (Isa 9:5). A Davidic son also contributes to the people’s gladness (Isa 9:6-7). In stark contrast to the MT and 1QIsa, the LXX only ascribes one name to the son: Μεγάλης βουλης ἀγγελος (“Messenger of Great Counsel” or “Angel of Great Counsel”) (Isa 9:5). The son’s rule will be great and peaceful (Isa 9:7). David’s kingdom will be established with justice and righteousness forevermore (Isa 9:7). God will work through the Davidic son’s reign (Isa 9:7).

All versions of Isa 9:1-7 share common themes. They mention the territories of Zebulun, Naphtali, the way of the sea, beyond the Jordan, and Galilee of the nations. They also feature a Davidic son and his kingdom. All of these themes also appear in Matthew.

9.6 Thematic Association I Linking Matt 4:12-17 to Isa 9:6-7

How does Matthew connect Jesus to Isa 9? Why does Matthew quote Isa 9:1-2 right before narrating Jesus preaching about the kingdom of the heavens? Matthew’s interest in Isa 9:6-7 answers both questions.

Thematic associations between themes in Matthew’s Gospel and themes in the unquoted portion of Isa 9 probably explain how Matthew ties Jesus to Isa 9:1-2. This conclusion is supported by two lines of data: (1) Matthew and Isa 9:6-7 utilize the same Greek words. (2) The identical Greek terms describe analogous situations in both Matthew and Isa 9.
First, three Greek words in Isa 9:6-7 seem to thematically link Jesus to Isa 9:6-7. These words are παιδίον, υἱός, and Δαυιδ.\textsuperscript{608} The noun παιδίον occurs in Isa 9:6 and in Matt 2:9. Matthew 2:9 narrates the Magi following a star until it stops over the child (παιδίον), Jesus. The word υἱός (“son”) resides in Isa 9:6, and the term Δαυιδ (“David”) appears in Isa 9:7. Matthew 1:1 uses both words together, calling Jesus υἱὸς Δαυιδ (“son of David”).

The identical Greek terms also describe analogous situations in both Isa 9:6-7 and Matthew. Specifically, “child,” “son,” and “David” all refer to a Davidic ruler in both Isa 9:6-7 and Matthew. Although these terms are not found in Matt 4, Jesus as a son of David is a recurring theme throughout Matthew.\textsuperscript{609} The aforementioned Greek words are thus used analogously in both Isa 9:6-7 and Matthew. The identical terms and the analogous use of these terms make it probable that Matthew forms thematic associations to imply that Jesus is the Davidic ruler who is predicted in Isa 9:6-7.

Another thematic association probably exists between Isa 9:6-7 and Matt 4:17. Three reasons support this view: (1) Matthew and Isa 9:7 share an identical word. (2) Both texts use this term to describe analogous situations. (3) Matthew expresses an interest in other unquoted words that he shares with Isa 9:7.

First, the term βασιλεία (“kingdom”) appears in Matt 4:17.\textsuperscript{610} The word βασιλείαν (“kingdom”) is also present in Isa 9:7. Thus, Matt 4:17 shares another identical word with an unquoted portion of Isa 9:7.

\textsuperscript{608} In the MT and 1QIsa\textsuperscript{a}, the equivalent terms are יָדוֹן, בֶּן, דָּוִד, and בֶּן דָּוִד.
\textsuperscript{610} The word מָלָכַת, the Hebrew equivalent of βασιλείαν, appears in both the MT and 1QIsa\textsuperscript{a} versions of Isa 9:7(9:6).
Second, Matthew and Isa 9:7 portray analogous situations. In particular, a son of David is associated with a kingdom in both Isa 9 and Matt 4:17. The Davidic son in Isa 9:7 is linked to a kingdom. Jesus is likewise associated with a kingdom in Matt 4:17.

Third, Matthew expresses an interest in other unquoted words that he shares with Isa 9:6-7. Again, Matthew probably creates a thematic association between the Davidic son in Isa 9:6-7 and Jesus. This increases the plausibility of another thematic association between the word βασιλείαν in Isa 9:7 and βασιλεία in Matt 4:17. No other themes in the rest of Isa 9 appear in Matthew, which limits the scriptural context to Isa 9:1-7.

The presence of “kingdom” in both Mark 1:15 and Matt 4:17 does not necessarily disprove a thematic association between “kingdom” in Isa 9:7 and “kingdom” in Matt 4:17. Both Mark 1:14 and Matt 4:12 mention Galilee. This does not preclude Matthew from drawing a connection between “Galilee” in Matt 4:12 and “Galilee” in Isa 9:1. Therefore, the presence of “kingdom” in both Mark 1:15 and Matt 4:17 likewise does not necessarily preclude a thematic link between “kingdom” in Isa 9:7 and “kingdom” in Matt 4:17.

9.7 How Recognizing Thematic Association I Sheds Light on Matt 4:12-17

Identifying thematic associations between unquoted verses in Isa 9 and Matt 4:12-17 helps readers to understand features in Matt 4. The quoted portion of Isa 9 in Matt 4:15-16 does not seem relevant to Jesus. As Maarten Menken remarks, “In the part of the prophetic oracle that is cited in Matthew, there is no mention of a person who will act as God’s eschatological agent.”611 Menken goes on to posit that an ancient reader could

easily read an agent into the quotation. Unfortunately, Menken does not justify this assertion. His second explanation is more compelling. He adds, “Besides, further on in the prophetic oracle, God’s salvation appears to consist in (among other things) the birth of a future king from the house of David (Isa 9.6-7[5-6]).” David Turner likewise maintains that “the stress of Isa. 9:6-7 upon a son who will rule David’s kingdom fits nicely with the Matthean theme that Jesus is the son of David.” John Nolland posits that “it is not likely lost on Matthew that his citation from Isaiah has in its context the messianic text Is. 9:6-7, which makes such a good connection with his own infancy account in 1:18-25.” Allison and Davies concur with this view, concluding that Matthew undoubtedly understands Jesus “to be the son of Isa 9.6-7.” Donald Hagner concordantly declares that “it is obvious that Matthew understands Jesus to be the fulfillment of the Isaiah passage (cf. esp. Isa 9:6-8, which Matthew would clearly have taken to refer to Jesus).”


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612 Menken, “Messianic Interpretations of Greek Old Testament Passages in Matthew’s Fulfilment Quotations,” 471.
613 Menken, “Messianic Interpretations of Greek Old Testament Passages in Matthew’s Fulfilment Quotations,” 471.
615 Nolland, Matthew, 174.
616 Allison and Davies, Matthew 1:380.
617 Hagner, Matthew 1-13, 72.
618 Prabhu, Formula, 91.
obedience to Scripture (4:14-15; cf. Conzelmann 1969: 144), and this passage (Is 9:1-2; cf. Lk 1:79)—which clearly addresses the work of the Davidic Messiah (Is 9:6-7)—indicates that he would work in Galilee 'of the Gentiles.'” Thus, Matthew’s interest in the thematic combination within Isa 9:1-7 explains how he relates Isa 9:1-2 to Jesus' activities in Naphtali, Zebulun, and Galilee.

In addition, a thematic association between Isa 9:6-7 and Matt 4 explains why Matthew quotes Isa 9:1-2 immediately before telling of Jesus preaching about the kingdom of the heavens in Matt 4:17. Isaiah 9:7 predicts that a son of David will be associated with a kingdom. Since Matthew presents Jesus as a son of David, Matthew understands Isa 9:7 to anticipate Jesus’ proclamation about the kingdom of the heavens in Matt 4:17. Positioning the quotation of Isa 9:1-2 just before narrating Jesus’ preaching allows Matthew to emphasize the connection between the kingdom in Isa 9:7 and the kingdom in Matt 4:17.

9.8 Thematic Association II Linking Isa 9:6-7 to Other Scriptures


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619 Keener, Matthew, 146.
Thematic Association II thus explains how he could identify Emmanuel in Isa 7:14 as the promised Davidic son in Isa 9:6-7.\textsuperscript{620}

The word εἰρήνη ("peace") appears in Isa 9:6, 7, Mic 5:5, and Ps 72:7. The noun δικαιοσύνη ("righteousness") occurs in Isa 9:7 and Ps 72:1-2, 7. These identical words also describe analogous situations in Isa 9:6-7, Mic 5:5, and Ps 72. Peace will be brought upon the Davidic son in Isa 9 (Isa 9:6). There will be endless peace for the throne of David and his kingdom (Isa 9:7). Micah 5:5 similarly predicts there will be peace when a ruler from Bethlehem comes (Mic 5:5). While praying to God, David asks for peace to abound during his son’s days (Ps 72:7). The son in Isa 9 will establish and uphold David’s kingdom and throne with justice and righteousness (Isa 9:7). David also asks God to give God’s righteousness to a king’s son so that he may judge God’s people with righteousness, and poor ones with justice (Ps 72:1-2). Just as David desires for peace to abound during his son’s days, he also wishes for righteousness to flourish during his son’s time (Ps 72:7). Matthew likely expects his readers to equate the Davidic ruler predicted in Mic 5:5 and the son of David in Ps 72 with the Davidic son in Isa 9:6-7. Cumulatively interpreting all of these unquoted contexts together plausibly enables Matthew to imply that they all anticipate Jesus, the Son of David.

9.9 Conclusion

In summary, Matthew most likely uses Thematic Association I to draw thematic associations between Matt 4:12-17 and Isa 9:1-7. Thematic associations explain some

\textsuperscript{620} “Mighty God” (אל גבורה) is even one of the Davidic son’s titles in Isa 9:6 (MT). If Matthew’s copy of Isaiah contained this title, this would make it even easier for Matthew to identify Emmanuel as the Davidic son. Emmanuel means “God with us,” and the Davidic son is called “Mighty God.”
differences between Matt 4:12-17 and Mark 1:14-15. Even though Matthew does not quote Isa 9:6-7, evoking themes within Isa 9:6-7 allows Matthew to show how the Davidic son in Isa 9:6-7 anticipates Jesus’ activities in Galilee, Zebulun, Naphtali, and by the sea. Connecting the “kingdom” in Isa 9:7 to the “kingdom” in Matt 4:17 enables Matthew to imply that the kingdom in Isa 9:7 predicts Jesus’ proclamation about the kingdom of the heavens.

It is plausible that Matthew also uses Thematic Association II to interpret Isa 9:6-7 with Mic 5:5 and Ps 72. All of these passages refer to a Davidic ruler. The vocabulary and themes shared between these passages likely allow Matthew to imply that they anticipate Jesus, the Son of David.
10.1 Introduction

In this chapter, I contend that Matthew uses Thematic Association I when he quotes Isa 53:4. He probably uses this quotation to evoke themes in Isa 52-53. This process enables Matthew to imply that Isa 52:7 anticipates Jesus’ actions of being on a mountain encouraging peace, and teaching of God being king. It also allows Matthew to imply that Isa 53:4-12 anticipates Jesus helping people with their sins and healing diseases. I also argue that Matthew adds some words to Q material in Matt 5:3-5 to evoke themes in Isa 61:1-7. This process enables him to imply the person in Isa 61 with God’s Spirit on him proclaiming good news in Isa 61 anticipates Jesus proclaiming good news. Finally, I contend that Matthew utilizes Thematic Association II. Matthew likely uses it to interpret Isa 52:7 and Isa 61:1 together. He may also link Isa 52:7 with Isa 9:6-7.

10.2 Overview of Matt 4:23-9:36

After Jesus calls his first disciples, he travels throughout Galilee proclaiming the “gospel of the kingdom and curing every disease and every sickness” (κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν) (Matt 4:23-24). Matthew later replicates the phrasing κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν in Matt 4:23 verbatim in Matt 9:35 when recounting Jesus again proclaiming the gospel of the kingdom and curing every disease and sickness. Due to this identical language framing Matt 5-9, scholars generally agree that Matt 4:23 and
Matt 9:35 create an *inclusio*. In any case, Jesus proclaims the gospel of the kingdom and heals diseases throughout Matt 4:23-9:35. Jesus also has compassion on the crowds, because they are harassed and helpless, like sheep without a shepherd (Matt 9:36).

Jesus’s sermon on a mountain is at the center of Matt 4:23-9:36. The sermon spans Matt 5:1-7:29. Only Matthew situates Jesus on a mountain while he gives a sermon. The parallel account in Luke 6 sets Jesus’ preaching on a plain (Luke 6:7). Why does Matthew present a mountain as the venue for Jesus’ sermon?

Jesus teaches the crowds and disciples not to swear “by Jerusalem, for it is the city of the great King” (Matt 5:35). The preceding verse, Matt 5:34, evinces that God is the great King. This teaching is absent from the other gospels, which raises the question: Why did Matthew include this material?

After recounting Jesus’s descent from the mountain and the healing stories, Matthew writes, “so that the thing spoken through Isaiah the prophet might be fulfilled, saying” (Matt 8:17). This phrasing indicates that Matthew is about to quote content from Isaiah. The material following this introductory phrase reveals that Matthew quotes Isa 53:4.

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Matthew's quotation closely resembles the Hebrew texts of Isa 53:4. His quote is similar to the first half of Isa 53:4. Matthew's αὐτὸς and הוא (or הוה) in the Hebrew texts both mean “he.” The phrase αὐτὸς τὰς ἁσθενείας ἡμῶν ἔλαβεν in Matt 8:17 possesses the same meaning as חלי הוא נשא in Isa 53:4: “he took our sicknesses.” “Sickness” is one definition of ἁσθενείας in Matt 8:17. The term חלי in Isa 53:4 likewise means “sickness.” In addition, both ἔλαβεν in Matt 8:17 and נשא in Isa 53:4 mean “he took.”

Matt 8:17 also exhibits some differences from the Hebrew texts. Matthew's quotation lacks the אכן (“surely”) in the MT, 1Qlsa, and 1Q8. The noun νόσους (“diseases”) appears in Matt 8:17 instead of מכאים (“pains”) in Isa 53:4. Matthew's verb ἐβάστασεν translates as “he bore,” but the suffix ב כ עם in כעמו in Isa 53:4 produces the translation “he bore them.” The rest of Isa 53:4 which is about being stricken by God and afflicted is also missing. Nonetheless, his quote’s form is closer to the Hebrew texts than to the LXX.

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622 BDAG, 115.
624 BDAG, 464; A Hebrew and English Lexicon of the Old Testament, 669.
The LXX of Isa 53:4 differs considerably from Matt 8:17. Unlike Matt 8:17 and the Hebrew texts, the LXX does not refer to sicknesses. Instead, the LXX mentions ἁμαρτίας ("sins"). Matthew 8:17 does not include the rest of Isa 53:4, either. Thus, Matt 8:17 is more similar to Isa 53:4 in the Hebrew texts than it is to the LXX. The introductory formula in Matt 8:17 and terminology shared between Matt 8:17 and the Hebrew versions of Isa 53:4 indicate that Matthew quotes Isa 53:4.

10.3 Isa 53:4 and Matt 4:23-9:36

The theme of taking away sicknesses in Isa 53:4 matches the healing of people by Jesus in Matt 4:23, 24, 8:2-16, and 9:35. Matthew quotes Isa 53:4 right after these stories of Jesus performing healings to show that Isaiah predicted Jesus' healing activities (Matt 8:2-16). The verb ἔλαβεν in the quotation communicates a sense of removing sicknesses from people, which coheres thematically with Jesus healing people from their illnesses.625 In Matt 4:23, 24, 9:35, and 10:1, Matthew uses the noun νόσος for diseases, which is also found in his quote of Isa 53:4. He utilizes it in a manner analogous to how it is presented in his quotation. In particular, each instance is an occasion during which Jesus heals people from diseases. Matthew thus appears to use νόσος to connect Isa 53:4 to Jesus performing healings. Luz concludes that the "quotation is an example of the way early Christian exegesis, like the Jewish exegesis of the time, sometimes quotes individual words of scripture without any regard for their context."626 Leroy Huizenga agrees, writing, “It is most likely that the function of the quotation here is atomistic, that the empirical

625 Allison and Davies, Matthew, 2:37.
626 Luz, Matthew 8-20, 14.
author provided precisely the part of Isaiah he wanted in the particular form he wanted.”

Are Luz and Huizenga correct? Or, does Matthew also quote Isa 53:4 to evoke themes embedded within unquoted parts of Isa 52-53? To understand how Matthew uses Isa 53:4, one must compare themes in Matt 4:23-9:36 with those in Isa 52:7-53:12. First, it is necessary to survey Isa 52:7-53:12 in the MT, the Dead Sea Scrolls, and the LXX. The following summaries will provide overviews of the surviving versions of Isa 52:7-53:12.

10.4 Isa 52:7-53:12 in the MT and the Dead Sea Scrolls

An unnamed messenger on mountains delivers good news. The messenger announces peace, brings good news, and announces salvation. He says to Zion, “Your God reigns” (Isa 52:7). Joseph Blenkinsopp maintains that this messenger is the figure in Isa 61:1 endowed with God’s spirit, who is sent to bring good news to captives and the afflicted. This is possible since both the messenger and anointed one in Isa 61:1 bring good news. Nevertheless, it is not certain that the messenger is the person described in Isa 61:1.

Sentinels lift up their voices and sing for joy, because they see the return of the Lord to Zion (Isa 52:8). The Lord has comforted his people, and redeemed Jerusalem (Isa 52:9). The Lord has bared his holy arm before the eyes of all the nations, and all the ends of the earth will see the salvation that comes from God (Isa 52:10). Klaus Baltzer explains that in Isa 52:10, “‘Yahweh’s sovereignty extends down to the present and into

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the future too. Thus the catchword ‘Yahweh’s arm’ (cf. 53:1) already heralds the Servant of God text in 52:13-53:12.”

Isaiah 52:11-12 alludes to the exodus from Egypt. Regarding Isa 52:11-12, Baltzer remarks, “The theme is once more the exodus.” Isaiah 52:11 issues the commands to “depart” and “go out.” The idea of not going out in haste and flight probably points back to Deut 16:3. The form בצפונה (“in haste”) only appears elsewhere in Exod 12:11 and Deut 16:3. In Exod 12, God instructs Moses and Aaron that the people of Israel must eat a lamb during Passover “in haste” (Exod 12:1, 11). Deuteronomy 16:3 pertains to God’s people departing from Egypt “in haste.” Furthermore, the verb יצא is combined with בצפונה in both Isa 52:12 and Deut 16:3. The use of the rare form בצפונה combined with the verb יצא in Isa 52:12 suggests a probable allusion to Deut 16:3.

The idea of Yahweh going before his people and being their rear guard in Isa 52:12 is reminiscent of the angel of God’s activities in Exod 14. Exodus 14:19 relays, “The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them.” Anderson notes, “During the Exodus Yahweh was Israel’s ‘rear guard’ and ‘went before’ his people (52:12)—an allusion to the protecting and guiding pillar of fire and cloud.” Baltzer surmises, “It really is a new ‘exodus’ and ‘the God of Israel’ accompanies his people.”

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630 Baltzer, *Deutero-Isaiah*, 387.
634 Baltzer, *Deutero-Isaiah*, 388.
Isaiah 52:13 initiates the description of God’s servant. In addition to Isa 52:13-53:12, other segments about the servant reside in Isa 49:1-6 and Isa 50:4-9. Contemporary scholars do not deem these sections to be separate works originally part of another source.\textsuperscript{635} Instead, scholars surmise that they are parts of Isa 40-55.\textsuperscript{636} The servant’s identity is the subject of ongoing debate.\textsuperscript{637} Fortunately, for this thesis’ purposes, it is not necessary to identify the servant. Only Matthew’s interpretation of the servant is important for this project. The Lord’s servant will bring about understanding. He will be exalted, lifted up, and be very high (Isa 52:13). Yet, his appearance will not be attractive, according to the MT and 1Q8 (Isa 52:14). 1QIsa\textsuperscript{a} reads מֶשָּׁחְתִּי in Isa 52:14, instead of מֶשָּׁחַ in the MT and 1Q8. The reading in 1QIsa\textsuperscript{a} could mean “my disfigurement” or “I have anointed.”\textsuperscript{638} In the case of the latter, the servant’s appearance would be “anointed” in 1QIsa\textsuperscript{a} rather than “marred.”\textsuperscript{639} Alternatively, the reading may just be a transcription mistake.\textsuperscript{640} The servant will sprinkle many nations (Isa 52:15). The sense in which the servant will sprinkle these nations is unclear. Kings will also shut their mouths concerning him (Isa 52:15). Someone asks, “Who has believed our message?” This is followed by a second question: “And over whom has the arm of the Lord been revealed?” (וזרע יהוה על מי נגלתה) (Isa 53:1). The phrase-notification (“over whom”) suggests that the arm of

\textsuperscript{638} Blenkinsopp, Isaiah 40-55, 347.
\textsuperscript{639} It’s possible that this description could cause some readers to understand the servant as a messianic figure. Of course, there is no evidence that Jews prior to the early Christians understood the servant to be a messianic figure. There is additionally no guarantee that Matthew’s version of Isaiah contained the reading in 1QIsa\textsuperscript{a}.
\textsuperscript{640} Blenkinsopp, Isaiah 40-55, 347.
the Lord guides the actions of the one it is over. The ensuing description of the servant indicates the Lord’s arm is over the servant, so the Lord guides the servant’s actions. The servant went up like a tender plant in front of someone, and like a root from dry ground. He has no form or majesty, and his appearance does not look desirable (Isa 53:2). He is despised and lacking men. He is a man of pains, and knows sickness (Isa 53:3). The servant carried others’ sicknesses and bore their pains. People thought him to be stricken by God and afflicted (Isa 53:4). He was pierced for people’s sins, and crushed for their sins. His wound heals others (Isa 53:5). All of them have wandered like sheep, and the Lord laid the sin of them all on the servant (Isa 53:6). He is oppressed and afflicted, but he does not open his mouth. Like a sheep is brought to a slaughter and an ewe-sheep before its shearers is silent, he did not open his mouth (Isa 53:7). By oppression and judgment he was led away. Someone poses another question: “And who gives thought to his generation?” For he was cut off from the land of living ones, and he suffered for God’s people’s sin (Isa 53:8).

The servant’s grave was set with wicked ones, and he was with the rich in his deaths (במתו) (Isa 53:9). 1QIsa contains instead of במתו. The reading in 1QIsa makes more sense than the one in the MT. Unfortunately, the MT’s meaning is unintelligible. The term in 1QIsa can mean “his burial ground.” This latter translation coheres with the previous reference to the servant’s grave. So, “his burial ground” is more plausible as the original reading. In this case, the servant “was with the rich in his burial ground.” The Lord’s servant had done no violence, and no deceit was in his mouth (Isa

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641 Baltzer, Deutero-Isaiah, 403.
642 Blenkinsopp, Isaiah 40-55, 348.
The Lord desired to crush him, and God caused him to suffer. If his life is laid down as a guilt offering, he will see offspring. He will lengthen days, and the Lord’s desire will prevail through him (Isa 53:10). From the trouble of the servant’s life, he will see light and be satisfied. The MT lacks “light” (אור), but 1QIsa³ contains it. Through his knowledge, God’s servant will cause many to be righteous, and he will bear their sins (Isa 53:11). Therefore, God will divide for him among the many, and with mighty ones he will divide spoil. He emptied his life to death, and was numbered with sinners. He bore the sin of many, and he made intercession for sinners (Isa 53:12).

10.5 The LXX and Isa 52:7-53:12

Isaiah 52:7-53:12 in the LXX is different from the MT. God says he is present like a season upon the mountains, like the feet of one bringing good news of a report of peace, and like one bringing good news of good things, because he will make salvation heard (Isa 52:7). He will say to Zion, “Your God will reign” (Isa 52:7). The Lord will have mercy on Jerusalem (Isa 52:8-9). He will reveal his holy arm in front of all the nations, and all the ends of the earth will see the salvation that comes from God (Isa 52:10). There is an order for those who carry the vessels of the Lord to depart and go out from somewhere unspecified. They should touch no unclean thing (Isa 52:11). The people will not go out in confusion and they will not go out in flight, because the Lord will go before them, and he gathers them together (Isa 52:12).

Isaiah 52:13 begins describing God’s servant. His servant will understand and be exalted and exceedingly glorified (Isa 52:13). Many nations will be astonished at him, and kings shall shut their mouths (Isa 52:14). The nations will have these reactions since those who were not informed about him shall see, and those who did not hear shall
understand (Isa 52:15). Someone then inquires, “Lord, who has believed our report? And to whom has the arm of the Lord been revealed?” (Isa 53:1). The servant grew up like a child, like a root in a thirsty land. He possessed no form or glory, and he was not attractive (Isa 53:2). God’s servant was a man in calamity who knew how to bear sicknesses. He was dishonored and not esteemed (Isa 53:3). The servant bears others’ sins and suffers pain for them. They thought him to be in trouble and calamity and ill-treatment (Isa 53:4). He was wounded on account of others’ lawlessness, and weakened because of their sins. The discipline of their peace was upon him, and by his wound they were healed (Isa 53:5). They all wandered like sheep, and the Lord delivered him over for their sins (Isa 53:6). He does not open his mouth, because he was mistreated. Like a sheep he was led to slaughter, and like a lamb before the one shearing it is speechless, so he does not open his mouth (Isa 53:7). He was taken away in humiliation and judgment. Another question is posed: “Who can describe his generation?”

His life was taken up from the earth. He was led to death because of God’s people’s lawlessness (Isa 53:8). God will give wicked ones for his burial place, and the rich ones for his death, because he did no lawlessness, nor was deceit found in his mouth (Isa 53:9). The Lord wants to cleanse him from his wound. More than one person is then told: “If you give for sin, your soul will see a long-lived offspring.” Their identity is unknown.

The Lord also desires to take away from the servant’s pain, to show him light, to make him with understanding, and to pronounce a righteous one righteous, who serves many well. In other words, God desires to pronounce the servant righteous, who serves many well. The servant will bear their sins (Isa 53:10-11). On account of this, he will inherit much, and of the mighty ones he will divide plunder, because his soul was delivered over
to death, and he was counted among the lawless ones. He also bore the sins of many, and he was delivered over on account of their sins (Isa 53:12).

**10.6 Thematic Association I Linking Matt 4:23-9:36 to Isa 52:7-53:12**

Since Matthew’s quotation's text-form more closely resembles Isa 53:4 in the MT and Dead Sea Scrolls than in the LXX, the ensuing analysis will identify thematic associations between Matt 4:23-9:36 and the Hebrew versions of Isa 52:7-53:12. This does not necessarily require Matthew to know Hebrew. He could be using one of the Greek texts revised closer to the Hebrew texts. The term “mountains” appears in Isa 52:7. The Hebrew texts contain הרים (“mountains”). The singular form of הרים is הר ("mountain"). Within Matt 4:23-9:36, the Greek term equivalent to ὁρός, appears in Matt 5:1 and Matt 8:1. The noun πρόβατα (“sheep”) also occurs in Isa 53:6 and Matt 9:36.

Isaiah 52:7-53:12 and Matt 4:23-9:36 feature analogous circumstances as well. Jesus is analogous to both the messenger bringing good news and the Lord’s servant. In Isa 52:7, a messenger on mountains proclaims good news. Like the messenger, Jesus proclaims good news on a mountain (Matt 5:1; 8:1). The messenger’s message of good news includes God being king (Isa 52:7). Jesus proclaims “the good news of the kingdom,” which implies that God is king in Matt 4:23 and Matt 9:35.

Jesus, like the messenger in Isa 52:7, proclaims peace. Specifically, Jesus declares, “Blessed are the peacemakers, for they will see God” (Matt 5:9). He commands his disciples and the crowds to be reconciled with anyone they are angry with before they

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leave a gift at the altar (Matt 5:24). He additionally instructs them to love their enemies and pray for those who persecute them (Matt 5:44).

Jesus is also analogous to the Lord’s servant. The servant bears others’ sicknesses (Isa 53:4). Jesus similarly cures diseases and sicknesses (Matt 4:23; 8:1-4, 14-16; 9:2-7, 27-33, 35). Both the servant and Jesus also help people with regard to their sins. The servant intercedes for sinners (Isa 53:12). Earlier in Matthew, an angel informs Joseph that Jesus will save his people from their sins (Matt 1:20). From this, readers already know that Jesus will save people from their sins by the time they learn that Jesus is also a healer. Thus, the servant and Jesus both deal with people’s diseases and help people with their sins. All of these data indicate that the servant is analogous to Jesus from Matthew’s perspective.

A comparison is made between people in need and sheep in trouble in both Isa 53 and Matt 9. Those in Isa 53:6 have wandered like sheep, each person to his own way. Similarly, people in trouble are compared to sheep in Matt 9:36. When Jesus sees the crowds, he has compassion for them, because they are harassed and helpless, like sheep without a shepherd (Matt 9:36).

10.7 How Recognizing Thematic Association I Sheds Light on Matt 4:23-9:36

Thematic associations between Isa 52:7 and Matt 4:23-9:36 explain many features found only in Matthew. Only Matthew records Jesus delivering a sermon on a mountain. A thematic association with Isa 52:7 explains why the setting of Jesus’ teachings about the kingdom of the heavens is on a mountain. In Isa 52:7, the messenger who brings
good news about God being king speaks from mountains. Jesus brings good news about God’s kingdom on a mountain.  

Jesus’ declaration, “Blessed are the peacemakers, for they will see God” (Matt 5:9) is not found in any other gospel, either. Matthew’s use of thematic association explains this unique feature as well. Part of the messenger’s proclamation in Isa 52:7 concerns peace. This anticipates Jesus encouraging people to be peacemakers, saying they will be blessed (Matt 5:9). For Matthew, the messenger proclaiming peace in Isa 52:7 anticipates Jesus proclaiming peace.

Jesus’ identification of Jerusalem as “the city of the great King” in Matt 5:35 corresponds to another portion of Isa 52:7. Namely, the messenger on the mountains says “to Zion, ‘your God is king!’” (Isa 52:7). “Zion” is synonymous with “Jerusalem,” so declaring that Zion’s God is king is tantamount to saying Jerusalem’s God is king. The phrase “gospel of the kingdom” (εὐαγγέλιον τῆς βασιλείας) only occurs in Matthew (Matt 4:23; 9:35; 24:14). This raises the question of why Matthew employs it. Allison and Davies posit that Matthew may use this phrase to “evoke Isa 52:7.” Indeed. Just as the messenger brings good news about God being king, Jesus brings good news about God being king. Matthew therefore implies the messenger’s activities anticipate Jesus’ acts.

At this point in Matthew’s narrative, it is uncertain what the analogous circumstances between the Lord’s servant and Jesus entail. Does Matthew imply that

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645 Matthew might additionally refer to Jesus going up and down the mountain to present Jesus as a new Moses. This is uncertain, though, because language of going up and down mountains is not confined to Moses and Jesus (Allison and Davies, Matthew, 1:423). So, Jesus ascending a mountain and descending a mountain does not demonstrate Matthew is also presenting Jesus as a new Moses in Matt 5:1 and Matt 8:1.

646 An Accordance search confirms this phrase only appears in Matthew.

647 Allison and Davies, Matthew 1:414.
Jesus is the Lord’s servant? Or, does Matthew use themes in Isa 52-53 for another reason? The analogous situations in Matt 1:21 and Isa 53:12 challenge Morna Hooker’s view on Matt 8:17. Hooker asserts that the quote of Isa 53:4 in Matt 8:17 shows that “far from proving that Jesus was thought of as One who suffered because of the sins of others, directly bearing their guilt, it will, unless other passages are found to be used with this meaning, point to exactly the opposite conclusion.” In other words, Hooker claims that Matthew’s quote of Isa 53:4 indicates he was not interested in the servant suffering due to others’ sins. After all, she notes, Matt 8:17 does not quote the verses about the servant suffering.

The analogous situation of the servant and Jesus both helping others with their sins challenges Hooker’s conclusion. The servant makes intercession for others’ sins, and the angel of the Lord tells Joseph that Jesus will save his people from their sins (Isa 53:12; Matt 1:21). This analogous situation suggests that Matthew also quotes Isa 53:4 to evoke the theme of dealing with others’ sins. The servant interceding for the transgressions of others in Isa 53:12 probably anticipates the concept of Jesus helping people with their sins in Matt 1:21.

On the opposite end of the spectrum, Allison and Davies conclude that the words from Isa 53:4 in Matt 8:17, “seem to be usable because Jesus is considered as ‘the Servant of the Lord.’” Allison and Davies go adrift by concluding that Jesus is “the Servant of the Lord.” The storyline up to Matt 9:36 does not unquestionably support this

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648 Hooker, Jesus and the Servant, 83.
649 Allison and Davies, Matthew 2:37.
view. There is also no evidence in the rest of Matthew that “the Servant of the Lord” is a distinct category in Matthew’s theology.

It is better to explore the thematic links between Jesus and the Lord’s servant in terms of titles that Matthew applies to Jesus. If Matthew uses a Greek text of Isa 52-53, he might translate the term παῖς in Isa 52:13 as “son.” If so, this meaning would fit with Jesus’ identity as God’s Son in Matthew (Matt 2:15; 3:16-17; 7:21). While delivering his sermon on the mountain, Jesus refers to God as “my father in the heavens” (πατρός μου ἐν οὐρανοῖς) (Matt 7:21). This material is not found in the other gospels. It reflects Matthew’s interest in Jesus being God’s Son since Jesus refers to his “father in the heavens” (Matt 7:21). Jesus is speaking as God’s Son during his sermon on the mountain. So, the translation “son” would enable Matthew to imply that the Lord’s son in Isa 52-53 anticipates Jesus as God’s Son in Matt 4:23-9:36.

A thematic association also explains why Jesus has compassion for the crowds, who are harassed and helpless, like sheep without a shepherd (Matt 9:36). Those in Isa 53:6 have wandered like sheep. Similarly, people in trouble are compared to harassed and helpless sheep in Matt 9:36. The wandering sheep theme in Isa 53:6, therefore, probably anticipates the crowds being harassed and helpless like sheep in Matt 9:36. Matthew inserts this illustration after narrating Jesus proclaiming the kingdom and performing healings (Matt 9:35). Like Jesus’ proclamation of the kingdom and his healings, the sheep in need theme appears in Isa 52-53. As James Patrick notes, “The summary of Jesus’ healing ministry in 9:35-6 portrays it in terms of the role of a shepherd,
the same metaphor that underlies Isa. 53:4-6.” Matthew seems to have put the comparison between the crowds and sheep in Matt 9:36 to imply that those wandering like sheep in Isa 53:6 anticipate the crowds. They are all like sheep in need of assistance. Thematic associations thus appear to exist between Isa 52-53 and Matthew’s narrative.

10.8 Thematic Association I Linking Matt 5:3-5 to Isa 61:1-7

Matthew 5:3-5 contains content from Q, but Matthew includes words that are not found in the corresponding Q material in Luke 6:20-23. I argue that Matthew inserts these words to evoke themes in unquoted parts of Isa 61:1-7. This process enables Matthew to imply the person with God’s Spirit on him who preaches good news anticipates Jesus preaching good news. Many scholars detect influence from Isa 61:1-2 on Matt 5:3-4. There are good reasons for thinking these scholars are correct: (1) Matthew 5:3-5 shares identical terminology with Isa 61:1-7. (2) The identical words describe analogous circumstances. First, there are verbal parallels between Isa 61:1-7 and the beatitudes in Matt 5:3-5.

<table>
<thead>
<tr>
<th>Matt 5:3-5</th>
<th>Isa 61:1-7 (LXX)</th>
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<tbody>
<tr>
<td>1 Μακάριοι οἱ πτωχοὶ τὸ πνεῦμα, ὅτι αὐτῶν ἀπέσταλεν.</td>
<td>1 Πνεῦμα κυρίου ἐπὶ ἑμένα, ὃ ἐπέσταλεν αὐτοῖς.</td>
</tr>
<tr>
<td>2 Μακάριοι οἱ παρακληθήσονται.</td>
<td>2 Ἐκ τῆς ἱπτωχίας ἐκ τῆς ἱπτωχίας, ἐκ τῆς ἱπτωχίας κηρύξαι.</td>
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<tr>
<td>3 Μακάριοι οἱ πραεῖς, ὅτι αὐτοῖς κληρονομήσουσιν τὴν γῆν.</td>
<td>3 Καλέσαι ἐνιαυτὸν κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως.</td>
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κληθήσονται γενεαὶ δικαιοσύνης, φύτευμα κυρίου εἰς δόξαν. 4 καὶ οἰκοδομήσουσιν ἐρήμους αἰωνίας, ἐξηρημωμένας πρότερον ἐξαναστήσουσιν. καὶ καινοῦσιν πόλεις ἐρήμους ἐξηρημωμένας εἰς γενεάς. 5 καὶ ἤξουσιν ἄλλογενεῖς ποιμαίνοντες τὰ πρόβατά σου, καὶ ἀλλόφυλοι ἀροτῆρες καὶ ἀμπελουργοί. 6 ὡμέες δὲ ἱερεῖς κυρίου κληθῆσετε, λειτουργοὶ θεοῦ. ἰσχύς ἐθνῶν κατέδεσθε καὶ ἐν τῷ πλούτῳ αὐτῶν θαυμασθῆσατε. 7 οὕτως ἐκ δευτέρας κληρονομήσουσιν τὴν γῆν. καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν.

Blessed are the poor ones in spirit, because the kingdom of the heavens belongs to them. 4 Blessed are the mourning ones, because they will be comforted. 5 Blessed are the meek ones, because they will inherit the earth. 

The spirit of the Lord is upon me, because he has anointed me. He sent me to proclaim good news to poor ones, to heal those broken in the heart, to proclaim release to the captives, and recovery of sight to blind ones; 2 to summon the acceptable year of the Lord and the day of retribution, to comfort all the mourning ones 3 so that to those who mourn for Zion be given glory instead of ashes, oil of joy to those who mourn, a garment of glory instead of a spirit of weariness. They will be called generations of righteousness, a plant of the Lord for glory. 4 They shall build the desolate places of old; they shall raise up the former devastated places; they shall renew the desolate cities, places devastated for generations. 5 Aliens shall come, feeding your sheep, and allophyles as plowmen and vinedressers, 6 but you shall be called priests of the Lord, ministers of God; you shall devour the strength of nations, and with their wealth you shall be admired. 7 Thus they will inherit the earth a second time, and everlasting joy shall be above their head.
The phrase κληρονομήσουσιν τὴν γῆν in Matt 5:5 does not appear in the other gospels. However, it occurs verbatim in Isa 61:7, so Matthew’s use of thematic association explains why Matt 5:5 contains this phrase found in Isa 61:7.

Matthew and Isa 61 also describe analogous circumstances. Both texts feature someone with God’s Spirit on him who proclaims good news. The anointed one with God’s Spirit on him in Isa 61:1 proclaims good news. God’s Spirit likewise descends on Jesus, and Jesus proclaims good news (Matt 3:16-17; 4:23, 9:35). God’s Spirit is on the person in Isa 61, since God anointed him to proclaim good news to poor ones (πτωχοὶς) (Isa 61:1). Jesus also addresses poor ones (πτωχοὶ) (Matt 5:3). Luz maintains that “mourn” (πενθέω) and “comfort” (παρακαλέω) in Matt 5:4 “come from Isa 61:2-3.” He even thinks that “in Matthew the meaning is probably the same as in Isa 61:2-3.” Hans Dieter Betz shares this view. Betz writes, “The immediate reason why the beatitude about mourning follows that on poverty seems to be connected with the important passage Isa 61:1-3, where vss 2-3 elaborate on God’s eschatological promise.” Craig Keener likewise maintains, “Jesus probably refers especially to Isaiah 61:2, which refers to the time when God will ‘comfort all who mourn’ in Zion.” Like the anointed one in Isa 61:2, Jesus gives assurance that mourning ones will be comforted (Matt 5:4).

Based on these factors, it is probable that Matthew adds words to Q to imply that the anointed one with God’s Spirit on him proclaiming good news anticipates Jesus. Like the anointed one in Isa 61, God’s Spirit is on Jesus (Matt 3:16). Jesus also proclaims

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652 Luz, Matthew 1-7, 193.
653 Luz, Matthew 1-7, 193.
655 Keener, Matthew, 166.
good news, just like the one with God’s Spirit on him in Isa 61 (Isa 61:1). The anointed individual in Isa 61:1 with God’s Spirit on him proclaiming good news thus probably anticipates Jesus.

10.9 Thematic Association II Linking Isa 61:1 and Isa 52:7

Thematic Association II may enable Matthew to exegete Isa 61:1 with Isa 52:7 to imply that both verses are describing the same messenger proclaiming good news. Isaiah 61:1 and Isa 52:7 both use the verb εὐαγγελίζω to describe someone proclaiming good news. Interpreting Isa 61:1 together with Isa 52:7 produces an expectation of someone who will bring good news on mountains about God being king. This cumulative interpretation process can also lead to the idea that this person will address the poor and comfort those who mourn. Matthew probably implies that Isa 61:1-3 and Isa 52:7 anticipate Jesus performing all of these roles in Matt 4:23-9:6.

10.10 Conclusion

In closing, Matthew uses Thematic Association I when he quotes Isa 53:4 to evoke themes in Isa 52:7-53:12. These verses contain themes of a messenger on mountains proclaiming peace and good news about God being king. They additionally feature someone assisting with people’s diseases and sins. Matthew implies that these themes anticipate Jesus proclaiming good news on a mountain (Matt 5:1; 8:1), proclaiming peace (Matt 5:9, 39-42), describing God as the great king (Matt 5:35), dealing with people’s sins (Matt 1:21), and healing diseases (Matt 4:23; 9:35).

Matthew additionally uses Thematic Association I to evoke themes in Isa 61:1-7. Matthew 5:3-5 contains many words absent from the other gospels, but these words are
clustered together in Isa 61:1-7. Isaiah 61:1 refers to an anointed one who has God's spirit on him to proclaim good news. Matthew implies this anointed person anticipates Jesus, who has the spirit of God on him and proclaims good news.

It is also plausible that Matthew utilizes Thematic Association II. The verb εὐαγγελίζω appears in both Isa 52:7 and Isa 61:1, so Matthew probably uses it to link the two verses. This enables Matthew to evince that the messenger in Isa 52:7 is the one in Isa 61:1 who has God's Spirit on him to proclaim good news.
11.1 Introduction

In this chapter, I argue that Matthew quotes Isa 42:1-4 to show how themes in Isa 42:1-7 anticipate themes in Matt 12:9-28. I begin with a synopsis of Matt 12:9-28. Then I investigate whether or not there are connections between Matt 12:9-28 and Isa 42:1-4. Next I analyze Isa 42:1-7. After this I argue that Matthew employs Thematic Association I to imply that the theme of opening blind eyes in Isa 42:7 anticipates Jesus healing a blind man in Matt 12:22. Finally, I suggest that Matthew uses Thematic Association II to imply that Jesus is the Son of God, the messenger bringing good news, and the Son of David.

11.2 Overview of Matt 12:9-28

Matthew 12:9-28 parallels episodes in Mark 3:1-6, Mark 3:22-30, Luke 6:6-11, and Luke 11:14-20. Matthew 12:9-16 narrates Jesus healing a man with a withered hand. The Pharisees ask Jesus if it is lawful to cure on the Sabbath, because they want to find a reason to accuse Jesus. Jesus argues it is lawful to heal on the Sabbath. Jesus assumes the Pharisees agree it is lawful to lift a sheep out of a pit on the Sabbath, and he declares that a human being is more valuable than a sheep. Based on this reasoning, Jesus concludes it is lawful to heal a man on the Sabbath. Jesus instructs the man to stretch out his hand. The man complies, and his hand is healed. Afterwards, the Pharisees conspire to destroy Jesus. Jesus departs when he discovers the Pharisees’ plot against
him. Many people follow Jesus, and he cures them. He orders them not to make him known.

Matthew 12:17-21 proceeds by quoting Isa 42:1-4. This is the longest quotation in Matthew, so it requires a lengthy analysis. Matthew 12:17 states, "ἵνα πληρωθῇ τῷ ῥήθέν διὰ Ἰσαίου τὸ προφήτου λέγοντος ("so that the thing spoken through Isaiah the prophet might be fulfilled, saying"). This phrase indicates that Matthew is about to quote material from Isaiah. In addition, Matt 12:18-21 contains terminology that indicates it is a quotation of Isa 42:1-4.

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<td>18 ἵνα πληρωθῇ τῷ παῖς μου ἃν ἥρετισα, ὁ ἁγαπητός μου εἰς ἄν εὐδόκησεν ἡ πυγὴ μου θήσω τὸ πνεύμα μου ἐπὶ αὐτῶν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. 19 οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ ἀκουσθήσεται ἐν ταῖς πλατείαις τὴν φονὴν αὐτοῦ. 20 κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει,</td>
<td>ἵνα πληρωθῇ τῷ παῖς μου ἀντιλήψωμαι αὐτοῦ Ἰσραὴλ ὁ ἐκλεκτὸς μου προσδέξατο αὐτὸν ἡ ψυχὴ μου ἐδόκα τὸ πνεύμα μου ἐπὶ αὐτῶν κρίσιν τοῖς ἔθνεσιν ἐξοίσει. 2 ὀυκ ἐρίσει τοῖς ἔθνεσιν ἐξοίσει κρίσιν. τοῖς ἔθνεσιν ἐξοίσει κρίσιν.</td>
<td>ἵνα πληρωθῇ τῷ παῖς μου ἀντιλήψωμαι αὐτοῦ Ἰσραὴλ ὁ ἐκλεκτὸς μου προσδέξατο αὐτὸν ἡ ψυχὴ μου ἐδόκα τὸ πνεύμα μου ἐπὶ αὐτῶν κρίσιν τοῖς ἔθνεσιν ἐξοίσει. 2 ὀυκ ἐρίσει τοῖς ἔθνεσιν ἐξοίσει κρίσιν. τοῖς ἔθνεσιν ἐξοίσει κρίσιν.</td>
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Behold my son, who I chose. My beloved for which my soul was well pleased. I will put my spirit on him. And he will proclaim justice to the nations. He will neither quarrel nor cry out, nor will one hear his voice in the streets. A crushed reed he will not crush, and a smoking wick he will not quench, until he brings justice to victory. And in his name nations will hope.

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657 I do not follow Ziegler’s assumption that ὄνόματι is a corrupt form of νόμῳ. No Greek manuscripts contain νόμῳ in Isa 42:4.
Here, Matt 12:18-21 exhibits a unique text-form. It is shorter than all surviving versions of Isa 42:1-4. Some aspects are closer to the MT and 1QIsa\(^\text{a}\), but others resemble the LXX. For the current chapter’s purposes, the following analysis will highlight the terminology that Matt 12:18-21 shares in common with Isa 42:1-4. Identifying the terminological similarities will support the conclusion that Matt 12:18-21 quotes Isa 42:1-4.

Matthew 12:18 bears words and phrases identical to ancient versions of Isa 42:1. The phrase ὁ παῖς μου in Matt 12:18 matches Isa 42:1 in the LXX, the MT, and 1QIsa\(^\text{a}\). The LXX contains the same phrase. This phrase is also a valid translation of שבבי in the MT and 1QIsa\(^\text{a}\) of Isa 42:1. The phrase ἡ ψυχή μου in Matt 12:18 is also identical to ἡ ψυχή μου in Isa 42:1 in the LXX. The word ψυχή is additionally a possible translation of נשך in the MT and 1QIsa\(^\text{a}\).\(^{658}\) The phrase τὸ πνεῦμα μου ἐπ’ αὐτόν in Matt 12:18 agrees with Isa 42:1 in the LXX, the MT, and 1QIsa\(^\text{a}\). The Greek wording in Matt 12:18 and τὸ πνεῦμα μου ἐπ’ αὐτόν in the LXX agree verbatim. This Greek phrase also conveys the same meaning as רוחי עליו in the MT and 1QIsa\(^\text{a}\).

Matthew 12:20 exhibits further similarities in relation to Isa 42:3 in the LXX, the MT, and 1QIsa\(^\text{a}\). The term κάλαμον in Matt 12:20 is identical to κάλαμον in the LXX, and means “reed.”\(^{659}\) The term ניפ in the MT and 1QIsa\(^\text{a}\) also means “reed,”\(^{660}\) so κάλαμον in Matt 12:20 matches all surviving versions of Isa 42:3. The phrase καὶ λίνον (“and a wick”) in Matt 12:20 also corresponds to Isa 42:3. Specifically, Matt 12:20 agrees with καὶ λίνον in the LXX. The Greek phrase is also equivalent to ופשתה in the MT and 1QIsa\(^\text{a}\) of Isa

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\(^{659}\) BDAG, 502; Muraoka, *A Greek-English Lexicon of the Septuagint*, 358.

42:3. The phrase οὐ σβέσει in Matt 12:20 matches all versions of Isa 42:3. It is identical to οὐ σβέσει in the LXX. Likewise, οὐ σβέσει, לא יכבה in the MT, and לא יכבה in 1QIsa all mean "he will not quench."


Matthew 12:22-28 narrates Jesus healing a blind and mute demon-possessed man. Most of the witnesses are amazed. They ask, “Can this be the son of David?” (Matt 12:23). The deliverance and healing do not impress the Pharisees. They attribute Jesus’ ability to cast out demons to his reliance on Beelzebul, the prince of demons. Jesus knows their thoughts, and he argues that he casts out demons by the Spirit of God.

Matthew 12:22-28 differs from the parallel version in Luke 11:14-20. The crowd's question about Jesus being the son of David in Matt 12:23 is not found in the other

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661 Hatch and Redpath, A Concordance to the Septuagint, 879.
664 This quotation only appears in Matthew.
gospels. It is only in Matthew. Even though the quotation in Matt 12:18-21 is about the Lord’s παῖς, the crowds do not call Jesus God’s servant. Instead, they inquire if Jesus could be the son of David. There seems to be a disparity here. What is the connection between a passage about God’s παῖς and Jesus being the Son of David? The section about Thematic Association II in this chapter offers an explanation for why Matthew narrates the crowds asking if Jesus could be the Son of David. There are also other issues that need to be considered. Matthew alone specifies that the mute demon-possessed man is also blind, and that Jesus enables the man to see. Luke 11:14 just relays that a demon caused the man to be mute. As Donald Hagner remarks, “Only here in the four Gospels do we find reference to the healing of a man both blind and mute.”665 Matthew’s unique reference to the man’s physical condition requires an explanation. Matthew’s use of Thematic Association I helps to explain why this feature only appears in his Gospel.

11.3 Matt 12:9-28 and Isa 42:1-4

Not all of the themes in Isa 42:1-4 are represented in Matt 12. This makes it difficult to ascertain how the quotation functions within Matt 12:9-28. Ulrich Luz raises an important question: “Why does Matthew bring such a long quotation here? If he had been concerned only with the quiet and secret activity of Jesus, v. 19 would have sufficed as a quotation.”666 Some scholars think Matthew quotes Isa 42:1-4 to present Jesus as a

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665 Hagner, Matthew 1-13, 342.
666 Luz, Matthew 8-20, 192.
servant. Others question this conclusion. Regarding whether or not Matthew was intentionally identifying Jesus with the servant, or whether he was showing how select phrases were fulfilled in him, Morna Hooker maintains, “is a problem in which our judgment will depend largely upon our understanding of the methods of scriptural exegesis of the period.” Leroy Huizenga doubts that there is any reason to think that Matthew interprets the passages about the Lord’s servant together. Huizenga also asserts, “Given what we know of ancient Jewish interpretive practices, it is implausible that the four Songs would have been seen as a block that identified a specific individual.” Hooker and Huizenga do not discuss the ancient Jews’ employment of thematic association. Thematic Association II indicates that Jewish authors sometimes interpreted different scriptural passages together that contained the same vocabulary or themes. Matthew’s use of Thematic Association II could consequently entail him reading the Songs as a block.

Matthew probably quotes Isa 42:1-4 to portray Jesus as God’s Son. Matthew’s readers previously read about the Spirit of God descending on Jesus (Matt 3:16). In Matthew’s quote of Isa 42:1, God promises, “I will set my Spirit on him” (Matt 12:18). When God’s Spirit descends on Jesus, a voice from the heavens says, “This is my son, 

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669 Hooker, Jesus and the Servant, 84.


672 Novakovic, Messiah, 146; Huizenga, New Isaac, 164; Menken, Matthew’s Bible, 59-60; Luz, Matthew 8-20, 193.
the beloved, with whom I am well-pleased” (οὗτός ἐστιν ὁ υἱός ὁ ἀγαπητός, ἐν ὑπερ οὐδόκησα) (Matt 3:17). The phrase ὁ ἀγαπητός and the verb εὐδόκεω also appear in Matthew’s quotation of Isa 42:1 in Matt 12:18. The relevant phrase is ὁ ἀγαπητός μου εἰς ὅν εὐδόκησέν ἡ ψυχή μου (“my beloved in whom my soul is well-pleased”) (Matt 12:18). After reading the story of Jesus’ baptism, readers understand Jesus to be God’s Son because God’s Spirit is on him. Jesus is also the beloved in whom God is well-pleased. In Isa 42:1, God promises to put his Spirit on the παῖς, God’s beloved, in whom his soul is well-pleased (Matt 12:18). Jesus indicates that God’s Spirit is on him, because he evinces that he casts out demons by God’s Spirit (Matt 12:28). The word παῖς can mean “son.” In Greek, the meaning “son” for παῖς was more common than “servant.” Furthermore, παῖς can be synonymous with υἱός in Matthew. Matthew uses υἱός interchangeably with παῖς in Matt 17:15-18, which means that both παῖς and υἱός mean “son” in Matt 17. All of these points cumulatively indicate that the term παῖς should be translated as “son” in Matt 12:18.

It is difficult to ascertain a connection between the phrase κρίσιν τοῖς ἐθνεσιν ἀπαγγέλει in Matthew’s citation of Isa 42:1 and themes in Matt 12. The term κρίσις can mean “judgment” or “justice.” Allison and Davies assert that there may be, “a link with 12:38-42, which concerns preaching to the Gentiles (to the men of Nineveh and the queen of the South).” These commentators also observe the use of κρίσις in Matt 12:41-42. Isaiah 42:1 predicts the παῖς will proclaim κρίσις to the nations. Yet, Matthew narrates Jesus preaching κρίσις neither to the men of Nineveh nor to the queen of the South.

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674 BDAG, 750.
675 BDAG, 569.
676 BDAG, 72.
677 Allison and Davies, Matthew 2:324.
Matthew 12:38-39 reveals that Jesus is addressing some of the scribes and Pharisees, not Gentiles. Matthew 12:41 indicates that Jonah, not Jesus, preached to the people of Nineveh. Matthew 12:42 says the queen of the South listened to Solomon. Matthew does not relay that she listened to Jesus.

Although the quotation in Matt 12:18 includes κρίσις, the account in Luke 11:31-32 paralleling Matt 12:41-42 also contains κρίσις. The presence of κρίσις in both these texts probably indicates that Matthew adopts κρίσις from Q. It does not necessarily link κρίσις in Isa 42:1 and κρίσις in Matt 12:41-42.

Matthew might connect Isa 42:2 with Matt 12:14-15. Jesus departs when he becomes aware of the Pharisees’ conspiracy against him (Matt 12:14-15). His decision to leave rather than engage the Pharisees may correspond to the παîς not “wrangling” in Matthew’s version of Isa 42:2.678

The content in Matthew following the quotation challenges the idea that Matthew draws a connection between Matt 12:14-15 and Isa 42:2. Matthew describes Jesus arguing with the Pharisees in Matt 12:25-37. This is an example of Jesus wrangling with people. Maarten Menken suggests this difficulty vanishes if Matthew just means that Jesus will not wrangle with the Pharisees concerning their plot against Jesus.679 This solution is possible, but Menken cannot demonstrate it. Isaiah 42:2 does not mention a conspiracy against the παîς. It just says that the παîς will not wrangle. Interpreters should also exercise caution since Isa 42:2 and Matt 12:14-15 do not share identical terminology.

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679 Menken, Matthew’s Bible, 61.
There are no discernible connections between Isa 42:3-4 and Matt 12. Richard Beaton insists that Matthew connects ὅνόματι in Isa 42:4 back to ὄνομα in Matt 1:21, 23. Beaton needs to develop his case. Isaiah 42:4 predicts that the nations will hope in the name of the παῖς. Matthew 1:21 declares Joseph should name his child “Jesus,” for he will save his people from their sins. It is unclear whether the nations are his people. Matthew does not specify who “his people” refers to in Matt 1:21. “His people” could refer to Jews, the nations, or both groups. So, it is uncertain whether Matt 1:21 coheres with the idea of Gentiles hoping in the name of the παῖς in Isa 42:4. The name “Emmanuel” only appears in Matt 1:23, and Matthew does not describe people hoping in the name “Emmanuel.”

Menken perceives a connection between Isa 42:4 and Matt 28:19, but he does not produce a persuasive argument. He focuses on the phrase, “and in his name nations will hope” in Isa 42:4, maintaining that this phrase anticipates Gentiles being baptized “in the name of the Father and of the Son and of the Holy Spirit” in Matt 28:19. This is possible, but Matt 28:19 is very far from the quotation in Matt 12. This great distance decreases the likelihood of a thematic association between Matt 28:19 and the quote. Matthew probably quotes Isa 42:1-4 to point to a theme in Isa 42:7, but to ascertain this, we must contemplate Isa 42:1-7 in the MT, 1QIsa\(^a\), and the LXX.

11.4 Isa 42:1-7 in the MT and 1QIsa\(^a\)

Bernhard Duhm (1875) first posited that Isa 42:1-7 consists of a special section about the “Servant of Yahweh.” The ensuing synopsis will focus on Isa 42:1-7. Isaiah

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683 Bernhard Duhm, *Die Theologie der Propheten als Grundlage fuer die innere Entwicklungs geschichte der israelitischen Religion* (Benn, 1875), 289.
42:1 concerns a servant. God has placed his spirit upon the servant, and the servant will bring out justice to the nations (Isa 42:1). He will not be loud (Isa 42:2). He shall execute justice, but he will also be gentle (Isa 42:3). The servant will not become dim until he establishes justice in the earth (Isa 42:4). Isaiah 42:5 declares that God is the creator, and that God gives breath to people upon the earth. God then addresses someone in Isa 42:6. The addressee’s identity is unknown. God has called this person in righteousness, and God will protect him (Isa 42:6). God promises to give him for a covenant of a people, and for a light of nations (Isa 42:6). Blind eyes will be opened, and prisoners will be released (Isa 42:7).

11.5 Isa 42:1-7 in the LXX

There are similarities and differences between the Hebrew versions and the LXX of Isa 42:1-7. Unlike the MT and 1QIsa, the LXX identifies the servant as “Jacob” (Ιακωβ) and “Israel” (Ισραηλ) (Isa 42:1). God set his spirit on the servant (Isa 42:1). The servant will bring out justice to the nations (Isa 42:1). He will not be loud (Isa 42:2). The Hebrew versions and the LXX disagree concerning where the servant’s voice will not be heard. The preposition ἐξ prefixed to τῆτη produces the translation “in the street.” The adverb ἔξω in the LXX of Isa 42:2 is more general, because it means “outside.” The servant will bring out justice, but he will be gentle (Isa 42:3). He will “shine” and he will not be broken until he puts justice on the earth (Isa 42:4). Instead of prophesying that the servant will “shine,” the Hebrew versions of Isa 42:4 predict the servant “will not grow dim.” The Septuagint further expects the nations to hope upon his name (Isa 42:4). The MT and

684 Muraoka, A Greek-English Lexicon of the Septuagint, 255.
1QIsa\textsuperscript{a} of Isa 42:4 mention “coastlands” rather than “nations,” and the Hebrew texts do not refer to anyone hoping on the servant’s name. All three versions of Isa 42:5 introduce God as a speaker. God declares that he made the heaven and strengthened the earth in the LXX, but in 1QIsa\textsuperscript{a} and the MT, God says he “spread out” the earth (Isa 42:5). In Isa 42:6, God addresses someone (Isa 42:6). God called the addressee in righteousness (Isa 42:6). God promises to hold the addressee’s hand, and to strengthen him (Isa 42:6). The Septuagint relays that God “gave” the addressee for a covenant of a people, but the Hebrew versions predict God “will give” the addressee. God also gave him “for a light of nations” (εἰς φῶς ἐθνῶν) (Isa 42:6). All versions of Isa 42:7 predict that blind eyes will be opened, and that prisoners will be liberated. Yet, the LXX of Isa 42:7 is not identical to the MT and 1QIsa\textsuperscript{a}. The LXX contains “chains” instead of “dungeon.” Irrespective of the differences, every version of Isa 42 exhibits the theme of blind eyes being opened. The next section will elaborate on this theme’s significance in Matt 12.

11.6 Thematic Association I Linking Matt 12:22 to Isa 42:7

Why does Matthew note that the demon-possessed man is blind (Matt 12:22)? Allison and Davies remark, “Why Matthew added the reference to blindness is unclear.”\textsuperscript{685} Matthew did not obtain this detail from Mark or Q. Neither Mark nor Q records Jesus healing a mute and blind demon-possessed man. The parallel account in Q 11:14 only says the man is mute. One distinct possibility is that Matthew links up the man’s blindness with the theme of blind eyes being opened in Isa 42:7. This is probable for multiple reasons: (1) Matthew 12:22 shares an identical word with Isa 42:7. (2) Matthew 12:22

\textsuperscript{685} Allison and Davies, Matthew, 2:334.
and Isa 42:7 use this word to describe analogous situations. (3) Matthew places the quotation of Isa 42:1-4 immediately before the story of Jesus healing the blind and mute demon-possessed man.

Matthew 12:22 uses the same word for “blind” that appears in the LXX of Isa 42:7.

<table>
<thead>
<tr>
<th>Matt 12:22a</th>
<th>Isa 42:7a (LXX)</th>
</tr>
</thead>
<tbody>
<tr>
<td>22a Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλός καὶ κωφός</td>
<td>7a ἀνοίξαι ὀφθαλμοὺς τυφλῶν</td>
</tr>
<tr>
<td>Then a demon-possessed man was brought to him, who was blind and mute.</td>
<td>To open eyes of blind ones</td>
</tr>
</tbody>
</table>

Matthew 12:22 contains τυφλός. The LXX of Isa 42:7 uses the genitive plural τυφλῶν.  

Moreover, Isa 42:7 and Matt 12:22 use τυφλός to describe analogous situations. Particularly, Isa 42:7 and Matt 12:22 are both about ending a state of blindness. Isaiah 42:7 includes the phrase, “to open eyes of blind ones” (ἀνοίξαι ὀφθαλμοὺς τυφλῶν). Matthew 12:22 says Jesus healed the blind man so that he could see. So, both Isa 42:7 and Matt 12:22 are about terminating a condition of blindness.

Although Matt 12:22 does not use the verb ἀνοίγω found in Isa 42:7, Matt 9:30 and Matt 20:33 utilize this verb to refer to opening eyes.

<table>
<thead>
<tr>
<th>Matt 9:30a</th>
<th>Matt 20:33</th>
<th>Isa 42:7a (LXX)</th>
</tr>
</thead>
<tbody>
<tr>
<td>30a καὶ ἤνεγχθησαν αὐτῶν οἱ ὀφθαλμοί.</td>
<td>33 λέγουσιν αὐτῷ κύριε, ἵνα ἀνοιγόσιν οἱ ὀφθαλμοί ἡμῶν.</td>
<td>7a ἀνοίξαι ὀφθαλμοὺς τυφλῶν</td>
</tr>
<tr>
<td>And their eyes were opened.</td>
<td>They say to him, “Lord, so that our eyes might be opened.”</td>
<td>To open eyes of blind ones</td>
</tr>
</tbody>
</table>

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686 The equivalent Hebrew word נר נר appears in the MT and IQIsa4 texts of Isaiah 42:7 as well. Thus, the blindness theme occurs in all surviving versions of Isaiah 42:7.
Matthew’s uses of the verb ἀνοίγω in Matt 9:30 and Matt 20:33 reveal that Matthew equates opening eyes with healing blindness. Matthew 9:27-30 tells a story about Jesus healing two blind men. Matthew 9:30 relays that, “their eyes were opened” (Matt 9:30). Matthew 20:29-34 concordantly relates Jesus healing two sightless men. They address Jesus, saying, “Lord, let our eyes be opened” (Matt 20:33). Jesus touches their eyes, and they regain their sight (Matt 20:34). For Matthew, opening eyes of blind ones means curing blindness. In Matt 12:22, Jesus cures a blind man. So, Matthew probably understands Jesus healing a blind man in Matt 12:22 to be another instance of Jesus “opening” eyes of blind ones. In any case, opening blind eyes and curing blindness both involve ending blindness. Thus, Isa 42:7 and Matt 12:22 use τυφλός to describe analogous situations.

The use of τυφλός in analogous situations in Matt 12:22 and Isa 42:7 is significant. Not all references to blindness in the Hebrew Scriptures pertain to ending a state of blindness. Other scriptures refer to blindness without mentioning its end. Some examples are Isa 42:16, Isa 43:8, Isa 56:10, and Isa 59:10.

Matthew 12:18-21 also quotes Isa 42:1-4 right before Matt 12:22 narrates Jesus healing the blind and mute demon-possessed man. The close proximity between the quotation and the narration of Jesus healing a blind man is important. Matthew’s quotation comes from a scriptural context that refers to opening eyes of blind ones. Matthew also positions his quote of Isa 42:1-4 immediately prior to Jesus healing a blind man. These factors render a thematic connection between Isa 42:7 and Matt 12:22 even more likely.
A thematic association between Matt 12:22 and Isa 42:7 is more probable than alternative explanations involving other scriptural texts. It is true that Isa 29:18, Isa 35:5, Isa 61:1 (LXX only), and Ps 146:8 (MT only) mention giving sight to blind eyes, but it is more likely that Matthew alludes to Isa 42:7. Matthew 12:18-21 quotes Isa 42:1-4, but does not quote from Isa 29, Isa 35, Isa 61, or Ps 146. Matthew cites Isa 42:1-4 immediately before narrating Jesus healing the blind and mute man. This close proximity renders a thematic association between Isa 42:7 and Matt 12:22 more probable than other explanations.

Ulrich Luz claims that Matt 12:22 describes the demon-possessed man as blind and mute to differentiate this story from the episode in Matt 9:32-33. Matthew 9:32-33 narrates Jesus healing a mute demon-possessed man. Unlike the man in Matt 12:22, the demon-possessed man in Matt 9:32-33 is not blind. Luz asserts that Matthew adds the detail about blindness to prevent his readers from realizing he is reusing Q 11:14.

Luz’s proposition is faulty. Luz makes an assertion, not an argument. He neglects to provide reasons for thinking that Matthew attempts to deceive readers. Luz also neglects to explain why Matthew chooses blindness as the additional malady. Matthew could have added that the man was lame and mute. Instead, he calls the man blind and mute. A thematic association between Isa 42:7 and Matt 12:22 thus better explains why Matthew specifies that the man is also blind.

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687 These details are based on Accordance searches in the MT, the Dead Sea Scrolls, and the LXX.
11.7 How Recognizing Thematic Association I Sheds Light on Matt 12:22

Discovering Matthew’s use of thematic association reveals that Matthew draws on Isa 42:7. Although Matthew does not explicitly quote Isa 42:7, Matthew connects the prediction of opening blind eyes in Isa 42:7 to Jesus healing the demoniac’s blindness. A thematic association between the theme of opening blind eyes in Isa 42:7 and Matt 12:22 explains why Matt 12 narrates Jesus healing a blind and dumb demoniac. As Adrian Leske concludes, the healing of the blind and dumb demoniac “continues the quotation of Isaiah 42” since Isa 42:7 refers to opening blind eyes.689 I concur with Leske that Matthew “continues” the quote of Isa 42 in the sense that he keeps following content in Isa 42 down to Isa 42:7. Matthew probably does so to imply a thematic link exists between the prophecy of opening blind eyes and Jesus curing blindness (Matt 12:22).

11.8 Thematic Association II Linking Isa 42:1-7 to Other Scriptures

The above analysis reveals that Matthew likely uses Thematic Association I to evoke the theme of opening blind eyes in Isa 42:7, even though Matthew does not quote Isa 42:7. Do other themes in Isa 42 provide insight into Matthew’s Christology? In this section, I argue that Matthew’s use of Thematic Association II reveals how he understands Jesus to be God’s Son, the anointed one in Isa 61, the messenger bringing good news on mountains, and the Son of David. Luz thinks that readers must interpret the entire quotation of Isa 42:1-4 “in the context of the gospel.”690 This is a prudent approach. For Matthew, being the Son of God and the Son of David are both qualities of

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690 Luz, Matthew 8-20, 192.
being the Christ. Matthew begins his Gospel by calling Jesus “the Christ, the Son of David” (Matt 1:1). Matthew also replaces “Son of the Blessed” in Mark 14:61 with “Son of God” when the high priest asks Jesus if he is the Christ (Matt 26:63). This change allows Matthew to indicate the Christ is the Son of God. Matthew 1:1 and Matt 26:63 therefore indicate that “Son of David” and “Son of God” are qualifiers of how Jesus is the Christ.

What could lead Matthew to think the person who opens blind eyes in Isa 42:7 is God’s Son? Isaiah 42 does not identify this person as God’s Παῦλος. Matthew likely exegetes Isa 42:1-7 with Isa 49:6. In Isa 49:6, God addresses his Παῦλος. According to Matthew’s reading, God says, “It is a great thing for you to be called my son (παιδάς μου) so that you may set up the tribes of Jacob and turn back the dispersion of Israel. See, I have made you for a light of nations, so you may be for salvation to the end of the earth” (Isa 49:6). The phrase “for a light of nations” (εἰς φῶς ἐθνῶν) occurs in both Isa 42:6 and Isa 49:6. These words likely function as link-words that allow Matthew to interpret Isa 49:3-6 in conjunction with Isa 42:1-7. For Matthew, Isa 49:6 therefore clarifies that the person who is “for a light of nations” in Isa 42:6 is God’s son (παιδάς).

Matthew’s employment of Thematic Association II likely also explains why Matthew calls Jesus God’s son when describing Jesus healing people, casting out demons, and suffering. Matthew probably uses παιζ in Isa 52:13 to connect it to παιζ in Isa 42:1. In Matt 8:16-17, Matthew explains that Jesus exorcising demons and healing people fulfills Isa 53:4. This is significant, because demons call out to Jesus by calling him “Son of God” in Matt 8:29. Isaiah 53:5 says that the person who deals with people’s diseases is wounded

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691 The equivalent phrase לארו גוים also appears in both Isa 42:6 and Isa 49:6 in the MT and 1QIsa(I מילארו גואים).
and crushed (Isa 53:5). Later, Matthew indicates that Jesus suffers and perishes as God’s son. After Jesus dies, a centurion and other bystanders declare out of fear, “Truly, this one was the Son of God” (Matt 27:54). Thus, Matthew applies the title “Son of God” to Jesus when narrating Jesus engaging in activities that Isa 52-53 attributes to the Lord’s παῖς. These points cumulatively suggest that Matthew interprets Isa 41:1-7 and Isa 52-53 to be predicting Jesus’ activities and experiences as God’s Son.

Thematic Association II allows Matthew to indicate that the person who is the Lord’s son in Isa 52:13-53:12 is also the messenger in Isa 52:7. It is reasonable to think that Matthew expects his readers to recall Isa 61 when he quotes Isa 42:1-4. Matthew previously evokes Isa 61:1-7 (Matt 5:3-5). It is plausible that Matthew utilizes the word πνεῦμα (“spirit”) to identify the anointed one in Isa 61:1 with God’s Son in Isa 42:1. The term πνεῦμα appears in both Isa 61:1 and Isa 42:1. This word also occurs in analogous situations in Isa 42 and Isa 61. In each passage, the person with the Spirit on him is associated with prisoners becoming free. The person God calls in Isa 42 is meant to lead prisoners out of a prison (Isa 42:7). The anointed messenger in Isa 61:1 similarly proclaims release to prisoners (Isa 61:1). Thus, Matthew likely understands the anointed one who proclaims good news in Isa 61:1 to be the Lord’s son (παῖς). The presence of παῖς in both Isa 42:1 and Isa 52:13 likely enables Matthew to interpret these passages together. Matthew may additionally use the presence of the verb εὐαγγελίζω in both Isa 61:1 and Isa 52:7 to identify the anointed one as the messenger on mountains in Isa 52:7. Matthew therefore likely understands the anointed one in Isa 61:1 to be both God’s παῖς in Isa 42:1 and Isa 52:13 as well as the messenger in Isa 52:7. Matthew thus can imply
that the messenger in Isa 52:7, and God’s son (παῖς) in Isa 52:13-53:12, are the same person.

Lastly, it is plausible that Thematic Association II enables Matthew to identify Jesus as both God’s Son and the Son of David. Matthew likely perceives the individual in Isa 42:6-7 to anticipate Jesus. The Lord called this person “in righteousness” (ἐν δικαιοσύνη) to open blind eyes (Isa 42:6-7). Matthew implies the righteous person opening blind eyes in Isa 42:7 anticipates Jesus opening blind eyes. Since Matthew appears to be interested in the person who opens blind eyes in Isa 42, it is reasonable to infer that Matthew uses the phrase ἐν δικαιοσύνη (“in righteousness”) in Isa 42:6 to link it to Isa 9:7. The Lord informs the person who opens blind eyes that he called him “in righteousness” (ἐν δικαιοσύνη) (Isa 42:6). Matthew quotes Isa 9:1-2 to evoke themes about the Davidic son in Isa 9:6-7. Isaiah 9:7 prophesies that the son who will sit on David’s throne will establish and uphold David’s kingdom “with righteousness” (ἐν δικαιοσύνη) (Isa 9:7). The phrase ἐν δικαιοσύνη in Isa 42:6 thus also occurs in Isa 9:7.

The term φῶς (“light”) and ἐν σκότει (“in darkness”) additionally appear in Isa 42:6-7 and Isa 9:2. In Isa 42, the person who opens blind eyes is a light for the nations (Isa 42:6). The light people have seen in Isa 9:1 represents the prophesied Davidic son in Isa 9:6-7. The individual in Isa 42:7 has also been given the task of releasing those “in darkness.” The light in Isa 9:1 has risen over those who are “in darkness.” It is therefore plausible that Matthew uses thematic association to interpret Isa 9:6-7 and Isa 42:6-7 together.

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692 Consult Chapter 9 to review the details.
693 Hays, Echoes of Scripture in the Gospels, 177.
Interpreting Isa 9:6-7, Isa 42:1-7, and Isa 49:6 together therefore allows Matthew to convey that Jesus is both God’s Son and the Son of David. This explains why Matt 12:23 narrates the crowds asking if Jesus could be the Son of David after Matt 12:18-21 presents Jesus as God’s son. Jesus’ identities as God’s son and the Son of David both define him as the Christ (Matt 1:1; 26:63).

11.9 Conclusion


Matthew’s use of Thematic Association II explains that Matthew understands the person who opens blind eyes to be God’s Son. The phrase “for a light of nations” (εἰς φῶς ἔθνων) occurs in both Isa 42:6 and Isa 49:6. These words may function as link-words that allow Matthew to interpret Isa 49:3-6 with Isa 42:1-7. For Matthew, Isa 49:6 reveals that the person who is “for a light of nations” in Isa 42:6 is God’s son (παιδα).

Thematic Association II allows Matthew to indicate that the person who is the Lord’s son in Isa 52:13-53:12 is the messenger in Isa 52:7. Matthew likely understands the anointed one who proclaims good news in Isa 61:1 to be the Lord’s son. The word πνεῦμα is in both Isa 61:1 and Isa 42:1. Matthew uses this term to identify the anointed
one in Isa 61:1 as God’s Son (παīς) in Isa 42:1. The presence of παίς in both Isa 42:1 and Isa 52:13 enables Matthew to interpret these passages together. Matthew additionally interprets the anointed one in Isa 61:1 to be the messenger in Isa 52:7. Matthew likely understands the anointed one in Isa 61:1 to be God’s son in both Isa 42:1 and Isa 52:13 as well as the messenger in Isa 52:7.

Matthew may use δικαιοσύνη, φῶς, and ἐν σκότει as link-words to interpret Isa 42:1-7 and Isa 9:6-7 together. This process would enable Matthew to identify God’s son predicted in Isa 42:1-4 to be the same person as the prophesied Davidic son in Isa 9:6-7. Thus, this is likely why Matthew presents Jesus as the Son of God and the Son of David in Matt 12:18-23. Matthew previously indicates that Jesus is both the Son of God and the Son of David in Matt 1-2. Identifying Jesus as both God’s son and the Son of David in Matt 12 would thus be congruent with Matthew’s Christology.
CHAPTER TWELVE: A GENERATION WITH BAD HEARTS

12.1 Introduction
In this chapter, I argue that Matthew quotes Ps 78:2 to point to themes in unquoted parts of Ps 78. Evoking themes in uncited parts of Ps 78 allows Matthew to imply that Ps 78 anticipates people being unreceptive towards Jesus and his message in Matt 12:38-13:58. Thematic associations may additionally account for the presence of material unique to Matt 13:36-43 and Matt 13:47-50.

12.2 Overview of Matt 12:38-13:58
Matthew 12:38-45 is Q material, which Matthew has configured into a story that highlights a generation’s unbelief in Jesus. Some of the scribes and Pharisees address Jesus, saying, “Teacher, we wish to see a sign from you” (Matt 12:38). Jesus answers them, declaring, “An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah” (Matt 12:39). Just as Jonah was in the belly of a whale three days and three nights, Jesus will be three days and three nights in the heart of the earth (Matt 12:40). Matthew also contains a sentence absent from the Q material in Luke: “So will it be also with this evil generation” (Matt 12:45). It complements the first reference to an “evil generation” in Matt 12:39. The addition in Matt 12:45 thus shapes Matt 12:38-45 into a complete unit about an evil generation.694

694 Allison and Davies, Matthew 2:362.
Jesus tells parables in response to people’s unbelief on the same day that the evil generation asks for a sign (Matt 13:1). Jesus boards a boat and sits there while a crowd stands on a beach (Matt 13:2). He tells them many things in parables. The first parable he relays is about a sower who went out to sow. Some of the sower’s seeds fell on the path, and birds came and ate them. Other seeds fell on rocky ground, where there was not much soil, so they quickly sprang up. They went up fast because the soil was not very deep. When the sun rose, it scorched them, and they withered away since they had no root. Still other seeds fell among thorns, and the thorns grew up and choked the seeds. Other seeds fell on good soil and produced a great quantity of grain (Matt 13:3-8).

After Jesus tells the parable about the sower, his disciples ask him, “Why do you speak to them in parables?” (Matt 13:10) Jesus responds, “On account of this (διὰ τοῦτο) I speak to them in parables because (ὅτι) ‘seeing they do not perceive, and hearing they do not listen, nor do they understand’” (Matt 13:13). Matthew adds διὰ τοῦτο (“on account of this”) and writes ὅτι (“because”) instead of ἵνα (“so that”), which is found in the parallel verses within Mark 4:12 and Luke 8:10. Why does Matthew use ὅτι instead of ἵνα found in Mark and Luke? Allison and Davies explain:

Matthew’s ὅτι makes the parables a response to unbelief: they are uttered because people see and do not see, because they hear and do not hear. This puts the emphasis unambiguously on human responsibility. More particularly, it makes the parables a consequence of the unbelief that has withstood Jesus’ gracious teaching and salvific ministry (see Mt 8-12).695

In other words, Matthew adds διὰ τοῦτο and inserts ὅτι in place of ἵνα to show that Jesus tells people parables because they are un receptive to Jesus and his message. This raises

695 Allison and Davies, Matthew 2:392.
another question: Why does Matthew signal that Jesus speaks to people in parables as a result of their unbelief?

In Matt 13:14-15, Jesus quotes Isa 6:9-10. Jesus declares:

14 The prophecy of Isaiah is fulfilled in them, which says, ‘With hearing you will hear and not at all understand, and seeing you will see and yet not at all perceive. 15 For the heart of this people has grown dull, and with their ears they hear poorly, and they have shut their eyes, lest they should see with their eyes and hear with their ears and understand with their heart, and they repent, and I heal them (Matt 13:14-15).

Some scholars have postulated that these verses were not originally in Matthew.696 However, other scholars maintain that they are authentic.697 The latter scholars are probably correct. Despite minor and insignificant variants, these verses appear in all manuscripts and versions of Matthew.698 Matthew alludes to Isa 6:9-10 in Matt 13:13, and Luz notes that Matthew elsewhere puts a text’s complete wording after an allusion to that text in Matt 21:2-5; 27:3-10; 27:35.699 It is consequently reasonable to expect Matthew to engage in the same practice in Matt 13:14-15. In addition, the quotation’s LXX text-form coheres well with the surrounding material in Matt 13.700 For example, the noun καρδία (“heart”) in Matt 13:15 fits with καρδία in Matt 13:19. Matthew therefore probably perceives Isaiah’s prophecy to be fulfilled by people’s unbelief in response to Jesus and his message. Matthew discerns an analogy to the rejection of Jesus in Isaiah’s words to his contemporaries about their unbelief.701

696 Allison and Davies, Matthew 2:394; Stendahl, School, 131-132.
698 Allison and Davies, Matthew 2:393-394.
699 Luz, Matthew 8-20, 237, 237n18.
700 Luz, Matthew 8-20, 237.
701 Hagner, Matthew 1-13, 374.
In Matt 13:19, Jesus provides insight into the parable of the sower. He says, “when anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart” (Matt 13:19). Regarding Matt 13:19, Hagner explains that the problem of failing to understand the word of the kingdom according to the context of Matt 13 “results from the hardheartedness and unreceptive attitude of the hearers (cf. vv 13-15)”.

He adds, “It is because they have rejected the message that the evil one is enabled to snatch away the seed.” The person who has the seed taken from his or her heart is partly to blame.

After describing Jesus telling parables, Matthew writes, “so that the thing spoken through the prophet might be fulfilled, saying…” (Matt 13:35). The language following this phrase closely agrees with a lot of the wording in Ps 78:2.

<table>
<thead>
<tr>
<th>Matt 13:35</th>
<th>Ps 78(77):2 (LXX)</th>
<th>Ps 78:2 (MT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.</td>
<td>ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπʼ ἀρχῆς.</td>
<td>ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπʼ ἀρχῆς.</td>
</tr>
<tr>
<td>I will open my mouth in parables, I will declare hidden things from the beginning [of the world].</td>
<td>I will open my mouth in parables, I will utter riddles from the beginning.</td>
<td>I will open my mouth in a parable, I will utter riddles from ancient times.</td>
</tr>
</tbody>
</table>

The first six words in Matt 13:35 agree completely with the LXX. Specifically, both the LXX and Matt 13:35 contain ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου (“I will open my mouth in parables”). The final phrase in Matt 13:35, ἀπὸ καταβολῆς (“from the beginning”), is

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Footnotes:
equivalent to ἀπὸ ἀρχῆς in the LXX. Therefore, the beginning and end of the quotation agrees with the LXX.

However, other aspects of the quotation in Matt 13:35 differ considerably from the LXX and MT. The term παραβολαὶς (“parables”) is plural, but וְשִׁמ (“a parable”) in the MT is singular. The segment ἐρεύξομαι κεκρυμμένα (“I will declare hidden things”) is not in accord with the surviving versions of Ps 78:2. Instead, the LXX contains φθέγξομαι προβλήματα (“I will utter riddles”), which agrees with אביה חידות in the MT. Nothwithstanding, the introductory phrase in Matt 13:35, coupled with words at the beginning and end of Matt 13:35 that concur with Ps 78:2, indicate that Matthew quotes Ps 78:2. Matthew might have equated the Asaph named in the title of the psalm with the prophet in 1 Chr 25:2 and 2 Chr 29:30.\textsuperscript{704} The analysis below will argue that Matthew expects his readers to know that he is evoking themes in unquoted parts of Ps 78.

After the quotation of Ps 78:2, Matthew writes of Jesus explaining the parable of the weeds to his disciples. Jesus informs them the one who sows the good seed is the Son of Man, and the field is the world. The good seed are the children of the kingdom, and the weeds are the children of the evil one. The devil is the enemy who sowed them. The harvest is the end of the age, and the reapers are the angels. Just as weeds are collected and incinerated with fire, so it will be at the end of the age: The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evil doers. The evil doers will be thrown into a furnace of fire (Matt 13:37-42). Only Matthew includes

\textsuperscript{704} Allison and Davies, Matthew 2:425.
this explanation of Jesus’ parable about the weeds. Why does Matthew incorporate it, even though the other gospel writers do not?

Jesus reiterates his teaching that evil people will be cast into the furnace of fire in a parable comparing the kingdom of the heavens to a net thrown into the sea. The net catches fish of every kind. When the net is full, it is drawn ashore. The good fish are put into baskets, but the bad are thrown out. It will be the same at the end of the age: The angels will come out and separate the evil from the righteous, and will throw the evil into the furnace of fire (Matt 13:47-50). This parable about the net is also confined to Matthew. The fact that only Matthew refers to angels being sent to gather people who will be thrown into a furnace of fire requires an explanation.

Once Jesus finishes telling these parables, he returns to his hometown and begins teaching the people in their synagogue. They inquire, “Where did this man get this wisdom and these deeds of power? Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us?” (Matt 13:54-56) After posing these questions, they take offense at Jesus, and Jesus says, “Prophets are not without honor except in their own country and in their own house” (Matt 13:57). He did not do many deeds of power there because of their unbelief (Matt 13:58). The parallel account in Mark 6:1-6 follows the story of Jesus bringing a dead girl back to life (Mark 5:21-42). However, Matthew has inserted the story about people rejecting Jesus in his hometown immediately after narrating Jesus telling parables. Why would Matthew move this rejection story here?

To summarize, Matthew has sandwiched the account of Jesus telling parables between source material from Mark and Q that pertains to people expressing unbelief
towards Jesus. This is significant, because Matthew alone says that Jesus tells parables in response to people’s unbelief. On one side of the parables section, Jesus criticizes people who ask for a sign. He calls them an “evil generation.” The generation is “evil,” because it asks for a sign, which is indicative of its unbelief. The generation is evil because it does not believe in Jesus. On the other side of the parables section, Matthew places the story from Mark 6:1-6 about people in Jesus’s hometown not believing in Jesus despite his miracles (Matt 13:54-58).

12.3 Ps 78:2 and Matt 13

Matthew ties his summary statement about Jesus telling parables in Matt 13:34 to his quotation of Ps 78:2. To be precise, Matthew uses the noun παραβολή, because it is in both Ps 78:2 and Matt 13:34. Jesus telling the crowds parables corresponds to the speaker’s phrase in Ps 78:2, “I will open my mouth in parables” (Ps 78:2). Yet, this connection does not explain why Matt 13:13 differs from Mark 4:12 and Luke 8:10 by indicating that Jesus tells parables in response to people’s unbelief. Do any unquoted portions of Ps 78 provide insight into this difference between Matthew, Mark, and Luke? Do unquoted sections of Ps 78 explain why Matthew arranges his source material to emphasize people’s unbelief in Jesus? To answer these questions, a survey of Ps 78:5-63 is essential.

12.4 Ps 78:5-63 in the MT

God appointed a law in Israel, which he commanded the Jews’ ancestors to teach their children so that their offspring would not forget the works of God, but keep his commandments (Ps 78:5-7). Teaching the law to future generations is also meant to
prevent them from becoming like their ancestors, who were a stubborn and rebellious
generation. Their heart was not steadfast, and their spirit was not faithful to God (Ps 78:8).
The psalm proceeds by describing examples of later generations' rebellion against God,
despite witnessing miracles from him.

The sons of Ephraim did not keep God's covenant, and refused to follow his law
(Ps 78:10). They forgot his deeds and his wonderful things he caused them to see (Ps 78:11). In front of their fathers, he did a miracle in the land of Egypt in the field of Zoan
(Ps 78:12). He split the sea and caused them to pass through, and he caused the waters
to stand like a heap (Ps 78:13). God led them with a cloud by day, and all the night with
a light of fire (Ps 78:14). He split rocks in the wilderness and caused them to drink
abundantly as from a great depth (Ps 78:15). He also caused streams to go out from a
rock, and caused waters to go down like rivers (Ps 78:16).

But they sinned towards him again, rebelling against the Most High in the desert
(Ps 78:17). They also tested God in their heart to request food for their soul (Ps 78:18).
These people spoke against God. They said, "Is God able to arrange a table in the
wilderness? Behold! He destroyed a rock and waters flowed and streams overflowed. Is
he also able to give bread, or provide meat for his people?" (Ps 78:19-20).

Thus the Lord heard and he was angry, and fire was kindled in Jacob, and anger
also went up in Israel (Ps 78:21). For they did not trust in God, and they did not trust in
his salvation (Ps 78:22). God commanded the clouds from above, and he opened the
doors of heaven (Ps 78:23). He caused manna to rain over them to eat, and gave them
the grain of heaven (Ps 78:24). Man ate bread of angels, and God sent food to them in
abundance (Ps 78:25). God caused the winds to blow, and rained down flesh upon them
like dust. He let winged birds fall within their camp, and the Israelites ate until they were full, because God gave them what they craved (Ps 78:26-29). However, before their craving was satisfied, while food was still in their mouth, God’s anger rose against them. He killed the strongest of them (Ps 78:30-31).

In all this, they sinned again, and did not believe in his wonders (Ps 78:32). God ended in a breath their days and their years in terror (Ps 78:33). When he killed them, they sought him. They repented and diligently sought God (Ps 78:34). They remembered God was their rock and redeemer (Ps 78:35). But they deceived with their mouth, and they lied to him with their tongue (Ps 78:36). Their heart was not steadfast with him, and they did not trust in his covenant (Ps 78:37). Yet God was compassionate and forgave sin. He did not destroy them and restrained his anger (Ps 78:38). He remembered they were only flesh, and like a wind that passes and does not come again (Ps 78:39). They rebelled in the wilderness, and grieved God in the desert (Ps 78:40). They repeatedly tested and provoked him (Ps 78:41).

They did not remember his hand, or the day he redeemed them from distress when he put his signs in Egypt and his miracles in the field of Zoan (Ps 78:42-43). God sent many plagues against the Egyptians (Ps 78:44-51). He sent a company of destroying angels (Ps 78:49). God led his people out like sheep, and led them in the wilderness like a flock (Ps 78:52). He led them in safety, and the sea covered their enemies (Ps 78:52). God then brought his people to a mountain, drove out nations, and settled the tribes of Israel in their tents (Ps 78:54-55).

Nonetheless, they rebelled against God, and they did not observe his laws (Ps 78:56). They were faithless like their ancestors (Ps 78:57). They angered God, and he
greatly rejected Israel (Ps 78:59). He abandoned them and delivered them into their enemies’ hands (Ps 78:60-62). Fire devoured their young men (Ps 78:63).

12.5 Ps 78(77):5-63 in the LXX

God set a law in Israel, which consisted of things he commanded the Jews’ ancestors to make known to their sons. Their sons would in turn tell their sons about God’s law so that they would set their hope in God, not forget his works, and seek out his commandments (Ps 78:5-7). Knowledge of the law is also intended to prevent them from becoming like their fathers, a crooked and rebellious generation which did not set its heart aright. Its spirit was not faithful to God (Ps 78:8).

The sons of Ephraim were turned back on the day of war. They did not keep God’s covenant, and they did not want to walk in his law (Ps 78:9-10). They forgot his acts of kindness and his wonders. He worked marvels in front of their fathers in the Land of Egypt, in Tanis’ plain (Ps 78:11-12). God broke apart the sea, and he led them through. He made the waters stand like wineskin, and led them by a cloud during the day, and all the night by a light of fire (Ps 78:13-14). He broke a rock in a wilderness, and caused them to drink as from a great abyss (Ps 78:15). He brought out water from a rock, and brought down waters like rivers (Ps 78:16).

Nevertheless, they continued to sin against God. They embittered him in a waterless land (Ps 78:17). They tested God in their hearts by demanding food for their souls. They spoke against God and said, “Surely, God will not be able to spread a table in a wilderness. Even though he struck a rock and waters overflowed and streams were overflown, surely, he cannot also give bread or spread a table for his people?” (Ps 78:18-
20). The Lord heard them, and a fire was kindled in Jacob. Anger mounted against Israel, because they did not believe in God nor did they hope upon his saving power (Ps 78:21-22). God commanded clouds from above and opened the doors of heaven. He rained down manna to eat, and he gave them bread of heaven (Ps 78:23-24). Men ate the bread of angels. He sent food to them to satisfaction (Ps 78:25). God caused winds to blow. He rained upon them flesh like dust and winged birds like the sand of seas, which fell in the midst of their camp (Ps 78:26-28). They ate and were full, and were not deprived of what they craved. However, while food was still in their mouth, God's wrath rose against them, and he killed some of them. He shackled the select of Israel (Ps 78:29-31). Amidst all these things, they still sinned, and did not believe in his wonders (Ps 78:32). Their days ended in vanity, and their years quickly ended. When God was killing them, they would seek him, and they would turn to God. They remembered God was their helper and redeemer (Ps 78:33-35). They deceived him with their mouth, and they lied to him. Their heart was not upright with him, nor were they true to his covenant (Ps 78:36-37). Yet, God was compassionate and atoned for their sins and did not destroy them. He turned away his anger and did not ignite his wrath. God remembered they were flesh, a breath that passes and does not return (Ps 78:38-39).

They often embittered him in the wilderness, and made him angry. They tested God and provoked him. They did not remember his signs he displayed in Egypt, and his wonders in Tanis' plain (Ps 78:40-51). God removed his people like sheep and brought them up like a flock in a wilderness. He guided them in hope, but a sea covered their enemies (Ps 78:52-53). He also brought them to a mountain, and threw out nations from before them. God made the tribes of Israel camp in tents (Ps 78:54-55).
Yet, they tested and provoked God, and did not observe his testimonies. They turned away and were unfaithful, just as their fathers (Ps 78:56-57). The people angered God, and their carved images made him jealous (Ps 78:58). In response, God treated Israel with utter contempt. He abandoned his tent at Shiloh, where he camped with humans, and delivered them to their enemy. His people died in war (Ps 78:59-62). Fire devoured their young men (Ps 78:63).

12.6 Thematic Association I Linking Matt 12:38-13:58 to Ps 78

Matthew 12-13 contains words identical to those in Ps 78. Specifically, the noun γενεά (“generation”) appears in Ps 78:8 and Matt 12:39, 41, 42, and 45. The word καρδία (“heart”) occurs in Ps 78:8, 18, 37, 72 and Matt 13:19. The term ἄγγελος (“angel”) appears in Ps 78:49 and Matt 13:41, 49. In addition, Psalm 78:21, 63 and Matt 13:42, 50 employ the word πῦρ (“fire”).

These identical words also describe analogous situations in Ps 78 and Matt 12-13. The word γενεά refers to a wicked generation in both Ps 78:8 and Matt 12:39-45. The situation in Ps 78 is analogous to the one in Matt 13. People’s hearts are bad in Ps 78 and Matt 13. The Jews’ ancestors were a stubborn and rebellious generation whose heart was not straight (Ps 78:8). Later, God’s people tested him in their heart by demanding food from God in the wilderness (Ps 78:18). Even though they remembered God was their redeemer, their heart was not straight with God (Ps 78:37). Similarly, in Jesus’ exposition on the parable of the sower, he explains that the evil one takes what is sown in the heart (Matt 13:19). The evil one is able to remove what is sown in the heart, because people are unreceptive towards Jesus’ teaching (Matt 13:13).
People are also not receptive to miracles in Ps 78 and Matt 13. While the Israelites were in the wilderness following the exodus from Egypt, God performed marvels. Yet, they sinned still more against him and rebelled (Ps 78:12-17). His people also did not believe in his wonders (Ps 78:32). Matthew 13:54-58 describes an analogous situation. During Jesus’ visit to his home town, he performs miracles, but the inhabitants take offense at him (Matt 13:54, 57). He does not do many deeds of power there, because of their unbelief (Matt 13:58).

God punishes his sinful people with angels in Ps 78 and Matt 13. Earlier in history, God sent his anger to his people through “a sending through evil angels” (ἀποστολὴν δι’ ἀγγέλων πονηρῶν) (Ps 78:49). Matthew utilizes very similar language of sending angels. Jesus prophesies that someday “the Son of Man will send his angels” (ἀποστελεῖ ὁ υἱὸς τοῦ ἄνθρωπος τοὺς ἀγγέλους αὐτοῦ) (Matt 13:41). These angels will collect all causes of sin and all evildoers, and throw them into the furnace of fire (Matt 13:42). Thus, angels are agents for executing punishment on wicked people in both Ps 78 and Matt 13.

Fire is another method of punishment featured in Ps 78 and Matt 13. Since God’s people’s sins angered God, fire devoured their young men (Ps 78:63). The Son of Man’s angels will similarly throw evildoers into the furnace of fire (Matt 13:42). The identical language set in analogous situations in Ps 78 and Matt 13 indicates that Matthew connects themes in Ps 78 with those in Matt 13.

12.7 How Detecting Thematic Association I Sheds Light on Matt 12:38-13:58

Discovering thematic association gives readers insight into many elements in Matt 12:38-13:58. Matthew probably structures his preexisting material from Mark and Q about
unbelief in Jesus on either side of the parables section to show how Ps 78 anticipates unbelief in Jesus. Matthew’s use of thematic association explains why he places the Q material about the evil generation in front of the parables section. The crooked generation whose heart was not steadfast in Ps 78:8 anticipates the “evil generation” with a heart unreceptive to Jesus (Matt 12:45; 13:19). An earlier generation tested God by demanding food they craved (Ps 78:18). The evil generation tests Jesus by asking for a sign (Matt 12:38-39).

Thematic association also explains why Matthew places the story about people’s unbelief towards Jesus in his hometown after narrating Jesus telling parables. Matthew probably puts this story here to form thematic associations with Ps 78. Specifically, earlier generations of God’s people rebelled against him despite his miracles (Ps 78:17, 32). Warren Carter deduces that Matthew implies the situation in the psalm is analogous to people’s responses to Jesus’ miracles. Carter lists other examples of people reacting negatively to Jesus’ miracles. He writes, “The psalm is, then, analogous to Jesus' ministry in that the gospel highlights God’s miraculous interventions (Matt 8-9; 11:2-6), which fail to elicit repentance, faith, and obedience from many (Ps 78:32, 56; Matt 11:20-24; 12:14, 22-45; 13:10-17).” However, Carter does not suggest that Matthew is using a Second Temple exegetical technique. Thematic association likely allows Matthew to imply that the rebellious people’s reactions in Ps 78 anticipate people’s responses to Jesus. They rebel against Jesus regardless of Jesus’ miracles, just as earlier generations rebelled against God despite his miracles.

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Matthew’s utilization of thematic association also explains why he adds διὰ τοῦτο and ὅτι in Matt 13:13 to identify the culpability of the people. These additions attribute people’s inability to understand Jesus’ teaching to their unreceptiveness towards his message (Matt 13:13, 19). Matthew implies that the earlier Jews’ rebellion against God in Ps 78:8 anticipates people rebelling against Jesus.

Thus, thematic association enables Matthew to imply that the scriptures anticipated people’s rejection of Jesus and his message. Matthew’s allusion to Isa 6:9-10 in Matt 13:13 evinces that Matthew is interested in showing that the scriptures predicted this rejection. This enhances the probability that Matthew again emphasizes that the scriptures foretold of people rejecting Jesus. If Matthew previously implies people’s rejection of Jesus fulfills scripture, it is logical to think Matthew would be interested in making the point again. Evoking themes in unquoted portions of Ps 78 allows him to do this.

Matthew’s usage of thematic association might also explain why Matthew is the only gospel writer who includes the parables about the angels being sent out to cast evildoers into a furnace of fire. Psalm 78 recounts that God previously used angels and fire to punish wicked conduct. Matthew may draw on these themes in Ps 78:49 and 78:63 to imply that God will use fire and angels to punish evildoers in the future.

12.8 Conclusion

In closing, Matthew uses Thematic Association I to form thematic associations between Matt 12-13 and Ps 78. Matthew utilizes the terms γενεά and καρδία in Matt 13:19 as link-words. The generation with an unstraight heart in Ps 78 probably anticipates the
generation from whose hearts the evil one takes away seed (Matt 13:19). The people’s unbelief in response to miracles in Ps 78 anticipates the unbelief manifest among people in Jesus’ hometown (Matt 13:58).

Thematic associations concerning angels and fire in Ps 78:49, 63 and Matt 13:41-42 are plausible, but not probable. Unlike Matt 13, Ps 78 does not depict angels and fire in an eschatological situation. This makes the circumstances in Ps 78 less analogous to those in Matt 13. As a result, this reduces the likelihood that Matthew intentionally evokes the themes of angels being sent and fire being used as punishment in Ps 78.
CHAPTER THIRTEEN: THE SUFFERING OF JESUS

13.1 Introduction

This chapter argues that Matthew uses Thematic Association I when he narrates Jesus quoting Ps 22:2. Using this quotation along with link-words allows Matthew to point to themes in Ps 22:2-19. This process enables Matthew to create thematic associations between themes in Matt 27 and themes within Ps 22:2-19. These allow Matthew to imply that events described in Ps 22 are relevant to occurrences during Jesus’ crucifixion. I also contend that Matthew uses link-words to evoke themes in Ps 69 and Isa 52-53 to imply that the suffering of the Lord’s παῖς anticipates the suffering of Jesus as the Son of God. Lastly, this chapter argues that it is plausible that Matthew uses Thematic Association II to interpret Ps 22:2-21, Ps 69, and Isa 52-53 together. I also suggest that it is possible that Matthew does this to imply that the suffering victims in these passages anticipate Jesus’ suffering as the Son of God.

13.2 Overview of Matt 27:33-54

Matthew 27:33-54 narrates the crucifixion and death of Jesus. The Roman soldiers take Jesus to a place called Golgotha, which means “Place of the Skull” (Matt 27:33). The soldiers give Jesus wine mixed with gall (Matt 27:34). Unlike the parallel account in Mark 15:23, Matt 27:34 includes the verb form ἔδωκαν (“they gave”) and the noun χολή (“gall”). Why are these features only in Matthew? The soldiers divide Jesus’ clothes and cast a lot after they crucify him. The soldiers then sit and guard Jesus. They also put a sign over Jesus’ head that reads, “This is Jesus, the King of the Jews.” Then they crucify two criminals beside Jesus. People who are passing by verbally abuse Jesus while shaking
their heads, saying, “O, the one destroying the Temple and building it in three days, save yourself, if you are the Son of God, and come down from the cross.” The chief priests, the scribes, and the elders likewise mock Jesus. They utter, “He saved others, (but) he is not able to save himself. He is the king of Israel. Let him come down now from the cross, and we will believe on him. He has trusted in God. Let him deliver now, if he wants him. For he said that, ‘I am the Son of God.’” The criminals who are crucified with Jesus also revile him. Darkness comes over all the earth from the sixth hour until the ninth hour. Then, Jesus cries out to God, asking, “My God, my God, why did you forsake me?” (Matt 27:46).

Matthew likely includes a transliteration of Jesus’s cry from Aramaic. The transliteration is ηλι ηλι λεμα σαβαχθανι (Matt 27:46); most scholars agree that this is a transliteration of Aramaic. Diverse lines of evidence support this view. Not every piece is compelling alone, but the data cumulatively suggest this conclusion. The term ηλι might be a transliteration of גחי (“my God”) in Aramaic. 4Q246 also uses the Aramaic name כ, which translates as “God.” This text dates to the Herodian period, and the Gospel of Matthew was probably written between 80 C.E. and 95 C.E. So, the presence of the Aramaic term כ in 4Q246 functions as an example of the use of the Aramaic name for God in a document predating Matthew. This in turn shows that כ was an Aramaic term available for Matthew to transliterate. So, Matthew’s term ηλι could be a transliteration of

708 Fitzmyer, Aramean, 93.
710 Allison and Davies, Matthew 1:138.
the Aramaic word אל. Yet, this word is also a Hebrew word for God, rendering the presence of this name alone inadequate to establish that Matthew transliterates Aramaic. The term λέμα is equivalent to the Aramaic word לֶמֶה.⁷¹¹ Of course, if it were Hebrew, then one would also expect לֶמֶה.⁷¹² Nevertheless, additional evidence makes a transliteration of Aramaic more likely than one from Hebrew. The word σαβαχθανι transliterates the Aramaic term שבקתני.⁷¹³ The Hebrew texts, by contrast, read עצבתני. Thus, the presence of σαβαχθανι in Matt 27:46 betokens that it is derived from an Aramaic word. These data together intimate that Matthew transliterates an Aramaic question.

The probable Aramaic question underlying Matt 27:46 is not identical to the relevant line in the Targum on the Psalms, which reads, אלה אלי מטול מה שבקתני ("My God, my God, on account of what have you forsaken me?").⁷¹⁴ Matthew 27:46 lacks מה מטול, meaning "on account of what" or "on what account?"⁷¹⁵ So, Matt 27:46 likely contains a transliteration of Aramaic, but not the form of the Aramaic in the Targum on the Psalms.

For the purposes of exploring whether or not Matthew’s use of thematic association can resolve the debate about Matt 27:46, I assume the scholarly consensus view that Jesus’ cry from the cross in Matt 27:46 is a quotation of Ps 22:2.⁷¹⁶ Nevertheless, no introductory formula is present in Matt 27:46, so it may be helpful to provide reasons for thinking the consensus is correct. This perspective can be justified as follows: (1) Matthew 27:46 makes sense as a quotation within Matthew’s narrative. (2) Matthew elsewhere

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⁷¹¹ Brown, The Death of the Messiah, 2:1052.
⁷¹³ Brown, The Death of the Messiah, 2:1052.
⁷¹⁴ Paul de Lagarde, Hagiographa Chaldaice (Leipzig: Teubner, 1873), 11.
⁷¹⁶ Carey, Jesus’ Cry From the Cross, 2, 180.
includes a scriptural quotation without identifying it as a quote from the Hebrew Scriptures. (3) The wording in Matt 27:46 is identical to Ps 22:2 in the MT.

First, Matt 27:46 makes sense as a quotation within Matthew’s narrative. The Matthean Jesus quotes from Psalms. Jesus quotes Ps 118:22-23 in Matt 21:42, and he quotes Ps 110:1 in Matt 22:44. Jesus’ prior quotations from Psalms augment the likelihood that he quotes from Psalms again in Matt 27:46.717

Second, Matthew elsewhere includes a scriptural quotation without identifying it as a quote from the Hebrew Scriptures. Matthew 9:13 and Matt 12:7 serve as two instances in which Jesus does not identify a scriptural quotation as coming from the Hebrew Scriptures. Jesus quotes Hos 6:6 in each verse without explicitly signaling he is doing this, so it makes sense that Jesus would quote Ps 22:2 without specifying he is quoting from the psalm. Jesus’ previous unmarked quotations of Hos 6:6 accordingly reinforce the deduction that Jesus makes an unmarked quotation of Ps 22:2 in Matt 27:46.

Third, the wording of the Greek translation in Matt 27:46 matches Ps 22:2 in the MT.718

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<thead>
<tr>
<th>Matt 27:46</th>
<th>Ps 22:2 (MT)</th>
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<tr>
<td>θεέ μου θεέ μου ἵνατι με ἐγκατέλιπες;</td>
<td>ἀλλι αλλι λέγε δει να με</td>
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The phrase θεέ μου θεέ μου in Matt 27:46 is equivalent to ἀλλι αλλι in the MT. The word ἵνατι

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718 Psalm 22:2 is not preserved in any of the Dead Sea Scrolls.
in Matt 27:46 is synonymous with "למה in the MT.\(^{719}\) The phrase με ἐγκατέλιπες in Matt 27:46 and נקטני in the MT both translate as, “you forsake me.”\(^{720}\) It is unnecessary to conclude that Matthew directly translates Ps 22:2 from Hebrew. Matthew may be quoting from one of the Greek recensions closer to the MT.

Matthew 27:46 shares some identical terminology with the LXX of Ps 22:2, but there are some divergences.

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<thead>
<tr>
<th>Matt 27:46</th>
<th>Ps 22(21):2 (LXX)</th>
</tr>
</thead>
<tbody>
<tr>
<td>θεέ μου θεέ μου, ἵνα τι με ἐγκατέλιπες;</td>
<td>Ὁ θεός ὁ θεός μου, πρόσχες μοι. ἵνα τι ἐγκατέλιπές με;</td>
</tr>
<tr>
<td>46 My God, my God, why did you forsake me?</td>
<td>2 God, my God, pay attention to me. Why did you forsake me?</td>
</tr>
</tbody>
</table>

The matching terms include ἐγκατέλιπες, με, and μου. Notwithstanding these shared words, Matt 27:46 does not perfectly coincide with the LXX. The LXX contains the phrase, “pay attention to me” (πρόσχες μοι), but Matthew does not include it. Matthew 27:46 addresses God as “my God” (θεέ μου) twice, but the LXX only uses the phrase “my God” (ὁ θεός μου) once. Also, Matthew’s deliberate use of ἵνα reflects the MT’s למה “why” or literally “to what.” Thus, the comparisons between Matthew, the MT, and the LXX reveal that Matt 27:46 agrees with MT Ps 22:2. All of the aforementioned data cumulatively confirm that Jesus’ cry of dereliction in Matt 27:46 is a quotation of Ps 22:2.


Some bystanders think that Jesus is calling for Elijah (Matt 27:47). One of them fills a sponge with vinegar, puts the sponge on a stick, and gives it to Jesus (Matt 27:48). Others say, “Wait, let us see whether Elijah will come to save him” (Matt 27:49). Jesus then cries out again with a loud voice and he expires (Matt 27:50). At this moment, the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split (Matt 27:51). The tombs also open, and many bodies are raised from the dead (Matt 27:52). After Jesus’ resurrection, they come out of their tombs and enter Jerusalem (Matt 27:53). When a Roman centurion and those with him see the earthquake and the other events, they are terrified. They say, “Truly this man was God’s Son” (Matt 27:54).

Matthew’s crucifixion account contains words that are absent from the crucifixion scenes in Mark and Luke. Matthew adds ῥυσάσθω (“let him deliver”) (Matt 27:43), and the phrase θέλει αὐτόν (“he wants him”) (Matt 27:43). He additionally includes the aorist form διεμερίσαντο to describe soldiers dividing Jesus’ clothes (Matt 27:35). By contrast, Mark 15:24 uses the present form διαμερίζονται, and Luke 23:34 utilizes the participle διαμερίζόμενοι. I will discuss the significance of the aorist form διεμερίσαντο in Matt 27:35 below. Matthew alone employs the verb κράζω to describe Jesus crying out right before he perishes. The parallel sentences in Mark 15:37 and Luke 23:46 lack this verb. Why does Matthew alone include these words? In order to answer this question, Ps 22:2-19 must be explored.
13.3 Ps 22:2-19 in the Judaean Scrolls and the MT

Two fragments from Qumran and Nahal Hever are the earliest copies of Ps 22. 4Q88 originates from around 50 BCE, because it is written in a late Hasmonean script.\footnote{Eugene Ulrich, Frank Moore Cross, Joseph A. Fitzmyer, Peter W. Flint, Sarianna Metso, Catherine M. Murphy, Curt Niccum, Patrick W. Skehan, Emanuel Tov, and Julio Trebolle Barrera, Discoveries in the Judaean Desert XVI: Qumran Cave 4 XI: Psalms to Chronicles (Oxford: Clarendon Press, 2000), 86.} This fragment contains portions of Ps 22:14-17.\footnote{Ulrich, Cross, Fitzmyer, Flint, Metso, Murphy, Niccum, Skehan, Tov, and Barrera, Discoveries in the Judaean Desert XVI: Qumran Cave 4 XI: Psalms to Chronicles, 86.} 5/6Hev1b is dated to the late Herodian period (c. 50-68 CE), because it is in Herodian script.\footnote{James Charlesworth, Nahum Cohen, Hannah Cotton, Esther Eshel, Hanan Eshel, Peter Flint, Haggai Misgav, Matthew Morgenstern, Katherine Murphy, Michael Segal, Ada Yardeni, and Boaz Zissu, Discoveries in the Judaean Desert XXXVIII: Miscellaneous Texts from the Judaean Desert (Oxford: Clarendon Press, 2000), 143.} Parts of Ps 22:4-9, 15-21 reside within it.\footnote{Charlesworth, Cohen, Cotton, Eshel, Eshel, Flint, Misgav, Morgenstern, Murphy, Segal, Yardeni, and Zissu, Discoveries in the Judaean Desert XXXVIII: Miscellaneous Texts from the Judaean Desert, 159-160.}

Psalm 22:2-19 narrates a sufferer’s cry to God for help. The victim addresses God, asking why God has forsaken him (Ps 22:2). The sufferer cries out both day and night, but he does not receive relief (Ps 22:3). The psalmist reflects on God’s holiness (Ps 22:4). He reminds God of how the Lord delivered the sufferer’s fathers when they trusted in God (Ps 22:5-6).

People despise the victim, and he considers himself to be a disgrace (Ps 22:7). Everyone who sees the suffering one mocks him (Ps 22:8). They mock him by opening their lips and shaking their heads. Someone tauntingly declares, “Let Him deliver him. Let Him rescue him, because He delighted in him” (Ps 22:9). The preceding verses about the
victim’s suffering reveal that the scoffer is referring to God’s deliverance of the sufferer rather than the other way around.\textsuperscript{725}

The psalmist also remembers that God has been his God since his birth (Ps 22:10-11). He asks God not to be far from him, because distress is near (Ps 22:12). Many bulls have surrounded the victim (Ps 22:13). They have opened their mouths against the suffering one, like a lion tearing and roaring (Ps 22:14). It is unclear whether the psalm is talking about literal bulls, or if it is using bulls as symbols for human enemies. The victim feels weak (Ps 22:15-16). It seems to him that God has already laid him in the dust of death (Ps 22:16). Dogs have also surrounded him (Ps 22:17). He adds that a group of evil ones has encompassed him (Ps 22:17). The evil humans may be the “dogs,” or dogs and evil humans may all encircle him. The text is ambiguous here. The evil people stare and look at the victim (Ps 22:18). They divide his garments for themselves, and they cast a lot over his clothing (Ps 22:19).

The MT of Ps 22:17 differs from Ps 22:17 in the Judean scrolls. The MT has כארי ידי ורגלי, which means “like a lion are my hands and my feet.” 5/6Hev1b likely replaces כארי with כארו. As is characteristic of Hebrew texts from the late Herodian period, 5/6Hev1b generally distinguishes waw and yod by making waw longer than yod.\textsuperscript{726} This tendency indicates that 5/6Hev1b contains כארו instead of כארי. 4Q88 probably contains כארו, but the waw is reconstructed.\textsuperscript{727} The reading in the LXX corroborates this reconstruction. The

\textsuperscript{726} Charlesworth, Cohen, Cotton, Eshel, Eshel, Flint, Misgav, Morgenstern, Murphy, Segal, Yardeni, and Zissu, \textit{Discoveries in the Judean Desert XXXVIII: Miscellaneous Texts from the Judean Desert}, 143.
\textsuperscript{727} The waw at the end of the word is reconstructed.
LXX of Ps 22:17 contains the verb ὤρυξαν, which translates as “they dug out.”

Both כארו and כרה likewise mean “they dug out.”

The Greek verb ὤρυξαν consequently increases the likelihood that waws appear at the end of the words in 5/6Hev1b and 4Q88.

It is tempting to think that Matthew’s awareness of the readings in 4Q88, 5/6Hev1b, and the LXX of Ps 22:17 may have contributed to his decision to incorporate themes from Ps 22 into his account of Jesus’ crucifixion. The idea of digging out someone’s hands and feet seems akin to using nails to pierce a crucifixion victim’s hands and feet. Nevertheless, there are reasons to be doubtful that Matthew used the aforementioned readings to form a thematic association between Ps 22:17 and his crucifixion scene.

A thematic association between Matt 27 and Ps 22:17 is only a possibility. The presence of identical terminology in both Matthew and a passage in the Hebrew Scriptures is one of the criteria for detecting thematic associations, but Ps 22:17 and Matthew do not utilize the same Greek vocabulary to describe “digging out.” In addition, Matthew does not mention nails, and using nails may not have been the only method for affixing malefactors to crosses. The Romans might have sometimes utilized ropes to tie criminals to the crosses.

Consequently, the evidence does not warrant the conclusion that Matthew forms a thematic link between Ps 22:17 and nails piercing Jesus’ hands and feet.

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728 BDAG, 725.
Psalm 22 is numbered as "Ps 21" in the LXX. I use the Hebrew chapter numbering for consistency. With the exception of the term εἰ in Matt 27:43, none of the wording in Matt 27:35-50 matches the textual variants in the Göttingen volume's apparatus and Papyrus Bodmer XXIV. Part of the discussion below will show that many terms in Matt 27 are identical to Rahlfs' LXX text of Ps 22:2-19.

This version of Ps 22:2-19 conveys the same themes that appear in the Hebrew texts, but there are features unique to the LXX. Psalm 22:2-19 presents a sufferer's cry to God for help. The victim speaks to God, saying, "Pay attention to me" (Ps 22:2). He asks why God has forsaken him (Ps 22:2). Unlike the MT, the LXX only addresses God as "my God" (ὁ θεός μου) once. The LXX also adds the phrase, "pay attention to me" (πρόσχες μοι). A word in the final phrase in the LXX additionally differs from the MT. The MT has "words of my screaming (or 'roaring')" (דברי שאגתי). The LXX instead reads, "words of my sins" (λόγοι τῶν παραπτωμάτων μου). "Sins" is not a typical translation of שאגתי.

The sufferer will cry out both day and night, but God will not hear (Ps 22:3). The MT says, "and you do not answer" (ולא תענה). The LXX differs by stating, "and you will not hear" (καὶ οὐκ εἰσακούσῃ). The final phrase in the LXX also disagrees with the MT. The

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MT states, “and no silence to me” (£ay-eyed), but the LXX reads, “and not for folly to me” (καὶ οὐκ εἰς ἁνοιαν ἐμοί).

The LXX of Ps 22:4 disagrees with the MT and 5/6Hev1b. The MT and 5/6Hev1b declare, “and you are holy, sitting (or ‘dwelling’) (in) the praises of Israel” (£ay-rated you are holy, sitting in the praises of Israel). The LXX differs, stating, “and you dwell in holy ones, the praise of Israel” (σὺ δὲ ἐν ἁγίοις κατοικεῖς, ὁ ἔπαινος Ἰσραήλ). The Hebrew versions teach that God is holy (£ayos), but the LXX maintains that God dwells “in holy ones” (ἐν ἁγίοις). Furthermore, “praises” (תהלות) is plural in the Hebrew texts, but “praise” (ἔπαινος) in the LXX is singular.

The victim reminds God of how the Lord delivered the sufferer’s fathers when they trusted on God (Ps 22:5-6). The sufferer is an object of scorn among people, and he deems himself to be an object of disgrace (Ps 22:7). Everyone who sees the suffering one mocks him (Ps 22:8). They mock him by speaking with lips and shaking their head. Someone taunts, “He trusted on the Lord. Let him deliver him. Let him save him, because He wants him” (Ps 22:9). The preceding verses about the victim’s suffering suggest the mocker’s reference to God saving the sufferer rather than vice versa.734 Psalm 22 gives no hint of God suffering, but it contains ample examples of a human being in misery. Consequently, the mocking language refers to God saving the sufferer.

The psalmist also remembers that God has been his God since he exited his mother’s womb (Ps 22:10-11). He begs God not to depart from him, because trouble is close, and there is no one helping him (Ps 22:12). Many bulls surround the victim, and they have opened their mouths on him, like a lion snatching away and roaring (Ps 22:13-
Again, it is uncertain whether the psalm is referring to real bulls or using imagery of bulls to represent human adversaries. The victim feels weak, and it appears to him that God has already brought him down to the dust of death (Ps 22:15-16). The Septuagint of Ps 22:16 differs from 4Q88. The LXX mentions neither judgment nor justice, but the final word of the verse in 4Q88 is שופט, which refers to passing judgment or administering justice. Dogs have also surrounded the victim (Ps 22:17). He adds that a group of people behaving wickedly has surrounded him (Ps 22:17). The wicked humans may be the “dogs,” or dogs and evil humans may all surround him. The text is ambiguous. As I noted above, like 5/6Hev1b, the LXX also says that the wicked ones dug out his hands and feet (Ps 22:17). Since 5/6Hev1b predates Matthew, and contains the reading “they dug out,” the agreement between the LXX and 5/6Hev1b argues against the view that Christian scribes added “they dug out” (ὤρυξαν) to the Greek text.

The evil people observed the victim, and they divided the sufferer’s clothes for themselves. They threw a lot over his clothing (Ps 22:18-19). The LXX utilizes the aorist forms δἰεμερίσαντο (“they divided”) and ἔβαλον (“they threw”). By contrast, the verbs used to describe the dividing and throwing in the MT and 5/6Hev1b, ויתלק and יпал, are in the imperfect. These grammatical factors signal that although the MT and 5/6Hev1b present the dividing and throwing as future or ongoing activities, the LXX presents them as completed actions. Notwithstanding, no known textual variants impact the themes shared between Matt 27 and Ps 22:2-19.

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13.5 Thematic Association I Linking Matt 27:33-54 to Ps 22:2-19

Why does Matthew include some terminology absent from the other crucifixion accounts? Matthew probably adds these words to form thematic associations between Ps 22 and his story of Jesus’ crucifixion. Multiple reasons support this conclusion: (1) Matthew 27 shares some identical terminology with Ps 22:2-19 that does not appear in the other crucifixion narratives. (2) Some of these identical terms are clustered together in both Matt 27 and Ps 22:2-19. (3) Psalm 22:2-19 and Matt 27:35-50 describe analogous situations.


<table>
<thead>
<tr>
<th>Ps 22:9</th>
<th>Matt 27:43</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἡλπίσεν ἐπὶ κύριον, ῥυσάσθω αὐτόν. Σωσάτω αὐτόν, ὅτι θέλει αὐτόν.</td>
<td>πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν.</td>
</tr>
<tr>
<td>He hoped on the Lord, let him deliver him. Let him save him, because he wants him.</td>
<td>He trusted on God. Let him deliver now, if he wants him.</td>
</tr>
</tbody>
</table>

The term ῥυσάσθω in Matt 27:43 is identical to ῥυσάσθω in Ps 22:9, and the phrase θέλει αὐτόν in Matt 27:43 matches θέλει αὐτόν in Ps 22:9. Concerning Matt 27:43, Douglas Moo reports that there is a “generally recognized dependence on Ps. 22:8 in Matthew’s rendition of the Jewish leaders’ taunt.”⁷³⁷ Donald Hagner argues that in Matt 27:43, “words very close to Ps 22:8 (LXX 21:9) are appealed to by the Jewish leaders.”⁷³⁸ John Nolland

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maintains that, “Influence from the LXX text form seems clear.”

Allison and Davies are more cautious. They observe that, “While Matthew’s ρύσασθω and θέλει αὐτόν agree with the LXX, his πέποιθεν and εἰ seemingly reflect the Hebrew.”

Maarten Menken similarly surmises that, “We have to conclude that the translation of Ps 22,9 in Matt 27,43 has the characteristics of a revised LXX: we see an obvious LXX basis, and corrections intended to render the Hebrew more adequately.”

Raymond Brown likewise perceives a link between Matt 27:43 and Ps 22:9. All of these scholars agree that Matthew incorporates Ps 22:9. Matthew’s use of Ps 22:9 explains why his crucifixion account contains these Greek terms while the other Gospels lack them.

No other sentence in Greek translations of the Hebrew Scriptures contains θέλει αὐτόν. This is significant, because the absence of this phrase from other scriptural passages reduces the likelihood of Matt 27:43 and Ps 22:9 coincidentally sharing this terminology. If θέλει αὐτόν was a common phrase in biblical literature, its presence in Matt 27 would not be as striking. In that case, Matthew could be drawing from many possible scriptural texts. However, Ps 22:9 is the only possible scriptural source of the phrase θέλει αὐτόν. Thus, Ps 22:9 would be the only place available for Matthew’s usage. There are additional reasons for deducing that Matt 27:43 utilizes Ps 22:9.

The clustering of ρύσασθω and θέλει αὐτόν further increases the probability of thematic associations between Matt 27:43 and Ps 22:9. These identical terms are

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740 Allison and Davies, Matthew 3:620.
741 Menken, Matthew’s Bible, 237.
743 This conclusion is based on an Accordance search.
clustered together in both Matt 27:43 and Ps 22:9. The close proximity of these words in Matt 27:43 and Ps 22:9 mitigates the probability of coincidental similarities. A greater quantity of verbatim vocabulary that exists in two different texts makes one text’s dependence on another document more likely. Multiple identical terms appear in both Ps 22:9 and Matt 27:43, and Matthew was written after Ps 22. The shared terminology in the texts consequently heightens the likelihood of Matthew’s utilization of Ps 22:9. The combination of the words in Ps 22:9 and Matt 27:43 thus raises the probability of thematic associations between them.

Matthew 27:35 also possesses terminology found in Ps 22:19. The form διεμερίσαντο in Matt 27:35 is identical to διεμερίσαντο in Ps 22:19. Moreover, Matt 27:35 and Ps 22:19 utilize διεμερίσαντο as part of the same phrase. Psalm 22:19 contains διεμερίσαντο тὰ ἰμάτια (“they divided the clothes”), and Matt 27:35 includes διεμερίσαντο тὰ ἰμάτια.

<table>
<thead>
<tr>
<th>Ps 22:19</th>
<th>Matt 27:35</th>
</tr>
</thead>
<tbody>
<tr>
<td>διεμερίσαντο τὰ ἰμάτια μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἐβαλον κλήρον.</td>
<td>Σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἰμάτια αὐτοῦ βάλλοντες κλήρον.</td>
</tr>
<tr>
<td>They divided my clothes for themselves, and over my clothing they threw a lot.</td>
<td>And when they crucified him, they divided his clothes, throwing a lot.</td>
</tr>
</tbody>
</table>

This is another instance of identical terms being clustered together in both Matt 27 and Ps 22. The combination of these factors enhances the probability that Matthew replaces

744 These scriptural terms are best understood as link-words rather than as partial quotations of Ps 22:9. Matthew 27:43 uses the scriptural words as words of mockery in the mouths of the chief priests, scribes, and elders. Unlike Jesus’ cry in Matt 27:46, there is no narrative reason for thinking that Matthew is portraying these other characters as quoting Ps 22:9.
διαμερίζονται in Mark 15:24 with διεμερίσαντο to form a thematic association with Ps 22:19. Matthew 27 also shares another word with Ps 22.

Matthew 27:50 and Ps 22:3 both use the verb κράζω. The victim in Ps 22:3 says, κεκράξομαι (“I will cry out”). The word κεκράξομαι is the first person singular future middle indicative form of κράζω. Matthew 27:50 similarly relays that Jesus κράξας (“cried out”). The verb κράξας is the nominative masculine singular aorist active participial form of κράζω. Thus, Matt 27:50 uses the same verb that is in Ps 22:3.

Furthermore, the identical words and phrases in Matt 27 and Ps 22 also connote analogous situations. The same wording in both Ps 22:9 and Matt 27:43 is used to mock a suffering victim. Someone in Ps 22:9 mocks the notion that Yahweh would save the sufferer. The LXX of Ps 22:9 declares, “He trusted on the Lord. Let him deliver him. Let him save him, because he wants him” (Ps 22:9). The chief priests, scribes, and the elders similarly mock the idea that God would save Jesus. They say, “He has trusted on God. Let him deliver now if he wants him” (Matt 27:43). Mockers also shake heads in Ps 22:8 and Matt 27:39. In Ps 22:8, “they shook a head” (ἐκίνησαν κεφαλήν). The people who are passing by Jesus are similarly “shaking their heads” (κινούντες τὰς κεφαλὰς αὐτῶν). The victim also cries out in each text (Ps 22:3; Matt 27:50). Psalm 22 and Matt 27 describe another analogous situation as well.

The division of clothing is mentioned in conjunction with casting a lot in both Matt 27 and Ps 22. People divide the victim’s clothes while they throw a lot in both Ps 22:19 and Matt 27:35. The sufferer’s enemies divide his clothes while they toss a lot in Ps 22:19. Soldiers likewise divide Jesus’ clothes as they cast a lot in Matt 27:35.
All the aforementioned reasons cumulatively make thematic associations between Matt 27:35-50 and Ps 22:2-19 probable. Matthew adds words that are absent from the other crucifixion accounts in Mark 15 and Luke 23. All of these terms are in Ps 22. Some of these words are clustered together in both Ps 22 and Matt 27. Matthew 27 and Ps 22 also describe analogous situations. The combination of these factors makes coincidental similarities between Ps 22 and Matt 27 unlikely. Matthew probably incorporates the additional terms to create thematic associations with Ps 22. The scriptural context consists of Ps 22:2-19, because no other themes in Ps 22 occur within Matt 27:35-50.745

13.6 How Recognizing Thematic Association I Using Ps 22 Sheds Light on Matt 27

If Matthew quotes Ps 22:2 to direct readers to themes in unquoted bits of Ps 22, this means that he expects his readers to perceive connections between the uncited portions of the psalm and his narrative. Discovering thematic associations reveals how events in Ps 22 correspond to occurrences during Jesus’ crucifixion. Thematic association reveals why Matthew is the only Gospel that utilizes the aorist form διεμερίσαντο to narrate the division of Jesus’ clothes. Thematic associations also provide illumination both on why Matthew narrates Jesus’ enemies mocking him, and the specific words his opponents speak to mock Jesus.

Matthew’s use of thematic association reveals why he is the only Gospel author who utilizes the aorist form διεμερίσαντο to describe the division of Jesus’ clothes (Matt

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745 Many of the words linking themes in Matt 27 to those in Ps 22 appear in Matt 27:35, 43 prior to the quotation of Ps 22:2 in Matt 27:46. In the same way, words linking themes in Ezek 44 to themes within D appear in CD 5:14 prior to the quotation of Ezek 44:14 in CD 5:21. For further details, see section 3.7.
Psalm 22:19 contains διεμερίσαντο τὰ ἰμάτια, and Matt 27:35 has διεμερίσαντο τὰ ἰμάτια. Matthew’s inclusion of διεμερίσαντο renders his phrasing verbatim with the terminology in Ps 22:19. Using the aorist form, therefore, enables Matthew to imply that the division of clothing in Ps 22:19 is germane to the soldiers dividing Jesus’ clothes. As John Nolland concludes, “The description of the distribution of the clothing is formulated to echo Ps. 22:19.” Other scholars agree with this assessment. Just as Ps 22:19 uses the aorist form διεμερίσαντο, Matthew utilizes διεμερίσαντο to align Jesus’ crucifixion more closely with Ps 22:19.

Another thematic association between Ps 22 and Matt 27 explains why Matthew narrates the chief priests mocking Jesus while he suffers on the cross. In Ps 22, the victim’s enemies mock him as he suffers (Ps 22:8). The chief priests are Jesus’ adversaries throughout the Gospel of Matthew. Jesus predicts that he will suffer at the hands of the chief priests, and they shall condemn him to death (Matt 16:21; 20:18). The chief priests become indignant when they observe Jesus performing miracles (Matt 21:15). They additionally challenge Jesus, asking him to identify the source of his authority (Matt 21:23). The chief priests search for false evidence against Jesus that is sufficient to effect his death (Matt 26:59). They further devise machinations to have Jesus executed (Matt 27:1). In order to ensure Jesus’ execution, the chief priests persuade a crowd in Jerusalem to request that Pontius Pilate release a criminal named Barabbas instead of freeing Jesus (Matt 27:20). While Jesus is on the cross, the chief priests mock Jesus (Matt 27:41). All these details demonstrate that Matthew casts the chief priests as

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Nolland, Matthew, 1192.
Allison and Davies, Matthew 3:614.
Jesus’ enemies throughout the Gospel. Thus, Matthew uses thematic association to imply that the suffering victim’s enemies mocking him in Ps 22 is pertinent to Jesus’ enemies mocking him while he suffers on the cross.

Matthew additionally uses the same mocking vocabulary found in Ps 22:9 to imply that those words correspond to the remarks Jesus’ enemies speak against him. Matthew inserts the term ῥυσάσθω and the phrase θέλει αὐτόν (Matt 27:43). Although these words are absent from the other Gospels’ crucifixion narratives, all of these Greek terms appear in Ps 22:9. Matthew, therefore, implies that the words of mockery against the victim in Ps 22 are related to the mocking words against Jesus. Pointing to these mocking ones in the unquoted pieces of Ps 22 does not diminish the force of Jesus’ cry to God in Matt 27:46. Rather, highlighting the words of mockery in Ps 22 amplifies the sense of Jesus’ desperation, because they function as additional examples of how Jesus’ suffering coincides with the psalmist’s misery.

Matthew probably follows Mark by evoking themes in uncited parts of Ps 22. Most of the details in Matt 27 that are analogous to circumstances in Ps 22 also occur in Mark 15. Roman soldiers divide Jesus’ clothes among them, casting lots to decide what each soldier should take (Mark 15:24). Regarding Mark 15:24, Adela Collins reports, “It is widely recognized that v. 24b evokes Psalm 21 LXX.” Particularly, Mark 15:24 alludes to people casting lots for the victim’s clothing in Ps 22:18. People who pass by while Jesus is on the cross shake their heads (Mark 15:29). Their shaking heads likely point to Ps 22, which tells of people shaking their heads at the sufferer (Ps 22:8). The chief

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priests and the scribes mock Jesus (Mark 15:31). Those mocking the victim in Ps 22:7 probably anticipate the scribes and chief priests mocking Jesus in Mark 15:31.\textsuperscript{750} Holly Carey maintains that, “Matthew saw clearly Mark’s allusion to the psalm in this portion of the narrative, and made it stronger by moulding the language of his narrative more closely to the scriptures.”\textsuperscript{751} Since these themes are found in Mark 15, Ps 22, and Matt 27, it is probable that Matthew follows Mark by evoking themes in uncited parts of Ps 22.

### 13.7 Summary of Thematic Association I Linking Matt 27 and Ps 22

In summary, Matt 27 uses Jesus’ quotation of Ps 22:2 and link-words to point to themes in unquoted portions of Ps 22. The words of mockery in Ps 22:9 are connected to the mocking words in Matt 27:43. Matthew also implies that the mocking enemies in Ps 22:9 parallel Jesus’ enemies, the chief priests, mocking him (Matt 27:41). The thematic link between Matt 27:35 and Ps 22:19 implies that the division of the victim’s clothes relates to soldiers dividing Jesus’ clothes. A thematic association between Ps 22:3 and Matt 27:50 implies that the victim crying out is tied to Jesus crying out.

### 13.8 Thematic Association I Linking Matt 27 to Ps 69 and Isa 53

Matthew’s use of Thematic Association I to evoke themes in Ps 22 accounts for the presence of some words unique to Matt 27. However, there are other terms in Matt 27 that do not appear in the other gospels. Why is Matthew the only gospel author to include them? I argue that Matthew uses these words to point to themes in Ps 69 and Isa 53. These words function as link-words to evoke themes in Ps 69 and Isa 53. Evoking

\textsuperscript{750} Collins, \textit{Mark}, 749.  
\textsuperscript{751} Carey, \textit{Jesus’ Cry from the Cross}, 181.
these themes allows Matthew to imply the suffering of the Lord’s παῖς in Ps 69 and Isa 53 anticipates Jesus’ suffering in Matt 27. Following an overview of key themes in Ps 69, I will identify the link-words connecting unquoted content in Ps 69 and Isa 52-53 to Matt 27.

The first half of Ps 69 contains themes and terminology present in Matt 27. In this part of the psalm, the petitioner complains of deadly threats, of the calumnies and ridicule imposed by his enemies, and suffering from God’s apparent indifference. The sufferer prays, “Save me, O God” (Ps 69:1). There are people who hate the suffering one without cause, and his enemies persecute him (Ps 69:4). The sufferer asks God to rescue him from those who hate him (Ps 69:14). The suffering individual identifies himself as the Lord’s παῖς or ἃμω (Ps 69:18). The Lord’s παῖς requests that the Lord not turn away his face from him, because he is in affliction (Ps 69:17-18). His enemies gave him gall as his food, and vinegar to drink for his thirst (Ps 69:20-21). They inflicted pain on him (Ps 69:26).

Matthew 27 contains words found in Ps 69, and the terms describe analogous circumstances in both texts. Most scholars suspect that a link exists between Ps 69:21 and Mark 15:36.752 Matthew probably recognizes this connection to the psalm as well, and creates more thematic links with Ps 69.753

<table>
<thead>
<tr>
<th>Ps 69:21</th>
<th>Matt 27:34</th>
</tr>
</thead>
<tbody>
<tr>
<td>καὶ ἔδωκαν εἰς τὸ βρῶμα μου χολῆν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὑδάζον</td>
<td>ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον καὶ γευσάμενος σῶκ θήλεσθαι πιεῖν.</td>
</tr>
<tr>
<td>21 And they gave for my food gall, and for my thirst they gave me wine to drink.</td>
<td>34 They gave to him wine to drink mixed with gall. And tasting it, he did not want to drink.</td>
</tr>
</tbody>
</table>

752 Collins, Mark, 757-759; Brown Death, 2:942.
753 Menken, “Psalms,” 77; Moo, The Old Testament in the Gospel Passion Narratives, 279.
The terms ἔδωκαν and χολή are in both Ps 69:21 and Matt 27:34. These identical words also describe analogous circumstances in Matt 27 and Ps 69. People give both the psalmist and Jesus wine with gall to drink. People torment both the psalmist and Jesus. Allison and Davies explain, “the addition of χολῆς creates an allusion to LXX Ps 69.22.”754 Ulrich Luz concurs, maintaining, “Matthew is thinking of Ps 68:22 LXX, the same verse whose second half will appear in v. 48. Like the petitioner of Psalm 68 LXX, Jesus is also tormented and ridiculed by his enemies.”755 Matthew likely implies that the psalmist’s enemies tormenting him and giving him gall with wine anticipates Jesus’ enemies doing the same. Raymond Brown explains that Matthew’s readers, “would recognize that as God had predicted through the psalmist, the just man was being abused by his enemies.”756 It also appears that Matthew is using a Greek text of Ps 69. This is significant, because the sufferer calls himself the Lord’s παῖς, which is a word that Matthew probably translates as “son” when applied to Jesus. Matthew likely implies that the suffering of the Lord’s παῖς in Ps 69 anticipates the Son of God’s suffering in Matt 27.

Matthew’s use of thematic association also reinforces the suggestion in other studies that Matthew conforms his description of Joseph of Arimathea to Isa 53:9.757 Matthew uses a link-word to point to themes in Isa 52-53. After Jesus dies, Mark says that Joseph of Arimathea, a respected member of the council, asked Pilate for Jesus’ body (Mark 15:43). Matthew’s description of Joseph differs from Mark’s. Unlike Mark,

754 Allison and Davies, Matthew, 3:612.
756 Brown, Death, 2:943.
757 Allison and Davies, Matthew, 3:648; Gundry, Use, 204, 231; Moo, Passion Narratives, 144.

<table>
<thead>
<tr>
<th>Isaiah 53:9a (MT)</th>
<th>Matthew 27:57a</th>
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<tr>
<td>וַהֲנִי אָחָשֶׁם מְבוֹא אֶל שֹׁפְטֵי בְּמַתָּה</td>
<td>Ὄψιας δὲ γενομένης ἦλθεν ἀνθρωπὸς πλούσιος ἀπὸ Αριμαθαίας, τὸνομα Ἰωσήφ ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ.</td>
</tr>
<tr>
<td>9 And he set with wicked ones his grave and with the rich in his deaths.</td>
<td>57 And when it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus.</td>
</tr>
</tbody>
</table>

Matthew could be using Greek text of Isaiah revised closer to the Hebrew versions. Due to this possibility, the fact that Isa 53:9 is in Hebrew, while Matt 27:57 is in Greek, is not a problem. The Hebrew adjective שָׁשֶׁר in Isa 53:9 and πλούσιος in Matt 27:57 both mean “rich.” This identical term occurs within analogous situations in Isa 53 and Matt 27. A burial place is mentioned, along with a rich person, in both Isa 53:9 and Matt 27:60. Isaiah 53:9 refers to a rich person and the grave of the Lord’s son. This combination may lead Matthew to portray Joseph as a rich man who places Jesus’ body in a tomb. Douglas Moo suggests the structure of Isa 53:9 “could be construed as an antithesis: while the servant’s grave was intended to be with the wicked, it turned out to be with the rich.” This is possible, but unnecessary for understanding Matthew’s use of Isa 53:9. Either way, the adjective “rich” occurs in the same context that refers to a grave (Isa 53:9). Furthermore, if Matthew’s copy of Isa 53:9 contains the reading in 1QIsaa “his burial ground,” this would increase the likelihood of thematic association. In this case, Matthew

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758 Menken, Matthew’s Bible, 8, 282.
760 Moo, Passion Narratives, 144-145.
could imply that the victim’s burial ground being with a rich person anticipates Jesus being buried in a rich man’s tomb.

People like neither the person who suffers in Isa 53 nor Jesus. The sufferer in Isa 53 was despised (Isa 53:3). Roman soldiers, people passing by Jesus, the chief priests, elders, scribes, and those crucified with Jesus all express their dislike for Jesus by mocking and taunting him (Matt 27:31, 39, 41-43, 44). The victim in Isa 53 and Jesus are also described as being silent. Just as a sheep before its shearers is silent, the sufferer in Isa 53 is silent (Isa 53:7). When the chief priests and elders accuse Jesus, he does not answer (Matt 27:12). Jesus also does not answer Pilate when he asks him if he hears the many accusations that the chief priests and elders make against him (Matt 27:13-14). These analogous circumstances in Isa 53 and Matt 27 strongly suggest that Matthew uses πλούσιος as a link-word to evoke themes connected to the sufferer in unquoted parts of Isa 53.

The analysis of Matthew’s use of Isa 42:1-4 revealed that Matthew probably translates παῖς as “son” in Isa 42 and Isa 52:13-53:12. As a result, it is plausible that Matthew implies that the suffering of God’s παῖς in Isa 53 and Ps 69 anticipates the Son of God’s suffering in Matt 27. While Jesus suffers on the cross, people insult him, mocking the idea that Jesus is the Son of God (Matt 27:40, 43). Matthew alone adds the additional reference to Jesus being God’s son in Matt 27:43. Finally, after Jesus dies, a Roman centurion and other bystanders say, “Truly this man was God’s son” (Matt 27:54). Matthew does not merely copy Mark 15:39. Matthew 27:54 adds that other people, in addition to the centurion, declare in terror that Jesus was God’s son. These Matthean additions suggest that Matthew desires to emphasize that these bystanders believed
Jesus was God’s Son. As J. Samuel Subramanian surmises, “When Jesus cries on the cross in Mt. 27:46 with words from Ps. 21(22).2a, he is crying as God’s Son who experiences the absence of God and, thus, accomplishes the prophetic word.”761 To summarize, the above data indicate that Matthew uses link-words to point to themes in Ps 69 and Isa 53. These contexts describe the Lord’s παῖς suffering, and they anticipate Jesus suffering as God’s son (παῖς).

13.9 Thematic Association II Linking Ps 22, Ps 69, and Isa 53

It is also plausible that Matthew uses Thematic Association II to interpret Ps 22 with the assistance of Ps 69 and Isa 52:13-53:12.762 Ps 22, Ps 69, and Isa 53 share identical vocabulary and analogous situations. I will discuss the identical language and analogous situations between each pair of texts below.

Identical vocabulary and analogous circumstances occur in Ps 22 and Isa 52:13-53:12. Psalm 22:16 and Isa 53:12 employ the noun θάνατος (“death”). In addition, the sufferer in Isa 53 and the psalmist are both “poured out.” The psalmist laments, “like water I am poured out” (Ps 22:15). The Lord’s son’s life is similarly “poured out” to death (Isa 53:12). Ps 22:20 and Isa 53:10-12 use the word ψυχή (“life”) in reference to the suffering one’s life. These details suggest that Matthew utilizes θάνατος as a link-word to connect Ps 22 to Isa 53.

762 Review the discussion in section 3.7 about D using בנים מ年产 from 1 Sam 2:35 as link-words to evoke 1 Sam 2:35 and to interpret 1 Sam 2:35 together with the original context of the quotation of Ezek 44:15. Matthew uses words from Ps 69 and Isa 53 to interpret Ps 69 and Isa 53 together with the original context of Ps 22:2.
Identical vocabulary and analogous situations also appear in Ps 22 and Ps 69. The suffering one cries out σῶσόν με ("save me") to the Lord in both Ps 22:22 and Ps 69:2, 15. The verb ῥύομαι ("to deliver") is used in reference to God delivering the suffering one from trouble in Ps 22:9 and Ps 69:14. The sufferer also refers to God as his God in Ps 22:2, 11 and Ps 69:4. The noun κεφαλή ("head") occurs in Ps 22:7 and Ps 69:5. Matthew likely uses these identical words as link-words to interpret Ps 22 with Ps 69.

These identical words are found in analogous circumstances within Ps 69 and Isa 52:13-53:12. The noun ψυχή refers to the sufferer’s life in Ps 69:2 and Isa 53:10-12. The word παῖς appears in Ps 69:18 and the LXX of Isa 52:13. The term παῖς also refers to someone being the Lord’s παῖς in Ps 69 and Isa 52:13-53:12. The suffering person in Ps 69 addresses the Lord, pleading, "Do not turn away your face from your παῖς, because I am in trouble. Quickly, hear me" (Ps 69:17-18). The person suffering in Ps 69 is thus the Lord’s παῖς. The sufferer in Isa 52:13-53:12 is likewise the Lord’s παῖς. In Isa 52:13, the Lord refers to his παῖς. The term παῖς, therefore, is probably a link-word that Matthew uses to interpret the Lord’s παῖς in Isa 52:13-53:12 as being the Lord’s παῖς in Ps 69.

13.10 The Suffering Son of God

Why does Matt 27 use Thematic Association I to evoke themes in unquoted portions of Ps 22, Ps 69, and Isa 53? Many scholars contend that Matthew casts Jesus as the “Righteous Sufferer” or “Righteous One.” Holly Carey, for example, argues that Matthew follows Mark in presenting Jesus as the “Righteous Sufferer.” Carey writes that “just as in Mark, the intertextual relationship between Ps. 22 and the account of Jesus’

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death serves to highlight his identity as a Righteous Sufferer in the company of others such as the psalmist of Ps. 22, who suffers at the hands of his enemies.”

There are some problems with this perspective. One problem is that it is uncertain whether or not a concept of a “Righteous Sufferer” existed. Carey acknowledges that some scholars have questioned the view that “there existed a cohesive tradition of the Righteous Sufferer in the scriptures and in extra-canonical literature that would have been recognized and/or appropriated by early Christians.”

Stephen P. Ahearne-Kroll thinks the “conclusion that the suffering of the Righteous One is a ‘dogma’ in the Judaism of Jesus’ time is far from certain.” He likewise thinks the proposal that Matthew and Mark present Jesus as the Righteous Sufferer “relies heavily on conjecture.”

If there were no such tradition, then the Gospel writers could not be evoking Ps 22 to present Jesus as the Righteous Sufferer. Even if such a concept indubitably existed, there is another difficulty: Neither Mark nor Matthew use the phrase “Righteous Sufferer.” This renders it doubtful that being a “Righteous Sufferer” was part of Jesus’ identity in Mark and Matthew.

Other scholars have argued that Mark and Matthew evoke uncited parts of Ps 22 and Ps 69 to point to David as a model for understanding Jesus’ sufferings. This possibility is worth consideration. These psalms’ superscripts attribute them to David. This point is especially important when contemplating Matthew’s use of Ps 22. Matthew previously emphasizes that Jesus is the Son of David (Matt 1:1). Choosing psalms

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764 Carey, Jesus’ Cry from the Cross, 183.
765 Carey, Jesus’ Cry from the Cross, 95.
768 Collins, Mark, 746; Ahearne-Kroll, The Psalms of Lament, 213-214; Brown, Death, 1460; Moo, Passion Narratives, 300; Frank J. Matera, The Kingship of Jesus: Composition and Theology in Mark 15 (Chico: Scholars Press, 1982), 131.
ascribed to David about his suffering would be helpful to Matthew, if he desires to show how Jesus’ suffering is reminiscent of David’s. The sign that the Roman soldiers place over Jesus’ head while he is on the cross reads, “This is Jesus, the King of the Jews” (Matt 27:37). This is significant, because Matthew previously presents Jesus as the King of the Jews and the Son of David (Matt 1:1; 2:2). In light of these factors, Matthew may evoke Ps 22 to imply that David’s sufferings anticipate Jesus’ sufferings. Nevertheless, this is not conclusive evidence. Matthew may merely follow Mark in describing the soldiers putting the sign about Jesus being King of the Jews above his head (Mark 15:26). As a result, this narrative detail cannot be used to demonstrate Matthew’s interest in portraying Jesus suffering as the Son of David. Ahearne-Kroll doubts that David’s suffering “offers the hermeneutical key to unlocking the meaning of Jesus’ suffering and death in Mark.” He thinks that the psalms about David’s agony “cannot bear the weight of such a claim.” I agree. The same is likely true of David’s suffering for understanding Jesus’ suffering in Matt 27. Matthew does not incontrovertibly highlight Jesus’ identity as the Son of David in Matt 27. Even if he does, it is unlikely that Matthew presents Jesus suffering as only the Son of David.

It is plausible that Matthew might interpret Ps 22, Ps 69, and Isa 52-53 together as anticipating Jesus’ suffering as the Son of God. Jesus is called God’s son throughout Matt 27 (Matt 27:40, 43, 54). Ps 69 presents the sufferer calling himself the Lord’s παίζοντας, who is in trouble (Ps 69:17-18). This coheres well with Isa 53, which describes the Lord’s παίζοντας suffering. Again, Matthew probably understands παίζοντας in Isa 42:1 to mean “son.” For

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Matthew, then, being the Lord’s son likely anticipates the Son of God. Matthew’s use of Thematic Association II would enable him to interpret Isa 42 together with Isa 52-53, based on the shared word παῦς. In this case, from Matthew’s perspective, Isa 52-53 would predict that the Lord’s son would suffer. Ps 69 and Isa 53 also share identical terms and themes with Ps 22. So, it is possible that Matthew understands the suffering victim in Ps 22 to be God’s son as well. Therefore, Matthew could imply that Ps 22, Ps 69, and Isa 52-53 all describe the Lord’s son suffering. The Lord’s son’s suffering would thus anticipate the Son of God’s suffering in Matt 27.771

13.11 Conclusion

In closing, Matthew’s use of Thematic Association I to evoke themes in Ps 22, Ps 69, and Isa 53 explains why Matt 27 includes some words that are not in parallel accounts in Mark and Luke. The identical wording and analogous circumstances shared between Matt 27 and these scriptural contexts makes coincidental similarities implausible. Matthew’s utilization of Thematic Association II explains why Matt 27 evokes scriptural contexts that share the same words and themes. The identical terminology and analogous situations in these scriptural contexts further render coincidence unlikely.

Matthew 27 utilizes Jesus’ quotation of Ps 22:2, as well as link-words, to point to themes in unquoted portions of Ps 22. The words of mockery in Ps 22:9 are associated with the mocking words in Matt 27:43. Matthew implies that the mocking enemies in Ps

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771 It is possible that Matthew alludes to Ps 22, Ps 69, and Isa 53 to show how they also cumulatively anticipate Jesus’ suffering as the Son of David as well. Matthew may interpret Pss 22 and 69 to be narrating David’s experiences since the psalms’ superscripts ascribe them to David. Nevertheless, the title “Son of David” does not occur within Matt 27, so it is unclear whether or not it is a theme in Matt 27.
22:9 anticipate Jesus’ enemies, the chief priests, mocking him (Matt 27:41). The thematic association between Matt 27:35 and Ps 22:19 implies that the division of the victim’s clothes relates to soldiers dividing Jesus’ clothes. A thematic association between Ps 22:3 and Matt 27:50 implies that the victim crying out is tied to Jesus crying out.

Matthew’s use of Thematic Association I to point to themes in Ps 69 and Isa 53 also explains the presence of other words in Matt 27 that are absent from Mark and Luke. Matthew probably uses link-words to evoke themes in unquoted material in Ps 69 and Isa 52-53. The sufferer in each text likely anticipates Jesus’ suffering.

It is plausible that Matthew also uses Thematic Association II to interpret unquoted content in Ps 22, Ps 69, and Isa 53 together. Interpreting Ps 22, Ps 69, and Isa 53 together may enable Matthew to imply the suffering individual in each passage anticipates Jesus’ suffering. Matthew seems to imply that these passages cumulatively anticipate Jesus’ suffering.

Matthew might interpret Ps 22, Ps 69, and Isa 52-53 together to imply they anticipate Jesus suffering as the Son of God. Ps 69 and Isa 52-53 refer to the sufferer as the Lord’s παῖς, which Matthew probably understands to mean “the Lord’s son.” If so, he would interpret Ps 69 and Isa 52-53 to be describing the Lord’s son’s suffering. Psalm 69 and Isa 52-53 also share terminology and themes with Ps 22. As a result, Matthew may understand Ps 22 to be describing Jesus’ suffering as God’s son as well. At the very least, Matthew probably uses Thematic Association I to imply the victim’s suffering in Ps 22 anticipates Jesus’ suffering.
CHAPTER FOURTEEN: CONCLUSION

14.1 Revisiting the Question

Does Matthew use a Second Temple Jewish interpretative technique when he quotes from the Hebrew Scriptures? I have argued that Matthew uses at least one Second Temple Jewish exegetical technique that I call “thematic association.” This technique is also utilized in some of the Dead Sea Scrolls. The use of thematic association in Mark and Q indicates that Christian writers were already utilizing this technique prior to Matthew. This increases the probability that Matthew employs this exegetical technique as well. This is reasonable, because Matthew could have learned this technique from Jewish Christians. Alternatively, he could have inherited the technique from Jews. It is probable that Matthew uses Thematic Association I to evoke themes in unquoted scriptural contexts. Matthew probably additionally uses Thematic Association II to interpret different scriptural passages together.

14.2 Summary of the Chapters

Following the introductory chapter, my survey of previous studies in Chapter 2 revealed that earlier scholars had not shown that Matthew uses a Second Temple Jewish interpretative technique that involves evoking quotations’ scriptural contexts. Chapter 3 explained how three Second Temple Jewish texts employ Thematic Association I and Thematic Association II.

Chapters 4-13 argued that the Gospel of Matthew likewise uses Thematic Association I to perform implicit interpretation. I also argued that Matthew additionally
employs Thematic Association II. I analyzed portions of Matthew manifesting thematic association and implicit interpretation in the order they appear within Matthew.

14.3 Thematic Association I in the Gospel of Matthew

Chapter 4 argued that Matthew quotes Isa 7:14 to evoke themes in unquoted portions of Isa 7:13-9:7. He uses Thematic Association I to imply that the Lord’s promise of a sign to the House of David anticipates the angel of the Lord’s message to Joseph, a son of David. Since the prophecy is addressed to the House of David, not just Ahaz, Matthew likely deems it applicable to the son in Isa 9:6-7, who will come after the king of Assyria deports the people in Israel.

Evoking themes in Isa 7:13-9:7 enables Matthew to imply that “Emmanuel” is the prophesied Davidic son in Isa 9:6-7. This Davidic son is given to wicked people who were earlier taken captive by the Assyrians. Jesus, the Son of David, will help wicked people by saving them from their sins (Matt 1:21). Jesus will also assist people in areas from which the population had been taken by the Assyrians.

Chapter 5 argued that Matthew quotes Mic 5:2 to evoke themes in Mic 4-5. Pointing to themes in Mic 4-5 allows Matthew to imply these themes anticipate later people and events. The Gentiles traveling to Jerusalem in Mic 4:2-4 anticipates Gentiles journeying to Jerusalem in Matt 2:1. The prophecy that God’s people would go to Babylon in Mic 4:10 anticipates the deportation to Babylon (Matt 1:11, 12, 17).

Matthew probably uses the word τέχνη to connect an unquoted part of Mic 5:2 about a woman giving birth to Mary. Matthew utilizes the verb τέχνη to refer to Mary
Chapter 6 argued that Matthew quotes Hos 11:1 to point to themes in Hos 11:2-9. The term “people” is a link-word that connects Matt 1:21 to Hos 11:7. Matthew 1:21 and Hos 11:7-9 use “people” to describe analogous circumstances. Specifically, God’s people are sinful in both Matt 1:21 and Hos 11:2-9. Yet, God is in their midst (Hos 11:9). This corresponds to the meaning of the name “Emmanuel” explained in Matt 1:23: “God is with us.”

Chapter 7 argued that Matthew quotes Jer 31:15 to evoke themes in unquoted content within Jer 30-31. The prediction in Jer 30:9 that God will raise up a Davidic king when he restores his people anticipates Jesus as the Son of David. Evoking Jer 31:34 enables Matthew to imply that Jesus saving his people from their sins fulfills the prophecy about God forgiving his people’s sins and remembering their sins no more.

Chapter 8 argued that “Q” material within Matt 4 uses a quotation of Deut 8:3 to evoke the hunger theme in the unquoted part of Deut 8:3. Matthew 4:2 narrates Jesus being hungry to create a thematic association with the hunger theme in the unquoted half of Deut 8:3. This thematic link enables Matt 4 to imply that Jesus’ hunger while he is tested in the wilderness is reminiscent of Israel’s hunger while they were tested in the wilderness.

Chapter 9 maintained that Matthew quotes Isa 9:1-2 to show how themes in Isa 9:1-7 anticipate themes in Matt 4:12-17. Thematic associations between Matt 4 and unquoted parts of Isa 9 explain how Matthew connects Jesus to Isa 9. In particular,
pointing to Isa 9:6-7 allows Matthew to show how the Davidic son in Isa 9:6-7 anticipates Jesus’ activities in Galilee, Zebulun, Naphtali, and by the sea. The “kingdom” in Isa 9:7 also foretells the “kingdom” that Jesus proclaims in Matt 4:17.

Chapter 10 argued that Matthew quotes Isa 53:4 to evoke themes within Isa 52:7 and Isa 53:4-12. These verses contain themes of a messenger on mountains, proclaiming peace and good news about God being king. They additionally feature someone dealing with people’s diseases and sins. Matthew implies these themes anticipate Jesus proclaiming good news on a mountain (Matt 5:1; 8:1), proclaiming peace (Matt 5:9, 39-42), describing God as the great king (Matt 5:35), dealing with people’s sins (Matt 1:21), and healing diseases (Matt 4:23; 9:35).


Chapter 12 argued that thematic associations exist between Matt 12-13 and Ps 78. Matthew uses the terms γενεά and καρδία in Matt 13:19 as link-words. The generation with an unstraight heart in Ps 78 probably anticipates the generation from whose hearts the evil one takes away seed (Matt 13:19). The people’s unbelief in response to miracles in Ps 78 anticipates the unbelief manifest among people in Jesus’ hometown (Matt 13:58). God used angels and fire in Ps 78:21, 49, 63 to punish wicked people. These themes might anticipate the angels who Jesus predicts will cast evil people into fire (Matt 13:39-42).
Chapter 13 illustrated how Matt 27 uses the quotation of Ps 22:2 and link-words to point to themes in unquoted parts of Ps 22. Specifically, a thematic association between Ps 22 and Matt 27 explains why Matthew narrates the chief priests mocking Jesus while he suffers on the cross. In Ps 22, the victim’s enemies mock him while he suffers (Ps 22:8). The chief priests are Jesus’ adversaries throughout the Gospel of Matthew. While Jesus is on the cross, the chief priests mock Jesus (Matt 27:41). Matthew makes a thematic association to imply that the mockery from enemies that the suffering victim endures in Ps 22 coincides with Jesus’ enemies mocking him while he suffers on the cross.

Matthew additionally uses some of the mocking words found in Ps 22:9 to imply that they are germane to the words Jesus’ enemies speak against him. Matthew is the only Gospel author who inserts the term ῥυσάσθω and the phrase θέλει αὐτόν when describing Jesus’ crucifixion (Matt 27:43). All of these Greek terms appear in Ps 22:9. Matthew implies that these words of mockery against the victim in Ps 22 are pertinent to the mocking words against Jesus.

Matthew’s use of thematic association reveals why he is the only Gospel author who utilizes the aorist form διεμερίσαντο to describe the division of Jesus’ clothes (Matt 27:35). Psalm 22:19 contains διεμερίσαντο τὰ ἰμάτια, and Matt 27:35 has διεμερίσαντο τὰ ἰμάτια. Matthew’s inclusion of διεμερίσαντο makes his phrasing align verbatim with the wording in Ps 22:19. Matthew uses the aorist form to imply that the division of clothing in Ps 22:19 is relevant to soldiers dividing Jesus’ clothes.

None of the terms in Matt 27 that are identical to terminology in Ps 22 appear in the other gospels. This fact reduces the likelihood of coincidences. Matthew’s use of
thematic association explains why Matthew is the only Gospel writer who includes these words. Implicitly drawing connections between themes in Ps 22 and themes within Matthew’s Gospel enables him to show how the Scriptures are connected to later people and events.

Matthew’s use of Thematic Association I to evoke themes in Ps 69 and Isa 53 also explains the why Matt 27 contains other words that are absent from Mark and Luke. These words include ἔδωκαν, χολή, and πλούσιος (Matt 27:34, 57). The words ἔδωκαν and χολή appear in Ps 69:21, and the Hebrew adjective equivalent to πλούσιος, יז ха, occurs in Isa 53:9. Matthew likely uses these terms as link-words to evoke themes in unquoted material within Ps 69 and Isa 52-53. The sufferer in each text anticipates Jesus’ suffering.

It is unlikely that so many themes in scriptural passages that only Matthew quotes from would contain themes and words found in his plot by coincidence. If readers are meant to detect thematic associations, the presence of all of these identical words and themes is expected. Even if only one example of thematic association is compelling, it would be enough to make my case. The sole example would reveal that Matthew uses at least one Second Temple interpretative technique.

14.4 Thematic Association II in the Gospel of Matthew

Matthew also utilizes Thematic Association II to interpret different scriptural passages together. If one reads the quotations, unquoted contexts of the quotations, and link-words unique to Matthew together, one discovers that they frequently share identical vocabulary.
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There are many identical words shared between the above scriptural passages describing analogous circumstances. This makes coincidence an improbable explanation. It is unlikely that scriptural contexts from which only Matthew quotes would share so many identical words and analogous circumstances by chance. Thus, coincidence is not a sufficient explanation for these data. If Matthew uses Thematic Association II, however, all of these identical words describing analogous situations would be expected. Interpreting these original scriptural contexts together enables readers to assemble a composite portrait of Jesus: He is the Christ, who is both the Son of David and the Son of God. Thus, Matthew’s use of Thematic Association II is plausible.

### 14.5 Contributions of this Study

This thesis makes multiple contributions to scholarship. Its findings corroborate previous studies’ conclusions that Matthew uses scriptural quotations to evoke their original contexts. It moves the scholarly discussion forward by showing that using citations in this way was part of a Second Temple Jewish interpretative technique.
study of Matthew hitherto has successfully identified such a Jewish interpretative
technique. This thesis has aimed to make a meaningful contribution by showing how
Matthew uses a Second Temple Jewish interpretative technique. It has uncovered 10
examples of Thematic Association I in the Gospel of Matthew.

This project has also shown how Matthew’s use of Thematic Association I
contributes insight into parts of Matthew’s structure. It reveals why he has expanded, as
well as rearranged, some material from Mark and Q. Matthew 4:23-9:36 is structured to
highlight Jesus’ proclamation of the gospel of the kingdom and his healings. Matthew
4:23-9:36 is arranged in this manner to match themes in unquoted portions of Isa 52-53.
Matthew additionally rearranges content in Mark and Q to portray some of Jesus’
contemporaries as being an evil generation. They are reminiscent of the wicked
generations described in Ps 78.

Detecting Matthew’s use of Thematic Association I also sheds new light on the
function of Matthew’s quotation from Isa 53:4 in Matt 8:17. Some scholars have argued
that Matthew quotes Isa 53:4 in Matt 8:17 to imply that Jesus is the Servant of the Lord.
Other interpreters have noted that there is no evidence of a “Servant of the Lord” concept
in Matthew. The current thesis has shown that Matt 8:17 quotes Isa 53:4 to evoke Isa
52:7-53:12 to imply that the scriptures anticipate Jesus as the messenger on mountains
bringing good news and as the son of the Lord rather than the servant of the Lord.
Matthew presents Jesus as the messenger in Isa 52:7 who brings good news on
mountains about God being king (Matt 5-8). Jesus also refers to God as his “father in the
heavens” during his sermon on the mountain (Matt 7:21). Matthew implies that Jesus is
therefore both the messenger who preaches good news on mountains and God’s son.
Recognizing Matthew’s usage of Thematic Association I additionally explains why Matt 5 contains some sayings that are absent from the other gospels. The messenger on mountains proclaiming peace in Isa 52:7 anticipates Jesus’ declaration, “Blessed are the peacemakers” (Matt 5:9). This messenger’s proclamation that God is king anticipates Jesus identifying Jerusalem as “the city of the great King” (Matt 5:35). God is the great King in Matt 5:35, just as the messenger in Isa 52:7 announces that Jerusalem’s God reigns.

Discovering Matthew’s use of Thematic Association I also reveals why the story about Jesus casting a demon out in Matt 12:22-28 differs from the parallel account in Luke 11:14-20. Matthew 12:22 mentions that the demon-possessed man is blind and mute, but Luke 11:14 only relays that the man is mute. Matthew adds the detail about the man also being blind to imply that the theme of blind eyes being opened in Isa 42:7 anticipates Jesus healing the blind demoniac.

This thesis has also shown how Matthew utilizes Thematic Association II. This impacts the scholarly discussion about the relationship between Isa 42:1-4 and Isa 52-53. Leroy Huizenga and Morna Hooker maintain that there is no reason to think that Matthew interprets these passages together.772 Other scholars assume that Matthew interprets both passages together as prophecies concerning Jesus as the Servant of the Lord.773 I meet these latter scholars halfway by showing how Matthew uses Thematic

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Association II to interpret Isa 42 and Isa 52-53 together: Matthew implies that both passages anticipate Jesus coming as God’s son.

Detecting Matthew’s utilization of Thematic Association II also reveals why Matthew applies Ps 22, Ps 69, and Isa 53 to Jesus’ suffering. The reader perceives that Matthew understands Isa 52-53 to prophesy that the Lord’s son will suffer and die for people’s sins. The crucifixion scene chronicles people mocking Jesus for claiming to be God’s son (Matt 27:43). After Jesus dies, a centurion and other bystanders declare that Jesus was God’s son (Matt 27:54). Psalm 69 presents a suffering individual who calls himself the Lord’s παῖς, which can be translated as “son.” The term παῖς also occurs in Isa 52-53. The presence of this word in both Ps 69 and Isa 52-53 enables Matthew to interpret both texts together. Psalm 69 and Isa 52-53 both describe a παῖς suffering. The suffering theme also appears in Ps 22. Readers can consequently deduce that themes in unquoted parts of Ps 22, Ps 69, and Isa 53 cumulatively anticipate Jesus’ suffering as God’s son.

**14.6 Concluding Synthesis**

In conclusion, I have shown how Matthew uses Thematic Association I and Thematic Association II to conduct implicit exegesis. Thematic Association I involves Matthew utilizing a scriptural quotation to point to themes in the context from which Matthew takes the quote. The technique also entails using scriptural quotations in conjunction with link-words to point to themes in the quotations’ original scriptural contexts. The link-words are used to describe analogous situations in the scriptural contexts and Matthew’s storyline. Thematic Association II allows Matthew to interpret different scriptural passages together as well. Recognizing his use of this technique reveals that Matthew quotes the scriptures using at least one technique that Jewish
authors used in the Second Temple Period. As a result, readers are able to understand how Matthew’s exegetical practices fit within their Second Temple Jewish context.
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