



DIPLOMARBEIT

Titel der Diplomarbeit

„And **they** will call him Emmanuel”: An exegetical analysis
of Mt 1,18-25 with a special focus on the concept of λαὸς in
1,21

Verfasser

Edward Chola Mwale

angestrebter akademischer Grad

Magister der Theologie (Mag. Theol.)

Wien, 2016

Studienkennzahl lt.
Studienblatt:

A011

Studienrichtung lt.
Studienblatt:

Diplomstudium Katholische Fachtheologie

Betreuer:

ao. Univ.-Prof. Dr. Martin STOWASSER

PREFACE

The work in this thesis began after an inspiration from a seminar I attended, which University Professor Martin Stowasser offered in the winter semester of 2012/2013 at the New Testament Institute of the Faculty of Catholic Theology at the University of Vienna. The seminar focussed on the Infancy Narratives in the gospel of Matthew and Luke. I decided to develop a theme from the infancy narratives in Matthew based on Mt 1,18-25. The theme in this thesis however, does not dwell so much on the narrative about infant Jesus. It dwells much more on the people *λαὸς* for whom the infant Jesus is born as a messiah.

I wish to express my gratitude to University Professor Martin Stowasser for accepting to be my moderator as I undertook this study. His critical analysis, suggestions and encouragement throughout made me put my work in the right perspective. I thank him also for his patience.

TABLE OF CONTENTS

PREFACE	2
INTRODUCTION	5
CHAPTER 1. TEXTUAL ANALYSIS Mt 1,18-25	8
1. TEXT CRITICISM	8
1.1. The Greek Text.....	8
1. 2. The English translation	9
1.3. Text Variants.....	10
1.3.1. <i>Ἰησοῦ Χριστοῦ</i> 1, 18.....	10
1.3.2. <i>γένεσις</i> 1, 18.....	10
1.3.3. <i>καλέσουσιν</i>	11
2. THE CONTEXT OF THE TEXT	12
2.1. General Context.....	12
2.2. The Close Context	13
3. ORGANIZATION OF THE TEXT	16
4. DIVISION OF THE TEXT	17
5. SEMANTICS AND GRAMMATICAL ANALYSIS	17
5.1. <i>ἡ γένεσις</i>	18
5.2. <i>καλέω</i>	18
5.3. <i>λαὸς</i>	19
5.4. <i>ἡ παρθένος</i>	20
6. MOTIFS IN THE TEXT	20
6.1. The Dream Motif	21
6.2. The virginal Birth and Endangering Motif.....	22
7. THE LITERARY GENRE OF THE TEXT	25
7.1. Preliminary Considerations.....	25
7.2. Mt 1,18-25 Birth announcement.....	27
7.2.1. Description of the situation or circumstances	27
7.2.2. Actual birth announcement.....	28
Conclusion	
CHAPTER 2. EXEGETICAL ANALYSIS OF MT 1:18-25	30
1. TITLE OF THE TEXT v 18a.....	30
2. DESCRIPTION OF THE SITUATION v 18b – 19c.....	31
2.1. Verse 18b-c: Mary.....	31
2.1.1. The Engagement	31
2.1.2. Mary's pregnancy <i>ἐν γαστρὶ ἔχουσα</i>	32
2.2. Verse 19a-c: Joseph.....	32
3. THE ASSIGNMENT OF JOSEPH v 20-21.....	33
3.1. The first step of Joseph's assignment: <i>παραλαβεῖν Μαρίαν</i>	35
3.2. The second step of the assignment: <i>καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν</i>	36
4. THE FULFILLMENT QUOTATION (Is 7,14) v 22 – 23	37
4.1. Placing of the Quotation (Is 7,14).....	38
4.2. The text of Is 7,14.....	39
4.3. The context of Is 7,14	39
4.4. Is 7,14 in Mt 1,18-25.....	39
5. THE FULFILLMENT OF JOSEPH'S ASSIGNMENT v 24-25	41

Conclusion	
CHAPTER 3. THE USE AND MEANING OF <i>λαὸς</i> IN MT	43
1. <i>Λαὸς</i> ACCORDING TO COUSLAND	43
1.1. <i>Λαὸς</i> in the Ruling body in Jerusalem	44
1.2. <i>Λαὸς</i> in the Fulfillment citations	45
1.3. <i>Λαὸς</i> according to Jewish leaders	47
1.4. <i>Λαὸς</i> in Redaction verses	48
1.5. <i>Λαὸς</i> in the mouth of the angel	49
Conclusion	
2. <i>Λαὸς</i> ACCORDING TO FRANKEMÖLLE	51
2.1. Deuteronomy and Prophetic literature as background context	51
2.2. <i>Λαὸς</i> in Citations	53
2.3. <i>Λαὸς</i> in context of Groups (Israel)	55
2.4. <i>Λαὸς</i> in 27,25	55
2.5. <i>Λαὸς</i> as new people of God 1,21	57
Conclusion	
3. JESUS' MISSION AND ISRAEL (KONRADT)	59
3.1. The demon-possessed in Gadara (Mt 8,28-34)	61
3.2. The Canaanite woman (15,21-28)	62
3.3. The cure of the Centurion's servant (8,5-13)	64
3.4. 'All the people' <i>πᾶς ὁ λαὸς</i> 27,25	65
4. ANALYSIS OF COUSLAND AND FRANKEMÖLLE	66
4.1. <i>Λαὸς</i> is Israel	67
4.2. <i>Λαὸς</i> in Fulfillment quotations	68
4.3. <i>Λαὸς</i> as people of God ends not in 27,25	69
4.4. FRANKEMÖLLE's revised position	71
4.5. <i>Λαὸς</i> as renewed people of God	72
5. "HIS PEOPLE" (1,21) AND "THEY" (1,23)	76
Conclusion	
GENERAL CONCLUSION	81
LIST OF ABBREVIATIONS	85
SELECTED BIBLIOGRAPHY	86
ABSTRACT	89

INTRODUCTION

The work in this thesis is an analysis and exposition of the interpretation of the concept of ‘people’ *λαὸς* embedded in the phrase “they will call his name Emmanuel”(Mt 1,23). The exposition attempts to bring to the fore the key arguments surrounding the interpretation of the concept of *λαὸς* in the gospel of Mt with particular attention to Mt 1,21-23. The term *λαὸς* appears at the beginning of the gospel in the pericope 1,18-25 that forms part of the infancy narratives (Mt 1-2). The attempt towards understanding the use and meaning of *λαὸς* particularly in 1,21-23 will inevitably give particular attention to the pericope 1,18-25 as a whole because it forms the immediate context.

The use and interpretation of the term *λαὸς* in Mt has been a point of controversy among scholars.¹ In their arguments, the scholars have striven to provide answers to the central question: Who are the *λαὸς* referred to in Mt? The work in this thesis attempts to deal with this question in the light of 1,21b (*τὸν λαὸν αὐτοῦ* his people) and 1,23 (*καλέσουσιν* they will call) while referring to arguments and interpretations of selected scholars. In dealing with the *λαὸς* concept, the premise that Israel are the chosen people of God and recipients of God’s promise of a messiah, will foreshadow the understanding and interpretation of *λαὸς* vis-à-vis the messiah in Mt.

The nature of the work in this thesis is analytical and employs some specific principles of the exegetical method. In chapter one, the analysis focuses on the text 1,18-25 by applying two exegetical principles, namely (i) textual criticism *textkritik* with a focus on the textual variants, and (ii) Form criticism, which focuses on identifying the genre *Gattung* of the pericope. The analysis will look at other aspects of the text which may not necessarily fall under the above two exegetical principles, but which will be important for understanding the text (for example, the semantics and selected grammatical considerations). The use of these exegetical principles is intended to enlighten the process of understanding the interpretation of the *λαὸς* concept. The application of exegetical method continues in chapter two and three; with chapter two focussing on the verse-by-verse exegetical analysis and chapter three on the interpretation of *λαὸς*.

¹On the use and interpretation of the term *λαὸς* in Mt, I will refer extensively to the arguments of J.R.C. COUSLAND (*The crowds in the gospel of Matthew*) and H. FRANKEMÖLLE (*Jahwe-Bund und Kirche Christi*). Reference will also be made to other scholars.

In order to facilitate the analysis and exposition of the interpretation of the concept $\lambda\alpha\delta\varsigma$ in the light of 1,21 and 1,23, the work in this thesis has been divided into three chapters.

Chapter one will focus on the textual analysis of 1,18-25 with an objective of establishing the key features of the text which are important for understanding and interpreting the pericope. The chapter will set out with the Greek text and a corresponding English translation. The Greek text is presented in a structure that attempts to locate the centre of the text, which appears therefore indented (1,20e-21c) and focuses on the naming of the child through Joseph and the meaning of the name Jesus. The analysis will also give attention to text variants, which however, as it will be noted, do not present significant differences in the text. The context of the text is key and therefore, the text 1,18-25 will be located both within the general thematic context of the entire gospel and the close context. Locating the text in these two contexts will be important for the interpretation of $\lambda\alpha\delta\varsigma$ because the verse 1,21c in which $\lambda\alpha\delta\varsigma$ appears is not a stand alone verse. The textual analysis will further move to consider the organization and division of the pericope. The task will be to identify the characteristics (themes or persons) that form up the internal organization of the pericope and then how the pericope can be divided to form a structure. Identifying the division of the pericope will facilitate a systematic exegetical analysis in terms of themes identifiable between the verses. Central to the work in the thesis is the meaning of specific terms and how Mt uses them. Therefore, chapter one will offer a section on semantics and grammar notable in the pericope. It brings to the fore the meaning of selected terms which are relevant to the exposition of the interpretation of the concept of $\lambda\alpha\delta\varsigma$. The section on semantics and grammar provides the basis for a more detailed analysis of the concept of $\lambda\alpha\delta\varsigma$ later in chapter three of the work. The analysis in chapter one will further identify motifs, which Mt uses to portray his message in this pericope. The chapter will conclude with a focus on determining the literary genre *Gattung* of the pericope by looking at the different literary genres that could be assigned to the pericope.

The textual analysis in chapter one leads to the exegetical analysis in chapter two. The division of the pericope established in chapter one where verses are grouped on the basis of a proposed sub-theme they represent guides the flow of the exegetical analysis. Chapter two focuses on the verse-by-verse analysis. It offers a spectrum of insights that function as background information for understanding the text in the light of verse interpretations presented by different scholars. The verse-by-verse exegetical

analysis strives to accord more attention to 1,21-23 because this section is home to the terms *λαὸς* and *καλέσουσιν*, which form the central focus of the thesis.

Chapter three builds on 1,21-23 and focuses specifically on the use and meaning of *λαὸς* in Mt. The objective here however is to arrive at a possible interpretation of *λαὸς* and *they* as used in 1,21-23. The insight into how Mt uses the *λαὸς* concept in the different passages it appears throws light on understanding how it is used in 1,21-23. Therefore, the chapter begins with a survey of *λαὸς* by selecting and presenting the views of two scholars namely J.R.C. COUSLAND and FRANKEMÖLLE. These two are selected in preference to other scholars because they have dealt relatively extensively with the concept of *λαὸς* in Mt. In each of their books referred to in this chapter, they have devoted sections to the analysis and interpretation of the concept of *λαὸς* in specific passages of Mt. The two scholars present two opposing views, which characterize the debate on whether the term *λαὸς* denotes exclusively Israel or the Christian community (the church). The analysis will therefore focus on these two dimensions of the argument. Firstly in part 1, 2 and 3 the individual arguments will be presented, and then followed by an analysis of the arguments in part 4 in which I offer my views on the arguments of the two scholars and my preferred interpretation with reference to other scholars' arguments. Part 5 focuses specifically on the use and interpretation of *λαὸς* in 1,21 in relation to *they* in 1,23 as I understand them in the light of the arguments of the scholars considered. This part will be the culmination of the objective of the thesis and will lead to a general conclusion highlighting key arguments of the thesis with regard to the interpretation of *λαὸς* (1,21) and *καλέσουσιν* (1,23).

CHAPTER 1. TEXTUAL ANALYSIS Mt 1,18-25

1. TEXT CRITICISM

1.1. The Greek Text

- 18 a Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν.
b μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ,
c πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.
- 19 a Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν
b καὶ μὴ θέλων αὐτὴν δειγματίσαι,
c ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.
- 20 a ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος
b ἰδοὺ
c ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ
d λέγων·
e Ἰωσήφ υἱὸς Δαυίδ, μὴ φοβηθῆς *παραλαβεῖν* Μαρίαν τὴν γυναῖκά σου·
f τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἑστίν ἅγιον.
- 21 a τέξεται δὲ υἱόν,
b καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν·
c αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
- 22 a τοῦτο δὲ ὅλον γέγονεν
b ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου
c λέγοντος·
- 23 a ἰδοὺ
b ἡ παρθένος ἐν γαστρὶ ἔξει
c καὶ τέξεται υἱόν,
d καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,
e ὃ ἑστίν μεθερμηνευσόμενον μεθ' ἡμῶν ὁ θεός.
- 24 a ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου
b ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου
c καὶ *παρέλαβεν* τὴν γυναῖκα αὐτοῦ,
- 25 a καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ ἔτεκεν υἱόν·
b καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

1. 2. The English translation

18 a The birth of Jesus Christ was in this way:

b Maria his mother was engaged/betrothed to Joseph

c and before these had marital relations she was found pregnant from holy Spirit.

19 a But Joseph her husband, who being upright

b and not willing to disgrace her,

c he planned to divorce her secretly.

20 a But he thinking about these <things>

b behold

c an Angel of the Lord appeared to him in a dream

d saying:

e Joseph son of David, do not fear to take Maria your wife

f because what is conceived in her is from holy Spirit.

21 a and she will give birth to a son,

b and you will call his name Jesus

c for he will save his people from their sins.

22 a But all this happened

b in order that it becomes fulfilled what was said by the Lord through the prophet,

c saying:

23 a behold

b the virgin will be pregnant

c and she will give birth to a son,

d and they will call his name Emmanuel,

e which is translated: God with us.

24 a Joseph, however, woke up from sleep

b did as the Angel of the Lord commanded him

c and he took his wife,

25 a and he did not know her until she gave birth to the son, her first-born

b and he called his name Jesus.

1.3. Text Variants

The history of transmission of the New Testament text has been characterized by evidence of variations in the text. Variations in texts have been attributed to, among other factors, accidental causes in spellings, vocabulary, phrases and grammar. Copyists of the original text tried also to eliminate real or imagined obscurities in the meaning of the text, thereby ending up with altered variations.²

The pericope Mt 1, 18-25 has other variants found in different text types, for example in the Latin versions, the Papyri and the Majority text (including the Byzantine koine text, which contains Mt 1-28 and part of Luke's gospel³). A study of Mt 1,18-25 in comparison to other text variants reveals a different use of some vocabulary in the text variants. As an example, we will now look at two vocabularies used in the text. However, it is important to note that the vocabularies considered here in the text variants of Mt 1,18-25 are not significant, because their different use does not significantly alter the meaning of the same text in the variants.

1.3.1. *Ἰησοῦ Χριστοῦ* 1, 18

In this verse Mt uses two names *Jesus Christ*. The use of both names may indicate a tendency of Matthew and authors of texts to expand one name *Ἰησοῦς* by adding another one *Χριστὸς*, or vice versa.⁴ Other text variants, for example, the W codex uses only *Ἰησοῦ*, whereas the B codex of Origen and all the Latin versions use both names but differently arranged *Χριστοῦ Ἰησοῦ*.⁵ It has been argued that other text variants of Mt 1,18-25 use only the personal name *Jesus* because that would be the expectation in a birth narrative, however the use *Ἰησοῦ* in the W codex may be only a conformity to verse 21 following the angel's command: *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν*.⁶

1.3.2. *γένεσις* 1, 18

The word *γένεσις* has been used in the opening verses, which may function as introductions to two pericopes, namely 1,1-17 and 1,18-25. The two pericopes present different themes and therefore the use of one same word *γένεσις* in the introductory verses raises some questions about existence of text variants. The word *birth* has two Greek translations: *γένεσις* and *γέννησις*. However, *γένεσις* has a wider meaning and

²Vgl. B. M. METZGER, *A Textual Commentary on the Greek New Testament*, Stuttgart² 1994, 3*

³Vgl. B. M. METZGER, *A Textual Commentary*, 15*.

⁴Vgl. B. M. METZGER, *A Textual Commentary*, 7.

⁵Vgl. the footnote to Mt. 1,18 in *Nestle-Aland, Novum Testamentum Graece*. Stuttgart²⁷ 1993, 2.

⁶Vgl. B. M. METZGER, *A Textual Commentary*, 7.

could also mean creation, genealogy or generation.⁷ The use of it in the opening verse of 1,1-17 corresponds well with the theme of genealogy or generation treated by the pericope, *Βίβλος γενέσεως*. However, earlier representatives of text witnesses have also supported the use of *γένεσις* in 1,18, although 1,18 is an introduction to a different narrative and not a genealogy as in 1,1.⁸ Since 1,18 is not an introduction to another genealogy, there could have been a tendency to substitute *γένεσις* with *γέννησις* (birth), which is more specific in meaning. *Γέννησις* corresponds more closely to the verb *γεννάω* (be father of; give birth to) used in 1, 2 describing the genealogy through a sequence of births. On the basis of this consideration, the majority text uses *γέννησις* in 1,18 instead of *γένεσις*.⁹

From this analysis of the use of *Ἰησοῦ Χριστοῦ* and *γένεσις* in 1, 18 and the differences established thereof, it is evident that there are text variants of Mt 1, 18-25, which however present insignificant differences with regard to the meaning of the text.

1.3.3. *καλέσουσιν*

In the quotation from Is 7,14 Mt uses the third person plural form (*καλέσουσιν* 1,23) of the verb *καλέω*. The text from Isaiah has variants and therefore the verb appears in different forms. The Masoretic text (MT) and Septuagint (LXX) both have the second person singular *καλέσεις*, while the Dead Sea Scroll of Isaiah (DSS^{isa}) and the Septuagint Sinai Codex (LXX^s) have the second person plural *καλέσετε*.¹⁰ The use of *καλέσουσιν* by Mt raises questions about which variant of Is 7,14 Mt used and why he used *καλέσουσιν* instead of *καλέσεις* or *καλέσετε* as in the MT and LXX variants. LINCOLN¹¹ argues that Mt must have quoted from the LXX because of his interest in the name Emmanuel. The LXX gives reference to the name Emmanuel (Is 8,8) and “God is with us” (Is 8,10). According to LINCOLN, the mention of ‘God is with us’ in relation to Emmanuel is not given in the MT, and therefore the LXX stands as the plausible source of Mt’s quotation. Mt however makes a redaction change from *καλέσεις* to *καλέσουσιν* to adapt it to his context of the Christian community.

⁷Vgl. B. M. METZGER, *A Textual Commentary*, 7.

⁸Vgl. B. M. METZGER, *A Textual Commentary*, 7.

⁹Vgl. J. NOLLAND, *The Gospel of Matthew: a commentary on the Greek text*, Michigan 2005, 88.

¹⁰Vgl. JOHN D.W. WATTS, *Word Biblical Commentary 24. Isaiah 1-33*, Texas 1985, 96.

¹¹Vgl. A.T. LINCOLN, *Contested Paternity and Contested Readings. Jesus’ Conception in Matthew 1,18-25*, in: JSNT 34³ (2012) 220-221.

2. THE CONTEXT OF THE TEXT

2.1. General Context

The structure of the gospel of Mt has not attracted divergent views among scholars. It is generally accepted that the gospel has a structure of narrative – discourses – narrative. Mt places the public ministry of Jesus, which consists of five discourses (Mt 3,1-25,46), between two narratives namely the infancy (Mt 1-2) and the passion (Mt 26-28) narratives.¹² In looking at Mt 1,18-25 from the general context of the entire Gospel, it can be said that the pericope forms part of the introduction (Mt 1-2) to the whole gospel.¹³ With this structure as basis, some scholars prefer to divide the gospel according to themes evident in the gospel. For example, M. GRILLI proposes a division of the gospel based on the messiah-theme: Jesus, messiah according to the scriptures (1,1- 4,16); Jesus as messiah in words and deeds (4,17-16,20); Jesus as messiah in his Kingdom (16,21-28,20).¹⁴ This division based on the messiah-theme corresponds well to the narrative – discourses – narrative structure, which is not determined by the theme. In order to situate the pericope Mt 1,18-25 in the general context of the gospel (apart from being part of the introduction to the whole gospel), I also look at the messiah-theme (Jesus as the Messiah promised in the Old Testament), which is identifiable in the gospel division of M. GRILLI. The choice of this theme arises from the focus on Mt 1,23 which contains a quotation from the Old Testament presenting the birth of Jesus as a fulfillment of a prophecy of the Old Testament. At the same time the passage Mt 1,23 forms the central focus of the work in this whole Thesis. The theme of Jesus as the messiah is treated in the entire gospel. M. GRILLI has given systematic presentation of how the theme of Jesus as messiah runs through the entire gospel. The presentation of Jesus as the messiah begins in Mt 1-4. Jesus the messiah finds his way into the history of the people of Israel through the genealogy (Mt 1,1-17) and the birth account (Mt 1,18-25). There are two important points to note here. Firstly, the reference to Jesus as son of David (Mt 1,1) summarises the focus of the genealogy whose purpose is to show how Jesus became son of David. The significance of this reference to Jesus as son David is that it prepares Jesus' role and identity among the people of Israel, namely his role and identity as the promised Messiah. The second point worth noting is closely linked to the previous concept of Jesus as son of David. In Mt 1, 23, the author of Mt's

¹²Vgl. R.E. BROWN, *An introduction to the New Testament*, New York 1997, 173.

¹³Vgl. R.E. BROWN, *An introduction*, 172.

¹⁴Vgl. M. GRILLI/C. LANGNER, *Das Matthäus Evangelium, ein Kommentar für die Praxis*, Stuttgart 2010, 15.

gospel inserts a quotation from the Old Testament (Isaiah 7,14). The quotation indicates that the birth of Jesus is a fulfilment of Old Testament prophecy. The quotation, therefore declares that, everything that happens with Jesus as Messiah, happens in the context of Promise and fulfilment of the Old Testament.¹⁵ Mt uses the quotation to present Jesus as the expected Messiah of Israel. He continues with the theme of messiah in the following chapters as he presents Jesus in teachings and deeds. He portrays Jesus as one who taught with authority (Mt 7, 29); as one who had authority to forgive sins (Mt 9,6); and as one who had the power to heal (Mt 8, 17).¹⁶

The pericope 1,18-25 in relation to the whole gospel forms part of the narrative introduction to the gospel. Jesus as messiah sent to Israel (1,21-23) finds expression also in the public ministry for example, in the healing of the centurion's servant (8,5-13) and the Canaanite's daughter (15,21-28). The reference to the two name giving and the meaning of the names finds expression later in the gospel. The mission of Jesus in 1,21 (to save his people from their sins) is expressed in the passion narrative (26,28). The reference to Jesus as Emmanuel (God with us) in 1,23 finds expression in the sending of the eleven disciples where Jesus tells them "I am with you always" (28,20).

2.2. The Close Context

Chapters 1-2 forms the close context of Mt 1,18 -25. Different scholars have given various titles to chapters 1-2 in view of the question: what theme or themes do chapters 1-2 present? Views of three scholars about the theme proper to chapters 1-2 are considered here.

For LUZ¹⁷ chapters 1-4,22 are called a prologue, *präludium*. This is in contrast to earlier researches, which limited the prologue only to chapters 1-2. For LUZ, however, chapters 1-2 present a general theme, which he refers to as *Kindheitsgeschichten*, the infancy narratives. The *Kindheitsgeschichten* are composed of two major parts, the first part being the genealogy (1,1-17), which presents three sets of fourteen Generations beginning from Abraham in 1,2 to Jesus in 1,16. The mention of Mary in 1,16 marks the climax of the genealogy. The second part of the *Kindheitsgeschichten* (1,18-2,23) presents three themes, namely the birth (1,18-25); the

¹⁵Vgl. MAYORDOMO-MARIN, *Den Anfang hören : leserorientierte Evangelienexegese am Beispiel Matthäus 1 - 2*, (FRLANT 180), Göttingen 1998, 264.

¹⁶Vgl. M. GRILLI/C. LANGNER, *Das Matthäus Evangelium*, 17.

¹⁷Vgl. U. LUZ, *Das Evangelium nach Matthäus. 1. Teilband Mt 1-7* (EKK I/1), Düsseldorf/Zürich/NeuKirchen- Vluyn⁵ 2002, 120.

endangering of the child (2,1-12); the flight to Egypt and journey to Nazareth (2, 13-23).

Another title given to chapter 1- 4,16 is Pre-history, *Vorgeschichte*. This title carries within itself themes that form what LUZ referred to as *Kindheitsgeschichten*. The term *Vorgeschichte* has been used by GNILKA, who has divided the section slightly different from the division of *Kindheitsgeschichten* by LUZ. For GNILKA, the *Vorgeschichte* does not have two major parts. It is one major theme comprising minor themes, which are identifiable within the chapters 1-2: the genealogy, the birth, and the visit of the magi, the flight to Egypt and the return to Nazareth.¹⁸

From this comparison between LUZ and GNILKA, it is evident that assigning the theme ‘infancy narratives’ to chapters 1-2 is not a point of controversy. The theme of infancy narratives that stretches across Mt 1-2 therefore, forms the close context of Mt 1,18-25. This pericope and the theme it carries is therefore read and understood within the context of the infancy narratives.

It is BROWN who brings out strongly the relationship of Mt 1, 18-25 to both the preceding section 1,1-17 and the rest of chapter 2,1-23. He treats chapters 1-2 as a unity whose components are in agreement, but also exhibiting characteristics of distinct narratives that have been inter-woven. The genealogy 1,1-17 has its own organization marked by the pattern of fourteen generations. However, the genealogy 1,1-17 gets its connection to 1,18-25 by the use of the noun *γένεσις* in verse 18. Furthermore, the text Mt 1,18-25 is not a stand-alone section. Its connection to the section 2,1-23 is indicated by a pattern identifiable in both sections. A pattern of citations from the Old Testament and the angelic dreams of Joseph run through both sections.¹⁹ Apart from this pattern, chapter 2 brings out its distinctive geographical motif by mentioning Bethlehem, Egypt and Nazareth. In treating chapters 1-2 as a unity and therefore as the close context for 1,18-25, BROWN proposes an approach of three divisions of chapters 1-2 based on a formula of STENDAHL.²⁰ According to the three divisions, 1,1-17 is the *Quis* (who) of

¹⁸Vgl. J. GNILKA, *Das Matthäusevangelium I. Kommentar zu Kap. 1,1 - 13,58*. Freiburg-Basel-Wien 1986, 1.

¹⁹Vgl. R. E. BROWN, *The Birth of the Messiah. A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke* (ABReference Library), New York ²1993, 50.

²⁰The scholar K. STENDAHL (1964) published an article (*“Quis et Unde? An Analysis of Mt. 1-2”*) in which he applied a theological motif to each chapter. Therefore according to him Mt 1 was meant to answer the question “who?” (*Quis* - identity of Jesus) and Mt 2 to answer the question “Whence?” (*Unde* - Jesus’ geographical itinerary)

Jesus' identity, while 1,18-25 answers the *Quomodo* (how) of Jesus' identity, and 2,1-12 is the *Ubi* (where) of Jesus' birth.²¹

From this short survey (LUZ, GNILKA and BROWN), it has become clear that Mt. 1, 18-25 is not a stand-alone pericope to be read and interpreted in isolation. Within the close context of the infancy narrative in Mt 1-2, the periscope (the birth narrative) forms a bridge between the Davidic roots of the child in the genealogy and the fate of the child in Mt 2. In relation to the genealogy (1,1-17), the pericope presents some connecting points. The angel addresses Joseph as son of David, a title that Mt mostly reserves for Jesus as a messianic title. However, the reference to Joseph as son of David is meant to point to the Davidic roots of Jesus.²² Joseph is mentioned as part of the Davidic dynasty in the genealogy (1,16). In the pericope 1,18-25 Joseph is commanded to name the child and through this name giving the child is inserted in the Davidic dynasty and therefore he is son of David as already stated in 1,1. That Jesus comes to save his people Israel and that he is Emmanuel – God with us (1,21-23), finds a basis in the genealogy (1,1) where Jesus is called son of Abraham. Abraham is father of all Israel and he is the way through whom God's blessings and salvation plan for all comes.²³ Therefore, as son of Abraham Jesus comes to save Israel and in him (as Emmanuel) God's salvation plan comes to fulfillment.

Apart from these points of connection between the genealogy and the pericope, MAYORDOMO-MARIAN²⁴ also and how Mt 1,18-25 on the one hand provides a point of change in the narrative style of the genealogy, which in 1,16 departs from the usual formulation of *x fathered y* and introduces a different style by only mentioning Mary: "Mary of her was born Jesus, who is called the Christ" (1,16). On the other hand, the pericope presents the identity and mission of the child by way of his name and its meaning. The name Jesus and its meaning provide an important background for reading and understanding the subsequent chapter 2 of the infancy narrative. The pericope presents the special circumstances surrounding the conception, the identity and the mission of the child.

²¹Vgl. R. E. BROWN, *Birth*, 53.

²²Vgl. M. GRILLI/C. LANGNER, *Matthäus*, 35.

²³Vgl. M. GRILLI/C. LANGNER, *Matthäus*, 29.

²⁴Vgl. MAYORDOMO-MARIN, *Anfang*, 250.

3. ORGANIZATION OF THE TEXT

A closer look at the pericope Mt 1,18-25 reveals insights into its internal organization. Mt uses the narrative style of writing in which characters can be identified: Jesus, Joseph, Mary and the Angel of the Lord. However, the narrator does not present the characters as active and engaging into dialogue. He also avoids geographical references indicating movements of the characters. This absence of the features of dialogue and geographical places marks a difference in comparison to chapter 2.²⁵

The text opens in verse 18a with the narrator setting out to describe the birth of Jesus Christ, the character mentioned in verse 17. Mary as a character in the narrative is introduced in verse 18b. It is important to note that Mary is mentioned and described only in relation to another character. To begin with, Mary is mentioned in verse 18b in relation to Jesus *τῆς μητρὸς αὐτοῦ Μαρίας*. Later she is mentioned in relation to Joseph in verse 20e *Μαρίαν τὴν γυναῖκά σου* and 24c *τὴν γυναῖκα αὐτοῦ*.²⁶ This style of presenting the character Mary brings out her passive role in the whole narrative, except for her only action of giving birth to a son in verse 25.

From verse 19a to 25, the narrative focuses on the character Joseph. The character Joseph receives more attention than the other characters. The name Joseph is mentioned four times in the whole text 1, 18-25. The name appears in verses 18b, 19a, 20e and 24a. These verses do not only mention the name Joseph, but they also describe this Joseph as husband of Mary, upright man and as son of David. This gives the importance and centrality of the character Joseph to the whole text. The Structure of the infancy narratives in Mt 1-2 gives the character Joseph a central role.²⁷ Although the text in verse 18a opens with a sentence proposing to describe the birth of Jesus, the narrative does not give details of the actual birth. The narrative focuses on Joseph and the message of the angel to him. The message of the angel contains two key elements, which point to the theme of the text. The pattern of the message is characterized by a repetition of two root-phrases *τίκτω...υἱόν* (bear... son) and *καλέω...ὄνομα* (call... name), which are used in different tenses. The repetition of the phrase *τίκτω...υἱόν* (verses 21a *τέξεται δὲ υἱόν*, 23c *τέξεται υἱόν*, 25a *ἔτεκεν υἱόν*) and *καλέω...ὄνομα* (verses 21b *καλέσεις τὸ ὄνομα*, 23d *καλέσουσιν τὸ ὄνομα*, 25b *ἐκάλεσεν τὸ ὄνομα*) three times

²⁵Vgl. MAYORDOMO-MARIN, *Anfang*, 251.

²⁶Vgl. M. T. PLONER, *Die Schriften Israels als Auslegungshorizont der Jesusgeschichte : eine narrative und intertextuelle Analyse von Mt 1 - 2*, Stuttgart 2011, 89.

²⁷Vgl. PLONER, *Schriften*, 90f.

point to the centrality of the birth announcement and the naming of the child.²⁸ The pericope Mt 1,18-25 is therefore organized around the character of Joseph and the message of the angel to him.

4. DIVISION OF THE TEXT

The structure of the pericope Mt 1, 18-25 has not been a center of controversy among scholars. Some scholars (for example, GRILLI) have proposed that the pericope has a four-parts division. This structure is composed of the title (18a), description of the situation (18b -19), birth announcement (20 – 23) and the conclusion (24 – 25).²⁹ However, a more popular structure divides the pericope into five parts. The five-parts division is similar to the four-parts division, however the difference in the two structures occurs only in verses 20 - 23. While verses 20 - 23 is considered to be one part in the four-part structure, the five-part structure groups the verses into two, thus having verses 20 – 21 (assignment to Joseph) and verse 22 – 23 (the fulfillment quotation of Isaiah).

In this work, the five-part structure has been adopted because it offers a more exact division with regard to verses 20 – 21 and 22 – 23. These verses present two different parts dealing with different sub-themes: assignment to Joseph and a fulfillment quotation. It should also be noted that the five-part division presents verses 20 – 21 as the center of the whole pericope, and this indicates the centrality of the figure of Joseph in the whole pericope. The five-parts division is presented as follows:

Verse 18a Title

Verse 18b – 19 Description of the situation

Verse 20 – 21 Assignment of Joseph

Verse 22 – 23 Fulfillment Quotation of Isaiah 7,14

Verse 24 – 25 Fulfillment of Joseph's assignment

5. SEMANTICS AND GRAMMATICAL ANALYSIS

The pericope Mt 1,18-25 contains vocabularies (nouns and verbs) that are important and therefore need clarification for the understanding of the whole text. However, I will not deal with all vocabularies in the text. I have selected vocabularies, which I consider to be relevant to understanding verse 23, because this is the verse from

²⁸Vgl. U. LUZ, *Mt I*, 142.

²⁹Vgl. M. GRILLI/C. LANGNER, *Matthäus*, 32.

which the topic ('they will call him Emmanuel') of the thesis has emerged. For each of the vocabularies, I give an English translation and a brief grammatical comment. Then for specific vocabularies exhibiting a character of a concept, I present a detailed analysis of their understanding and use in the Septuagint and in the New Testament with particular attention to Mt's gospel. I am referring to the understanding and use of the vocabularies in the Septuagint particularly because verse 23 is Mt's quotation from the Septuagint.

5.1. ἡ γένεσις

The noun *γένεσις* has two meanings namely birth and lineage or genealogy or origin. In the Septuagint, the noun is used often to indicate a genealogy.³⁰ For example in Gen 2:4 it appears as *γενέσεως*, indicating a lineage of creation and in Gen 5:1 as *γενέσεως* indicating a genealogy of Adam's descendants.

In the New Testament gospel of Mt, the noun is used in its double sense of meaning: birth and genealogy or origin. In Mt 1,1 *γένεσις* is used to indicate the genealogy or origins of Jesus Christ tracing back to Abraham, while in Mt 1,18 *γένεσις* is used to mean the birth of Jesus Christ.³¹ It is important to note that Mt's use of the noun *γένεσις* carries a double meaning, therefore attention should be given to a particular context in which Mt uses the noun in order to ascertain whether it means birth or genealogy, in our case, Mt 1,1 and Mt 1,18.

5.2. καλέω

The verb *καλέω* is translated as *to call* or *to name*. The use of this verb in Mt 1,18-25 (*καλέσεις* and *καλέσουσιν*) carries this meaning of giving a name to a child. *καλέσεις* is second person singular future tense meaning 'you will call or name'. *καλέσουσιν* is third person plural future tense, which means 'they will call or name'. Establishing this distinction is important for understanding and interpreting the meaning of the periscope especially that the work in this thesis focuses on how Mt uses the plural *καλέσουσιν* in quoting Is 7,14. The singular form is used in Isaiah 7,14. The plural form is used in Mt 1,23 which is a quotation of Isaiah 7,14. In his quotation, Mt altered the pronoun from singular to plural.

³⁰Vgl. A. KRETZER, Art.: *γένεσις*, in EWNT Bd. 1 (1992), 582-583.

³¹Vgl. A. KRETZER, Art.: *γένεσις*, in EWNT Bd. 1 (1992), 582-583.

5.3. λαὸς

Understanding the concept of λαὸς is important for the work in this thesis, because the pronoun ‘they’ used by the author of Mt’s gospel in 1,23 stands for people whose identity is not given in this verse. In extra-biblical Greek, the etymology of the word is not clear, however, the word λαὸς denotes basically a multiplicity of people. This multiplicity does not explicitly refer to any unity of people, which this multiplicity could already presuppose, for example unity because of tribe, language, religion, country or culture.³² The noun λαὸς refers also to a crowd, a large group of people or a population.

In the Septuagint, a slight change in the meaning is observed because λαὸς acquired a meaning with a special particular reference to a specific people, namely Israel. The noun is to be understood in relation to the special religious position of Israel as the people of God. In many texts of the Septuagint, λαὸς refers to Israel as the people of God.³³ There are however other texts in the Septuagint where λαὸς is used to refer to other nationalities, for example the Egyptians (Gen 41,40), the Philistines (Gen 26,11). Despite these meanings, the Septuagint uses the noun λαὸς in the strict sense to refer specifically to Israel as the people of God. This is indicated by the repeated use of λαὸς θεοῦ.

In the New Testament, Mt uses the term λαὸς in the same sense the Septuagint uses it. The term λαὸς has a specific theological and religious sense, which is relevant for Mt just as it is relevant in the Old Testament.³⁴ And therefore, in the strict sense λαὸς denotes Israel as the people of God (Mt 2,6). The concept of λαὸς is understood in Mt 1-2 in close connection to the Jewish meaning of the name Jesus (God saves) and the context of God’s promises of a messiah to Israel the people of God.³⁵ Apart from this strict sense of λαὸς as Israel, other passages in Mt indicate in a sense of transformation in the meaning of the concept of λαὸς although the term is not explicitly used. The transformation in meaning points to nouns used that denote an inclusive meaning of ‘people’ not just Israel. An example of such passages are Mt 20,28; 26:28 which refer to the salvation of ‘many’ (πολλῶν) through the death of Jesus.³⁶ In another passage, Matthew uses a parallel concept of ἐκκλησία (Mt 16,18), which denotes a

³²Vgl. STRAHTMANN, Art.: λαὸς, in: ThWNT Bd. 4 (1990), 29-57.

³³Vgl. STRAHTMANN, Art.: λαὸς, in: ThWNT Bd. 4 (1990), 29-57.

³⁴Vgl. H. FRANKEMÖLLE, *Jahwe-Bund und Kirche Christi. Studien zur Form- und Traditionsgeschichte des „Evangeliums“ nach Matthäus*, Münster² 1984, 195.

³⁵Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 214.

³⁶Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 217.

gathering of people or church.

5.4. ἡ παρθένος

The concept of *παρθένος* and its use basically denotes two meanings. Firstly the word means a young woman who is not married. Secondly the word means also a virgin. The Hebrew word *נַעֲמָה* *almah* is used to indicate the first meaning, for example in Gen 24,43 and Ex 2,8. The Hebrew word *betulah* is used to denote a virgin, however, its meaning is not limited to a sexual virgin. It can also mean a young woman. In the Septuagint *παρθένος* is used more specifically to denote virginity, while in texts where virginity is not explicitly implied, the general term for a young woman *almah* is used. Examples of texts in the Septuagint, which make explicit reference to sexual virginity, are Lev 21,13f and Is 7,14. In the text of Isaiah, *παρθένος* refers to a virgin who conceives Emmanuel in her virginity.³⁷

The use of *παρθένος* and its meaning is also seen in Mt 25,1-11 where the author presents the parable of the ten (10) virgins. The ten virgins are young unmarried women who in the parable are waiting for the coming of the bridegroom. The term *παρθένος* is used also to refer to Mary in Mt 1,23 which is a quotation from Isaiah 7,14.³⁸ In this reference to Mary, *παρθένος* denotes the sense of virginity as used in the Septuagint. Mary is a virgin who is betrothed to Joseph.

In this part I have tried to look at selected vocabularies that play a key role in the understanding of the pericope Mt 1, 18-25 especially with a particular focus on 1,20-23 (*καλέω*, *λαός*, *παρθένος*). A look at the use of these vocabularies in the Old Testament provided a background for understanding their particular meaning in Mt. The two vocabularies (*καλέω* and *λαός*) are particularly important because chapter three of this thesis revolves around understanding how Mt uses them and the interpretations that scholars have attached to them (especially *λαός*).

6. MOTIFS IN THE TEXT

A close study of the text Mt 1,18-25 reveals a style of writing which features the use of motifs. The focus here, therefore, is on identifying the motifs used by Mt and establishing the purpose of using them in the text.

³⁷Vgl. DELLING, Art.: *παρθένος*, in: ThWNT Bd. 5 (1990), 825-835.

³⁸Vgl. DELLING, Art.: *παρθένος*, in: ThWNT Bd. 5 (1990), 825-835.

6.1. The Dream Motif

In Mt 1,18-25 the author of Mt's gospel uses the dream motif in the narrative that concerns Joseph. The use of the dream motif is further seen in Mt 2. It is an important motif in this pericope of Mt's gospel. Before I look at its importance in Mt, I take a brief survey of the use of the same dream motif in both Hellenistic and Jewish traditions. The aim here is to show and emphasize the different way in which the author of Mt's gospel uses the dream motif and identify his purpose for using the motif.

In Hellenistic tradition, dreams are used not only in the natural realm of human experiences, but also in the religious realm of experiences. The dreams comprise messages in form of visions or speech and they have a double function.³⁹ Firstly, dreams function as a medium of passing information, for example wisdom sayings. Secondly, dreams act as medium of indicating a new manner of action. In such dreams the receiver is demanded to take an action. In Hellenistic tradition, dreams are mostly symbolic and therefore they require interpretation.⁴⁰

In the Jewish tradition, two types of dreams are present. Firstly, there are dreams that do not require interpretation. Such dreams carry a theological relevance and function as a medium of God's entering into the human world.⁴¹ Secondly, there are dreams that require interpretation. Examples of such dreams are found in the stories of Joseph and in the book of Daniel. The dream motif is mostly associated with the character Joseph. The characterization of Joseph through the dream motif in the Old Testament is found in the book of Genesis. Gen 37,19-40,1 presents Joseph as the Patriarch who went to Egypt. Joseph is portrayed here as a dreamer and as an interpreter of dreams in Egypt.

In Mt 1,18-25 the author uses the dream motif. He presents Joseph as having a dream in which he receives a message from the angel of the Lord (Mt 1,20). The author further uses the dream motif in Mt. 2, 13 in which again Joseph receives a message from the angel of the Lord. The use of the dream motif in Mt's gospel is identified by the use of the phrase *κατ' ὄναρ*.⁴² This phrase introduces a narration of a dream or a report of a dream without narration. Unlike in Hellenistic tradition, the dreams associated with Joseph in Mt do not carry a symbolic character, and therefore they do not need interpretation. In Mt's gospel, three functions of dreams can be identified.

³⁹Vgl. PLONER, *Schriften*, 194.

⁴⁰Vgl. PLONER, *Schriften*, 195.

⁴¹Vgl. PLONER, *Schriften*, 198.

⁴²Vgl. PLONER, *Schriften*, 199.

Firstly, the author of Mt's gospel uses dreams as a medium for the angel of the Lord to deliver a message. However, in the message in Mt 1,20, the dream functions further as medium for the characterization of Joseph.⁴³ Joseph is presented as son of David who receives God's revelation. Further, he is presented as an obedient figure obeying the message of the angel. The function of dreams as medium for characterization does not end with Joseph. The child to be born is also identified and presented as being conceived by the holy spirit; that he is a savior of his people; and that he is God's presence (Emmanuel).

Secondly, the function of the dream motif in Mt 1 points to the change of action that follows as Joseph wakes up from the dream. In Mt 1,19 Joseph considers the options he has with regard to the pregnancy of Mary. However, in 1,24 at the end of the dream Joseph follows what the angel told him to do. The dream therefore functions here as a medium through which a change of action that has occurred.⁴⁴

Thirdly, a dream motif functions as a medium of the angel's appearance. However, the focus is not so much on the angel, but on God who is the real Actor in the scene.⁴⁵ The angel of the Lord comes from God as a messenger of God. Therefore, everything that the angel says and causes to happen indicates the presence of a transcendent and omnipotent Figure (God) of action.

Having looked at the references to Joseph both in the Old Testament (Genesis) and in Mt 1-2, I can establish that the character of Joseph both in Jewish and matthean literature is associated with dreams.⁴⁶ Mt's gospel however, presents dreams not as symbolic visions but as medium through which an angel of the Lord gives a character to Joseph and delivers a message to him. But also through the dream the character of the child to be born is indicated. The dream motif also points to God as the real actor in the scene on whom the reader focuses his attention. The author of Mt's gospel therefore uses a known style of writing: the use of the dream motif.

6.2. The virginal Birth and Endangering Motif

The pericope Mt 1,18-25 presents the virginal birth of a child that would be named Jesus, and in Mt 2 the dangers surrounding the newly born child Jesus are presented. The use of the two motifs (virginal birth and endangering) are important here

⁴³Vgl. PLONER, *Schriften*, 203.

⁴⁴Vgl. PLONER, *Schriften*, 203.

⁴⁵Vgl. PLONER, *Schriften*, 204.

⁴⁶Vgl. R. E. BROWN, *Birth*, 112.

because they focus on the child and give insights about the identity of the child in relation to his mission.

The use of these motifs is not unique to matthean literature. Early traditions in both Egypt and the Hellenistic world had stories about births in which divine influence was at work. In Egypt, the belief in divine intervention in the birth of a king was popular. There were stories of Egyptian kings and heroes who were born without the participation of a human father. The Egyptian Myths of the birth of a king, who was considered a child of God, were presented in form of images in the houses where a king was born. There were stories about a union of a god with a woman, although virginity of a woman in this case was not referred to.⁴⁷ These Egyptian stories of births without a human father were said to have found their way into the Hellenistic world and applied to the births of Alexander and Plato.⁴⁸ In early Christianity, the idea of divine sonship and spirit was common,⁴⁹ although the aspect of virginal birth was not mentioned. The virginal birth in Mt points to an influence of the Hellenistic-Jewish-Christian tradition on Mt. According to LUZ, the story was nourished by various traditions; among the traditions were the legendary virginal birth of Melchizedek and the different variations of the Moses *Haggadah*.⁵⁰

The notable influence of the Jewish birth motif on the author of Matthew's Gospel comes from the infancy narratives in the Moses *Haggadah*.⁵¹ A look at the infancy narratives of Moses in the *Haggadah* reveals notable parallels with the infancy narratives of Jesus in Mt's gospel. It should be noted, however, that there are other Old Testament birth stories with aspects of parallelism to the matthean infancy narrative. Two can be mentioned here: the announcement of the birth of Ishmael (Gen 16,11-15) and Isaac (Gen 17,19; 21,2). In both cases, as in Mt 1,18-25, the announcement comes either through an angel or God himself, and the name to be given to the child is stated. With regard to Moses and Jesus, the announcement of the conception is given to a father figure in the context of a dream in both the Moses *Haggadah* and the matthean infancy narratives, although the motif of virginal birth is absent in the Moses *Haggadah*.⁵² In his writings, JOSEPHUS⁵³ presents an exemplary and just Hebrew man

⁴⁷Vgl. MAYORDOMO-MARIN, *Anfang*, 254.

⁴⁸Vgl. MAYORDOMO-MARIN, *Anfang*, 255.

⁴⁹U. LUZ (*Mt I*, 145) makes reference to Rom 1,4 and Mk 1,9-11 to show that the idea of divine sonship and spirit were present in early Christianity.

⁵⁰Vgl. U. LUZ, *Mt I*, 145.

⁵¹ The Moses *haggadah* are Jewish legendary stories about the birth of Moses.

⁵²Vgl. MAYORDOMO-MARIN, *Anfang*, 335.

called *Amram*. God speaks to him in a vision and promises him a child. The child is said to be the liberator of the race of the Hebrews from the hands of the Egyptians. This birth announcement of Moses parallels the matthean birth announcement of Jesus. In the matthean infancy narratives, the angel commands Joseph to name the child *Jesus*, and indicates the meaning of the name. The name of the child describes his mission: to save his people from their sins (Mt 1,21). Therefore, in both announcements the child who is to be born has a task of liberation. Moses was to liberate the people of Israel from the Egyptians and Jesus was to liberate his people from their sins (Jesus).

Another important motif that forms a parallel between Moses and Jesus is the endangering of the child. Ex1-2 presents the dangerous scenario that confronted every child born a male. The command of Pharaoh that every newly born male should be thrown into the river to die threatened the life of the newly-born boy who was later named Moses. In Mt 2 the same motif characterizes the narrative about Jesus. King Herod commanded that all newly born boys should be killed. The child Jesus was however spared because the angel had warned Joseph in a dream about the plans of the King.

The comparison made above shows that the Moses *Haggadah* forms only a partial parallel to Mt 1,18-25. The birth narrative of Jesus in Matthew cannot therefore be an exact copy of the birth narrative of Moses. The parallelism is to be seen only in the elements, which in the Old Testament narrative context refer to a specific figure, however in later literature are applied to another personality.⁵⁴ The author of Mt's gospel uses the virginal birth motif foreign to Jewish tradition to lay his emphasis on the divine origin of the child Jesus. He does this keeping in mind his theme of the messiah promised to Israel. The identification of parallels in the infancy narratives of Moses and Jesus is important for understanding the role of liberator that the author of Mt's gospel brings out in Mt 1, 21.

From this survey of the motifs used by the author of Mt's gospel, it is evident how he makes use of the motifs in order to present the character of Joseph and the identity and mission of the child Jesus.

⁵³Vgl. F. JOSEPHUS, *translation and commentary. 3: judean antiquities 1-4*, Brill 2000, 210-216.

⁵⁴Vgl. MAYORDOMO-MARIN, *Anfang*, 332.

7. THE LITERARY GENRE OF THE TEXT

7.1. Preliminary Considerations

Determining the literary genre of 1,18-25 effectively tries to answer the question: is it a birth narrative (as the title in verse 18a suggests), a legend or a *Midrash* (as in Jewish tradition), or a birth announcement (the message of the angel in verses 20-21)? Other scholars (WUCHERPFENNIG AND BERGER) have observed that Joseph is the central figure in the whole narrative, and therefore the narrative is about Joseph and not about a birth. For WUCHERPFENNIG, the narrative presents a literary scheme of the command given to Joseph and how he fulfilled it. It is therefore a Joseph-narrative.⁵⁵ However, this emphasis of WUCHERPFENNIG on the figure of Joseph as the focus of the pericope overlooks the title of the whole pericope given in 1,18a (the birth of Jesus Christ). Although Joseph plays an important role in the pericope namely naming the child and thereby inserting the child into the Davidic dynasty, the focus is on the child Jesus as messiah and Emmanuel. For BERGER, the narrative is centered on Joseph and his change of plans after the angel's appearance and therefore he refers to the narrative as *Bekehrung Josefs*.⁵⁶ Although the pericope indicates a moment when Joseph acted according to the angel's word, not according to his plan of divorcing Mary, it does imply that the pericope is about the *Bekehrung Josefs* as BERGER presents it. The narrative has other important elements (the pregnancy of Mary through Holy Spirit, appearance of angel in a dream, the double name giving and the meaning of the names), which are linked more to the birth of the child mentioned in the title verse 1,18a than to Joseph.

These are the forms that have generally been proposed and considered by scholars, and therefore the answer to this question is necessary for the understanding and interpretation of the text. In determining the genre that fits the text, it is important to analyze the definitions and descriptions of the above-suggested forms in view of the text.

Although verse 18a introduces the pericope as a birth narrative *Ἰησοῦ Χριστοῦ ἡ γένεσις*, the narrative does not deal with details of a birth description, but narrates the

⁵⁵Vgl. ANSGAR WUCHERPFENNIG, *Joseph der Gerechte. Eine exegetische Untersuchung zu Mt. 1-2*, Freiburg 2008, 20-24.

⁵⁶Vgl. KLAUS BERGER, *Kommentar zum Neuen Testament*, München¹ 2011, 15.

conception of Jesus.⁵⁷ In this sense, the title is not in agreement with the whole text, and the text does not therefore fit a birth narrative.

Another consideration of literary genre tries to focus on possible legendary features in the text, and thereby assigning a legendary form to the text. A definition of a legend which has dominated the analysis of birth stories in form history focuses on legend as a religious narrative of a holy man whose deeds and fate stand out important to people. The emphasis is on the person's religious character.⁵⁸ The emphasis of a legend on the person's religious character puts the text 1,18-25 outside the boundaries of a legendary form, because the text is not about a personal legend.⁵⁹ The legendary form has not been the only consideration of the infancy narratives in the gospel of Mt. Efforts to designate the infancy narratives as *Midrash* have received attention too, however difficulties have arisen. The first difficulty concerns the definition of *Midrash* which does not agree with the infancy narratives of Mt's gospel. The second difficulty lies in the divergent views, which do not agree on whether *Midrash* should be designated as a literary genre.⁶⁰ Basing on the etymology, the term *Midrash* comes from a Hebrew word מִדְרָשׁ, which can be translated as *search* or *research*.

Midrash refers also to the collections of old testament texts interpretations by Rabbis that were discovered in the 3rd century. These rabbinic interpretations were aimed at making the Old Testament texts understandable and relevant.⁶¹ According to this definition, *Midrash* therefore applies to rabbinic literature, which explained and interpreted biblical texts for the use. It is important also to note that *Midrash* is more than a literary genre. It is also understood as a hermeneutic method.⁶² This definition does not agree with Mt 1,18-25 because this pericope is not an interpretation of an Old Testament text, and therefore the pericope does not fit a *Midrash* literary genre. Arguments that the quotation (Mt 1,23) from the Old Testament could be considered as an infusion into an already existing text do not imply that the pericope 1,18-25 is a commentary on an Old Testament text.⁶³ Rather than being a commentary on an Old

⁵⁷Vgl. C.A. EVANS, *Matthew*, Cambridge 2012, 39.

⁵⁸Vgl. MAYORDOMO-MARIN, *Anfang*, 330.

⁵⁹Vgl. MAYORDOMO-MARIN, *Anfang*, 330.

⁶⁰Vgl. MAYORDOMO-MARIN, *Anfang*, 338.

⁶¹Vgl. MAYORDOMO-MARIN, *Anfang*, 338.

⁶²Vgl. U. LUZ, *Mt I*, 142.

⁶³Vgl. MAYORDOMO-MARIN, *Anfang*, 340.

Testament text, the pericope could be understood more as a commentary on understanding the person of Jesus, not the scriptures.⁶⁴

7.2. Mt 1,18-25 Birth announcement

As already noted in the organization of the text, Joseph as a character receives more space and attention in the entire text (verse 19a - 25). The focus in this section is on the appearance of the angel in a dream, the message of the angel and the action of Joseph. And according to the structure of the text, which has been presented above, verses 20 – 21 stand as the center of the entire pericope. It is important to establish what the center of the pericope is because this provides insights into determining the central message of the entire pericope. However, the message is presented in a specific style. A closer look at verses 20 – 21 features of writing, which are important for determining the literary genre befitting the entire pericope. As noted already, the author has used two Motifs, namely dream and birth, and they provide insight into the literary genre. The verses 20-23 introduce to the reader a well-known Old Testament literary genre, the announcement (*Geburtsankündigung*) of a birth by an angel in a dream.⁶⁵ A typical birth announcement in the Old Testament carries specific elements, and the author of Mt's gospel must have had access to Old Testament literature about birth announcements. A comparison of the narrative Mt 1,18-25 with other Old Testament birth announcements of key persons brings out common elements. The birth accounts of Isaac and Ishmael in the Old Testament are referenced here as examples.

MAYORDOMO-MARIN⁶⁶ gives an outline of key characteristics of a birth announcement which include the following:

7.2.1. Description of the situation or circumstances

A situation is described emphasizing circumstances, which indicate an impossibility to conceive a child, for example barrenness or old age. In the birth account of Isaac (Gen 17,17), the circumstance was old age for Abraham and Sarah; while in the account of Ishmael (Gen 16,1-6) Sarai was barren. In Mt 1,18b-c Mary was engaged but had not yet lived together with Joseph.

⁶⁴Vgl. R. E. BROWN, *Birth*, 578.

⁶⁵Vgl. M. GRILLI/C. LANGNER, *Matthäus*, 33.

⁶⁶Vgl. MAYORDOMO-MARIN, *Anfang*, 333 - 345.

7.2.2. Actual birth announcement

The birth announcement is characterized by divine appearance in form of an angel or Yahweh himself (Gen 18,1: Yahweh appeared to Abraham for the birth of Isaac; Gen 16,7: angel appeared to Hagar for the birth of Ishmael; Mt 1,20: angel appeared to Joseph). The addressee is then informed of a conception that has already happened or that will happen and the birth of a child. The angel or Yahweh then gives the addressee an assignment, which mostly is to name the child, and immediately gives a reason for the chosen name. In most cases the reason indicates a special meaning of the name and the future mission of the child expressed in a futuristic statement⁶⁷. In the account of Isaac (Gen 17,19), Abraham receives the command although no future mission of the child is expressed. For Ishmael (Gen 16,11-12) Hagar is commanded to name the child and the angel mentions the future life the child. In Mt 1,21b-c Joseph receives the command to name the child, and the name indicates the future mission of the child. The birth announcement further gives the reaction of the parents and closes with a confirmation of the child being born and the father fulfilling the assignment of naming the child (Gen 21,1-8 Isaac; Gen 16,15 Ishmael; Mt 1, 24-25 Jesus).

This survey of determining the literary genre of the pericope Mt 1,18-25 has shown that there have been tendencies to think of the pericope in terms of a *Midrash* and in terms of a birth announcement. The characteristics of a *Midrash* however do not correspond to the narrative style of the pericope. As can be seen from the comparison of features above, the birth announcement fits well as the literary genre for the pericope, because similar characteristics in the narrative are evident also in the Old Testament stories, which are identified as birth announcement stories.

Conclusion

The goal of this chapter was to identify, present and analyze the aspects that characterize the pericope Mt 1,18-25 using some principles of biblical textual analysis. The analysis brought to the fore observations that although parts of the pericope has variant texts, they do not present significant differences that may cause significant changes in meaning of the terms in the pericope. Further I have identified that the pericope falls within the general context theme of the messiah in the gospel, while the infancy narratives (Mt 1-2) form the immediate close context. Therefore the pericope is

⁶⁷Vgl. MAYORDOMO-MARIN, *Anfang*, 333.

read and understood from these two contexts, the narrative focuses on the origin and birth of the messiah.

I looked further at the organization and division of the text in which I discovered that the organization and division gives more space to the character of Joseph as a central figure. This can be seen from the three parts of the division, which present the assignment to Joseph and his subsequent fulfilling of the assignment. At the same time, the pericope shows an emphasis on name giving by presenting two instances of the names Jesus and Emmanuel.

Important in the analysis has been also the semantics and grammar in the text. This involved selecting key words and nouns in the text, which have an influence in the understanding of the text. It was discovered that Mt has used some vocabularies in a slightly different way from their use in the Septuagint. Of key interest was the use of the words *λαὸς*, *καλέσεις* and *καλέσουσιν*. These were important because the title of the thesis revolves around them, that is, understanding how Mt uses them and how scholars particularly in Mt 1,21-23 have interpreted them.

The analysis of the style of writing in the text has been important too. The focus here has been on identifying the style of writing present in the text. This involved identifying motifs in the text with reference to Old Testament literature. From the analysis I concluded that Mt makes use of the dream and birth motifs. He uses the dream motif to characterize Joseph and his encounter with God through an angel. Through the birth motif, he portrays the divine origin of Jesus who is born with the intervention of a human father. Through these motifs therefore Mt brings out the divine origin and identity of Jesus.

Another important aspect of the chapter was to establish the literary genre of the pericope. The questions that begged the answers were: is it a birth narrative, a legend, *Midrash* or birth announcement? On the basis of specific Old Testament references and literature, and the features describing each of the above genres, I have concluded that the pericope fits well the birth announcement literary genre.

The next chapter turns the focus to the exegetical analysis of the pericope based on the division of the text that has been suggested in chapter 1 (4). The exegetical analysis will give more attention to Mt 1,20-23 because this forms the focus of the thesis.

CHAPTER 2. EXEGETICAL ANALYSIS OF MT 1:18-25

In chapter one the focus of the thesis was on analysing the pericope Mt 1,18-25 with a view to identifying characteristics that form up the pericope. In order to identify characteristics of the text, I employed some principles of biblical textual analysis, namely text criticism, semantics and literary criticism. This facilitated the identification of key features in the pericope, which guide the interpretation of the pericope. Chapter two now turns to the exegetical analysis. The analysis will be focused on each verse, although more attention and emphasis will be given to verses 18-19; 20-21 and 22-23. These verses are key to the thesis because they directly deal with Jesus' identity and mission in relation to the concept of *λαὸς* 'people' in the pericope.

1. TITLE OF THE TEXT verse 18a

Verse 18a opens the pericope with a sentence regarded as a title of the pericope: *Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις*. As a title, this sentence introduces the focus of the content of the pericope. It is important to note that the word *γένεσις* used in Mt 1,1 to introduce the genealogy (Mt 1,1-17) is the same word used to introduce this different pericope (Mt 1,18-25). As already noted in Chapter 1 of this thesis (on Semantics), the word *γένεσις* has a wider connotation whose meaning can be birth, origin, or genealogy. While in Mt 1,1, the word *γένεσις* is used to mean genealogy, in Mt 1,18a it is specifically intended to denote a "coming into being and thus birth".⁶⁸ This is the meaning that is adopted in this thesis, and therefore the title sentence in verse 18a, presents the pericope Mt 1,18-25 as a narrative about the birth of Jesus Christ.⁶⁹ Although this birth narrative has its own theme of birth, it should be mentioned that the pericope is sometimes seen as a footnote to Mt 1,16. The argument is that 1,16 gives reference to Jesus who is called the Christ and was born of Mary. The two names, Jesus and Christ are again mentioned in the title-sentence in verse 18a that introduces the birth narrative of Jesus the Christ. In this way the pericope is seen as an expanded footnote of 1,16 showing the Christian explanation of the origin of Jesus.⁷⁰ However, authors such as LUZ have challenged this view. They argue that the pericope Mt 1,18-25 is an independent basic narrative, and not a mere footnote to 1,16.⁷¹

⁶⁸L. MORRIS, *The Gospel according to Matthew*, Michigan 1992, 26.

⁶⁹Vgl. J. GNILKA, *Mt I*, 16.

⁷⁰Vgl. R. SCHNACKENBURG, *Matthäusevangelium Bd. I 1,1-16,20*, Würzburg² 1991, 19.

⁷¹Vgl. U. LUZ, *Mt I*, 146.

The title-sentence in verse 18a is important because it provides the guide on how the reader should understand the rest of the pericope. That is, the details in the pericope indicate how the birth of Jesus Christ was as presented by Mt.

2. DESCRIPTION OF THE SITUATION v 18b – 19c

This part is very important because it prepares the ground for the phrase “they will call him Emmanuel” (1,23) which is the central focus of this thesis.

2.1. Verse 18b-c: Mary

This verse describes the details of the situation surrounding Mary whom Mt introduces as the mother of Jesus (*μητρὸς αὐτοῦ Μαρίας*). Mt mentions two specific details that characterize the situation of Mary namely, firstly that Mary was engaged (*μνηστεύομαι*) to a man called Joseph; and secondly that before Joseph and Mary had marital relations, Mary was found to be pregnant from holy spirit. The relationship between Mary and Joseph, and that Mary was found to be pregnant before they had marital relations, are very important for understanding the relationship between Joseph and Jesus the child to be born. We briefly look at these two aspects now.

2.1.1. The Engagement

In the Jewish culture and practice, engagement was the beginning of the process of marriage.⁷² Marriage as a process had two stages. The first step involved the formal exchange of consent between the man and a woman before witnesses. The second step took place much later and it involved the groom taking the bride to his home. In ancient Judaism the formal exchange of consent took place when a girl was still young, usually at an early age of twelve years.⁷³ Although the consummation of marriage happened in the second step when the groom had taken the bride to his home, the first step of formal exchange of consent was also considered as legal marriage. The engagement was legal and therefore it gave legal rights to the groom over his bride. The bride became therefore a wife after the engagement.⁷⁴

This understanding of the process of marriage in Judaism made, therefore Mary to be the wife of Joseph after engagement. Mt makes this point explicitly by referring to Mary as wife in the angel’s message to Joseph in the dream in verse 20e (*παραλαβεῖν*

⁷²Vgl. J. GNILKA, *Mt I*, 17.

⁷³Vgl. W.D. DAVIES/D.C. ALLISON, *A critical and exegetical commentary on the gospel according to Saint Matthew. I. Introduction and commentary on Matthew I – VII*, Edinburgh 1988, 199.

⁷⁴Vgl. R. E. BROWN, *Birth*, 123.

Μαρίαν τὴν γυναῖκά σου). Mt uses the term *γυναῖκά* (wife) to denote Mary's relationship to Joseph.

2.1.2. Mary's pregnancy ἐν γαστρὶ ἔχουσα

In verse 18c, Matthew presents now the situation of Mary after the engagement. Mary the legal wife of Joseph was found pregnant (*εὐρέθη ἐν γαστρὶ ἔχουσα*). The text does not state who *found* Mary pregnant. The use of the term *εὐρίσκω* in this verse does not imply that there was a 'finder' who discovered that Mary was pregnant. The term is used in the sense of "it turned out to be".⁷⁵ The points of focus for Matthew in this verse are the timing of Mary's becoming pregnant and the agent of the pregnancy. Matthew makes it clear in stating that Mary became pregnant before the second step of marriage took place, that is, before Joseph took Mary to his home. The phrase *πρὶν ἢ συνελθεῖν* becomes very significant in this sense because it indicates the sequence of Mary's becoming pregnant in relation to Joseph's role therein. The phrase *πρὶν ἢ συνελθεῖν* therefore excludes Joseph as an agent in Mary's becoming pregnant.

2.2. Verse 19a-c: Joseph

This verse makes Joseph the central character in the narrative. Joseph is presented as an upright or righteous man who is confronted with a situation of Mary being pregnant before he had marital relations with her, and therefore plans to divorce her. It is important to mention that the reaction of Joseph has been a point of controversy raising questions such as, why did Joseph plan to divorce Mary?⁷⁶ As a Jew faced with such a situation, Joseph had at his disposal the prescription of the Law on adultery of a betrothed virgin. Dt 22,23-27 states that a betrothed virgin who committed adultery had to be taken to the city gate and be stoned. Joseph does not however plan to follow this law. He plans to divorce Mary secretly. This plan of Joseph raises an important question about Joseph's knowledge of the pregnancy of Mary and his reaction of planning a secret divorce. LUZ presents questions in this regard, which have given rise to some hypotheses.⁷⁷ Questions raised include: did Joseph know about the holy spirit's role in Mary's pregnancy before the angel announced to him? One hypothesis states that if Joseph did not know about the Holy Spirit's role, then Joseph might have wanted to divorce Mary on account of adultery suspicion, although he may have opted for divorce bills rather than public stoning (Dt 22,23-27). Another hypothesis presumes

⁷⁵Vgl. W.D. DAVIES/D.C. ALLISON, *Matthew. I*, 200.

⁷⁶Vgl. U. LUZ, *Mt I*, 146.

⁷⁷Vgl. U. LUZ, *Mt I*, 146.

that Joseph might have known that Mary's pregnancy was through the Holy Spirit and therefore he feared being with a woman who had been made sacred by God. According to this hypothesis, verse 20e ('do not fear to take Maria your wife') confirms this fear of Joseph.⁷⁸ However, this hypothesis is defeated by an observation that Joseph could not possibly have known that Mary's pregnancy was through Holy Spirit unless the angel made the announcement.⁷⁹

The two hypotheses do not however, address the important aspect of Joseph, namely that he was a righteous man. According to verse 19a being upright or righteous is connected to the subsequent decision of Joseph ("Joseph, who being upright and not willing to disgrace her" 1,19a). There have been two interpretations of the meaning of Joseph's uprightness. MAYORDOMO-MARIN⁸⁰ observes that one interpretation focuses on uprightness or righteousness as being faithful to the Torah. In the situation of Joseph and Mary's pregnancy, the Torah would have obliged Joseph to follow Dt 22,23-27, which recommends public stoning as a punishment. Another interpretation goes beyond the confining of Righteousness only to faithfulness to the Torah. In this interpretation seen by MAYORDOMO- MARIN as complimentary, the righteousness of Joseph does not only consist in being faithful to the Torah, but more so in his friendliness and gentleness, and therefore his plan not to publicly disgrace Mary.⁸¹ WUCHERPFENNIG also observes that, "in the wisdom of Israel, righteousness is more than mere obedience to the Torah. The book of wisdom demands kindness from the righteous."⁸² Joseph's plan therefore to divorce Mary secretly comes out of his righteousness (kindness and gentleness) despite the demands of the law in Dt 22 that betrothed virgins be stoned as punishment for adultery. Joseph's righteousness in this sense becomes important because he avoids risking the life of Mary, who faced the possibility of being stoned according to the law.

3. THE ASSIGNMENT OF JOSEPH v 20-21

The narrative in verses 20-21 focuses on Joseph. The focus is on Joseph because of the role he would play in ensuring that the child is inserted into the Davidic dynasty.

⁷⁸Vgl. U. LUZ, *Mt I*, 147.

⁷⁹Vgl. R. E. BROWN, *Birth*, 126.

⁸⁰Vgl. MAYORDOMO-MARIN, *Anfang*, 257.

⁸¹Vgl. MAYORDOMO-MARIN, *Anfang*, 258.

⁸²Translated from the original: "*in der Weisheit Israels ist Gerechtigkeit mehr als bloßer Torahgehorsam. Das Buch der Weisheit fordert vom Gerechten Menschenfreundlichkeit.*" A. WUCHERPFENNIG, *Joseph der Gerechte*, 114.

In order to facilitate that insertion of the child, Joseph receives the assignment to name the child.

Verse 20a opens up the episode presenting a Joseph who had not yet made any resolute decision on his next action. The term *ἐνθυμηθέντος* indicates Joseph's continuous process of arriving at a decision. This process is interrupted by the appearance of an angel of the Lord to him. The appearance of the angel is introduced in verse 20b with the term *ἰδοὺ* behold. Matthew uses the term *ἰδοὺ* to introduce other episodes where the Angel appears to Joseph (2,13; 2,19).⁸³

Verse 20c states that the angel appeared to Joseph in a dream. This is the first of the three dreams of Joseph in Mt. Dreams are an important motif used by Mt to indicate a medium through which Joseph experiences a Theophany and receives a message with a command to fulfil an assignment. A key characteristic of the three dreams of Joseph in Mt is that they have a common identifiable structure. ROBERT GNUSE⁸⁴ presents the component parts of the dream-structure identifiable in this particular text. In this structure, the dream report starts with a presentation of Joseph's situation (verse 18b-19c Joseph's difficult decision) provided by the narrative; then an introduction to the dream report through the term *ἰδοὺ* (verse 20b) follows. The dream report brings in a Theophany and an actual reference to a dream (verse 20c) indicated by the use of the expression *ἄγγελος κυρίου ἐφάνη* and *κατ' ὄναρ*. The expression *ἄγγελος κυρίου* is Mt's indication of God's intervention and presence. The expression does not necessarily refer to a specific personal or spiritual intermediary between God and people.⁸⁵ The angel of the Lord brings a message to Joseph in form of a command. The dream is concluded as Joseph wakes up and he fulfils the command. Notable about the appearance of the angel is the lack of a detailed description of the appearance itself. Mt simply mentions the appearance and goes into stating the message of the angel.⁸⁶

Verse 20e to 21c presents the message of the angel. The message of the angel forms the centre of the entire pericope Mt 1,18-25. This is indicated by the structural presentation of the Greek text adopted in this paper in chapter one.⁸⁷

⁸³Vgl. A. WUCHERPFENNIG, *Joseph der Gerechte*, 118.

⁸⁴Vgl. R. GNUSE, *Dream Genre in the Matthean Infancy Narratives*, in: *Novum Testamentum XXXII*, 2(1990) 98-120.

⁸⁵Vgl. R. E. BROWN, *Birth*, 129.

⁸⁶Vgl. U. LUZ, *Mt I*, 148.

⁸⁷In the Greek text in chapter one (text criticism) of this thesis, I have indented verse 20e - 21c to indicate the centrality of the angel's message in the pericope Mt 1, 18-25.

In verse 20e the angel addresses Joseph as son of David. It is important to note that Mt reserves the title ‘son of David’ for Jesus. It appears as a title for Jesus in Mt 1,1; 9,27; 15,22; 30,30.⁸⁸ Addressing Joseph as son of David shows that he belonged to the house of David, but more importantly this kind of address performs a significant function in the text, namely to pave way for and secure the Davidic roots of the child to be born.⁸⁹ In order for Joseph to pave way for the child to have an identity in the Davidic roots, he would be required to fulfil an assignment (to name the child), through which the child would be inserted in the Davidic dynasty. However, before he names the child, Joseph would need to do the first step: to take Mary his wife.

3.1. The first step of Joseph’s assignment: *παραλαβεῖν Μαρίαν*

The first step of Joseph’s assignment comes immediately in verse 20e and is indicated by the term *παραλαβεῖν*. The verb *παραλαμβάνω* whose preferred translation (take) is used in the text criticism in the chapter one, is to be understood in this context from a background of Joseph’s marriage with Mary. In this regard, the *taking along* refers to the second part of the Jewish marriage procedure when the bridegroom took along the bride to his home on the night of the wedding ceremony.⁹⁰ Joseph had not yet taken Mary to his home in order to complete the marriage ceremony and as observed already in verse 20a, Joseph was still contemplating his next action after Mary was found to be pregnant. In verse 20e as the angel appears to Joseph, the angel tells him not to fear to take Mary his wife (*μὴ φοβηθῆς παραλαβεῖν Μαρίαν*). The angel’s call to Joseph not to fear does not have a function of consoling Joseph as it is in the angelic Theophanies.⁹¹ The receiver of an angelic theophany is usually called to be calm and not to fear. In the situation of Joseph, however, the call not to fear relates to the Joseph’s relationship with his betrothed Mary who has been found to be pregnant. The moral structure of the society that time could have put a pressure on Joseph about how he could go on with Mary who was found pregnant before the marriage process was completed. Therefore, the call not to fear to take Mary could be understood more in terms shame. And so the angel is telling Joseph not to be ashamed to take Mary.⁹² Joseph should take Mary to his home despite her being pregnant not from him.

⁸⁸Vgl. M. GRILLI/C. LANGNER, *Matthäus*, 35.

⁸⁹Vgl. MAYORDOMO-MARIN, *Anfang*, 260.

⁹⁰Vgl. MAYORDOMO-MARIN, *Anfang*, 260.

⁹¹Vgl. MAYORDOMO-MARIN, *Anfang*, 260.

⁹²Vgl. MAYORDOMO-MARIN, *Anfang*, 260.

The key focus of verse 20e is to situate the child to be born in the Davidic dynasty, by way of Joseph (son of David) taking Mary his wife. In verse 20f, the divine origins of the child are revealed to Joseph. The angel reveals to Joseph the miraculous conception of the child (*ἐκ πνεύματος ἁγίου*). It should be noted that in the Old Testament spirit was thought of as divine power, while in later Christian thought, the spirit was considered a person.⁹³ Mt does not have here a concept of Spirit as a person. The spirit is not, therefore a person who acted as Mary's partner in the conception of the child, but the active creative power of God.⁹⁴ Moreover, the gender of *πνεύμα* in Greek is neuter while in Hebrew the *רוּחַ ruach* is feminine. This shows that there was no male principle involved in the Mary's pregnancy.⁹⁵

When Joseph has fulfilled the first step of his assignment (completing the marriage process by taking Mary his wife), then the way for the second step is opened. The second step of the assignment comes in verse 21b.

3.2. The second step of the assignment: *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν*

In verse 21a, the angel informs Joseph that Mary will bear a son and he is immediately instructed (verse 21b) to name the child. The act of naming a child is very significant especially in this episode because by naming the child, Joseph accepts the child as his legitimate son.⁹⁶ As an adopted child of Joseph, the son to be born automatically finds his place in the Davidic dynasty and he becomes a descendant of David. As is evident in 21b, the angel does not give Joseph the freedom to choose his preferred name. The angel instructs Joseph to name the child Jesus and in verse 21c the angel gives a reason as to why the child should be named Jesus.

Verse 21c could be considered a footnote explaining the meaning of the name Jesus and thereby indicating the future program of the child: "for he will save his people from their sins" (v 21). The phrase 'for he will save' *γὰρ σώσει* introduces and explains the etymological interpretation of the name Jesus.⁹⁷ The Greek name *Ἰησοῦς* is a translation from the Hebrew *יְשׁוּעַ Yeshua*. Etymologically, *Yeshua* was related to the Hebrew verb *יָשַׁע yasha* (to save) and the Hebrew noun *יְשׁוּעָה Yeshuah* (Yahweh is salvation). This etymology presents clearly the saving character of the name Jesus.⁹⁸

⁹³Vgl. W.D. DAVIES/D.C. ALLISON, *Matthew. 1*, 208.

⁹⁴Vgl. U. LUZ, *Mt I*, 148.

⁹⁵Vgl. W.D. DAVIES/D.C. ALLISON, *Matthew. 1*, 208.

⁹⁶Vgl. MAYORDOMO-MARIN, *Anfang*, 260.

⁹⁷Vgl. R. E. BROWN, *Birth*, 130.

⁹⁸Vgl. W.D. DAVIES/D.C. ALLISON, *Matthew 1*, 209.

The saving character and program of Jesus is intended for τὸν λαὸν αὐτοῦ, his people. The last part of verse 21c makes it clear that the salvation to be brought by the child Jesus is not of political nature, but ἀπὸ τῶν ἁμαρτιῶν (from sins). The ‘saving from sins’ points to the religious and moral character of Jesus’ program, however the angel who communicates this to Joseph does not state how Jesus will save his people from sins.⁹⁹ The aspect of ‘saving from sins’ is seen as a reflection of the Christian community’s experience with Jesus. It also reflects the interest of Mt in the forgiveness of sins which Mt saw in Jesus and which continued to be experienced in the community. Forgiveness of sins is also a theme in Mt (9,8; 26,28).¹⁰⁰

The understanding and interpretation of τὸν λαὸν αὐτοῦ (his people) as used by Mt has given rise to two views. The first view is that the concept of λαὸς (‘his people’) refers exclusively to the people of Israel as a nation. This view is held by LUZ and GRILLI/LANGER¹⁰¹ who base their arguments on how the concept of λαὸς (as people of Israel) is presented in the Septuagint and subsequently how Mt uses it with the background of the Septuagint.¹⁰² Another scholar who holds this view is J.R. COUSLAND.¹⁰³ The second view held by BROWN, GNILKA and DAVIES/ALLISON argues that the concept of λαὸς in Mt is inclusive of both Jews and Gentiles.¹⁰⁴ Related to this view, is the interpretation offered by FRANKEMÖLLE¹⁰⁵, that the λαὸς carries a transformed meaning that points to the Christian community. The concept of λαὸς in Mt is of great interest in this Thesis because the title of the thesis attempts to understand the connotation of the pronoun “they” in 1,23 that is used in close proximity with λαὸς. Therefore, a detailed treatment of this subject, which will be the climax of the thesis, will be done in chapter three.

4. THE FULFILLMENT QUOTATION (Is 7,14) v 22 – 23

The appearance of the angel seems to end abruptly in verse 21c without any reference to the disappearance of the angel. The narrative continues with verse 22 assuming the function of a connection point between the events narrated in 1,18-21 and

⁹⁹Vgl. W.D. DAVIES/D.C. ALLISON, *Matthew 1*, 210.

¹⁰⁰Vgl. U. LUZ, *Mt I*, 149.

¹⁰¹Vgl. U. LUZ, *Mt I*, 105 and M. GRILLI/C. LANGNER, *Matthäus*, 35.

¹⁰²For the explanation of the λαὸς concept in the Septuagint and Mt see chapter one of this thesis on Semantics and grammatical analysis.

¹⁰³Vgl. J.R.C. COUSLAND, *The Crowds in the Gospel of Matthew*, Leiden 2002, 75-86.

¹⁰⁴Vgl. R. E. BROWN, *Birth*, 131, J. GNILKA, *Mt I*, 21 and W.D. DAVIES/D.C. ALLISON, *Matthew. I*, 210.

¹⁰⁵Vgl. H. FRANKEMÖLLE, *Jahwe-Bund und Kirche Christi. Studien zur Form- und Traditionsgeschichte des „Evangeliums“ nach Matthäus*, Münster² 1984, 199-218.

the Old Testament prophecy. It is characteristic of Mt to quote the Old Testament and apply the quotation to his text and see in it a fulfilment of an Old Testament prophecy.¹⁰⁶ Verse 23 is the quotation from the Prophet Isaiah and it is the first of the five Old Testament quotations, which Mt includes in the infancy narratives (Mt 1-2). The quotation in verse 23 is introduced by a formula commonly used by Mt: “This happened so that what had been spoken through the prophet might be fulfilled.”¹⁰⁷ This formula introduces the quotations and because of the phrase ‘might be fulfilled’ the quotation in verse 23 and other quotations introduced by this formula are referred to as ‘fulfilment quotations’ (2,15; 2,17-18; 2,23).¹⁰⁸ The motif of fulfilment expressed in the formula *τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ* is not only restricted to the infancy narratives in Mt 1-2. Mt uses the same formula later in the Gospel after the arrest of Jesus in 26,56. In this passage, the entire life of Jesus in the Gospel is seen as a fulfilment of Old Testament prophetic writings.¹⁰⁹

4.1. Placing of the Quotation (Is 7,14)

The position of the quotation in the whole narrative interrupts the flow of the narrative. Suddenly the angel is interrupted by Mt’s insertion of the quotation. The placing of the quotation in the middle of the narrative departs from the procedure, which Mt will follow for the other quotations in 2,15; 2,18 and 2,23.¹¹⁰ It is noticeable that Mt places the quotations at the end of the narrative in these texts. The question arises as to why Mt did not place the quotation in 1,23 after the narrative, that is, after 1, 24-25. BROWN is of a view that Mt wanted to end the narrative with the emphasis on the child’s Davidic roots, which is the central focus and purpose of the assignment given to Joseph in 1,21. If the narrative had ended with the quotation, the climax sentence would have been: “they will call his name Emmanuel, which is translated: God with us”(v 23d-e).¹¹¹ Such a conclusion would have put the Davidic roots of the child in the background. Therefore since Mt’s interest is the insertion of the child in the Davidic dynasty, he chooses to insert the quotation in the middle of the narrative so that the narrative may end the way it has ended: “He called his name Jesus” (v 25).

¹⁰⁶Vgl. C. MITCH/E. SRI, *The Gospel of Matthew*, Michigan 2010, 46.

¹⁰⁷Vgl. C. MITCH/E. SRI, *The Gospel of Matthew*, Michigan 2010, 46.

¹⁰⁸Vgl. M. GRILLI/C. LANGNER, *Matthäus*, 35.

¹⁰⁹Vgl. A. WUCHERPFENNIG, *Joseph der Gerechte*, 137.

¹¹⁰Vgl. R. E. BROWN, *Birth*, 144.

¹¹¹Vgl. R. E. BROWN, *Birth*, 144.

4.2. The text of Is 7,14

It is generally thought that Mt took the quotation from the Septuagint and made only a substitution of a verbs *καλέσεις* and *καλέσουσιν*.¹¹² To see this difference, below are the two texts as they appear in the Septuagint (a) and in Mt (b).

a) LXX

*ἰδοὺ ἡ παρθένος ἐν γαστρὶ
ἔξει καὶ τέξεται υἱόν,
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουήλ·*

b) Mt

*ἰδοὺ ἡ παρθένος ἐν γαστρὶ
ἔξει καὶ τέξεται υἱόν,
καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.*

4.3. The context of Is 7,14

When the quotation is looked at from its context in the book of Isaiah, it has its background in 7,13 where God exhibits his impatience with king Ahaz. Enemies, who were planning an attack on the kingdom frightened King Ahaz, therefore God had asked king Ahaz to request for a sign (7,3-5). King Ahaz, however declined to request for a sign from God. In 7,14 the Lord himself declares to give king Ahaz a sign, and the sign is an announcement of a birth.¹¹³ A young woman¹¹⁴ is either pregnant or will be pregnant soon and she will give birth to a son. This son will be an heir to the Lord's promises to the house of David. The woman who will give birth to this son will call him Emmanuel. In 7,15 the announcement continues and describes the well being of the child.¹¹⁵ In its context, therefore, the Isaiah text speaks of the times of king Ahaz, the threats to his kingdom and how the Lord promised to intervene.

4.4. Is 7,14 in Mt 1,18-25

The use of the quotation by Mt is considered as scriptural support for Mt's theology of the Davidic and divine identity of Jesus. Mt has presented these aspects in 1,21 in the message of the angel to Joseph, in which the angel stated that Mary had

¹¹²Vgl. W.D. DAVIES/D.C. ALLISON, *Matthew. I*, 213.

¹¹³JOHN D.W. WATTS, *Word Biblical Commentary 24. Isaiah 1-33*, Texas 1985, 101.

¹¹⁴Although the LXX text above uses *παρθένος*, I have used 'young woman' here which the Hebrew Masoretic Text uses because scholars (for example John D.W. Watts) argue that the most likely women to have been present with king Ahaz are the queen and her escort. It is only from these women that a son could be born who would be heir to the throne.

¹¹⁵Vgl. JOHN D.W. WATTS, *Word Biblical Commentary 24 Isaiah 1-33*, 101.

conceived through the Holy Spirit (divine origin of the child to be born) and that Joseph should give him the name, an act that effectively inserts the child into the Davidic dynasty. The quotation from Isaiah 7,14 fits well into these theological aspects of Mt in as far as the promise of an heir is made to the house of David and the heir will be called Emmanuel (God with us).¹¹⁶ In his use of the quotation, Mt replaces the singular form of the verb from the Septuagint *καλέσεις* (you will call) with the third person plural *καλέσουσιν* (they will call). This change is very significant for the work in this thesis because the ‘they’ preferred by Mt here is pronoun for ‘people’. Mt does not specify or give reference to the kind or group of people he implies here, however Mt may have had in mind already the ‘people’ he has referred to in 1,21.¹¹⁷ The ‘they’ used here could therefore be considered as the second allusion (in form of a pronoun) to ‘people’ in the pericope 1,18-25. In 1,21 Mt made reference to ‘his people’ who would be saved by the Jesus. This reference raises an important question that is central to the work in this thesis: are ‘his people’ in 1,21 the same people referred to in the phrase “they will call him Emmanuel” (1,23)? And who are these people?

For BROWN, Mt in 1,23 shifts the responsibility of naming the child from Joseph to a larger audience. However the larger audience does not necessarily name the child in the sense as Joseph does (as a personal name). The phrase ‘they will call’ implies the audience’s appreciation and acknowledgement of the meaning of the child.¹¹⁸ The name ‘Emmanuel’ is used in the book of Isaiah (for example Is 8,10) as a title, which expresses the presence of God among his people.¹¹⁹ BROWN presumes that the ‘they’ refers to the ‘people’ of 1,21 who for him include both Jews and gentiles.

MAYORDOMO-MARIN sees also the connection between *λαὸς* in 1,21 and the ‘they’ in 1,23. The saving or forgiveness from sins is closely connected to recognizing Jesus as the Emmanuel. Therefore the people (1,23) who recognize (name) Jesus as Emmanuel (God with us) are the same people (1,21) whom Jesus will save from sins.¹²⁰ The relationship between these two verses form the central focus of the thesis, and therefore, a detailed discussion about the use and interpretation of ‘people’ (*λαὸς*) in the texts of Mt will be done in chapter three.

¹¹⁶Vgl. R. E. BROWN, *Birth*, 150.

¹¹⁷Vgl. D.J. HARRINGTON, *The Gospel of Matthew*, Minnesota 1991, 36.

¹¹⁸Vgl. R. E. BROWN, *Birth*, 152.

¹¹⁹Vgl. C. MITCH/E. SRI, *The Gospel of Matthew*, Michigan 2010, 46.

¹²⁰Vgl. MAYORDOMO-MARIN, *Anfang*, 270.

5. THE FULFILLMENT OF JOSEPH'S ASSIGNMENT v 24-25

Verse 24-25 forms the conclusion of the entire pericope (1,18-25) of the birth announcement. The verses narrate the fulfilment of the divine command received by Joseph.¹²¹ The fulfilment motif comes out clearly in the two verses, which primarily focus on Joseph and the assignment he received from the angel in 1,20-21. As already noted, the first step of the assignment in 1, 20 instructed Joseph to take Mary his wife (*παραλαβεῖν Μαρίαν τὴν γυναῖκά σου*). Verse 24 (*καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ*) states the fulfilment of this step by Joseph using the same vocabulary in 1,20. Joseph does not fear anymore because the angel has removed his doubts.¹²² In the same vein, verse 25a-b (*ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν*) repeats almost word for word the second step of Joseph's assignment in verse 21 (*τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν*). An observation in verse 25a is that the sentence *καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως* does not provide information on the perpetual virginity of Mary and Mt does not explain any more details. This is so because perpetual virginity of Mary is not in the interest of Mt.¹²³ However, Mt tries to emphasise his point that this Jesus the son of Mary is not a fruit of a marriage relationship.¹²⁴ This is an emphasis, which indirectly re-echoes the conception through the Holy Spirit referred to in 1,18b.

Conclusion

This chapter set out to offer an exegetical analysis of Mt 1,18-25. Although the analysis dealt with the entire pericope, the focus was devoted primarily to three parts namely: Description of the situation (v 18-19); the Assignment of Joseph (v 20-21) and the quotation from Isaiah 7,14 (v 22-23). These three parts have a common focus of the identity and mission of Jesus. The description of the situation of Mary and Joseph, that they were engaged and that before they consummated the marriage, Mary was found to be pregnant through the Holy Spirit, show the divine origins of Jesus. Joseph, being a descendant in the royal dynasty of David, was the means through which Jesus would find his roots in the Davidic dynasty. Therefore, Joseph received the assignment through the message of an angel to name the child. The act of Joseph naming the child effectively made him the father. This is important because the child became also a son of David. The identity and mission of the child is embedded in the name Jesus. As 'Jesus' (Yahweh is salvation) the child has a mission to save his people from their sins.

¹²¹Vgl. R. SCHNACKENBURG, *Matthäusevangelium Bd.1*, 19.

¹²²Vgl. W.D. DAVIES/D.C. ALLISON, *Matthew. 1*, 218.

¹²³Vgl. M. GRILLI/C. LANGNER, *Matthäus*, 36.

¹²⁴Vgl. M. GRILLI/C. LANGNER, *Matthäus*, 36.

The focus then moved from the meaning of the name Jesus to establishing the meaning of ‘his people’. It was observed that there are two positions that scholars have argued for with regard to the meaning of ‘people’ λαὸς in 1,21. While one view states that the phrase ‘his people’ refers exclusively to the people of Israel, another view states that the term λαὸς carries an inclusive meaning and hence it includes the gentles (and christians). Connected to ‘his people’ in 1,21 is the pronoun ‘they’ in the fulfilment quotation from Is 7,14. Through the quotation, Mt shows how the birth and identity of Jesus are a fulfilment of the Old Testament prophecy. The identity of Jesus lies in the name Emmanuel, which is used as a title. Jesus is ‘God with us’, and he will be recognized as such. In presenting the quotation, Mt uses the plural καλέσουσιν (‘they will call’) instead of the singular καλέσεις (‘you will call’), which is found in the Septuagint. Mt does not state specifically who the ‘they’ refers to, however the close connection between 1,21 and 1,23 has opened possibilities of associating the ‘they’ in 1,23 with ‘his people’ in 1,21. The discussion in the next chapter (three) attempts to uncover the meaning of ‘his people’ in relation to the ‘they’.

CHAPTER 3. THE USE AND MEANING OF *λαὸς* IN MT

The previous two chapters focussed on the textual and exegetical analysis of the pericope 1,18-25. The analysis attempted to bring out key features of the text through applying some principles of exegesis (textual and form criticism) in chapter one and then the verse-by-verse exegetical analysis in chapter two attempted to provide a basis for interpreting the pericope in its individual parts as well as in its entirety. The title of the thesis draws attention to the interpretation of ‘they’ in 1,23 (“they will call him Emmanuel”). Going further now in the thesis, chapter three attempts to provide an interpretation of ‘they’ by drawing its focus on the concept of *λαὸς* in the entire gospel. Mt presents the passage 1,21 as a fulfillment of the words of the Lord through the prophet spoken in 1,23. The term *λαὸς*, which appears in 1,21, is key to understanding the ‘they’ in 1,23 because the two terms are used in the same context of fulfillment of an Old Testament prophecy. Therefore an attempt to understand how Mt uses the term *λαὸς* in the entire gospel provides insights for interpreting 1,21-23. While scholars (for example, LUZ¹²⁵, DAVID/ALLISON¹²⁶, GNILKA¹²⁷) have dealt with the meaning of *λαὸς*, this chapter focuses specifically on the arguments of two scholars: COUSLAND and FRANKEMÖLLE. The choice of the two scholars was based on their relatively extensive analysis and their varied interpretations. Another scholar whose views will be considered is KONRADT. His discussion of the exclusivity of the mission of Jesus to Israel will be analysed because it forms part of understanding the place of Israel in the mission of Jesus. However, brief references will be made to other scholars’ arguments too. This chapter uses the term ‘Israel’ often, and for the sake of clarification; the term Israel in this chapter is used to denote the Jews in their identity as people of God.

1. *Λαὸς* ACCORDING TO COUSLAND¹²⁸

In his study of the concept of *λαὸς* in Mt, COUSLAND identifies the contexts of its use and meaning and divides them in two major parts. He assigns Mt 1-2 as the first part, which focuses on Jesus before the start of his ministry. The second part covers the actual ministry of Jesus beginning in Mt 3. The first use of the term *λαὸς* appears in Mt 1-2 where there is a reference to Jesus’ mission to his people *τὸν λαόν* (1,21). The next

¹²⁵Vgl. U. LUZ, *Mt I*, 105.

¹²⁶Vgl. W.D. DAVIES/D.C. ALLISON, *Matthew I*, 210.

¹²⁷Vgl. J. GNILKA, *Das Matthäusevangelium*, 21.

¹²⁸Vgl. J.R.C. COUSLAND, *The Crowds in the Gospel of Matthew*, Leiden 2002, 75-86. In this section of the book he discusses extensively the use and meaning of the concept *λαὸς* in Mt.

use of *λαὸς* is found in the actual ministry of Jesus referenced in 4,23 where he heals sicknesses among the people *ἐν τῷ λαῷ*. COUSLAND's discussion and arguments focus on how Mt uses *λαὸς* with a particular ethnic connotation. In order to bring out the ethnic connotation of the use of *λαὸς* in Mt, COUSLAND selects passages in which the term is used and tries to understand and present the sense in which *λαὸς* is used. To achieve this, he identifies and puts the different passages into five categories of different contexts. The contexts are important in understanding the use and meaning of *λαὸς* in Mt. In the following discussion, I systematically treat COUSLAND's arguments in his five identified categories.

1.1. *Λαὸς* in the Ruling body in Jerusalem

One of the explicitly identifiable uses of *λαὸς* in Mt is in relation to the ruling body in Jerusalem.¹²⁹ When COUSLAND speaks of the ruling body in Jerusalem, he has in mind both the religious and civil leaders of Israel, and he notes that the first reference to the ruling body that Mt makes in relation to *λαὸς* appears in the infancy narrative. In Mt 2, 4 Herod calls up a meeting with a category of the ruling body (the chief priests and scribes of the people *τοῦ λαοῦ*) to consult about the birth of the new king of Jews. In this passage, the chief priests and the scribes stand out as a category of the ruling body of the people *τοῦ λαοῦ*. The focus here is not on the chief priests and scribes as such, but on the people for whom these chief priests and scribes were leaders. The question he tries to answer is: who are these people for whom chief priests and scribes were leaders? Mt uses another expression to refer to another category of the ruling body in Jerusalem. In other passages (21,23 and 26,3) Mt makes mention of the elders of the people *οἱ πρεσβύτεροι τοῦ λαοῦ*, but also in 26,47 he mentions both the chief priests and elders of the people.

In all these passages, it is important to note that Mt deliberately uses the term *λαὸς* to describe or clarify which leaders are being discussed. COUSLAND's focus on who the leaders are provides insight into understanding the meaning of *λαὸς* implied in these particular passages referred to above. The leaders who have been mentioned in the passages are not just simply chief priests, scribes or elders; they are leaders *τοῦ λαοῦ*, "of the people".¹³⁰ In trying to understand the leadership system during the times of Jesus, COUSLAND observes that councils in larger towns were made up of local

¹³⁰J.R.C. COUSLAND, *The Crowds*, 77.

leaders; however Mt uses the phrases (chief priests, scribes and elders of the people) in specific reference to the categories of leaders, which were situated in Jerusalem. These categories formed up the ruling elite in Jerusalem and these were therefore the ruling elite of Israel. They functioned as Jewish leaders of the people, and Mt has in mind this role when he mentions them in the Gospel.¹³¹ Therefore, the *λαὸς* to be identified with the Jewish leaders (chief priests, scribes and elders) referenced in these passages, signifies the people of Israel.

COUSLAND's quest to establish who belonged to the ruling body in Jerusalem especially as Mt gives reference to them in the passages looked at above, has provided insight into understanding the use and meaning of *λαὸς* in the passages considered above. The conclusion that the chief priests, scribes and elders 'of the people' belonged to the Jewish ruling body, indicates that Mt uses the term *λαὸς* in these passages with an ethnic connotation and therefore it implies the people of Israel.¹³²

1.2. *Λαὸς* in the Fulfillment citations

As have already observed in chapter 2 of this thesis, Mt has a striking feature of using Old Testament passages. He selects and quotes passages and presents them as prophecies, which are being fulfilled.¹³³ According to COUSLAND, Mt brings out the association of *λαὸς* with the people of Israel in some fulfillment citations.¹³⁴

The first fulfillment citation in which Mt explicitly equates *λαὸς* to Israel is in 2,6. Mt quotes from the books of Micah 5,1 and 2 Sam 5,2. This quotation is a response of the chief priests and scribes of the people to Herod when he inquires about the birth of a child king of Jews: “καὶ σὺ Βηθλέεμ...ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.” (2,6). The words in this passage are presented as God's words written by the prophets and therefore, τὸν λαόν μου refers to God's people. However, a question arises: who are these God's people? The quotation provides the answer to this question, because the term Israel appears immediately as a direct object in the same phrase: τὸν λαόν μου τὸν Ἰσραήλ. This grammatical arrangement of the phrase makes it explicit that God's people τὸν λαόν μου is identical with Israel τὸν Ἰσραήλ. Basing himself on this grammatical arrangement of words in the phrase,

¹³¹ Vgl J.R.C. COUSLAND, *The Crowds*, 77.

¹³² Vgl J.R.C. COUSLAND, *The Crowds*, 78.

¹³³ In the exegetical analysis in chapter 2 of this work, we have seen an example of how Mt quotes and introduces an Old Testament passage. He states that what he writes about in a particular passage is a fulfilment of a prophecy and he specifically uses the verb “fulfilled”. The example of this feature is 1,23, which he quotes from Isaiah 7,14.

¹³⁴ J.R.C. COUSLAND, *The Crowds*, 78.

COUSLAND concludes that it was Mt's precise purpose in the quotation to identify God's people with Israel.¹³⁵

The second fulfillment citation in which *λαὸς* is identified with Israel is 4,15-16: *“γῆ Ζαβουλὼν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα”*. This quotation has received divided views from scholars on the extent to which *λαὸς* could be identified with Israel. COUSLAND names FRANKEMÖLLE as contender who is against the view that in the quotation *λαὸς* refers to Israel. This is on grounds that the quotation speaks of Galilee of gentiles.¹³⁶ Although the quotation does not indicate a clear association of *λαὸς* with Israel, COUSLAND contends that it contains a clue, which facilitates a linkage of *λαὸς* with Israel. At the time of Jesus, Galilee was regarded as a Jewish area and therefore in using the quotation Mt seeks to clarify and justify the appearance of the messiah in the area of Galilee.¹³⁷ The messiah who has appeared is a great light for the people of Israel in the region of Galilee. He concludes therefore that the *λαὸς* referenced in the quotation are the people of Israel who have seen a light in Jesus and his ministry in Galilee.¹³⁸

The third consideration of the fulfillment citations comprises two quotations, which Mt uses to express Jesus' reaction to two categories of people in his ministry, namely the crowds on one hand and the Pharisees and scribes on another. In the first category the crowds are identified with *λαὸς* in 13,15 that is a quotation from the Old Testament. This passage has its background context in 13, 1-2 where Jesus is presented as teaching the crowds, *ὄχλος* gathered. The disciples are not with him, but when they join him (13,10-13), Jesus explains to them why he used parables when speaking to the crowds. In the narrative, Mt then inserts the fulfillment quotation from Is 6,9 to explain the reaction of the crowds. In 13,15 the fulfillment quotation mentions *λαὸς* in presumed reference to the crowds about whom Jesus is still talking. And therefore, the crowds whom Jesus is talking about here are identified with the people of Israel.¹³⁹ In the second category of people, Mt identifies the Pharisees and scribes with *λαὸς* in the fulfillment quotation in 15,8. Jesus addresses them as a category distinct from the crowds, and therefore, in that sense as leaders of Israel they are the *λαὸς*.

Having looked at the selected fulfillment citations, COUSLAND concludes that

¹³⁵Vgl. J.R.C. COUSLAND, *The Crowds*, 78.

¹³⁶Vgl. J.R.C. COUSLAND, *The Crowds*, 78.

¹³⁷Vgl. J.R.C. COUSLAND, *The Crowds*, 79.

¹³⁸Vgl. J.R.C. COUSLAND, *The Crowds*, 79.

¹³⁹Vgl. J.R.C. COUSLAND, *The Crowds*, 79.

Mt uses *λαὸς* to refer to the people of Israel as a whole but also to refer to a particular category of the people of Israel.¹⁴⁰ As examples, the fulfillment quotation in 13,15 brings out the crowds as a category of the people of Israel while the quotation in 15,8 presents the Pharisees and scribes as another category. Both categories are referred to as *λαὸς* and can be regarded as representatives of Israel.¹⁴¹ This conclusion brings out the ethnic connotation (Israel) in Mt's use of *λαὸς* in the fulfillment citations.

1.3. *Λαὸς* according to Jewish leaders

In Mt the use of *λαὸς* extends to the Jewish leaders who also speak about the 'people'. The point of interest in analyzing the Jewish leaders' reference to the 'people' remains the same: how do the Jewish leaders use *λαὸς*; whom do they have in mind? To answer these questions COUSLAND looks at two passages: 26,5 and 27,64.

In 26,5, the chief priests and the elders of the people warn and decide not to arrest Jesus during the feast so that a disturbance or riot may not arise among the people (*ἐν τῷ λαῷ*). Although the use of *λαὸς* may carry a generic sense in 26,5, COUSLAND argues that it carries an ethnic connotation because the background context for understanding the meaning of *λαὸς* is in 25,3 (the chief priests and the elders of the people). The people referred to by the official representatives of Israel in 26,5 are the people of Israel.¹⁴²

Mt 27,64 is another passage in which the leaders make reference to *λαὸς*. Although in this passage the chief priests and Pharisees are not specifically referred to as leaders of the people, it can be assumed that they are the same chief priests of the people already mentioned in 2,4. After the death of Jesus, the chief priests and the Pharisees recommend that the tomb of Jesus be guarded so that his disciples may not steal the body and tell the people *τῷ λαῷ* that he had risen from the dead. The use of *λαὸς* in this passage is much the same as in the previous passage (26,5). There is an underlying ethnic implication (people of Israel), and therefore the leaders of the people have in mind the people of Israel.¹⁴³

The two passages considered above have shown the meaning of *λαὸς* as used by Jewish leaders in Mt. Although the use of people in these passages may have a generic sense, the intended meaning has an ethnic connotation. When the Jewish leaders speak

¹⁴⁰Vgl. J.R.C. COUSLAND, *The Crowds*, 80.

¹⁴¹Vgl. J.R.C. COUSLAND, *The Crowds*, 80.

¹⁴²Vgl. J.R.C. COUSLAND, *The Crowds*, 80.

¹⁴³Vgl. J.R.C. COUSLAND, 81.

of λαὸς, they mean the people of Israel.

1.4. Λαὸς in Redaction verses

The term λαὸς appears also in passages, which are generally considered to be redaction.¹⁴⁴ COUSLAND selects two redaction verses (4,23 and 27,25) and looks at how λαὸς is used in these verses and its implied meaning. The scene in 4,23 presents Jesus carrying out his ministry in Galilee, which focused on preaching and healing sicknesses and illnesses among the people (ἐν τῷ λαῷ). The ministry in Galilee is a fulfillment of the prophecy in 4,16 that talks about the people who lived in darkness. It is however important to note that two key terms (Galilee and people) link 4,23 and 4,16. COUSLAND argues that the λαὸς mentioned in 4,16 as the people who lived in darkness, are the same λαὸς among whom Jesus heals sicknesses in 4,23. These are the people of Israel in Galilee, and therefore the phrase ἐν τῷ λαῷ implies the people of Israel.¹⁴⁵

The second redaction verse (27,25) comes out in Mt as one of the most debated passages with regard to the use and meaning of λαὸς. This is the observation made by COUSLAND and other scholars.¹⁴⁶ The passage, which is in the context of the Passion narrative, focuses on the people's acceptance of responsibility for the death of Jesus. The central question of debate focuses on the interpretation of phrase "all the people" (27,25 πάντες ὁ λαός): does this phrase require a literal or metaphorical interpretation? COUSLAND notes the divergent views of scholars and identifies two dominant views.¹⁴⁷

The first view argues that Mt possibly had in mind only the crowds whom he referred to in the previous verse (27,24), and therefore πάντες ὁ λαός refers to the crowds. However, it is important to note that Mt mentions the chief priests and elders in 27,20 who happen to incite the crowds. On the basis of this reference, it becomes probable that the chief priests and elders become part of the crowd, and therefore πάντες ὁ λαός would refer to chief priests, elders and the crowds together. COUSLAND notes that two scholars (KOSMALA and SALDARINI) support this view and argue that πάντες ὁ λαός refers to the crowds mentioned in the previous verse. They further argue that although

¹⁴⁴Vgl. J.R.C. COUSLAND, *The Crowds*, 81. There are verses in Mt that scholars generally consider as products of editing. COUSLAND mentions Suhl Alfred as one scholar who also considers the verses 4,23 and 27,25 to be redaction.

¹⁴⁵Vgl. J.R.C. COUSLAND, *The Crowds*, 81.

¹⁴⁶Vgl. J.R.C. COUSLAND, *The Crowds*, 81.

¹⁴⁷Vgl. J.R.C. COUSLAND, *The Crowds*, 81.

the phrase “all the people” can denote a sense of representation in the Hebrew Scriptures, its use in this verse however does not imply that the crowd is an official representative of the Jewish people. Further they argue that $\pi\tilde{\alpha}\varsigma \acute{o} \lambda\alpha\delta\varsigma$ should be understood as a subgroup of people who gathered for the festival and had supported the execution of Jesus.¹⁴⁸ COUSLAND however, does not agree with this position on grounds that it lacks appreciation of the idea of corporate responsibility¹⁴⁹, a feature in the Hebrew Scriptures.

The second view puts across the argument that Mt uses the phrase $\pi\tilde{\alpha}\varsigma \acute{o} \lambda\alpha\delta\varsigma$ with a notion of corporate responsibility in the background. On corporate responsibility and how Mt brings out in $\pi\tilde{\alpha}\varsigma \acute{o} \lambda\alpha\delta\varsigma$, COUSLAND bases his conclusions on the views and positions of KAMINSKY.¹⁵⁰ The views of KAMINSKY, which COUSLAND makes reference to and agrees with, argue that the notion of individual and corporate responsibility is a visible feature in the Hebrew Scriptures. The influence of this notion was notable even in Judaism of the second Temple period. Mt could therefore be using $\pi\tilde{\alpha}\varsigma \acute{o} \lambda\alpha\delta\varsigma$ with this background and understanding of corporate responsibility.¹⁵¹ COUSLAND argues that this notion is clearly visible in the Torah where $\pi\tilde{\alpha}\varsigma \acute{o} \lambda\alpha\delta\varsigma$ is repeatedly mentioned (Dt 27,14-26). In these verses, curses are declared to Israel and the response of all the people is expected to be amen. The phrase “all the people” is understood to refer to all the people of Israel. Therefore, Mt’s use of $\pi\tilde{\alpha}\varsigma \acute{o} \lambda\alpha\delta\varsigma$ has the same underlying notion of corporate responsibility. The phrase applies not necessarily to the people present at the trial of Jesus, but to all Israel. COUSLAND notes that this is the view adopted by many scholars.¹⁵²

1.5. $\lambda\alpha\delta\varsigma$ in the mouth of the angel

The first mention of $\lambda\alpha\delta\varsigma$ in Mt appears in 1,21 in the words of the angel to Joseph. The angel announces to Joseph that he will name the child Jesus because “he will save his people from their sins” (1, 21 $\tau\acute{o}\nu \lambda\alpha\delta\acute{\nu} \alpha\upsilon\tau\omicron\upsilon$). COUSLAND notes that there are varying interpretations of the use and meaning of $\lambda\alpha\delta\varsigma$ in the verse.

One interpretation links the meaning of $\lambda\alpha\delta\varsigma$ in 1,21 to 21,43 in which Jesus

¹⁴⁸Vgl. J.R.C. COUSLAND presents these views of Kosmala and Saldarini in footnotes 34-36.

¹⁴⁹In this notion, the whole community takes responsibility for the actions of an individual or a category of people. This notion will be looked at shortly in the second view on the meaning of $\pi\tilde{\alpha}\varsigma \acute{o} \lambda\alpha\delta\varsigma$ as discussed by Cousland.

¹⁵⁰COUSLAND makes many references to the book “*corporate responsibility in the Hebrew bible*” authored by J. KAMINSKY.

¹⁵¹Vgl. J.R.C. COUSLAND, *The Crowds*, 82.

¹⁵²Vgl. J.R.C. COUSLAND, *The Crowds*, 83.

tells the chief priests and Pharisees that the kingdom would be taken away from them and be given to a people¹⁵³ (ἔθνῃ) who would produce the fruits. The link between the two passages is seen in the τὸν λαὸν αὐτοῦ and the ἔθνος. The ἔθνος are presented as people distinct from the people of Israel. This people (ἔθνος) are those whom Jesus has given the kingdom and subsequently has saved from their sins (1,21 τὸν λαὸν αὐτοῦ). This interpretation does not therefore consider τὸν λαὸν αὐτοῦ to refer to Israel¹⁵⁴ because the ἔθνος who at the same time are the τὸν λαὸν αὐτοῦ, are distinct from the people of Israel.

The second interpretation, which COUSLAND favours, is a critique to the above interpretation. It argues that the context of 1,21 should be put into consideration especially that the verses (1,1-17) that precede it focus on the genealogy of Jesus and later on how Jesus acquires the title of son of David through adoption by Joseph. Therefore, in 1,21 Mt does not present a new people (τὸν λαὸν αὐτοῦ) other than the people (Israel) he presents in the genealogy.¹⁵⁵ The reference to 21,43 in the first interpretation does not mention the term λαὸς, but speaks of ἔθνῃ, which can also mean a nation. Therefore passages 1,21 and 21,43 do not speak of the same people. COUSLAND's conclusion is that the λαὸς in 1,21 best refers to the people of Israel as an ethnic entity, the Jewish people.¹⁵⁶

Conclusion

After an overview of the use and meaning of λαὸς in the specific passages and contexts in Mt referenced in the discussion, COUSLAND concludes and argues that Mt uses λαὸς with a dominant ethnic connotation. Therefore, whenever λαὸς is used it refers explicitly or implicitly to Israel. He notes that λαὸς is used to refer to specific categories of people, for example, the Jewish leaders and Galileans. He concludes further that although λαὸς does not always signify the people of Israel as a whole, it always refers to the specific categories of people in their identity as part of Israel.¹⁵⁷

¹⁵³ The English term "people" has two translations in Greek: λαὸς and ἔθνος. Therefore, in the passage 21,43 Mt uses ἔθνος in order to differentiate the chief priests and Pharisees (Jews) from the "people" (gentiles) to whom the Kingdom will be handed over.

¹⁵⁴ Vgl. J.R.C. COUSLAND, *The Crowds*, 84-85.

¹⁵⁵ Vgl. J.R.C. COUSLAND, *The Crowds*, 85.

¹⁵⁶ Vgl. J.R.C. COUSLAND, *The Crowds*, 85.

¹⁵⁷ Vgl. J.R.C. COUSLAND, *The Crowds*, 86.

2. *Λαὸς* ACCORDING TO FRANKEMÖLLE¹⁵⁸

Just like COUSLAND whose discussion I have looked at in the previous part, FRANKEMÖLLE also embarks on investigating the use and meaning of the concept of *λαὸς* in Mt. He treats *λαὸς* from the perspective of continuity and discontinuity in the context of historical-theological notion of Israel vis-a-vis the community (*ἐκκλησία*) of Jesus in Mt. He notes that treating *λαὸς* from this perspective is problematic because there are scholars (for example, STRATHMANN's article¹⁵⁹ on *λαὸς*) who disagree with the notion of applying *λαὸς* to the Christian community in the Gospels. He emphasizes the need to consider the subtle differences in the theological meaning of *λαὸς* that have arisen through text redaction. And from the outset of the discussion, he makes the observation that the concept of *λαὸς* is not as monolithic as it appears to be.¹⁶⁰ This observation already hints on his preferred understanding of *λαὸς*, which could be understood and interpreted within the historical-theological realm. The historical-theological realm relevant for him begins from the Old Testament.

2.1. Deuteronomy and Prophetic literature as background context

In order to understand the concept of *λαὸς* as Mt uses it, FRANKEMÖLLE acknowledges the influence of the Old Testament presentation of the people of Israel (*λαὸς*) in the book of Dt and the prophetic literature. The historical-theological reflections exhibited in these Old Testament literatures were very decisive for Mt's use and interpretation of the *λαὸς* concept.¹⁶¹ And therefore, he begins by looking at these selected Old Testament theological insights about Israel as his background to understanding the interpretation in Mt. Further he notes that "Israel" is a theological concept that denotes collectivity of people. This collective sense of the concept of Israel is important because he makes it his point of departure in understanding what Israel is in relation to *λαὸς*.

In the book of Dt Israel are the people of God (Yahweh) whom he has chosen out of his love as his own possession from the many peoples and entered into a covenant with them. The people were expected to obey the commandments of the covenant (Dt 7,6-11). In linking covenant obedience to the status of being people of God, the Deuteronomist endeavours to discourage a possible interpretation that the

¹⁵⁸For the treatment of the concept of *λαὸς* in Mt, vgl. H. FRANKEMÖLLE: *Jahwe-Bund und Kirche Christi*, Münster² 1984, 199-218.

¹⁵⁹Vgl. H. STRATHMANN, *λαὸς* in: G. KITTEL, ThWNT IV, Köln 1990, 49-57

¹⁶⁰Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 193.

¹⁶¹Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 198.

privilege of being people of God is based on nationality (Israel as a nation), thereby neglecting the dynamism of concept of the people of God. Israel is the people of God neither simply by being a nation nor through the covenant made once for all, but more through the fulfillment of the commandments of the covenant. Therefore, Israel must continuously fulfill the commandments in order to keep its status as people of God.¹⁶² The dynamism of the concept of people of God lies in this continuous fulfillment of the commandments of the covenant.

In the book of Dt, with regard to Israel as people of God, the focus is on actualizing the covenant that was made once in history. This focus on actualizing is meant to help Israel not to forget the dynamism surrounding the concept of people of God. The dynamism of this concept consists in what guarantees the membership or belonging to the people of God (as people of the covenant). On belonging to the people of the covenant, FRANKEMÖLLE argues that being a descendant of Abraham alone does not guarantee membership or belonging to the people of the covenant. Much more, the guarantee comes through a renewed acceptance of God's assurances expressed in the covenant and fulfilling the commandments of the covenant.¹⁶³ In this manner of conceptualizing Israel as people of God, he sees a tendency of redefining the concept of Israel (as λαός) in which there is a shift from a national-religious sense of understanding Israel. He further notes that this idea is not only present in Deuteronomy, but also in prophetic literature.

In prophetic literature, the concept of Israel as people of God acquires an eschatological dimension building on the shift from a national-religious sense exhibited in Dt. Israel is now an eschatological people of God with whom God will establish a new covenant. The prophet Jeremiah emphasizes the renewed covenant in which Israel will be God's people and Yahweh will be Israel's God (Jer 24,7; 31,31; 32,38). In comparison to the old covenant, which was established between God and the ancestors of Israel upon being saved from Egypt, the new covenant will be marked by an inscription of the God's law in the hearts of the people (Jer 31,31-34). The link between being people of God and fulfilling the laws of God is inseparable, and that is why FRANKEMÖLLE notes that in the times when Israel did not fulfill the law of God, Israel ceased being a people of God (Hos 1,9).¹⁶⁴

¹⁶²Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 196.

¹⁶³Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 197.

¹⁶⁴Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 198.

From this brief survey of the concept of *λαὸς* - Israel as people of God (*λαὸς θεοῦ*) in Dt and the Prophets, he emerges with an argument that in Mt the term *λαὸς* no longer denotes a significant historical-national sense. The oneness between religion and nation in the concept of Israel as people of God has been broken down, and this division gives rise to two dimensions of understanding *λαὸς*. Firstly that *λαὸς* in the narrow sense denotes Israel, but also that secondly it has acquired an eschatological universal sense. FRANKEMÖLLE observes that it is this eschatological-universal sense of *λαὸς* that became decisive for the New Testament understanding of *λαὸς* especially in the history of mission from the Jews to the gentiles.¹⁶⁵

Central to his discussion so far is the argument that the concept of *λαὸς* is structured in Mt around the historical-theological notion of Israel which focuses on Yahweh's promises and faithfulness of Israel to the covenant. With this understanding of *λαὸς* (Israel as people of God, who are have a covenant with God) as background, he sees a perspective in Mt whereby "this theological predicate of honour initially applied to Israel finally presupposes a transformed *λαὸς*-term."¹⁶⁶ FRANKEMÖLLE goes further to show and discuss the specific passages in Mt in which *λαὸς* appears as a transformed concept.

2.2. *Λαὸς* in Citations

In analyzing the Old Testament citations in Mt where *λαὸς* is used, FRANKEMÖLLE observes that it is very important to take into consideration the role of the context. He argues that the context within which a citation is used plays an important role because the quoted passage often acquires a new understanding. He looks at three citations (in 2,6; 4,16; 13,15).

The first citation in 2,6 consists of two passages, one from Micah 5,1-3 and the other from 2 Sam 5,2. However, the phrase of focus here (*τὸν λαόν μου τὸν Ἰσραήλ*) is quoted from 2 Sam 5,2 ("you are to shepherd my people Israel and be leader of Israel"). This citation and the meaning of *τὸν λαόν μου* can be understand in the context of Mt 1 where the Davidic roots of Jesus are the central focus. He emphasizes the importance of the theological context of Mt 1-2, within which the meaning of *τὸν λαόν μου* in Mt 2 could be interpreted in connection with the genealogy in Mt 1. He further notes that the

¹⁶⁵Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 198.

¹⁶⁶Translated from the original: "dieses theologische Ehrenprädikat durchaus zunächst Israel belässt, um dann letztlich doch einen transformierten *λαὸς*-Begriff vorauszusetzen." H. FRANKEMÖLLE, *Jahwe-Bund*, 199.

theological context of Mt 1-2 is important for understanding the parallelism between 2,6 (τὸν λαόν μου τὸν Ἰσραήλ) and 1,21 (τὸν λαὸν αὐτοῦ). In the context of Mt 1-2 the Davidic promises of a messiah the savior of Israel were actualized in Jesus. This is the aspect seen in 2,6. However, within the same context of the Davidic promises of a messiah, Mt 1,21 makes reference to Jesus who will save his people from their sins. In contrast to 2,6 a direct reference to term Israel is omitted in 1,21. This omission is key for FRANKEMÖLLE because he sees in this passage a work of redaction and, therefore a doing away of the national-political expectations of Israel, thereby also transforming the meaning of λαὸς¹⁶⁷ from Israel in the narrow sense to the universal sense beyond Israel. He concludes that the phrase τὸν λαόν μου in 2,6 is thus an honorary title for Israel (people of God), which does not necessarily presuppose the notion of Israel as nation.

In the second citation (4,16), which comes at the start of Jesus' public ministry, a reference is made to geographical places (land of Zebulun, land of Naphtali and Galilee of gentiles) and mentions, "the people that lived in darkness have seen a great light" (4,16). FRANKEMÖLLE argues that the mention of geographical places does not serve to show the exact locations; instead it serves to show the spread of the ministry of Jesus. The reference to "Galilee of gentiles" (4,15) indicates that the ministry of Jesus spread to both Jewish and gentile land; that both Jews and gentiles are the receivers of the Message of Jesus.¹⁶⁸ In this understanding where Jesus' ministry is not exclusive to Israel, the mention of people who lived in darkness (ὁ λαὸς ὁ καθήμενος ἐν σκότει), therefore denotes both the gentile-world and Israel as opposed to Israel alone in its religious-national sense. In this sense, the "people" who lived in darkness denotes both Israel and gentiles.

The citation in 13,15 uses λαὸς in a slightly different way as in the previous citations considered above. The citation comes as part of Jesus' response to the disciples who wanted to know why Jesus spoke in parables (13,10-15). FRANKEMÖLLE notes that Mt presents Jesus talking about people (his audience) in contrast to his disciples.¹⁶⁹ The disciples are not part of the audience in this passage. The citation brings out the feature of "hardening of heart by the people" (13,15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου) as the reason for Jesus' use of parables. Therefore, the τοῦ λαοῦ τούτου refers to

¹⁶⁷Vgl. H. FRANKEMÖLLE, *Jahwe-Bund* 200.

¹⁶⁸Vgl. H. FRANKEMÖLLE, *Jahwe-Bund* 201.

¹⁶⁹Vgl. H. FRANKEMÖLLE, *Jahwe-Bund* 202.

people who have hardened their heart and are unbelieving. These unbelieving people could be interpreted as those among the Jewish people who have lost their status as God's own possession (people of God) because of their unbelief and hardening of heart. The disciples therefore stand in contrast to the *τοῦ λαοῦ τούτου* on the basis of unbelief. Here unbelief is understood to indicate the attitude of being against Jesus.

2.3. *Λαὸς* in context of Groups (Israel)

The concept of *λαὸς* and its use is seen also in the context of leadership categories among Jews. FRANKEMÖLLE identifies and makes reference to two such categories. Mt refers to one category as “chief priests and scribes of people” (2,4 *τοῦ λαοῦ*). The other category to which Mt refers more often than the first is the “chief priests and the elders of people” (21,23; 26,3.47; 27,1 *τοῦ λαοῦ*). In these categories or groups, the point of focus is not to analyse the composition of the groups, but to understand the meaning of *λαὸς* as it is used in relation to the groups.¹⁷⁰ The groups in relation to *τοῦ λαοῦ* are “the different representatives of Israel. Mt is only interested in them as subgroups in his theological concept of ‘Israel – community of Jesus’.”¹⁷¹ In this clarification on the groups, Mt identifies them as official representatives of the people. FRANKEMÖLLE therefore, sees in the context of groups (representatives of Israel) the meaning of *τοῦ λαοῦ* to indicate Israel.

2.4. *Λαὸς* in 27,25

Among the passages that FRANKEMÖLLE analyses with regard to the use and meaning of *λαὸς*, the passage 27,25 (*παῖς ὁ λαὸς*) stands out as the most extensively treated. From the onset of his treatment of this passage, he makes it known that 27,25 is a redaction passage (just like 1,21 is a redaction passage). This is an important note because, when redaction comes into play in a passage, it is possible that the passage or the terminology used acquires a different meaning, and as such factors like context and background have to be considered before an interpretation of a passage is given. He makes the consideration of the context of the passage 27,25 as his starting point.

The context of the 27,25 is the passion narrative and the passage comes as the climax of the passion narrative and the whole gospel whose theological focus is not the death of Jesus, but the effects of that death. As established already that the chief priests

¹⁷⁰Vgl. H. FRANKEMÖLLE, *Jahwe-Bund* 203.

¹⁷¹Translated from the original: “*verschiedene Repräsentanten Israels, das heißt: sie interessieren Mt lediglich als Untergruppen in seinem theologischen Konzept ‚Israel – Gemeinde Jesu‘.*” H. FRANKEMÖLLE, *Jahwe-Bund* 204.

and the elders of the people are a group of representatives of Israel, they could however be counted into the collectivity of people that characterises the passion narrative. FRANKEMÖLLE observes that Mt can sometimes interchange the single groups with collective groups because the single groups are literally large. And therefore in terms of action in the context of the passion narrative, the groups (which could be single, but large) emerge as representatives of a generation that does not recognize the messiah.¹⁷² The groups are not just crowds of people gathered during the trial of Jesus, but he refers to them as people. For Mt, these people play an active role in the death of Jesus. Mt presents the people's role in the death of Jesus by use of a contrast motif.¹⁷³ At the trial Pilate presents Jesus and Barabbas as contrasts between which the people should choose. Equally the consequences for each of the two are contrasts (death and freedom). The people choose Barabbas and demand for his release (27,15-21). Through the contrast motif Mt further shows also that Pilate and his wife stand opposed to the people's views on Jesus.

FRANKEMÖLLE notes and argues that through the use of the contrast motif, Mt presents the call of all people in opposition to Pilate, and shows how the people take over the responsibility (passing judgment) of Pilate, and further declare to bear the consequences. However in order to grasp the passion narrative and the meaning of *παῖς ὁ λαός*, he re-emphasises the need to look at Dt which forms an important background for Mt's redaction passage of the passion. A comparison between Mt 27,25 and Dt 27,15-26 indicates that Mt's passage has strong links to the passage in Dt. Dt 26,17 gives reference to the covenant between Yahweh and Israel, in which Yahweh will be Israel's God as long as Israel follows the commandments. The declaration of the covenant is made by Yahweh and is followed by a list of curses for specific acts of disobedience to the covenant. In response and acceptance of the conditions of the covenant, all people *παῖς ὁ λαός* take the curses on themselves and respond "amen" to each curse (Dt 27, 15-26). FRANKEMÖLLE notes that Mt 27,25 (*καὶ ἀποκριθεὶς παῖς ὁ λαός εἶπεν*) is almost a word for word copy of Dt 27,15 (*καὶ ἀποκριθεὶς παῖς ὁ λαός ἐροῦσιν*) and therefore the use and meaning of *παῖς ὁ λαός* in both passages could be similar. In Dt 27,15-26 the emphasis is placed on the notion of Yahweh's covenant with Israel in which faithfulness to that covenant is the determining for being or not being people of

¹⁷²Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 205.

¹⁷³The use of the contrast-motif seeks to present situations or personalities as opposites. This motif is evident in the passion narrative of Mt.

Yahweh. Yahweh made the covenant with all Israel $\pi\tilde{\alpha}\varsigma \acute{o} \lambda\alpha\omicron\varsigma$, and therefore “on all Israel (Dt 27,9), God’s own people (28,18) are the curses directed”¹⁷⁴ The use of the phrase in Mt 27,25 could be understood from this background of the covenant theology. Notable and important in interpreting $\pi\tilde{\alpha}\varsigma \acute{o} \lambda\alpha\omicron\varsigma$ is Mt’s identification of groups that function as representatives of Israel (chief priests, scribes and elders of the people) mentioned in 26,57; 27,41; 28,11. A similar feature of collective responsibility is identified in the passion scene where the people present at the trial of Jesus represent $\pi\tilde{\alpha}\varsigma \acute{o} \lambda\alpha\omicron\varsigma$,¹⁷⁵ and therefore all Israel takes the responsibility and the guilty of the death Of Jesus.

As already noted above in Dt the status and privilege of being and not-being people of God, the possession of Yahweh depends on faithfulness to the covenant. Israel acknowledges this through the acceptance of the curses in the covenant. In the theological-etiology of Mt, the scene at Mt 27,24 provides the background for the end of Israel’s privilege as people of God, because Pilate declares his innocence in the death of Jesus while $\pi\tilde{\alpha}\varsigma \acute{o} \lambda\alpha\omicron\varsigma$ in 27,25 declares responsibility for the death of Jesus. The consequence of this declaration of all the people is interpreted in relation to the curses in the covenant theology in Dt: the end of Israel’s privilege as people of God. And therefore, according to FRANKEMÖLLE, Mt does not speak of Israel as the chosen people after 27,25; he refers to them as Jews.¹⁷⁶ The end of Israel as privileged people of God is seen also in the parables and the indictments of the scribes and Pharisees (21,28-32; 23,13-36). In the parable (21,33-46), a reference is made to how the Kingdom would be taken away from Israel (through scribes and Pharisees as official representatives) and be given to $\epsilon\theta\upsilon\epsilon\iota$ who would produce its fruit. This statement, so argues FRANKEMÖLLE, indicates that a new people have appeared who have taken the place of Israel.¹⁷⁷ This view indicates once again his argument that $\lambda\alpha\omicron\varsigma$ in many passages of Mt carries a transformed meaning; from Israel to a new people.

2.5. $\lambda\alpha\omicron\varsigma$ as new people of God 1,21

From the onset of dealing with Mt 1,21, FRANKEMÖLLE states that the concept of new people of God is the focus in this $\lambda\alpha\omicron\varsigma$ passage.¹⁷⁸ He however,

¹⁷⁴Translated from the original: “an ganz Israel (Dt 27,9), dem Eigentumsvolk Jahwes (Dt 26,18) sind die Flüche gerichtet.” H. FRANKEMÖLLE, *Jahwe-Bund*, 209.

¹⁷⁵Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 205.

¹⁷⁶Vgl. H. FRANKEMÖLLE, *Jahwe-Bund* 210-211.

¹⁷⁷Vgl. H. FRANKEMÖLLE, *Jahwe-Bund* 211.

¹⁷⁸Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 211.

acknowledges that there is a range of arguments about whether the *λαὸς* in 1,21 should be understood to imply the Jewish-national concept or that it can be extended to denote a new people of God in which case the Jewish-national sense does not apply. He suggests again the importance of examining the context of 1,21 and the role of redaction for a good understanding and interpretation. He notes that the context of 1,21 can be seen reflected from the context of 26,28, which focuses on the death of Jesus (through which sins are forgiven). Mt 1,21 presents the name and person of Jesus. The meaning of the name Jesus is implied in the reason for giving him that name: “because he will save his people from their sins”(1,21). As noted already, for FRANKEMÖLLE, the disobedience to the covenant made Israel lose the privilege of being the people of God. Therefore, Jesus saves his people from the sins, which made them lose their status as people of God.¹⁷⁹ Through Jesus who is also Emmanuel (God with us, 1,23) and through his death (26,28), God is again with his people, and therefore the people of Jesus *λαὸς Ἰησοῦ* are also *λαὸς θεοῦ*.

The religious identity of the *λαὸς Ἰησοῦ* as people of God is necessarily through the person of Jesus and his salvific work. For FRANKEMÖLLE, Jesus in this context is the founder of the eschatological people of God and is the guarantee of God’s covenant with this people, and this new people of God is also *λαὸς Ἰησοῦ* (1,21 *τὸν λαὸν αὐτοῦ*) because Jesus has saved them. This theological statement that the *λαὸς Ἰησοῦ* who are also the new people of God are those who have been saved by Jesus, and these correspond in principle to the *ἐκκλησία* of Jesus (16,18) and his Kingdom, *βασιλεία σου* (20,21).¹⁸⁰

Conclusion

In his treatment of the concept of *λαὸς* in Mt, FRANKEMÖLLE notes the importance of the paying particular attention to the context within which the concept is structured. His argument is that Israel as people of God received the promises and entered into a covenant with God. Faithfulness to the covenant was key for Israel’s status as people of God. This is the historical-theological context, which provides a background for understanding *λαὸς* in Mt. In this regard, he picks out specific passages in Dt and the prophetic literature dealing with covenant theology as the context and basis to understand the concept of *λαὸς*. He shows how it is a title of honour for Israel

¹⁷⁹Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 217.

¹⁸⁰Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 218.

as the privileged chosen people of God through the covenant. He however indicates that Israel could lose the privilege through being unfaithful to the covenant. In this potentiality of losing the privilege, he sees the aspect of interpreting *λαὸς* with a transformed meaning that moves away from the national-notion of understanding Israel.

Having established the covenant setting in Dt as the context that facilitates the interpretation of *λαὸς* and how its meaning moves away from a national sense of Israel towards a transformed sense, FRANKEMÖLLE turns to citations in Mt which give insight into a transformed meaning of *λαὸς*. In the Old Testament citations (2,6; 4,16; 13,15), he observes and argues that the interpretation of *λαὸς* is closely linked to the context of passages within which is used. Therefore *λαὸς* would either be used as a title of honour for Israel; or would refer to both Israel and gentiles; or would be used to denote the unbelieving Jews who were against Jesus.

In the passion narrative especially in 27,25 the phrase *παῖς ὁ λαὸς* is interpreted from the background of the covenant theology in Dt 27,15-26. He tried to provide an answer to the question of whom the *παῖς ὁ λαὸς* refers to (the representatives of Israel, or only the people who were present at the trial of Jesus). With a basis on its use in Dt 27,15, the phrase is understood to refer to all Israel and its future generations not simply to the people present at the trial of Jesus. Mt makes this point even clearer in the response of *παῖς ὁ λαὸς* who declare the curse on themselves and their children. The focus of 27,25 is however not only the interpretation of *παῖς ὁ λαὸς* but also the understanding of the death of Jesus in relation to Israel the privileged people of God. He sees in the response of all people an acceptance of responsibility and complicity in the death of Jesus the messiah and the consequences on Israel. The consequence is Israel's loss of the privilege of being people of God. And therefore, he observes that the use of the honorary title *λαὸς* for Israel as people of God ends with the trial of Jesus in 27,25. The loss of the privilege has given rise to a new people that have taken the place of Israel as people of God. According to FRANKEMÖLLE, the new people of God are the people of Jesus *λαὸς Ἰησοῦ* (1,21).

3. JESUS' MISSION AND ISRAEL (KONRADT)

In order to acquire a sound understanding of the meaning behind the phrase *λαὸν αὐτοῦ* (1,21) in relation to *καλέσουσιν* (1,23) and *πολλῶν* (26,28), I find it important to have an overview of some passages in which Mt presents Jesus and his mission. This overview throws some light on Mt's understanding of the recipients of Jesus' mission

and subsequently offers clues to understanding who *λαὸν αὐτοῦ* are; who will call him Emmanuel and who the ‘many’ are.

Mt places the beginning of the public ministry of Jesus after the prologue (1,1-4,16). The public ministry is characterized by Jesus’ powerful teaching in the synagogues and the powerful miracles of healing. These two aspects of the public ministry extend from 5,1 to 9,34.¹⁸¹ The key phrase that Mt uses in order to characterise the audience of Jesus’ preaching and healings appears in 4,23: *ἐν τῷ λαῷ*. This phrase has the potential to raise questions concerning the identity of people being referred to. When such questions about the people in this phrase rise, the phrase needs to be read from the background of the infancy narrative where the term *λαὸς* appears (1,21; 2,6) and also 4,16.¹⁸² Mt 2,6 is a fulfillment quotation in which Mt states the focus of Jesus’ mission: “to shepherd Israel my (God’s) people”. The recipients of this mission are the people of Israel who live in darkness (4,16). It can be observed that in the three passages referred, the use of the term *λαὸς* indicates one same connotation, that is, Israel. Mt consolidates the emphasis on Israel (people) as the place of Jesus’ mission (4,23) and recipient of the messiah at the end of the healing narrative in 9,33.¹⁸³ Mt’s consolidation of the emphasis on Jesus’ mission to Israel is expressed in the phrase attributed to the crowds as their reaction to the healings by Jesus: “Nothing like this has ever been seen in Israel”(9,33).

From this brief survey of the infancy narrative and the beginning of the public ministry of Jesus, it can be established that Mt uses the same term *λαὸς* in both parts to indicate who the recipients of Jesus’ mission are, and as referred to already Mt uses the term to denote Israel. The point that Mt uses *λαὸς* to denote the people of Israel will keep recurring in the arguments as a point of departure for understanding and interpreting the term. In the following discussion, three narrative stories are presented as examples, which illustrate that the people of Israel, in contrast to the gentiles, are the priority recipient of Jesus as the messiah. It is important to note that in Mt the pre-Easter and post-Easter periods play a very important role with regard to the mission of Jesus to Israel and gentiles. The mission to gentiles belongs to the post-Easter period.¹⁸⁴

¹⁸¹Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 52.

¹⁸²Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 53.

¹⁸³Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 55.

¹⁸⁴Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 63.

3.1. The demon-possessed in Gadara (Mt 8,28-34)

The narrative about the two demoniacs of Gadara could be understood and interpreted from the background that Mt has in mind that the people of Israel are the priority recipients of the mission of Jesus.

Mt situates the exorcism of the demoniacs near Gadara unlike Mk who places it in Gerasa.¹⁸⁵ KONRADT¹⁸⁶ notes that Mt edited the text from Mk by replacing Gerasa with Gadara. The biblical geographical location described in 4,25 suggests that Jesus is working around the border of the land of Israel. Placing the exorcism at Gadara near the border of Israel and not at Gerasa, which is deep inside the Decapolis¹⁸⁷, is important because it paves the way for avoiding the impression that Jesus was already deep inside the Decapolis.¹⁸⁸ The mention of the herd of pigs also indicates that Jesus was near a gentile land because pigs are considered to be unclean animals and therefore they could not be found in the land of Israel.¹⁸⁹

In the narrative, Mt puts question in the mouth of the demons that has a relevant connection to the idea that Jesus is not yet already working in deep gentile land. The demons ask Jesus whether he had come to torture them 'before time' *πρὸ καιροῦ*. The concept of time *καιρός* is important in Mt because it is closely connected to the death and resurrection of Jesus therefore, "the *καιρός* are the events of death and resurrection of Jesus through which the universal expansion of salvation was inaugurated."¹⁹⁰ It can be said therefore, that the phrase "my time" (26,18) at the beginning of the passion narrative is identical with the passion itself. In the context of the pre-Easter and post-Easter presentation of the mission of Jesus, Mt exhibits a tendency to locate Jesus' mission to Israel in the pre-Easter period, that is, 'before time'. And therefore, the mission to gentiles does not come 'before time' as KONRADT clearly argues: "as the time for the mission among gentiles did not yet come, so is the coming of the Kingdome

¹⁸⁵Vgl. U. LUZ, *Das Evangelium nach Matthäus. 2. Teilband Mt 8-17* (EKK I/2), Düsseldorf/Zürich/NeuKirchen-Vluyn⁴ 2007, 31.

¹⁸⁶Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 59.

¹⁸⁷The Decapolis could be understood as an alliance of ten Hellenistic cities, which surrounded the Jewish Galilee. (G. THEISSEN/A. MERZ, *The Historical Jesus, a comprehensive guide*, English translation Minneapolis 1998, 170.

¹⁸⁸Vgl. footnote 224, M. KONRADT, *Israel, Kirche und die Völker*, 59.

¹⁸⁹Vgl. U. LUZ, *Mt 2*, 32.

¹⁹⁰Translated from the original: "der *καιρός* ist das Geschehen von Tod und Auferstehung Jesu, mit dem die universale Ausrichtung des Heils inauguriert wird." M. KONRADT, *Israel, Kirche und die Völker*, 63.

of God through Jesus initially limited to Israel; the turn for gentiles has not yet come”¹⁹¹ This understanding of the concept of time in relation to the question of the demons in 8,29 provides a basis for the idea that Israel is the priority recipient of the mission of Jesus.

In the narrative of the demoniacs, two features come out as indicators of Mt’s presentation of Jesus as the messiah sent to Israel, namely the geographical positioning of Jesus performing the exorcism around the border of the land of Israel and the phrase ‘before time’ in the question of the demoniacs. Through the two features, Mt tries to point out that the exorcism among the gentiles was an extra-ordinary event.¹⁹² The ordinary event in this regard is the healing or preaching that Jesus does in Israel because that is where he is sent as messiah.

3.2. The Canaanite woman (15,21-28)

Just like in the exorcism in Gadara considered above, Mt presents in this healing narrative of the daughter of a Canaanite woman the special place of Israel in the mission of Jesus as messiah. It can therefore be said that the context for understanding this healing has already been set in the narrative of the exorcism at Gadara. In the healing narrative of the daughter in this passage, Mt does not intend to present Jesus as fully exercising his mission among the gentiles. The passage should, therefore be treated only as an episode of healing.¹⁹³

In the healing narrative, it is notable that Mt lays emphasis on the reaction of Jesus to the Canaanite woman. The emphasis on the reaction is portrayed in the three times rejection of the woman’s request by Jesus.¹⁹⁴ The first form of rejection appears in 15,23 in which Jesus simply ignores the woman’s call. The interpretation of Jesus’ ignoring the call is that he probably does not see it as his responsibility (as a Jew) to respond to the call of a Canaanite woman, a gentile (Canaanite is a biblical expression for gentile¹⁹⁵). The second form of rejection follows in 15,24 in the response of Jesus to his disciples who ask him to grant the woman’s request as a stop to her bothering: “I was sent only to the lost sheep of the house Israel” (15,24). This response of Jesus brings to the fore and re-enforces the understanding that the mission of Jesus is

¹⁹¹Translated from the original: “wie die zeit für die Mission unter Heiden noch nicht gekommen ist, so ist Jesu den Anbruch der Gottesherrschaft bringendes Heilshandeln vorerst auf Israel beschränkt; die Heiden sind noch nicht an der Reihe.” M. KONRADT, *Israel, Kirche und die Völker*, 62-63.

¹⁹²Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 63.

¹⁹³Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 63.

¹⁹⁴Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 66.

¹⁹⁵Vgl. U. LUZ, *Mt 2*, 432.

exclusively to Israel and is not primarily responsible for the gentiles.¹⁹⁶ The third form of rejection appears in 15,26 in which Mt uses the image of ‘children’ and ‘dogs’ in a form of contrast. In the Old Testament, the use of ‘children’ as an image is generally interpreted as a reference to Israel (for example, Dt 14,1; Is 43,6).¹⁹⁷ It is probable that Mt uses the image to portray the same interpretation in this healing narrative. The image of ‘dogs’ appears also in Mt 7,6 in which it is used as a reference to people who oppose and despise the teaching of the disciples. However, it cannot be said with clarity the image of dogs in 15,26 is used to imply the gentiles, although the term is used as a metaphor for gentiles in some rabbinic literature.¹⁹⁸ The main thrust of the response is the argument of Jesus that what (bread) rightly belongs to children should not be given to dogs. It can be assumed that Mt uses ‘children’ and ‘dogs’ metaphorically to differentiate between Israel and the gentiles. In this metaphor, Mt brings out the understanding that the salvation and mission of Jesus belongs rightly to Israel as priority.

In these three forms of rejection of the woman’s request, it becomes evident that Mt seeks to bring out Israel (in contrast to the gentiles) as the exclusive recipient of the mission and salvation of Jesus as messiah. To emphasise this point, Mt presents the Canaanite woman as being aware of the exclusivity of Jesus’ mission. The woman who in 15,22 recognized Jesus as son of David (messiah with Davidic roots) now in 15,25 recognizes Jesus as Lord and agrees to Jesus’ response which suggests that the salvation brought to Israel should not be taken away and be given to gentiles.¹⁹⁹ However, the woman’s insistency that “even little dogs eat the scraps that fall from their master’s table” (15,27), brings out Mt’s idea of Jesus’ mission spreading beyond Israel. In summary, the focus of the healing narrative is not show whether Jesus went into the land of the gentiles. Mt’s point of interest is to indicate that Jesus meets a gentile woman,²⁰⁰ who in her request expresses faith in Jesus (son of David) as the messiah sent not only to Israel but to other people as well. In this expression, the woman anticipates the universality of Jesus’ mission.²⁰¹

¹⁹⁶Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 66.

¹⁹⁷Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 67.

¹⁹⁸Vgl. J. GNILKA, *Mt I*, 259.

¹⁹⁹Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 68.

²⁰⁰Vgl. U. LUZ, *Mt 2*, 433.

²⁰¹Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 68.

3.3. The cure of the Centurion's servant (8,5-13)

The narrative of the healing of the centurion's servant has a basic correlation with the story of the Canaanite woman. The two stories portray a common feature relevant for understanding the messianic mission of Jesus. Like the Canaanite woman, the centurion belongs to the gentile world and he too requests for healing from Jesus. Like the Canaanite woman, the centurion is praised for his faith.²⁰² The narrative presents the centurion coming to Jesus and pleading with him about the paralysed servant. The response of Jesus sounds like a statement of promise: 'I will come myself and cure him'. However some scholars²⁰³ have proposed that the statement should be interpreted as a question bearing a tone of refusal. When the statement is understood as a question of Jesus, then it relates well with the answer and suggestion of the centurion that Jesus would not need to go to the centurion's house but would only need to give a command and the healing will happen. As a Jew, Jesus would go into the house of a gentile and therefore a response of Jesus in form of a question would relate well to the reaction of the centurion. The reaction of the centurion presupposes a confirmation of the cultural practice that a Jew could not step into the house of a gentile. The centurion sees himself as a gentile who is not good enough to receive Jesus (the lord) in the house.²⁰⁴ The key point to note in this healing is the centurion's acknowledgement of Jesus as lord (8,6) who has the power to command a healing within Israel, but also outside Israel.²⁰⁵

A comparison of the healing narrative of the centurion's servant and the Canaanite woman's daughter shows common features through which Mt presents the exclusive character of Jesus' mission to Israel. In both stories, the gentile (Canaanite woman and centurion) acknowledges that Jesus is lord by way of addressing him in the conversation. Jesus exhibits a tendency of refusing the requests on the basis of the Israel-gentile cultural and religious rules, but also on the basis of understanding his mission to Israel as Mt presents the situation. Jesus alludes explicitly to the exclusivity of his mission to Israel in the response to his disciples: "I was sent only to the lost sheep of the house of Israel" (15,25). The insistency of the Canaanite woman and the suggestion of the centurion both indicate an understanding that although Jesus is sent exclusively to Israel, his salvation (healing) and mission can extend to the gentiles.

²⁰²Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 71.

²⁰³Vgl. U. LUZ, *Mt 2*, 14 and J. GNILKA, *Mt I*, 301.

²⁰⁴Vgl. U. LUZ, *Mt 2*, 14.

²⁰⁵Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 79.

The three narratives (an exorcism and two healings) that have just been looked at were picked as examples from the arguments of KONRADT to survey the Mission of Jesus in relation to Israel as Mt presents it. The discussion has attempted to bring out Mt's understanding of the place of Israel and the gentiles in the mission of Jesus as messiah. It has been established that through these three narratives, Mt brings out Israel as a people who have a special place in the mission of Jesus. He affirms that Israel (identified as *λαὸς*) is the priority recipient of salvation and henceforth Jesus begins his public ministry among the people of Israel *ἐν τῷ λαῷ* (4,23). However, Jesus' mission is not limited to Israel and this is part of the understanding evident also in the three examples. Establishing who the recipients of Jesus' mission are, is an important insight into understanding and interpreting the *λαὸς* in 1,21 who will recognize him as Emmanuel (1,23) and in relation to the "many" (26,28) for whom he will pour his blood of the covenant.

3.4. 'All the people' *πᾶς ὁ λαὸς* 27,25

Although KONRADT in the previous discussions interprets *λαὸς* as Israel, he notes in other contexts that the term is not always used to denote the people of Israel in their entirety. This is the idea that he presents in his understanding of 27,25. In the passion narrative, Mt uses the terms *ὄχλος* and *λαὸς* to identify the people during the trial of Jesus before Pilate. In 27,15-24 Mt uses the term *ὄχλος* to refer to people gathered at the trial. The term is understood to mean 'crowd' without further specificity. However, in 27,25 Mt changes and uses the term *λαὸς*.²⁰⁶ This exchange of terminology raises the question about the interpretation of the phrase *πᾶς ὁ λαὸς*: does it refer to the crowd (present at the trial) as an interchangeable term or to all people of Israel? The answer to this question ultimately gives a clarification on who takes the responsibility for the death of Jesus. In his understanding, KONRADT notes that the term *λαὸς* can denote the people of Israel (1,21; 2,6) or the crowd (26,5; 27,64) depending on the specific context it is used in. In the context of 27,25 the reference to 'all people' should be understood in the sense of the crowd and the Jewish leaders gathered before Pilate.²⁰⁷ The *πᾶς* 'all' used by Mt in this verse relates well to other passages where he uses it too. In the infancy narrative, Mt refers to King Herod's worry and all Jerusalem (2,3) after being informed about the birth of Jesus. In 21,10 Mt presents the reaction of the

²⁰⁶Vgl. M. KONRADT, *Das Evangelium nach Matthäus*, Göttingen 2015, 435.

²⁰⁷Vgl. M. KONRADT, *Matthäus*, 436.

whole²⁰⁸ city during Jesus' triumphant entry into Jerusalem. Mt's use of $\pi\alpha\varsigma$ in these passages and in 27,25 does not suggest that the entire Jerusalem took an active role in the happenings. Mt rather uses the motif of conflict between Jesus and the Jewish authorities.²⁰⁹ And therefore the phrase $\pi\alpha\varsigma \acute{o} \lambda\alpha\delta\varsigma$ in the passion narrative does not imply the all people of Israel, but rather the leaders of the people who bring Jesus to Pilate. KONRADT therefore does not view all Israel as being guilty of the death of Jesus.

4. ANALYSIS OF COUSLAND AND FRANKEMÖLLE

In parts 1 and 2 of this chapter I have devoted the focus to the presentation of the concept of $\lambda\alpha\delta\varsigma$ in Mt as interpreted by COUSLAND and FRANKEMÖLLE. They both identified and grouped similar passages and contexts in which $\lambda\alpha\delta\varsigma$ has been used, but interpreted the use and meaning from different perspectives. The following discussion endeavors to analyse their arguments and subsequently offer my perspective based on the views of other scholars on the interpretations of $\lambda\alpha\delta\varsigma$ in Mt. The discussion will look at selected contexts and passages as presented by both scholars in parts 1 and 2 above. These selected passages will be treated under a subtitle, which at the same time stands as my preferred interpretation in specific passages and contexts. However, the passage 1,21-23 will receive more focus and will be treated in a separate part following the analysis of the two scholars. In the introduction of the thesis, the question that formed the focus of the work was posed: who are the "they" in 1,23 ("they will call him Immanuel")? Reading the birth announcement pericope 1,18-25 as a whole, shows that there is a close connection between 1,21 and 1,23 because the former is an Old Testament quotation indicating its fulfillment in the latter. This close connection implies therefore, that understanding the meaning of $\lambda\alpha\delta\varsigma$ in 1,21 ($\tau\acute{o}\nu \lambda\alpha\delta\acute{\nu} \alpha\upsilon\tau\omicron\upsilon$) effectively sheds light on meaning of the pronoun (they) referred to in 1,23. Before tackling this question extensively, I now look at my preferred interpretations of $\lambda\alpha\delta\varsigma$ as deduced from the arguments of COUSLAND and FRANKEMÖLLE, and from other scholars who will be referred to specifically. My preferred interpretations appear as titles in the following presentations.

²⁰⁸ When $\pi\alpha\varsigma$ is used with article it translates as "whole" and without article it translates as "all or every". Vgl. $\pi\alpha\varsigma$ in B. NEWMAN, *A Concise Greek-English dictionary of the New Testament*, Stuttgart 2010

²⁰⁹Vgl. M. KONRADT, *Matthäus*, 436.

4.1. *Λαὸς* is Israel

In his treatment of *λαὸς*, COUSLAND constantly observes and asserts that Mt uses the term with a sense of an ethnic connotation. In all the passages and contexts that he has identified, his conclusion is that the term *λαὸς* always denotes Israel as an ethnic group and as a nation. He argued that these meanings are portrayed either explicitly or implicitly in all passages in which the term is used. In the context of the Jewish leadership, he observes that Mt refers to the chief priests, scribes and elders as leaders of the people (21,23; 26,3,47). These categories of leaders are Jewish, and so are the people for whom they are leaders. In the fulfillment quotations, particularly in 2,6 he argues that *λαὸς* denotes Israel and the passage reveals their status as people of God.

The arguments of COUSLAND indicate an ethnically exclusive meaning of *λαὸς* (Israel). While other scholars (for example HUMMEL) also note that Mt uses *λαὸς* to denote Israel, *ἔθνος* to denote gentiles and *ὄχλος* to denote crowds²¹⁰, the emphasis on ethnic exclusivity indicated by COUSLAND does not seem to pay attention to the importance of the contexts in which Mt uses the term *λαὸς*. An example of this neglect of the context is his interpretation of “Galilee of gentiles” (4,15-16) and the “people who lived in darkness” (4,16) in relation to the ministry of Jesus. His interpretation is that the Jews who predominantly lived in Galilee at the time of Jesus are the *λαὸς* who lived in darkness.²¹¹ This interpretation appears to neglect the mention of ‘Galilee of gentiles’, a phrase which forms part of the Old Testament quotation mentioning the people living in darkness. The phrase ‘Galilee of gentiles’ cannot be ignored because; according to the passage the phrase forms part of the nations that are absorbed in the term *λαὸς*, the people who lived in darkness. The mention of ‘Galilee of gentiles’ signals the inclusion of the gentiles in the mission of the messiah.²¹² In this passage, therefore the gentiles form part of the *λαὸς* who lived in darkness. An oversight of such a key reference to ‘Galilee of gentiles’ makes inadequate the interpretation that *λαὸς* denotes exclusively ethnic Israel.

While I agree with his interpretation and conclusion that in Mt *λαὸς* denotes Israel, I note that his emphasis on ethnicity seems not to give attention to the sense in which it is used in particular contexts, although it is argued that the term *λαὸς* remains a special honorary title for Israel through which Jews are differentiated from other

²¹⁰Vgl. R. HUMMEL, *Die Auseinandersetzung zwischen Kirche und Judentum im Matthäusevangelium*, München 1963, 145.

²¹¹Vgl. J.R.C. COUSLAND, *The Crowds*, 78.

²¹²Vgl. M. GRILLI/C. LANGNER, *Matthäus*, 61.

peoples.²¹³ This argument notwithstanding, I emphasise that the context within which Mt uses the term is important and needs to be given the attention because, as HUMMEL and KONRADT observe, the term could sometimes appear to mean crowds of the people of Israel.²¹⁴ A closer consideration of different contexts sheds more light on the possible interpretations rather than the focus and emphasis only on the ethnic exclusive meaning of *λαὸς* through the entire Mt. Although the arguments offered by FRANKEMÖLLE provide this attention to the contexts in which Mt uses the term *λαὸς*, it is my argument that Mt does not use the term with a sense of a transformed meaning (inclusive of other peoples, not only Israel) in the fulfillment quotations. The following discussion shows how the argument of FRANKEMÖLLE falls short of clear evidence.

4.2. *Λαὸς* in Fulfillment quotations

In all the fulfillment citations, FRANKEMÖLLE argues that the meaning of the term *λαὸς* has been transformed. The citations show a shift from understanding *λαὸς* as Israel the particular ethnic people of God to a universal understanding that goes beyond Israel and therefore includes the gentiles (2,6; 4,16). I present my views on these arguments from the premise that Mt presents Jesus as the promised Davidic messiah through whom God fulfills his promises to his people in the exclusive mission of Jesus to Israel.²¹⁵ On the basis of this premise, it is difficult to observe a clear transformed meaning (other than Israel) of the term *λαὸς* in the fulfillment citations as argued by FRANKEMÖLLE. His argument that the term *λαὸς* is used only as an honorary title for Israel in 2,6 on the basis that the previous reference to the term *λαὸς* in 1,21 omits the term Israel, is disputable because the reference to “my people Israel” (2,6) is one of the explicit passages in which Mt sets Israel the people of God as the focus of Jesus’ mission.²¹⁶ The phrase ‘my people’ does not function in this passage as a mere honorary title, and therefore a transformed meaning is not evident. In his interpretation of *λαὸς* in the fulfillment quotation in 13,10-15, FRANKEMÖLLE argued that the term specifically applies to the people who hardened their hearts against Jesus. The term applies to those who rejected Jesus in contrast to the disciples who accepted him. While this interpretation may be true, I do not agree that the term *λαὸς* indicates a transformed meaning in this passage other than that it still refers to Israel. The passage is part of the

²¹³Vgl. R. HUMMEL, *Die Auseinandersetzung*, 145.

²¹⁴Vgl. R. HUMMEL, *Die Auseinandersetzung*, 145 and M. KONRADT, *Matthäus*, 436

²¹⁵Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 35-36.

²¹⁶Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 53.

public ministry of Jesus, which is understood as a mission to Israel. The term *λαὸς* in the quotation may be understood to refer to the people of Israel who did not accept him as the messiah. And therefore it exhibits no other meaning. The argument in 4,16 that the term *λαὸς* carries a transformed meaning that includes gentiles is valid. However the main focus of the passage is to show that although Jesus' mission is directed to Israel, it includes gentiles as well.²¹⁷ From this brief survey of the fulfillment quotations, I conclude therefore that, the fulfillment citations do not show a transformation in the meaning of *λαὸς*. In 2,6 the term continues to refer to Israel, while in 4,16 the term can be understood as referring to the general citizens of Galilee²¹⁸, which may include the gentiles. The passages do not show an explicit transformation in the meaning.

4.3. *Λαὸς* as people of God ends not in 27,25

The attribution of responsibility and guilt for the death of Jesus in 27,25 is a central point in this verse of the passion narrative. FRANKEMÖLLE argues that the chief priests and the elders as representatives of Israel take responsibility for the death of Jesus and in their response they represent all Israel. Therefore in the phrase *παῖς ὁ λαὸς* all Israel is included in the collective guilt. This is his argument in the book I have used as reference for his arguments. However, he revisited this position in the later commentary. A note on his new position is given below in the discussion.

The focus of FRANKEMÖLLE in his arguments I have considered above is to provide an interpretation of *λαὸς* that goes back to the Old Testament as background to the use of the term in Mt. The covenant between Yahweh and Israel his people is at the centre of his arguments with regard to *λαὸς* in the Old Testament. The reference to the book of Dt where God enters into a covenant with Israel, and how the covenant is renewed in the prophetic literature, forms a relevant basis for understanding *λαὸς* in 27,25. I agree with FRANKEMÖLLE's approach of setting the Old Testament as part of his basis for the analysis. It is evident that Mt makes use of the Old Testament through the fulfillment quotations especially in the infancy narratives. It is therefore important that possible correlations between Mt and the Old Testament in the use of *λαὸς* are investigated.

Of great importance to understanding the term *λαὸς* in Mt is the giving of particular attention to the contexts in which it is used. It is evident that Mt uses the term

²¹⁷Vgl. M. GRILLI/C. LANGNER, *Matthäus*, 61.

²¹⁸Vgl. R. HUMMEL, *Die Auseinandersetzung*, 145.

in different thematic contexts, for example the infancy narratives, the public ministry of Jesus and the passion narrative. However, FRANKEMÖLLE's approach does not limit his analysis to these thematic contexts. He refers to the Old Testament and picks out a context-theme, namely the covenant, and presents the interpretation of *λαὸς* in the light of the covenant theme. His approach is intended specifically for the analysis of the phrase *παῖς ὁ λαός* in the passion narrative (Mt 27,25), which he sees as having a correlation with the covenant passages in Dt 27,15. In his entire discussion of Israel as people of God in the context of the covenant, he emphasizes the centrality of faithfulness to the commandments and in this he sees the dynamism of the status of being people of God. This position finds its support in the prophetic literature: "listen to my voice, then I will be your God and you shall be my people" (Jer 7,23). The passage (Jer 7,23) points to the dynamism of the term *λαός* (Israel as people of God) in which its meaning is transformed. To be Israel (as people of God) does not just depend on ethnicity, but it depends on faithfulness to the commandments of the covenant, and therefore there is a potential to lose this status.

FRANKEMÖLLE uses this Old Testament context of the covenant as a basis for his argument (faithfulness to the covenant determines the status of Israel as people of God) for a transformed meaning of *λαός* in Mt 27,25. He makes a transition from acknowledging that *λαός* denotes Israel in the citations (2,4-6; 13,15; 27,25) to asserting that the response of *παῖς ὁ λαός* (27,25) marks an end to identifying *λαός* exclusively with Israel as people of God. In the response, the *παῖς ὁ λαός* accept the responsibility and consequences that would come with their role in the death of Jesus. In all this analysis, he concludes that the condition for being people of God is by being faithful to the covenant rather than the ethnic identity of Israel. In the light of 27,25 accepting responsibility for the death of Jesus and the consequences (curse) that follow is equivalent to being unfaithful to the covenant and the curses that follow. Therefore, just as the consequence of unfaithfulness to the covenant is losing the privilege of being people of God, so also is the loss of the status of being Israel (*λαός*) people of God the consequence of accepting responsibility for the death of Jesus. He argues that this loss is evidenced in the way Mt refers to the Israel (*λαός*) after 27,25. He refers to them as Jews, not as Israel and therefore, the loss of the status *λαός* Israel (as people of God) constitute a transformation in the meaning of the concept. TRILLING is of the same idea that the reference to 'Jews' carries another identity in Mt. He observes that, "the Jews are for Matthew identical with general *γενεὰ αὐτή*. It is the evil, unbelieving

Generation in which the iniquity of the ancestors reaches its full measure.”²¹⁹ This identity of the term ‘Jews’ is a direct contrast of ‘Israel’. I do not agree with this idea, because the term ‘Jew’ is a religious term that refers to those who are connected through the Law of Moses²²⁰ and therefore it indicates neither disobedience nor obedience to the Law of Moses as basis for identity. I further do not agree with FRANKEMÖLLE’s idea that in 27,25 Israel lost the status as people of God. The connection that he makes between Dt 27,15-26 and Mt 27,25 is disputable because the two passages appear in two different contexts and they deal with two different themes. While the passage in Dt deals with the theme of the covenant and the response of the people to God’s conditions for the covenant, the passage in Mt deals with the passion of Jesus and the response of the crowd to Pilate. FRANKEMÖLLE’s idea of Israel losing the privilege of being the people of God as a consequence for the role in the death of Jesus is not evident in 27,25. The passage focuses on presenting the role of the people in the trial of Jesus and their subsequent acceptance of responsibility for the death of Jesus. It does not point to the loss of the status as people of God as the consequences that would follow. His reference to the passage 21,43 as support to the idea of Israel losing the privilege falls equally outside the context of the passion narrative. The reference to the taking away of the Kingdom from Israel (through the representatives) in the passage 21,43 does not imply a situation that is bound to occur in future. The passage does not imply that Israel or the Jewish authorities will be excluded from the Kingdom of God. The sentence formulation in the passage functions as a warning.²²¹ In the light of the reasons above, I do not agree with FRANKEMÖLLE’s idea that the acceptance of responsibility for the death of Jesus by *παῖς ὁ λαός* marked the end of Israel’s privilege as people of God.

4.4. FRANKEMÖLLE’s revised position

All the arguments of FRANKEMÖLLE discussed above come from the book²²² in which he dealt extensively with the concept of *λαός*. However, he revised these arguments in a commentary²²³ published later on. He presents a brief explanation of his position on the meaning of *παῖς ὁ λαός* in relation to the collective responsibility of

²¹⁹Translated from the original: “Juden sind wohl für Matthäus identisch mit der gemeinsynoptischen γενεὰ αὐτῆς. Es ist das böse und ehebrecherische, das ungläubige und verkehrte Geschlecht, in dem die Schuld der Väter ihr Vollmaß erreicht.” W. TRILLING, *Das Wahre Israel, Studien zur Theologie des Matthäus-Evangeliums*, München³ 1964, 79.

²²⁰Vgl. F. KOGLER (Hg), Art.: *Jude*, in: *Herders Neues Bibellexikon*, Freiburg/Basel/Wien 2009, 399.

²²¹Vgl. M. GRILLI/C. LANGNER, *Matthäus*, 337.

²²²The book I have referred to extensively in this thesis: H. FRANKEMÖLLE, *Jahwe-Bund*.

²²³Vgl. the new commentary: H. FRANKEMÖLLE, *Das Matthäusevangelium*, Stuttgart 2010, 233-234.

Israel for the death of Jesus and the subsequent loss of the privilege of being the people of God. The revised position refutes the earlier arguments presented above:

“A collective guilt of all the Jewish people or a self cursing of all the Jewish people with a consequence that Israel would no longer be a people of the covenant, is not present. The whole bible contains renewals of the covenant after the people’s failure to obey; a rejection of all Israel forever is unthinkable in the face of God’s faithfulness. In 27,17-25 it is about the citizens of Jerusalem.”²²⁴

I find the argument that, the term *λαὸς* carries a transformed meaning in particular contexts and passages, to be very relevant. The importance of interpreting the meaning of *λαὸς* within a particular context is attested also by HUMMEL who notes that “*Ὁ λαὸς* in 4,23; 26,5; 27,25.64 is used in the sense of ‘crowd’ and is synonymous with *οἱ ὄχλοι*. The people (*λαὸς*) who live in darkness (according to Is 9,1) are the citizens of Galilee (4,16). Apart from these, *ὁ λαὸς* stands for the Jewish people in nine passages”²²⁵ The context therefore, plays a key role in the understanding and interpretation of the concept in Mt and facilitates the process of identifying the specific transitions in meaning that surround the concept of *λαὸς* in the way Mt uses it.

Although FRANKEMÖLLE position on Israel’s loss of the privilege changed as observed above, the idea of Israel being replaced by another people was not explicitly dealt with in his later commentary and therefore the idea still stands. With reference to 1,21 he argues that a new *λαὸς* has appeared and taken the place of Israel. This is a very big shift in understanding the concept of *λαὸς* especially that he speaks of a new people. I do not agree with this view and in the following discussion I focus on my preferred view.

4.5. *Λαὸς* as renewed people of God

Basing himself on his assertion that Israel, through the denial of Jesus as messiah and the acceptance of guilty for his death (27,25), has lost the privilege of being people of God, FRANKEMÖLLE argues that a new people has taken up the

²²⁴Translated from the original: “*eine Kollektivschuld desganzen jüdischen Volkes oder eine Selbstverfluchung des ganzen jüdischen Volkes mit der Folgerung, Israel sei nicht mehr das Volk des Bundes, liegt nicht vor. Die gesamte Bibel kennt Bundeserneuerungen nach menschlichem Versagen; eine Verwerfung ganz Israels für immer ist undenkbar angesichts der Treue Gottes. In 27,17-25 geht es um die Einwohner Jerusalems.*” H. FRANKEMÖLLE, *Matthäusevangelium*, 234.

²²⁵Translated from the original: “*Ὁ λαὸς steht in 4,23; 26,5; 27,25.64 im Sinne von ‚Volksmenge‘ und ist synonym mit οἱ ὄχλοι. Das ‚Volk (λαὸς), das in der Finsternis sitzt‘ (nach Jes 9,2), ist die Bevölkerung Galiläas (4,16). Daneben bezeichnet ὁ λαὸς an neun Stellen das jüdische Volk.*” R. HUMMEL, *Die Auseinandersetzung*, 145.

privilege and has replaced Israel. As already observed, he argues that *λαὸν αὐτοῦ* (1,21b) is the new people of God who have taken the place of Israel. In this replacement of Israel, he sees also a transformation in the meaning of the *λαὸς* concept.

While I agree with the argument that Mt exhibits a transformed meaning of *λαὸς* especially in 1,21 (whereby *λαὸν αὐτοῦ* is inclusive of Jews and non-Jews), I do not subscribe to the idea that the transformed meaning points to a replacement of Israel with a new people; that a new people has taken the place of Israel and assumed the status of people of God. Writing his Gospel for the Jewish-christians, Mt presents Jesus (in the genealogy 1,1-17) as the son of David and messiah who has come to fulfill the promises made to Israel. This point comes out vividly in the fulfillment quotations. Mt further presents Jesus as one who has come to save his people from their sins (1,21c), and that Jesus' work of saving came to its accomplishment through his death (26,28). Mt presents Jesus as one sent on a mission specifically to Israel. The mission specifically to Israel is a strong point in Mt as indicated in different passages (10,6; 15,24; 21,1-11). While acknowledging the special priority of Israel in the mission of Jesus and that the messiah comes to Israel to fulfill the promises, it is impossible to clearly substantiate with evidence the existence of the idea of replacement in Mt. However, a temptation to assert the existence of the idea of replacement in Mt would arise from an interpretation of 21,43 that views the statement of Jesus as a plan of what is bound to happen in future and not as a warning. However, 21,43 is generally interpreted as a warning as GRILLI and LANGNER observe: "It is not that Israel or the Jewish Authorities will be rejected or excluded from the Kingdom of God, because the formulation in the Future tense shows that it serves as a warning."²²⁶ And therefore, the statement does not bring out a definitive plan of replacement of Israel.

FRANKEMÖLLE's argument of a new *λαὸς* replacing Israel as people of God, and thereby a new covenant with a new *λαὸς* replacing the old covenant with Israel, is not supported or accepted by other scholars, for example, KONRADT²²⁷. He raises an important question in his discussion of *Israel und die Kirche* in which he questions the extent to which *λαὸς* in 1,21b in relation to 26,28 point to an understanding that

²²⁶Translated from the original: "Es geht also keinesfalls darum, dass Israel oder die jüdischen Autoritäten verworfen sind oder gar vom Reich Gottes ausgeschlossen werden, denn die Formulierung im Futur dient als deutliche Warnung". M. GRILLI/C. LANGNER, *Matthäus*, 337.

²²⁷M. KONRADT discusses the concept of *ἐκκλησία* in relation to *λαὸς* in his book: *Israel, Kirche und die Völker im Matthäusevangelium*, Tübingen 2007.

ἐκκλησία²²⁸ is the new people of God. Although KONRADT's focus is not finding out who the supposedly new people is, he strongly rejects an idea that would attempt to make the ἐκκλησία the new people who have replaced Israel. I agree with his argument that Mt could not have had an understanding of the ἐκκλησία as the new people of God. KONRADT makes a valid observation that if Mt had that idea, he could have probably made a clear reference to that concept in 21,43 where he had a chance to make such a reference: "the kingdom will be taken away from you and will be given to ἔθναι"(21,43). Mt could have used ἐκκλησία in the place of ἔθναι. And therefore it is neither evident in Mt that the ἐκκλησία is the new people of God nor that Mt speaks of a new people to take the place of Israel.

In treating the idea of replacement of Israel, it is important to note that Mt (as already alluded to above) brings out strongly the messianic concept of being sent specifically to Israel. In passages 10,6 and 15,24 Mt makes evident the special place of Israel in the messianic mission and he has preserved this aspect in the Gospel. However, Mt indicates also that the mission of Jesus was not limited to Israel alone – although Israel had the priority. As already noted in the arguments of FRANKEMÖLLE, the mission of Jesus extended also to the gentiles. The reference to "Galilee of gentiles"²²⁹ could be interpreted in this sense of the mission extending to gentiles. The response of Israel to Jesus' mission was not wholly positive. Jesus faced rejection by Israel, however it is important to note that 'Israel' in this sense does not refer to whole Israel. It refers to those people who were unbelieving and hardening their heart (13,15). There is a tendency by HUMMEL to interpret the rejection of Jesus by Israel as a point that marked the end of the exclusivity of the mission to Israel and opening the way for the mission to the gentiles.²³⁰ This beginning of the mission to the gentiles cannot be attributed to the rejection of Jesus by Israel, because Mt indicates that the gentiles were part of the salvation plan. This aspect is expressed in the mention of the four women (Tamar, Rahab, Ruth and the wife of Uriah) in the genealogy. The four women do not belong to the big women figures of Israel. They are simple figures whose fate gave them a low standing in society. However, by mentioning them in the genealogy,

²²⁸ The term ἐκκλησία appears twice in Mt and scholars argue that the term carries different meanings in the passages it is used. WALTER KLAIBER, (*Das Matthäusevangelium Teilband 1: Mt1,1-16,20, Neukirchen-Vluyn 2015*, 324) observes that the Christians in Jerusalem used ἐκκλησία to denote the Christian community in order to differentiate themselves from Jewish synagogue. In Mt 16,18 ἐκκλησία is used to refer to the universal church whereas in Mt 18,17 is used to refer to individual Christian communities.

²²⁹H. FRANKEMÖLLE, *Jahwe-Bund*, 201.

²³⁰Vgl. R. HUMMEL, *Die Auseinandersetzung*, 153.

*“Matthäus signalisiert zu Beginn des Evangeliums, dass die Heiden und die Kleinen der Gesellschaft einen festen Platz im universalen Heilsplan Gottes haben.”*²³¹

The transformed meaning of *λαὸς* in Mt therefore does not point to a new people of God that replaces Israel. A preferable meaning points to a renewed people of God, because those Jews who did not reject Jesus as messiah (believing and not hardening their heart) were going to be part of the covenant together with the gentiles. The covenant through the death of Jesus is the ultimate fulfillment of the messianic promises. The renewed people of God are the *λαὸς Ἰησοῦ* (1,21) whom he has come to save from their sins (1,21; 26,28) and who recognize him as Emmanuel (God among them 1,23d). They are a renewed people of God whose identity as people of God is not based on national-ethnic exclusivity, but on Jesus who is the fulfillment of the promises to Israel and the bringer of salvation to the *πολλῶν* (“many” 26,28) through the blood of the covenant. Jesus is therefore the axis of the renewed covenant between God and his people. The covenant in which Israel became *λαὸς θεοῦ* (Dt 26,16-19) can be understood in the sense of renewal as opposed to being a new covenant, because “if the blood of Jesus will save his people from their sins, then Matthew cannot in this sense speak of another or a new covenant. With his blood, Jesus confirms the same standing covenant.”²³² However in the renewed sense, the *λαὸς θεοῦ* become also the *λαὸς Ἰησοῦ*, because Jesus the through whom the covenant is renewed, is also Emmanuel (God among his people). In the debate to determine whether the appropriate sense of *λαὸν αὐτοῦ* is new or renewed people, it is worthwhile to note that although Mt sometimes uses the style of contrast in his writing (for example, in 1,1-4,16 Jesus and his opponents), the language of contrast between the old and the new is not a feature noticeable in Mt and therefore, the sense of old and new people, old and new covenant is not evident in Mt. *Λαὸν αὐτοῦ* would refer preferably to a renewed people of God rather than new people of God.

²³¹M. GRILLI/C. LANGNER, *Matthäus*, 32.

²³²Translated from the original: “wenn Jesu Blut sein Volk von seinen Sünden retten wird, dann kann Matthäus hier gar nicht von einem anderen oder von einem neuen Bund sprechen. Jesus bestätigt diesen immer bestehenden Bund mit seinem Blut”. M. GRILLI/C. LANGNER, *Matthäus*, 414.

5. “HIS PEOPLE” (1,21) AND “THEY” (1,23)

The title of this thesis throws its focus on the understanding and interpretation of the pronoun ‘they’ referred to in 1,23 (“they will call his name Emmanuel”). In the exegetical analysis of 1,18-25 it was noted that 1,23 is a quotation from the LXX Is 7,14. However, there is a notable difference in the verb form between the text of Isaiah in the LXX and the quotation in Mt. The text in the LXX uses *καλέσεις* (second person singular) whereas the quotation in Mt has *καλέσουσιν* (third person plural). The focus here is not on answering why Mt uses the third person plural in the quotation, but to drive towards an understanding and interpretation of the ‘they’: who are the ‘they’ that will ‘call his name Emmanuel’.

In the exegesis of 1,23 (in chapter two) it was observed that although the reference to the name Emmanuel is presented as a second naming, it does not function as a personal second name added to the first name Jesus. While the first name giving is through Joseph, the second name giving, which Mt presents in the quotation in Isaiah, will be done through the ‘they’. The name Jesus indicates a program of bringing salvation as Mt makes this point in the words of an angel: “for he will save his people” (1,21).

To understand the ‘they’ there is need to look at the context of 1,23. The verses 1,23 and 1,21 fall in the same contextual theme of name giving in which 1,23 a quotation from Is 7,14 is used to emphasise that 1,21 and other verses before are a fulfillment of the old Testament prophecy. In this context of name giving, the pronoun ‘they’ could be linked to *λαὸς* and, although *λαὸς* is here grammatically singular (while ‘they’ is plural), a plural character of *λαὸς* is evident in the reference to ‘their sins’ *τῶν ἁμαρτιῶν αὐτῶν*.²³³ The context of name giving and the meaning of the name Jesus, therefore, facilitate the presumption that the ‘they’ refers to *λαὸν αὐτοῦ* in 1,21. Mt therefore uses the quotation in 1,23 (they and Emmanuel) as a prophecy, which finds its fulfillment in 1,21 (His people and Jesus). His people will call his name Emmanuel. The hint on the meaning of Emmanuel provided by Mt (God-with-us) points to the identity of Jesus (Yahweh saves), and his people will recognize this identity (God among them/us).

So far the discussion has established, that *λαὸς* in the strict sense denotes Israel (with ethnic connotation) as people of God and the exclusive receiver of Yahweh’s promises through the messiah. This was shown in KONRADT’s analysis of the three

²³³Vgl. MAYORDOMO-MARIN, *Anfang*, 270.

miracle stories (the exorcism of the demoniacs 8,28-34, the Canaanite woman 15,21-28 and the centurion 8,5-13), which present Jesus as messiah sent exclusively to Israel.²³⁴ However, the term *λαὸς* carries also a transformed meaning in Mt especially 1,21 *λαὸν αὐτοῦ*, which denotes the renewed people of God (without ethnic particularity) who recognize Jesus as Emmanuel and have their sins forgiven (1,21). The two ways of interpreting *λαὸς* (the strict sense and the transformed sense) have influenced also the determining of the composition of *λαὸν αὐτοῦ*, that is, finding out who belongs to ‘his people’. For FRANKEMÖLLE, the basis for belonging to the new people of God is the person of Jesus. And that is why he states further through a theological statement that the new people of God are also the *λαὸς Ἰησοῦ* (because Jesus has saved them), and this new people of God correspond to the *ἐκκλησίαν μου* (16,18) and the *βασιλεία σου* (20,21).²³⁵ And therefore he sees the new people of God, the *λαὸς Ἰησοῦ* to consist of members of the *ἐκκλησία* who are not necessarily ethnically Israel. The argument of FRANKEMÖLLE does not underline ethnicity as a prerequisite for belonging to the *λαὸν αὐτοῦ*. In his later commentary on Mt, FRANKEMÖLLE describes *ἐκκλησίαν μου* as church of God realized by Jesus (God saves 1,21) who is Emmanuel (God with us 1,23). The *ἐκκλησία* church of God encompasses all believers from both the chosen people Israel and the non-Jews.²³⁶

For KONRADT, *λαὸν αὐτοῦ* is Israel while *ἐκκλησίαν μου* are those who have access to the salvation through Jesus by belonging to the community of disciples of Jesus. The *ἐκκλησία* has at the same time a duty to direct God’s offer of salvation towards Israel and other people.²³⁷ KONRADT argues strongly against the idea that *ἐκκλησία* has replaced Israel. He observes that “the connection between Mt 1,21 and 26,28 does not point to the replacement of Israel as people of God through the church, but that the fulfilment of the promise of salvation for Israel is granted and that the peoples (*περὶ πολλῶν*) have the same access.”²³⁸ In this view he emphasizes that *λαὸν αὐτοῦ* is not identical with *ἐκκλησία*, and consequently excludes members of the *ἐκκλησία* from the composition of *λαὸν αὐτοῦ* as it used in Mt. However for both Israel and *ἐκκλησία* the meeting point is Jesus and salvation through his death.

²³⁴The analysis of KONRADT was presented in Part 3 (Jesus’ mission and Israel) of this chapter three.

²³⁵Vgl. H. FRANKEMÖLLE, *Jahwe-Bund*, 218.

²³⁶Vgl. H. FRANKEMÖLLE, *Das Matthäusevangelium*, Stuttgart 2010, 135.

²³⁷Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 368.

²³⁸Translated from the original: “*der Zusammenhang von Mt 1,21 und 26,28 verweist nicht auf die Ablösung Israels als Gottesvolk durch die ecclesia, sondern allein darauf, dass die Erfüllung der Heilsverheißung für Israel auch für den Völkern (περὶ πολλῶν) gleichen Zutritt zum Heil gewährt.*” M. KONRADT, *Israel, Kirche und die Völker*, 367.

The stark differentiation between *λαὸν αὐτοῦ* and *ἐκκλησία* is echoed too in the arguments of HUMMEL. The two concepts (*λαὸς* and *ἐκκλησία*) are used as honorary titles for two different groups, and therefore Mt does not use *λαὸς* for *ἐκκλησία* because it is a title for Israel.²³⁹

Although Mt uses *λαὸς* exclusively for Israel, the transformed meaning of *λαὸν αὐτοῦ* that goes beyond Israel as interpreted by FRANKEMÖLLE is a valid interpretation. When 1,21 is read in relation to 1,23 and 26,28 then the phrase ‘his people’ would refer to those who have been saved from their sins through the death of Jesus. In this sense ‘his people’ would be identical with “many” (26,28 *πολλῶν*). This identification of *λαὸν αὐτοῦ* with the *πολλῶν* is in contrast to attempts of differentiating between ‘his people’ and the ‘many’ as two separate categories: Israel and the peoples *den Völkern* (the non-Jews) respectively. As it can be observed however, the English and German translation²⁴⁰ of *πολλῶν* do not refer to any particular people, in this case neither to Israel nor to non-Jews. Therefore, interpreting the *πολλῶν* as *den Völkern* (as KONRADT does)²⁴¹ does not do justice to the translation of the word as it is given in the dictionaries referred to above. It is important to emphasise at this point that ‘his people’ is not a separate entity from the ‘many’. The people of Jesus (*λαὸν αὐτοῦ*) are at the same time the ‘many’ (*πολλῶν*) with no emphasis on ethnicity as a determining factor, and therefore it includes both Jews and non-Jews. FRANKEMÖLLE makes a similar interpretation when he speaks about the meaning of the name Jesus and the implication of his death:

“The Christian reader knows from 1,21 the theocentric salvific meaning of the name Jesus that in Hebrew means: as usual short form of YHWH shows itself as Deliverance/Salvation. Matthew connects this to the immediate death of Jesus, which he understands as a saving death for many. At the same time: the entire ministry of Jesus the Emmanuel was a life sacrifice for many people, Jews and non-Jews.”²⁴²

²³⁹Vgl. R. HUMMEL, *Die Auseinandersetzung*, 153-154.

²⁴⁰Vgl. *πολύς* in B. NEWMAN, *A Concise Greek-English dictionary of the New Testament*, Stuttgart 2010 and NESTLE-ALAND, *Novum Testamentum Graece*, Stuttgart²⁷ 1993, 155.

²⁴¹Vgl. M. KONRADT, *Israel, Kirche und die Völker*, 367.

²⁴²Translated from the original: “*Der christliche Leser weiß seit 1,21 um die theozentrische Heilsbedeutsamkeit des Namens Jesus, der hebräisch bedeutet: als übliche Abkürzung von JHWH erweist sich als Rettung/Erlösung. Dies bindet Matthäus an den unmittelbar bevorstehenden Tod Jesu, den er in diesem biblischen Horizont als Heilstod für vielen versteht. Dabei gilt: das gesamte Wirken Jesu Immanuels war Lebenshingabe für die vielen Menschen, Juden und Nichtjuden.*” H. FRANKEMÖLLE, *Matthäusevangelium*, 218-219.

Conclusion

This chapter set out to explore the use and meaning of the term *λαὸς* in Mt with a view to emerging with an interpretation of the pronoun “they” in 1,23. The concept of *λαὸς* in Mt has been important to many scholars who have exhibited varying arguments and views on the meaning of the concept. The views have basically brought out two interpretations. On the one hand, the view that *λαὸς* in Mt denotes the people of Israel in their privilege as a chosen people. On the other hand, is the view that *λαὸς* denotes *ἐκκλησία* as the new people of God. This second view does not underline the aspect of ethnicity, as does the first view. In order to get insights into these two views on the concept of *λαὸς*, I selected two scholars (COUSLAND and FRANKEMÖLLE) whose arguments can be considered as falling into the two views identified above, and therefore selecting the two scholars offered a balanced representation of two interpretations of *λαὸς* in Mt.

The analysis of COUSLAND focused on specific passages and contexts, which make reference to the term *λαὸς*. The fulfillment quotations (2,6; 4,15, and 13,15) are among the key passages, but also the passion narrative (27,25). He further identified the different categories of the religious leaders (chief priests, scribes and elders) of “people”. In his presentation, he argues that the use of *λαὸς* in all the passages and contexts in Mt has an ethnic connotation; that means that, the concept of *λαὸς* denotes Israel as a chosen people of God in contrast to other peoples. He notes that Mt does use the term always to refer to Israel as a whole, however Mt uses it either explicitly or implicitly to refer to Israel as a whole or as category belonging to Israel.

Having established that COUSLAND argued for the ethnic connotation of *λαὸς*, the analysis turned to FRANKEMÖLLE. He emphasized the need to interpret *λαὸς* within the context of the covenant between Yahweh and Israel in Deuteronomy and the prophetic literature in which Yahweh takes Israel as his people. Central to the covenant and important for understanding *λαὸς* (Israel as people of God) is the faithfulness of Israel to the covenant. The analysis further showed how Israel lost the privilege of being people of God through rejection and guilt of Jesus’s death. Having lost the privilege, a new people *λαὸν αὐτοῦ* took the place. FRANKEMÖLLE therefore argued for a transformed meaning of *λαὸς*, that *λαὸν αὐτοῦ* (1,21c) refers not to Israel exclusively, but to the eschatological people of God whose sins have been forgiven by Jesus.

In my analysis of COUSLAND and FRANKEMÖLLE, I concurred with the argument that the concept of *λαὸς* denotes Israel as the priority receiver of God’s

promises through the messiah. However, I challenged COUSLAND's position that *λαὸς* refers exclusively to Israel in all the passages it is used. I agreed with FRANKEMÖLLE who argued that while the concept denotes Israel, paying attention to the contexts within which it is used indicates that the concept acquires another connotation in some passages, particularly in 1,21 where *λαὸν αὐτοῦ* denotes the new people of God. I however challenged this view of 'new people' because Mt does not make reference to a new people nor does he state that the *ἐκκλησία* is the new people of God that has replaced Israel. In the context theme of 1,21 and 26,28 Jesus comes to save his people from their sins through his death. Mt states that the pouring of Jesus' blood (death) is a covenant. The idea of 'a new people' can be linked with the mention of the covenant, and therefore be argued that just as Mt does not speak of a new people, so he does not also speak of a 'a new covenant'. Although the text 26,28 has variants that have the phrase 'new covenant' *τῆς καινῆς διαθήκης*,²⁴³ the Greek text²⁴⁴ that I have used throughout the thesis as reference text does not have the word 'new'. With regard to the covenant, Mt does not speak of a new covenant, but of simply a covenant. This is the covenant began in the Old Testament. Jesus does not therefore establish a new covenant with a new people, but he renews the Old Testament covenant through his death, which also renews people and become his people (Jews and non-Jews).

²⁴³In the footnote of Mt 26,28, Nestle-Aland (*Novum Testamentum Graece*, Stuttgart²⁷ 1993, 76.) lists text Uncials that have *τῆς καινῆς διαθήκης*. Some of them are: *Alexandrinus A*, *Ephraemi C*, *Washingtonianus W*, *Majority M*, *Latin latt*, *Papyri P*³⁷

²⁴⁴All the Greek passages in the thesis are references from Nestle-Aland (*Novum Testamentum Graece*, Stuttgart²⁷ 1993).

GENERAL CONCLUSION

The work in this thesis was an attempt to provide an exegetical analysis of the pericope Mt 1,18-25 with a special focus on *λαὸς* (1,21) and the phrase “they will call him Emmanuel” (1,23). This attempt was made with the objective of understanding the characteristics of the pericope in the context of the gospel of Mt and the interpretation of the pronoun ‘they’ in 1,23. With regard to this verse, the thesis attempted to provide an answer to the question: “who are the ‘they’ (the *λαὸς*) who would call Jesus Emmanuel?”

In order to achieve the objective of the work in the thesis, I divided the work into three chapters focussing on the understanding the characteristics of the pericope by applying some principles of biblical textual analysis (chapter one), the verse-by-verse exegetical analysis (chapter two) and interpreting the concept of *λαὸς* in relation to the pronoun ‘they’ in 1,23 (chapter three). The division of the work into three chapters has facilitated a systematic build up to the ultimate focus of the thesis: the interpretation of *λαὸς* (1,21) and ‘they’ (1,23). The rationale for this division was firstly to understand the text 1,18-25 as a whole, secondly to understand the meaning of the individual verses and how they are interpreted, and then thirdly to focus on the concept of *λαὸς* that appears explicitly in 1,21 and implicitly in 1,23.

With a focus on identifying the characteristics of the pericope 1,18-25, chapter one showed how the pericope is built up of specific features, which shape the understanding and interpretation of the pericope. It was important to note that although there are variants of the pericope existing with varied use and arrangement of some vocabularies, the differences in variants are not significant as to affect the meaning of the text. The differences only existed in the varied arrangement of some few words, for example the use of the names Jesus and Christ. However, it was more necessary to situate the pericope in the general context of the gospel of Mt as well as determining the close context. This attempt led to the conclusion that the text exists within the general context of the theme of Messiah. This theme runs through the entire Gospel, however, the close context within which the pericope is situated is the infancy narratives. Therefore the text is part of the infancy narratives within the general thematic context of messiah. This conclusion became an important basis for the identity and mission of Jesus especially in the light of 1,21. The identity of Jesus is important in this pericope. That is why it became imperative to include a division of the pericope that reflected the centrality of the identity of Jesus. The five-part division reflected the centrality of 1,20-

21, which presented the naming of Jesus. The name Jesus signifies the mission: to save his people from their sins. The analysis further showed that the pericope is characterised by notable use of semantics and grammar, which are key to understanding the meaning of the entire pericope. Notable among the vocabularies are the terms *λαὸς* and *καλέω*. These stood out with more relevance for the understanding and interpretation of 1,23, which forms the central focus of the thesis. In the close of chapter one, it was noted various titles have been suggested for the pericope on the basis of the different literary genres that scholars have assigned to it. However, of all the suggested genres, the birth announcement genre was found to be appropriate because the characteristics in the pericope correspond to a birth announcement literary genre. The pericope therefore is a birth announcement to Joseph, and not a *Bekehrung Josefs* as was suggested.

Building on characteristics identified in chapter one, the attention in Chapter two turned to the verse-by-verse exegetical analysis of the pericope. To facilitate the analysis, I chose to use a division of the pericope that grouped the verses into five titles. This division identified five themes, and therefore the verse-by-verse analysis was done in the light of the themes. Central to the analysis was 1,20-23, which contains the terms *λαὸς* and *καλέσουσιν*. The text presents name giving by Joseph (1,20) and the ‘they’ (1,23). The focus is on Jesus whose mission is signified by the name Jesus (to save his people from their sins) and whom the people are going to recognise as Emmanuel. The name Emmanuel appears in the quotation from Is 7,14. The reference to *καλέσουσιν* (they will call) in Mt 1,23 indicates a change from *καλέσεις* (you will call) in the LXX Is 7,14. The argument is that Mt could have preferred to change the quotation from singular to plural because of the people he had in mind in 1,21.

Chapter three marked the climax of the thesis and therefore specific conclusions of this chapter need to be re-emphasised. The concept of *λαὸς* in Mt should be interpreted according to the context of passages it is used within. In passages referred to as fulfilment quotations (2,6; 4,15-16; 13,15) it is used to refer either to Israel as chosen people of God with ethnic connotation, or to leaders of Israel as representatives of Israel. This is the same sense in which the use of the term in 27,25 is understood. Mt underlines this aspect (*λαὸς* as Israel) in passages that present Jesus as messiah sent to the house of Israel. However apart from the passages where the term is explicitly used, Mt also presents the exclusivity of Jesus’ mission to Israel in the exorcism of demoniacs (8,28-34), the Canaanite woman (15,21-28) and the cure of the centurion’s servant (8,5-13). These passages present Mt’s understanding of the messiah’s mission to “the lost

sheep of the house of Israel” (15,24). The messiah’s mission exclusively to Israel becomes evident in the fulfilment quotations in which Mt explicitly uses the term *λαός*. However in the passage 1,21, the use of the term *λαός* carries a transformed meaning moving away from the particularity to the universality of Jesus’ mission. This universality of the mission is seen also as the mission of his disciples whom he sends to all gentiles (*πάντα τὰ ἔθνη*) to teach them *τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν*²⁴⁵ (Mt 28,19-20a). Although the universal mission appears clearly in Mt 28,19-20, the mission to the gentiles and the rise of *ἐκκλησία* has its beginning in the rejection of Jesus by Israel. The mission of Jesus and the response to his mission are spelt out in 1,20-23. Jesus saves his people from their sins (1,21), and the people (1,23 ‘they’) will recognize him as god among them (us). The people (his people *λαὸν αὐτοῦ*) are the ‘many’ *πολλῶν* (26,28) whose sins have been forgiven through the blood of the covenant. This ‘his people’ are not a new people, but rather ‘a renewed people’, because the covenant in the blood is not a new covenant. It is a renewal of the covenant made with the people of God in the Old Testament. However, a question about the composition of *λαὸν αὐτοῦ* (the *πολλῶν*) could be asked.

Although the groups of the leaders of Israel rejected Jesus as the messiah, the people of Israel (*λαός*) remain the priority receiver of God’s promises in Mt. Israel has the possibility of belonging to *λαὸν αὐτοῦ* (the *πολλῶν*) the renewed people of God. The composition of the *λαὸν αὐτοῦ* is not based on ethnicity but on recognition of Jesus as God with them (us). Therefore, ‘his people’ consists of Jews and non-Jews who recognize Jesus as Emmanuel and have been saved from their sins through his death. They are the *λαός Ἰησοῦ*. MAIER poses two questions and provides answers to the questions. I use his answers as the summary of the answer to the central question (who are the ‘they’?) in this thesis. Firstly about ‘his people’: “who are >>his people<<? Firstly Israel. However the grace of God goes beyond >>his people<< towards those >>who were not my people<<, namely all peoples (Mt 28, 18ff),”²⁴⁶ secondly about the

²⁴⁵*τηρεῖν* is the infinitive of the verb *τηρέω*. The verb means to keep, observe or obey, usually in the sense of Commandments or Laws. Hummel (*Die Auseinandersetzung, 142*) interprets this as a reference to the *Torah* as presented by Jesus in his teachings.

²⁴⁶Translated from the original: “wer ist >>sein Volk<<? Zunächst Israel. Aber Gottes Gnade erweitert >>sein Volk<< auf das >>was nicht mein Volk war<<, nämlich alle Völker (Matth 28,18ff).” G. MAIER, *Edition-C-Bibelkommentar. I. Matthäus-Evangelium : Teil 1 und Teil 2*, Holzgerlingen 2007, 26.

‘many’: “who are the >>many<<, for whom he shed his blood? All who believe in him.”²⁴⁷

The discussion in this thesis does not claim to have settled the arguments of the scholars on the use and meaning of *λαὸς* in Mt. The thesis attempted to show the varied interpretations and the arguments behind the interpretations.

²⁴⁷Translated from the original: “*wer sind die >>vielen<<, für die er sein Blut vergoss? Alle die an ihn glauben.*” G. MAIER, *Matthäus-Evangelium I.* 370.

LIST OF ABBREVIATIONS

Ex	Exodus
Dt	Deuteronomy
Gen	Genesis
Hos	Hosea
Is	Isaiah
Jer	Jeremiah
Lev	Leviticus
Mk	Mark
Mt	Matthew
Rom	Romans
BEvTh	Beiträge zur evangelischen Theologie
EKK	Evangelisch-katholischer Kommentar zum NT
EWNT	Exegetisches Wörterbuch zum NT
FRLANT	Forschungen zur Religion und Literatur des ATs und NTs
HBS	Herders Biblische Studien
HThK	Herders theologischer Kommentar zum Neuen Testament
JSNT	Journal for the Study of the New Testament
ThWNT	Theologisches Wörterbuch zum Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
Art.	<i>Artikel</i> Article
Bd.	Band
Hg.	Herausgeber
LXX	Septuagint
vgl.	<i>vergleiche</i> Compare

SELECTED BIBLIOGRAPHY

1. BIBLES

NESTLE, Eberhard/ALAND, Barbara, *Novum Testamentum Graece*, Stuttgart²⁷ 2001.
The New Jerusalem Bible, London 1985.

2. COMMENTARIES

BERGER, Klaus, *Kommentar zum Neuen Testament*, München¹ 2011, 15-16.

DAVIES, William D. /ALLISON, Dale C., *A critical and exegetical commentary on the gospel according to Saint Matthew. 1. Introduction and commentary on Matthew I – VII*, Edinburgh 1988, 197-221.

EVANS, Craig A., *Matthew*, Cambridge 2012, 39-48.

FRANKEMÖLLE, Hubert, *Das Matthäusevangelium*, Stuttgart 2010, 135-218.

GNILKA, J., *Das Matthäusevangelium. I. Teil* (HThK), Freiburg/Basel/Wien 1986, 15-21.

GRILLI, Massimo/ LANGNER, Cordula, *Das Matthäus Evangelium, ein Kommentar für die Praxis*, Stuttgart 2010.

HARRINGTON, Daniel J., *The Gospel of Matthew*, Minnesota 1991.

KLAIBER, Walter, *Das Matthäusevangelium. I. Mt 1,1-16,20*, Neukirchen-Vluyn 2015, 324-325.

KONRADT, Matthias, *Das Evangelium nach Matthäus*, Göttingen 2015.

LUZ, Ulrich, *Das Evangelium nach Matthäus. 1. Teilband Mt 1-7* (EKK I/1),

Düsseldorf/Zürich/Neukirchen-Vluyn⁵ 2002.

_____, *Das Evangelium nach Matthäus. 2. Teilband Mt 8-17* (EKK I/2),

Düsseldorf/Zürich/Neukirchen-Vluyn⁴ 2007.

MAIER, Gerhard, *Edition-C-Bibelkommentar. I. Matthäus-Evangelium : Teil 1 und Teil 2*, Holzgerlingen 2007.

METZGER, Bruce M., *A Textual Commentary on the Greek New Testament*, Stuttgart² 1994.

MITCH, Curtis /SRI, Edward, *The Gospel of Matthew*, Michigan 2010.

MORRIS, Leon, *The Gospel according to Matthew*, Michigan 1992, 26.

NOLLAND, John, *The Gospel of Matthew: a commentary on the Greek text*, Michigan 2005.

SCHNACKENBURG, Rudolf, *Matthäusevangelium. 1. 1,1-16,20*, Würzburg² 1991.
WATTS, John D.W., *Word Biblical Commentary 24. Isaiah 1-33*, Texas 1985.

3. THEMATIC STUDIES ON MATTHEW

BROWN, Raymond E., *The Birth of the Messiah. A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke (ABReference Library)*, New York²1993,
COUSLAND, J.R.C., *The Crowds in the Gospel of Matthew*, Leiden 2002, 75-86.
FRANKEMÖLLE, Hubert, *Jahwe-Bund und Kirche Christi. Studien zur Form- und Traditionsgeschichte des „Evangeliums“ nach Matthäus*, Münster² 1984, 199-220.
GNUSE, Robert, *Dream Genre in the Matthean Infancy Narratives*, in: *Novum Testamentum XXXII*, 2(1990) 98-120.
HUMMEL, Reinhart, *Die Auseinandersetzung zwischen Kirche und Judentum im Matthäusevangelium (BEvTh 33)*, München 1963, 145-154.
KONRADT, Matthias, *Israel, Kirche und die Völker im Matthäusevangelium (WUNT 215)*, Tübingen 2007, 52-79, 367-368.
LINCOLN, Andrew T., *Contested Paternity and Contested Readings. Jesus' Conception in Matthew 1,18-25*, in: *JSNT* 34³ (2012) 220-221.
MAYORDOMO-MARIN, Moises, *Den Anfang hören. Leseorientierte Evangelienexegese am Beispiel Matthäus 1-2 (FRLANT 180)*, Göttingen 1998, 250-271, 330-345.
PLONER, Maria Theresia, *Die Schriften Israels als Auslegungshorizont der Jesusgeschichte. Eine narrative und intertextuelle Analyse von Mt 1-2 (Stuttgarter Biblische Beiträge 66)*, Stuttgart 2011, 89-204.
TRILLING, Wolfgang, *Das Wahre Israel, Studien zur Theologie des Matthäus-Evangeliums*, München³ 1964.
WUCHERPFENNIG, Ansgar, *Joseph der Gerechte. Eine exegetische Untersuchung zu Mt. 1-2*, (HBS 55), Freiburg 2008, 128-135, 199-220.

4. DICTIONARIES AND LEXICON

DELLING, Art.: *παρθένος*, in: FRIEDRICH, Gerhard (Hg.), *ThWNT Bd. 5*, Stuttgart 1990, 825-835.
KOGLER, Franz (Hg), Art.: *Jude*, in: *Herders Neues Bibellexikon*, Freiburg/Basel/Wien 2009. 399-400.

KRETZER, A., Art.: γένεσις, in: BALZ, H/SCHNEIDER, Gerhard (Hg.), EWNT Bd. 1, Stuttgart/Berlin/Köln ² 1992, 582-583.

NEWMAN, Barclay M., *A concise Greek-English dictionary of the New Testament*, Stuttgart 2010.

STRAHTMANN, Art.: λαός, in: KITTEL, Gerhard (Hg.), ThWNT Bd. 4, Stuttgart 1990, 29-57.

5. OTHER WORKS

BROWN, Raymond E., *An Introduction to the New Testament (ABReference Library)*, New York 1997.

JOSEPHUS, Flavius, *Flavius Josephus: translation and commentary. 3: Judean antiquities; Books 1-4*, Leiden 2000, 210-216.

THEISSEN, Gerd,/ MERZ, Annette, *The Historical Jesus, a comprehensive guide*, Minneapolis 1998, 170.

ABSTRAKT

Der *λαὸς*-Begriff gilt als einen unüberhörbaren Begriff besonders bei den Synoptikern im Neuen Testament. Den Begriff betrifft man häufiger bei Matthäusevangelium (vierzehnmal) als bei Markusevangelium (dreimal), aber weniger als bei Lukasevangelium (sechsenddreißigmal). Die Verwendung des Begriffs in Matthäusevangelium findet man bereits bei der Kindheitsgeschichte (Mt 1-2). Der *λαὸς*-Begriff bildet einen großen Teil des Verständnisses der Mission Jesu als der gesandte Messias besonders im Matthäusevangelium. An vielen Stellen wird das Pronomen „Sie“ (grammatikalisch 3. Person plural) in Bezug auf *λαὸς* verwendet. Die Stelle Mt 1,23 ist ein Beispiel dafür und dient im Zusammenhang mit 1,21 als der Fokus dieser Diplomarbeit. Dieser Vers ist ein Zitat vom Jes 7,14. Ein genauer Hinblick auf beiden Texte (Jes 7,14 und Mt 1,23) zeigt einen wichtigen grammatikalischen Unterschied zwischen beiden Texten. Der Text (Jes 7,14) in Septuaginta verwendet den Satz „*καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ*“ während das Zitat (Mt 1,23) verwendet den Satz „*καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ*“. Mt zitiert vom Septuaginta aber doch verwendet *καλέσουσιν* statt *καλέσεις*, und diese Änderung führt zu einer Frage die diese Diplomarbeit zu beantworten versucht, nämlich; wer sind diese (*καλέσουσιν*) die Jesus den Namen *Ἐμμανουήλ* geben werden? Diese Frage geht eigentlich um ‚*λαὸς*‘. Wem oder wen ist mit *λαὸς* gemeint besonders im Zusammenhang mit 1,21.

Diese Diplomarbeit ist ein Versuch die Frage nach der Bedeutung von *λαὸς* in Mt 1,21 (und Mt 1,23) zu beantworten. Es ist wichtig zu merken, dass der *λαὸς*-Begriff bei Synoptikern eine umstrittene Debatte unter Exegeten verursacht hat, wobei im Grunde zwei Positionen vertreten sind. Auf einer Seite sind Exegeten die argumentieren dass der *λαὸς*-Begriff durchaus im Matthäusevangelium ‚Israel‘ mit ethnischer Konnotation interpretiert werden soll. Auf der anderen Seite sind Exegeten die argumentieren, dass der *λαὸς*-Begriff eine transformierte Bedeutung (die christliche Gemeinde) trägt. Die Diskussion im dritten Kapitel dieser Diplomarbeit geht also um einen Meinungsvergleich zwischen die beiden oben dargestellten Positionen.

Aber zuerst einmal soll die ganze Perikope Mt 1,18-25 in der sich der Zitat Jes 7,14 sich befindet, als Kontext behandelt werden. Die Textanalyse im Kapitel eins und die Exegetische Analyse im Kapitel zwei dienen als Grundlage und unmittelbarer Kontext der Behandlung des *λαὸς*-Begriffs.

ABSTRACT

The term *λαὸς* can be regarded as one of the indispensable terms that appear in the synoptic gospels. The term appears fourteen times in the gospel of Matthew, three times in the gospel of Mark and thirty six times in the gospel of Luke. In the gospel of Matthew, the term appears already in the infancy narratives (Mt 1-2). The term *λαὸς* forms a large part in as far as the understanding of the mission of Jesus as messiah in the gospel of Matthew. In many passages, the pronoun ‘they’ (grammatically 3. Person plural) is used in relation to the term *λαὸς*. The passage Mt 1,23 can be cited as an example where the pronoun ‘they’ is used in relation to the term *λαὸς*. This passage 1,23 together with 1,21 serves as the Focus of this Thesis. The passage 1,23 is a quotation of Is 7,14. A closer look at the two passages (Is 7,14 and Mt 1,23) reveals an important grammatical difference in the two passages. The passage Is 7,14 in the Septuagint contains the sentence “*καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ*”, whereas the quotation (Mt 1,23) has the sentence “*καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ*“. Mt quotes from the Septuagint and uses *καλέσουσιν* instead of *καλέσεις*, which is in the text. This redaction change by Mt leads to an important question, which this Thesis tries to answer, namely; who are the ‘they’ (*καλέσουσιν*) who will call Jesus with the name *Ἐμμανουήλ*? This question is about *λαὸς* and therefore seeks to understand who the *λαὸς* are especially in relation to 1,21.

This thesis is an attempt to answer the question of the meaning of *λαὸς* in Mt 1,21 (and Mt 1,23). It is important to note that the term *λαὸς* has attracted a debate among exegetes who have interpreted the term *λαὸς* basically in two ways. On one hand, there are exegetes who argue that the term *λαὸς* carries an ethnic connotation denoting ‘Israel’ throughout the gospel of Matthew. On the other hand, some exegetes argue that the term *λαὸς* carries a transformed meaning (the Christian community) and therefore it does not denote only ‘Israel’. The discussion in the third chapter of this thesis focuses on comparing and analysing these two ways of understanding and interpreting *λαὸς*.

However, in the first place, the pericope 1,18-25 in which the quotation from Is 7,14 is found will be treated as the context for this discussion. The textual analysis in chapter one and the exegetical analysis in chapter two serve as basis and indirect context for the treatment of the term *λαὸς*.

