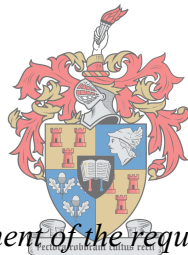**An Intertextual Study of the**

Formulaic Fulfilment Quotations in the

Gospel of Matthew

by

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Declaration

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March 2018

Abstract

The text of Matthew contains numerous examples of overt intertextuality, a number of them as formulaic fulfilment quotations. A significant portion of these examples can be linked to the book of Isaiah. Much has been done to define the textual features of these fulfilment quotations. Yet, the prevalence of these quotations in Matthew still begs the question: Why? Something more must underlie them than a quest for similar surface structures. The problem which this thesis seeks to address is whether an intertextual examination of these utterances yields perspective on whether their formulaic nature extends beyond textual surface features to include thematic and discursive aspects as well.

The thesis introduces a conceptualisation of intertextuality concerning the notions of intercontextuality, interfigurality, internarrativity and interdiscursivity. These concepts are defined with regard to their theoretical functions and also described in terms of their operation in different literary examples.

A detailed intertextual examination of five different fulfilment quotations within their contextual settings shows Matthew's systematic development of a storyline from Isaiah which he augments with details about the person and work of Jesus. Other canonical voices are engaged as Matthew draws on the authority of Judaism's oracles in order to substantiate his thesis. Intertextuality, as featured in Matthew's text, transcends the thematic to operate also in terms of interfigurality. Jesus is repeatedly posited as the post-figuration of important religio-historical figures, thereby affirming Matthew's position on the Messianic identity and ministry of Jesus.

By the use narrative moments drawn from Isaiah and internarratively reframed, the prophet himself is situated in Matthew's text as a character with an oracular voice. Matthew's interdiscursive endeavour supports his hypothesis of Jesus. This study demonstrates that Matthew's intentional articulation of a theological perspective may be usefully evidenced through the application of intertextual concepts.

Opsomming

Die teks van Matteus bevat verskeie voorbeelde van ooglopende intertekstualiteit, waarvan `n aantal in die vorm van geformuleerde vervullingsuitsprake is. `n Noemenswaardige deel van hierdie voorbeelde kan gekoppel word aan die boek Jesaja. Veel is al gedoen om die tekstuele kenmerke van hierdie vervullingsuitsprake te definieer. Tog vereis die aanwesigheid van hierdie aanhalings in Matteus `n noodsaaklike vraag: Waarom? Hulle moet immers iets meer onderlê as die blote soeke na ooreenstemmende oppervlaktestrukture. Die probleem wat hierdie verhandeling ondersoek is of `n intertekstuele studie van die vervullingsuitsprake perspektief bied in terme van hul geformuleerde aard; of die kenmerke dieperliggend is as die oppervlaktestruktuur, om ook tematiese en diskursiewe aspekte in te sluit.

Die verhandeling bied `n konseptualisering van intertekstualiteit aan, rakende die begrippe van interkontekstualiteit, interfiguurlikheid, internarratiwiteit en interdiskursiwiteit. Hierdie konsepte word gedefinieer met betrekking tot hul teoretiese funksionering en ook beskryf in terme van hul uitwerking in verskillende letterkundige voorbeelde.

`n Gedetailleerde intertekstuele studie van vyf vervullingsuitsprake binne hul kontekstuele omgewing wys op Matteus se sistematiese ontwikkeling van `n verhaallyn uit Jesaja, wat hy aanvul met besonderhede oor die persoon en werk van Jesus. Ander kanonieke stemme word ingespan in Matteus se soeke om die gesag van die Judaïsme se vraagbake te betrek tot die stawing van sy argument. Intertekstualiteit, soos wat dit in Matteus se teks funksioneer, transendeer die tematiese om ook in terme van interfiguurlikheid te opereer. Jesus word herhaaldelik voorgehou as die post-figurering van belangrike religio-historiese figure, aldus in bevestiging van Matteus se posisie in terme van Jesus se Messiaanse identiteit en bediening.

Deur die gebruik van narratiewe oomblikke uit Jesaja opgediep en op internarratiewe wyse herraam, word die profeet self in Matteus se teks uitgebeeld as `n karakter met `n orakulêre stem. Matteus se diskursiewe soeke ondersteun sy hipotese aangaande Jesus. Hierdie studie demonstreer dat Matteus se doelmatige verwoording van `n teologiese perspektief op nuttige wyse blootgelê kan word deur die toepassing van intertekstuele konsepte.

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Acknowledgements

I would like to express sincere gratitude to:

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List of Abbreviations

BHS	*Biblia Hebraica Stuttgartensia*
LXX	*Göttingen LXX Edition*
MT	Masoretic Text
NA/NA27	*Nestle Aland Greek New Testament (27th ed.)*
NIV	*New International Version*
NT	New Testament
OT	Old Testament
v or vv	verse or verses

Chapter 1
Background

1.1 Introduction

In the late 1960's Julia Kristeva coined the term *intertextuality* while doing research on the work of the Russian literary theorist, Mikhael Bakhtin[1]. Bakhtin stressed the importance of the socio-historical relations of texts. In describing Bakhtin's perspective, Eagleton notes: "Words were 'multi-accentual' rather than frozen in meaning: they were always the words of one particular human subject for another, and this practical context would shape and shift their meaning" (1996:102). Allen (2000:8-9) proposes that the theoretical framework underlying intertextuality emerged from the ideas of the structuralist theorist Ferdinand de Saussure. Saussure's position was that the meaning of signs does not come from a referential function but that they possess meaning simply because of how they function in a linguistic system. Still, the very existence of linguistic systems is dependent on the interplay of different voices that respond to each other. Expanding and articulating the concept of intertextuality beyond what had been defined by Kristeva, Roland Barthes established the post-structuralist idea that the reader and not the author should be viewed as the main agent of meaning-creation. Barthes posited that texts consist of multiple writings and that these writings are drawn from different cultures and focussed on a reader. According to Barthes: "The reader is the space on which all the quotations that make up a writing are inscribed" (1977:126-127).

Structuralism, as a theoretical paradigm, experienced somewhat of a decline until the resurgence of the 1960's. The structuralist theorist availed himself of the concept of *bricolage* from the work of anthropologist Claude Levi-Strauss. Genette's proposition was that the author is an engineer, but that the critic is a *bricoleur*, essentially writing literature about literature; creating from the pieces of what someone else has fashioned. In the early seventies Harold Bloom hypothesised that

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[1]Mikhail Bakhtin (1895-1975) was a Russian literary theorist who founded the critical approach of dialogism and theorised that the meaning of literature was to be found in the relation between the author, the work and the reader (on the one hand) and the socio-political reality they live in (on the other hand). Bakhtin referred to this concept as dialogism – in terms of which he argued that the act of employing another author's statement must of necessity be driven by ideological or political motives.

great writing is similar to criticism in that it relies on the misreading of previous literary texts and, importantly, of literary figures (1997: xix).

Intertextuality must be recognised as having different manifestations. In any specific text it may be overt or covert. It may be implicit or explicit. Norman Fairclough, recognised as a pioneer in the field of critical discourse analysis, defines overt or explicit intertextuality as 'manifest intertextuality'. He states: "In manifest intertextuality, other texts are explicitly present in the text under analysis; they are 'manifestly' marked or cued by features on the surface of a text, such as quotation marks" (2009:104). It is therefore important to recognise quotation as a type of intertextuality. The representation of discourse from another source, textual or oral, in a new text may be done in a direct or indirect manner. Direct discourse has traditionally made use of quotation marks and other surface features, whereas indirect discourse has made use of the realignment of deictic elements. Fairclough characterizes discourse representation as: "A form of intertextuality in which parts of other texts are incorporated in a text and usually explicitly marked as such, with devices such as quotation marks and reporting clauses" (2009:105-106).

A survey of the Gospel of Matthew yields many examples of this specific type of intertextuality. Quoted material from the Law and the Prophets are weaved into the structure of the text. Looking at specific examples, Luz (2004:11) distinguishes between two basic types of discourse representation, namely 'simple quotations of biblical texts', and 'formulaic fulfilment quotations'. The fulfilment quotations in the Gospel of Matthew represent clear examples of overt intertextuality and, as such, lend themselves well to analysis and study. Luz uses the fulfilment quotations of Matthew's Gospel as a case in point, noting: "According to the criteria of selectivity and communicability, the fulfilment quotations are among the most pointed biblical intertexts in the New Testament" (2004:19).

It must be noted that intertextual discourse does not occur in a vacuum. It is often driven by the needs of a specific discursive context. Intertextual links allow discursive contexts to be connected to other discursive contexts. This is an essential function, since the socio-cultural context of a group can only be defined and understood in terms of other contexts. The meaning of an 'us' must of necessity

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often be articulated in terms of a 'them'. In this way social groups link themselves to or distance themselves from other groups or settings.   Historical perspective and identity is also maintained in this way. In the early 1990's Ana Floriani started using the term 'intercontextuality' to refer to this dynamic. She noted: "Intercontextuality refers not only to previous texts, but to the social situation in and through which a text was constructed. That is, prior contexts may be interactionally invoked in the local context being constructed" (1994:257). The situated discursive context from which a group views and interprets texts, its own identity and also its history must be seen to function as a framework defined in terms of other contexts. Intercontextuality must therefore be recognised as an important intertextual aspect.

Another notable feature of intertextuality concerns the identity aspects of characters and figures present in texts. Wolfgang Müller suggested the term 'interfigurality' as a reference to this phenomenon. In comparing Jean Rhys's *Wide Sargasso Sea* with Charlotte Brontë's *Jane Eyre*, on which it is based, Müller explains the concept of interfigurality. He notes: "Just as we must be aware of the distinctiveness of the two related texts as fictional works, the characters which the two novels share – a dimension of intertextuality which has been called *interfigurality* (Müller, "Interfigurality") – should not be considered as being entirely identical. Generally speaking, it is aesthetically and ontologically impossible to have identical characters in literary works by different authors" (2007:65). In Matthew's gospel the narrative voice generally employed by the writer is that of a third-person omniscient narrator. The focal character of the story, Jesus, also speaks. Thus the narrative voice will often alternate between that of the third person narrator and that of this character voice[2].   What should be noted is a specific thematic focus, in that both of these narrators may be seen at different times to quote the Law and the Prophets in order to portray the figure of the focal character in terms of figures drawn from the biblical text. Attending to interfigural aspects may therefore yield valuable insights when the intertextual connection between texts is examined.

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[2] Importantly, the narratorial act is not vested in the character voice whenever the character speaks. The character voice becomes the narrative voice when the character is portrayed in the act of narrating a frame story. This is discussed in greater depth under the heading of internarrativity.

Another aspect of intertextuality concerns the use of narrative templates and of narratives within narratives. Here the sociological concept of internarrativity has found a useful application in the field of literary studies. Huddleston defines internarrativity as follows: "A special category of allusion; unlike intertextuality, which echoes specific source texts, internarrativity resonates within a whole tradition of storytelling witnessed by several texts but exhausted by none of them" (2011:265). Although this definition is useful, internarrativity should not be contrasted with intertextuality. Derrida's famous dictum 'il n'y a pas de hors-texte' (1978:158) applies. 'Text' must be understood as more than written words or extant documents. 'Text' refers to the expression of the human tendency to reason in terms of abstractions. Ideas, articulated in spoken words or written documents, are all 'text'. Intertextuality concerns the matrix of meaning that exists between texts. Internarrativity should therefore be seen as an aspect of intertextuality and not as an independent phenomenon. Discussing the prevalence of internarrativity in the classical plots, N.J. Lowe uses tragedy to illustrate the use of 'narrative templates'. He notes:

> Tragedy [uses] the internarrativity of myth as a machine for generating new narratives by the recycling of patterns and motifs between one story and another. Even among the extant plays, it is not uncommon to see a plot stripped down and rebuilt by its own author within the space of a few years – as Aeschylus does with *Persians* and *Agamemnon*, and Euripides with his *Heraclidae* and *Suppliants* and, especially *Iphigenia in Taurus* and *Helen*. (2000:160)

Literary authority therefore often comes into play with texts which feature intertextuality, especially in terms of internarrativity. Hence, the internarrative dynamic of a text's intertextual matrix must also be recognised as an important avenue for analysis.

A fourth intertextual concept concerns the fact that different intercontextual landscapes may be viewed in relation to one another, with generic ideas and discursive entities imported to and recontextualised in new texts and text-types. This phenomenon has been defined as interdiscursivity. In discussing the concept of interdiscursivity, as conceived by Foucault as a tool for analysis, Threadgold notes: "The statements of a discourse, along with the variety of dependencies recognised by

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Foucault within and between discourses and the non-discursive, are among the various discursive and textual relations which are regularly identified as 'intertextuality' or 'interdiscursivity' today" (2002:66). It must be noted that as vehicles for ideology, intertextualities may be used as political tools in order to control discourse and thereby legitimise versions of truth within sub-cultural or socio-political entities. When intertextual systems thus become intertwined with the status quo of current power-structures, the ownership of such systems may be guarded through notions of authority or orthodoxy. In such cases, intertextual analysis may point the way to a certain literary breakdown in which the Marxist view of ideology comes into play. Theorists such as Lukacs[3] and Bakhtin articulated this definition of ideology and argued that in many cases ideology was propagated and maintained by those of privileged position in the social hierarchy. The objective would be to locate legitimacy for the current status quo on the basis of canonised texts and mores that appeal to common symbols and ideas of truth. These concepts form the intercontextual identity of a group. It is necessary though to recognise that separate intercontexts will still have common concepts and ideas that they share with other intercontexts. These commonalities embody systemic interdiscursivity and avail the possibility for intercontextual shifts. As systems become polarised or assimilated, interdiscursive emphases may grow spontaneously over time. Importantly though, the instigation and control of such changes are possible and prevalent. In such cases the prime movers are those who have vested interest in influencing the thought-system. A text may therefore also be usefully examined in terms of manifest interdiscursivity as featured in the recontextualisation of texts and ideas drawn from other genres, authors or works.

1.2 Research Problem

The text of Matthew contains numerous examples of overt intertextuality, a number of them in the form of fulfilment quotations. A significant portion of these examples can be linked to the book of Isaiah. Much has been done to define the textual

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[3]György Lukacs (1885-1971) was a Hungarian politician and literary theorist who worked to articulate Marxist orthodoxy. He opposed formalism and argued for a humanistic socialism. His first major work *History and Class Consciousness* was published in 1923. Lukacs argued that the bourgeoisie projected ideology as an expression of protective mythology in order to sustain the privilege of their middle class status.

features of the so-called 'formulaic fulfilment quotations'. Yet, the prevalence of these quotations in Matthew still begs the question: Why? They must underlie something more than a quest for similar surface structures. The problem which this thesis will seek to address is whether an intertextual examination of these fulfilment quotations within their direct intratextual context could yield perspective on whether the formulaic nature of these quotations extend beyond textual surface features to include thematic and discursive aspects as well. It is not the goal of this study to investigate possible *vorlage* for the quotations under discussion. The thesis will focus on the very designation of these quotations as 'formulaic' to study whether an intertextual approach that focuses specifically on the aspects of intercontextuality, interfigurality, internarrativity and interdiscursivity can be useful in elucidating the literary aspects of the programme that is assumed to determine Matthew's quotations.   Eclectic editions consulted throughout include the Göttingen edition of the LXX, the Nestle-Aland 27th edition and the Biblica Hebraica Stuttgartensia. Unless otherwise stated, all translations are my own.

1.3 Brief Overview of Chapters

Chapter 2 introduces a conceptualisation of intertextuality in terms of intercontextuality, interfigurality, internarrativity and interdiscursivity. These concepts are defined with regard to their theoretical functions and described with regard to their operation in different literary examples.

Chapter 3 surveys the applicability of the four analytic subcategories, as defined in chapter 2, to the intertextual relationship between Matthew and Isaiah. This chapter seeks to demonstrate Matthew's intentionality in deploying canonical sources in his own text.

Chapter 4 presents the commentary and analysis of specific representative pericopes in the book of Matthew that feature fulfilment quotations. This chapter examines the passages in terms of intertextuality and applies the analytical concepts as outlined in chapter 2.

Chapter 5 offers a discussion of findings and conclusions and presents a vision for possible further research in the future.

Chapter 2
Conceptualising Intertextuality

2.1 Introduction

Recent developments in the fields of intertextuality and speech act theory have implications for a literary model of analysing Matthew's fulfilment quotations. Hence, terms and devices will now be discussed and illustrated with literary or historical examples. This chapter will focus on the emergent intertextual concepts of intercontextuality, interfigurality and internarrativity. Finally there will be a discussion on interdiscursivity and recontextualisation.

2.2 Intercontextuality

Support for a current social authority and the situatedness of a group will often depend on its position vis-à-vis other contexts, past and future. A group (or individual from a group) may wish to connect to a historical context or to posit its current situation as a continuation of that context. For this to be done, the group's current discursive context must be linked to that past context. This then, the social function of intertextuality, constitutes and maintains the group's unique frame of reference and embodies the concept of intercontextuality. Dixon and Green explain: "Intercontextuality refers to the cultural processes and practices members use to construct and interpret texts within and across events" (2005:12). A group's frame of reference therefore amounts to intercontext. A group's perception of its own cultural heritage must be recognised as an intercontextual dynamic.

Emphasising the close connection between intertextuality and the construct of *intercontextuality,* Bloome et al[4] (2005:44) note: "Part of the creation of any event involves the construction of relationships between the event and other events. Sometimes such relationships are created overtly; for example, a teacher might say 'Today's lesson builds on what we did in the reading group yesterday'". If contexts are to be linked it must be done by utterances or texts. These connections are the building blocks of the group's intercontext – their referential framework. Tracing

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[4]Bloome et al posited a definition closely congruent to that of Dixon and Greene, noting: "Intercontextuality refers to the social construction of relationships among contexts, past and future. It can also refer to the social construction of relationships among social events" (2005:144).

these building blocks means paying attention, for instance, to the process used by an author in finding legitimacy for a current perspective by relating to accepted texts or traditions from the past. Dixon and Green explain: "Analysis of intercontextuality… focuses on identifying those processes and practices members draw on from one context to another to construct the events and texts of everyday life" (2005:361).

Since any social group is unified by its unique sense of history (its collective memory) there must be an articulation of cultural and historical identity. This cannot be done without the proposition of intertextual ties. Such dialogue between texts will have the function of formulating historical perspective, thus giving shape to the group's intercontextual identity – their frame of reference. As explained by Floriani: "Prior contexts, with their socially negotiated roles and relationships and texts and meanings, become resources for members to re-examine past events" (1994:257). A specific historical understanding must therefore be recognised as an intercontextual dynamic. Perceiving an author's underlying frame of reference means getting a glimpse of the interpretive system from which that author views other texts and contexts. It also yields perspective as to the way that author wishes to venerate or hegemonise other texts. Even if an intercontext should function as the purely fictional backdrop of a novel or epic drama the rules and markers of intercontextuality still function along the same lines. Intercontextual exercises will in such cases continue to depend on the linking of texts and contexts.

It is clear that Matthew goes to great lengths to delineate an intercontext by the interlinking of different historical contexts. He uses intertextual ties to connect the context of his Jesus-account with the setting of the historical prophet, Isaiah. He creates many such connections. What seems important to Matthew is the defining and articulation of his own social group's place and identity in terms of other religious perspectives and linking this explication to a historical progression of events. This is emphatically an intercontextual exercise.

The following section will seek to point out some textual features that will be posited as intercontextual markers. For the use of this discussion the focus will be on the

pre-text/post-text dynamic, and on the concepts of topos and canonicity. Floriani's conception of intercontextuality will apply.

2.2.1 Pre-text and Post-text

Intertextuality focuses on connections between texts. Intertextual studies are therefore often concerned with the provenance of direct or indirect references. An intertextual link can exist between two texts if the one text is older and the other newer. Two texts could be produced at the same time and both make reference to a third text. The intertextual link, however, would then be between the individual later texts and the earlier text, rather than between one another. Shelton states:

> Because it is the standard practice of antiquity to quote, copy, borrow, and/or modify from previous literary works, one is obligated to ask questions of relationship when similarity in action and/or plot, order and structural likeness, similarity in vocabulary and theme, and broad and specific details are shared. This questioning sheds light on both texts; particularly, it clarifies the more recent text. (2014:65)

Weren (1993:12) discusses the intertextual relations between source texts (the earlier texts from which excerpts are taken) and target texts (the later texts in which the excerpts are quoted). He describes the source-text as a linguistic unit or group of texts from which elements or structures are taken and placed in a later text, making a contribution to the meaning of that later text. Edmunds (2001:137) uses the terms *pre-text* to refer to source texts and *post-text* to refer to the target text.   For the purpose of this research, Edmund's definitions of pre-text and post-text will be applied. Using these terms, Matthew will be referenced as the post-text and Isaiah as the pre-text.

Some literary works feature recurrent intertextual patterns. In such cases the intratextual context of the different works are juxtaposed and not only the individual quotations. In referring to such cases Edmunds states: "The continuous relation between C_1 [the context of post-text] and C_2 [the context of the pre-text] is operative even in the absence of quotation. Something, for example, not in C_2, may appear in C_1 as an addition to C_2, and various other relations may emerge at the level of plot or structure" (2001:140).   This is the appearance of an intercontext. The interaction between the two contexts allow for a certain interpretive sphere. Even if the

intercontextuality should operate in a fictional world, the manifest reality in the mind of the reader allows for a certain setting with specified realities, the backdrop of the genre governing the conventions of that universe.

This dynamic may be seen at work in the novel *Ever After* by Graham Swift. *Ever After* quotes and alludes to many pre-texts. From the plays of Shakespeare come the bulk of intertextual references. It is noteworthy, however, that a single play, *Hamlet,* is featured with greater frequency and emphasis than all the other source texts.   The juxtaposition with *Hamlet* forms the prominent and most meaningful intertextual relationship. In fact, it is the figure of Hamlet with which the protagonist of *Ever After,* Bill Unwin, is likened and indeed assimilated. Using Edmunds' terms, *Hamlet* could be stated to be the principle and significant pre-text for *Ever After*.

It must be noted therefore that a literary work may, amongst a vast network of intertextual references, feature a pointed collation with a specific intertext. The functional role of Isaiah as a prominent, if not *the* prominent pre-text for Matthew is a case in point. In such instances, the conspicuous importance of a distinctive pre-text implicates more than the individual quotations. It draws in the broader thematic impact of that pre-text as a backdrop to the post-text. The emergence of a dominant pre-text should be noted as a clear intercontextual marker.

2.2.2 Topos
It is therefore to be noted that by quoting from a source text, the writer of a target text can evoke the intratextual context of the source text. This can also be seen in Matthew. By quoting specific passages from Isaiah, Matthew summons more than just the text of Isaiah but draws on the context of a common cultural symbol – a topos. In a strict sense a topos may be explained as a customary rhetorical strategy, especially as was used by the classical Greek orators. However, the concept has a broader application. Ober (1989:44) discusses topoi as commonplaces in the public mind. He notes: "When addressing a mass audience, the Athenian orator used symbols, in the form of modes of address and metaphors, that derived from and referred to, the common ideological frame of reference of his listeners." Thom prefers Herman Wankel's proposition for using the term *topos* in a neutral sense to

refer to 'recurring themes, images and arguments' above Curtius' description of topoi as clichés (2003:565).   Thom distinguishes three types of topoi:

1) The 'logical or rhetorical' topos. This topos does not provide material ideas but lines of argumentation or schemes of thought.

2) The literary topos. This is a material topos, referring, but mostly alluding to recurrent literary themes or motifs.

3) The moral or philosophical topos. This is also a material topos. Even though it can be distinguished from the literary topos by its traditional subject matter, the difference between the two categories may blur. (2003:566-567)

It is important to recognise the topos as an intertextual phenomenon strategically deployed by the author of a text, more so than mere echoes that harmonise with the *Sitz im Leben* of other texts from the same cultural background. In this way topos must be distinguished from allusion. Hinds explains: "As normally defined, the *topos* is an intertextual gesture which, unlike the accidental confluence, is mobilized by the poet in full self-awareness. However, rather than demanding interpretation in relation to a specific model or models, like the allusion, the *topos* invokes its intertextual tradition as a collectivity" (1998:34).   Topoi therefore function as glimpses of the great overarching stories of a culture – as glimmers of a community's metanarrative[5]. Whilst referring to metanarrative, Halverson et al prefer the term 'narrative', stating: "A [meta]narrative is a coherent *system* of interrelated and sequentially organized *stories* that share a common rhetorical desire to resolve a conflict by establishing audience expectations according to the known trajectories of its literary and rhetorical form" (2011:14). As such, topoi can be linked to the great persuasive dynamics inherent in metanarrative. Thom observes that underlying the different uses of topos is the notion of an ordered cognitive space. He points out:

> Some of the principles according to which this space is organized may
> be universally valid (such as those underlying the strategic rhetorical
> *topoi*), but on the whole, the topography of this cognitive space is
> culturally determined. Something that is a *topos* in one culture may not

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[5]In 1984 the term 'metanarrative' was used by Jean-François Lyotard, who argued that postmodernism differed from modernism in that it no longer sought to locate the legitimacy of ideas in metanarratives.

be so in another: a *topos* depends upon, and expresses, a cultural consensus. (2014)

This research will concern itself with material topoi and specifically those which fit the literary type. Topoi will be referenced as thematic catalysts that draw the thoughts of the listener into a world of meaning by succinct reference. Liborio corroborates such a functional role for topoi, discussing the phenomenon in terms of Chretien de Troyes' romances. She suggests: "*Topoi* help to actualize a frame of reference (a literary encyclopedia) which is common to both author and reader. Then, when the reader relaxes, thinking he knows what is going to happen and feels he will be gratified by the usual, reassuring story, the author can start flashing his signals to deceive him, to unsettle his presuppositions, upset his faith, create anxiety, suspense and critical attention" (1982:177).

Therefore, since topoi function in terms of ideologies (groups' referential frameworks) they too must be recognised as intercontextual markers. Medina's explanation of intercontextuality seems especially applicable here. He states: "Intercontextuality can be described as the *constitutive incompleteness* of contexts. In a manner of speaking, discursive contexts are unsaturated spaces: they have holes or cracks in them. These holes or cracks are windows into other contexts" (2006:48). This succinctly summarises the theoretical reason why topoi can function as they do. Topoi utilise referential connections between texts and contexts, and build towards a 'viewpoint in terms of'; a perspective that locates itself in view of other discursive domains. Thom remarks: "By using *topoi,* an author at the same time embeds his own text in the moral and cultural discourse of his time and evokes a wider sphere of resonance than can be explicated in a particular text" (2014).

Applying these concepts to New Testament texts constitutes if not a traditional point of departure, definitely a useful one. Thom notes: "There is broad consensus that investigations of ancient *topoi* enrich our understanding of the moral and religious context of the NT and may make important contributions to the interpretation of specific NT passages" (2003:556). This thesis will attempt to show that the author of Matthew's Gospel, by his allusions and explicit references to Isaiah's Messiah-figure, seeks to point his readers towards a Messianic topos. Not only does

Matthew's endeavour connect the text to a prevalent ideology, it also serves to appropriate cultural authority for Matthew's gospel by drawing on the dynamics of canonicity.

2.2.3 Canonicity

The topoi of social belief systems are often externalised in the canonical texts of the group.   The recognition of social authority betokened by the topoi also extends to canonical texts.   Topos and canon thus function as instrumental features of social belief systems and should be recognised as often playing complementary roles.   The canonicity of texts is dependant on their perceived authority.   In discussing the canonicity of texts, Satlow distinguishes three types of textual authority:

1. Normative authority: the text's authority to dictate behaviours.
2. Literary authority: where earlier texts serve as models for new texts.
3. Oracular authority: where a text is accepted as having divine origin.

The third type was the common authoritative feature of canonical texts in antiquity. It is also oracular authority at which studies of Biblical canonicity have traditionally been directed, and which most concerned ancient readers (2014:4-5).   It thus becomes clear that canonical topoi function to produce authority for the mores of social units, be they ethical, cultural or aesthetic.   Malherbe (1992:320) employs the term 'moral propaganda' which seems especially applicable to this category of textual use.   He notes: "One type of material that appears frequently in moral propaganda and is also found in the New Testament is the *topos*."   It must therefore be clear that canonicity in its broad sense comes into play when social forces (intentionally or unintentionally) institutionalise certain topoi and the texts in which they feature.

It is notable to see this process at work even in modern societies.   The canonisation of texts allows communities to harness the social power of the topos-principle.   This enables power structures (or those seeking a position of power) to foster and define collective identity.   Such an exercise must essentially be recognised as the deliberate creation of an intercontext.   The difference between a canon and an anthology is of interest here.   Whereas an anthology is merely a collection of works by different authors, a canon is widely acknowledged as a literary monument that embodies a cultural heritage.   Mujica (1997:204) discusses the transition from anthology to

canon, noting: "[A collection of texts] become(s) institutionalised into a canon that helps define the national culture. They are taught to school children, perpetuating the nation's sense of collective identity."

A case in point is the concerted effort there was in England around the turn of the twentieth century to expose school children to a canon of literature. The purpose thereof was the establishment of certain socio-political commonplaces.   Marsh (2004:254) tells of the efforts of classically trained scholars who advocated the use of English literature "to instil virtue in the lower classes". In 1921 their efforts led to the publication of an academic document, *the Newbolt Report.* Marsh notes that this report emphasised the following specific 'need': "[To] introduce children to an established canon of literature in order to develop a sense of nationhood and provide a means of bringing the population more closely together." In essence this refers to the deliberate creating of commonplaces (topoi) in the public mind by use of a canon. What should be clear is that such efforts seek to establish not only literary authority, but also normative authority by attempting to influence social behaviour and cohesion.

Malherbe discusses the necessity of comparative studies between biblical and non-biblical literature to examine the constituent parts of topoi so as to determine whether 'the same complexes of ideas' may traced in the different texts. According to Malherbe: "[It is] important… to determine the function to which the *topos* is put by a writer" (1992:325).   Employing this suggestion in terms of an intertestamentary study yields a similar benefit. The comparison of an Old Testament text with a New Testament text (in this case Isaiah with Matthew) poses the same questions:

    1) Do the same complexes of ideas occur?

    2) To what function does Matthew put the topos or topoi that he uses?

The social dynamic of canonicity is clearly to be seen in the way Matthew harnesses the text of Isaiah – a text already canonised at that time. Matthew does not challenge the canon but seeks to establish his own text as a logical extrapolation of Isaiah, thereby bringing his own text under the umbrella of canonicity. He engages socio-religious topoi by emphasising canonical themes, thus appropriating cultural authority for his text.

In an article on the 'Production of Belief' Robbilard and Fortune (2007:186) describe the concept of 'cultural capital' as the factor that determines public appreciation for the value of a text. They lament the lack of scholarly interest in the question of 'what makes important writing important', noting: "There is a process at work in the cultural legitimization of texts, but the predominant versions of process in composition studies have emphasized *how to write* to the near exclusion of factors outside the text that contribute to belief in the value of the text". For Matthew, therefore, to produce a culturally legitimate text, the topoi of his society must be engaged in a way that posits his own text not as a competing oracle but as a continuation of the canon. By extrapolating a canonical topos, Matthew develops canonicity as an aspect of his own text. In this way he apportions an intercontextual flow between the referential framework of his own group and that of the larger Jewish community.

2.3 Interfigurality

It is to be noted though that the conceptual commonplaces and archetypal ideas of cultures may be vested also in significant personages. Interfigurality describes the intertextual phenomenon of a character in one text either personally identifying with a figure from another text or being portrayed in the narrative as connected to such a figure. The establishment of links between the character of Jesus in Matthew and the figure of the Messiah as perceived by Matthew in the book of Isaiah is a case in point. Müller describes this type of intertextuality as 'interfigural empathy', noting: "The interrelations that exist between characters of different texts represent one of the most important dimensions of intertextuality" (1991:116-117). Using the literary example of Don Quixote, Müller states: "Intertextuality manifests itself in Cervantes basically on the interfigural level, Don Quixote constantly and in ever new variations interpreting his life and attempting to shape his conduct in accordance with the actions and ethics of the literary figures he admires" (1991:117).   As a distinct aspect of intertextuality, interfigurality forms an important part of Matthew's narrative development. The establishing of Jesus' identity in terms of specific canonical figures is often the main issue and each of the fulfilment quotations may be gauged on whether or not it supports an interfigural perspective.

2.3.1 Pre-figure and Post-figure

What is noteworthy, specifically about Matthew's use of Isaiah, is that the topoi drawn into his own text are often significantly connected to an interfigural dynamic between Matthew's Jesus and character portrayals from Isaiah's that are interpreted by Matthew as Messianic figures. A literary example of interfigurality is the Heathcliff/Rayzé figure in Maryse Condé's novel *Windward Heights*. This work was written as a reinterpretation of Emily Brontë's *Wuthering Heights*. *Wuthering Heights* therefore serves as a pre-text for *Windward Heights*. The intertextuality of the two novels is established through an alignment of plot elements, but rests especially on the interfigural connection between the pre-figure *Heathcliff* and the post-figure *Rayzé*. By interspersing elements of *Wuthering Heights'* plotline in the post-text, the very context of Brontë's novel is superimposed on *Windward Heights*. The figure of *Rayzé* is characterised to invoke the personage of Heathcliff.

Not only does this reinterpretation serve to create a post-text[6] *(Windward Heights)*, it also serves to postulate an interpretation for the pre-text *(Wuthering Heights)*. Gymnich notes: "The interfigural link between Condé's Rayzé and Brontë's Heathcliff… serves to complicate the position of *both* characters in the gender-race matrix, suggesting a reading of both Rayzé's and Heathcliff's masculinity as being influenced by the history of slavery and the slave trade" (2010:520). Condé's reconfiguration of the pre-text's main character allows not only for the post-figure (Rayze) to be understood in terms of the pre-figure (Heathcliff), but also vice versa; for the pre-figure to be understood in terms of the post-figure. The post-figure thus functions as a commentary and an interpretation of the pre-figure. This corollary can also be seen in the way some Christian readers view the juxtaposition of Isaiah's Messiah with Jesus. A Christian view with a significant tradition is to interpret Isaiah's Messianic glimpses in terms of Jesus, and not the other way around. Such ascription of a post-figural emphasis is not absent from Matthew's gospel. In Matthew's text the figure of an Isaianic Messiah is configured in terms of Jesus. Matthew's striking collocation of Jesus with a composite of Isaianic characterisations deemed to be Messianic succeeds in conjuring common cultural symbolism. Hence the actions of Jesus are propounded as Messianic.

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[6]Some scholars prefer the term *metatext*.

2.3.2 Archetypes and Identifiable Cultural Images

Such use of common cultural images to act as literary archetypes is not an unusual phenomenon. A noteworthy instance may be found in Bernard Malamud's novel *The Fixer*. The plotline is a fictionalised interpretation of the story of Menahem Beilis, a Jew who was unjustly imprisoned by the government of Tsarist Russia. The protagonist of Malamud's story is named *Yakov Bok*. During his imprisonment Bok reads a Bible and becomes enthralled with the cultural archetype of Isaiah's Suffering Servant, whom Bok begins to interpret as a prefiguration, not only of Christ's suffering, but also of his own. However, at a certain point, Bok begins to view the text in a different way. Fisch explains:

> Yakov has here moved away from the Christian reading of the "suffering servant" chapters and has adopted something more like the traditional Jewish exegesis which sees the servant as the persona of the whole Jewish people, suffering the trials of its history… Yakov's sufferings would then become symbolic of this larger chapter of martyrdom, a prefiguration of the Holocaust rather than a postfiguration
> of the Passion of Christ. (1988: 173-174)

Malamud's plotline, however, emphasises the story of Job as the superior prefigurative model of Bok's plight. According to Fisch: "The Joban archetype may be regarded as the privileged structural element in Malamud's book" (1988:174). Correspondingly, Matthew's Gospel account displays the definite presence of rhetorical strategy. The Messianic archetype may be posited as Matthew's privileged structural element.

2.3.3 Onomastic Identifications

Another way in which texts can dignify designated prefigurative models lies in the significance of the name, or onomastic identification attached to a personage or thing. This approach can be discerned in the works of the iconic American novelist Willa Cather (1873-1947). Even before intertextuality was defined as such Cather discussed the Old Testament as the great commonplace of her generation, stating:

> Whether we were born in New Hampshire or Virginia or California, Palestine lay behind us. We took it in unconsciously and unthinkingly perhaps, but we could not escape it. It was all about us, in the pictures on the walls, in the songs we sang in Sunday school, in the "opening

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exercises" at day school, in the talk of the old people, wherever we lived. And it was in our language—fixed, indelibly. (1936:101-102)

Some of her novels, such as *O Pioneers*, make use of Old Testament figures and themes. In other works she links her plotline and characters to the Homeric epics or the Grail Myth legends. *The Professor's House* is an apt example. In this novel the names of characters and even inanimate objects fulfil an important intertextual role.

Discussing such 'onomastic labels', Wolfgang Müller notes: "Identity or partial identity (similarity) of names from different literary works is always an interfigural element, although interfigurality may work out in very different forms in the individual cases" (1991:103). In Cather's novel *The Professor's House,* the family travels on a ship conspicuously named the 'Berengaria'. Stich comments on the intertextuality here:

> With the open symbol of the Grail in mind… one can link the Berengaria to another Berengar, the no less unorthodox Berenger Sauniere[7] mentioned earlier. Such onomastic connections may seem too impressionistic, but they gain in plausibility because of Cather's careful attention to the meanings of names in her fiction. (2003:220)

Cather's novel contains another character named Marsellus. He takes the place of the Professor's original son-in-law who was killed in the Great War. The original son-in-law was the Professor's friend and someone who would have continued his own legacy. The new son-in-law is portrayed as an ambitious materialist. Stich comments on the naming of Marsellus: "Cather has once again opened a gate to the underworld in the Aeneid, to the place where Aeneas meets two characters called Marcellus. One had been a victorious Roman general; the other was the Emperor Augustus's nephew and expected successor, who died at age twenty" (2003:224).

Onomastic labelling should be recognised as an effective interfigural tool. When a culturally significant name is given to a character a world of meaning is attached. Matthew's Gospel makes use of this dynamic to link Jesus to Messianic figurations

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[7] Bérenger Saunière was a French Catholic Priest, remembered for continuing as an independent cleric after the Roman Catholic Church suspended him for embezzlement. He died in 1917.

perceived in specific Old Testament pericopes, especially the book of Isaiah. Such is the case in Matt 1:22-23, which is linked to Isa 7:14.

2.4 Internarrativity

2.4.1 Framed Narrators

It is therefore clear that the author of a text can, by his treatment of textual or intertextual figures in the text, increase or lessen the prestige of these figures within the context of his own narrative. Importantly, the *author* of a pre-text can also be treated as an intertextual figure and drawn into the plotline of the post-text. By describing an earlier author's act of narration within a setting, that pre-text author can be framed as a third person narrator in the main or an auxiliary narrative within the post-text. In this way the author of the pre-text becomes a role player or character in the post-text. Harding notes:

> Framing is a common literary device that has helped writers across centuries mimic the act of listening to a story by presenting two distinct storytelling situations: an outer frame introduced by a narrator who has recorded the story for a literate audience that is not physically present, and an inner framed story representing an oral tale told at a given place in a specific amount of time by a storyteller to a listening audience. (2008:426)

This dynamic may also be present where pre-texts are represented in post-texts. Since the narrative of a 'framed narrator' can become an inner narrative in a text, the language used in a post-text to represent the discourse of a pre-text author can taint his or her words. The author of the post-text can portray the pre-text author as credible or unreliable or naïve. Hence the post-text author may employ language that associates or disassociates him- or herself from the author of the pre-text.

2.4.2 Inner Narratives

Functionally, internarrativity often plays out where a narrative text contains an inner narrative. An inner narrative is usually connected to the frame narrative by use of a framing device that sets the stage for having a narrative inside another narrative. Sometimes the inner narrative is the main story. At other times it simply accompanies the frame narrative. A text in which the inner narrative forms the main story is Joseph Conrad's Novel *Heart of Darkness*. The first person narrator

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introduces the narrator of the main story by describing the setting of a storyteller. Aboard a ship anchored on the Thames, Charles Marlow is portrayed telling the tale of his experiences in the Belgian Congo. The content of Marlow's account is the main story. The setting and description of the storyteller function as the framing device. An example of an inner narrative which merely accompanies the main narrative is the story of Pavel in chapter 8 of Willa Cather's *My Ántonia.* Young Jim Burden visits the farm of the Russians, Pavel and Peter with Mr Shimerda and his daughter Ántonia. Pavel, ill in bed, tells the tragic story of the wedding party and the wolves to Mr Shimerda while Ántonia translates and explains it to her friend Jim.

2.4.3 Narrative Prototypes

Another nuance of internarrativity concerns the use of narrative prototypes. The use of frame stories allows the author of a new text to manipulate the author of a previous text and to recast older stories as subplots or narrative prototypes in the new text. In Matthew's Gospel, discourse from Isaiah is represented. Matthew repeatedly makes use of framing devices to portray Isaiah in the act of narration. Within the setting Isaiah's role is consistently cast as oracular. Matthew's attempts to associate with Isaiah, therefore makes Isaiah a role player in Matthew's text. In this way intertextual frame stories can refer to the narratives in or of independently existing texts. In such cases internarrativity therefore also comes into play and substantive topoi may be present in the form of narrative prototypes. Familiar stories from the cultural heritage of the social group are retold within a new setting and used as a basis or departure point for new stories. Such a practice can furnish the familiar stories with a contemporary interpretation while simultaneously paying tribute to them. However, they may also be cast in such a way as to be a subtle critique of established social practices. Discussing the short stories of Pardo Bazán, Walter points to Bazán's effective use of narrative frames. Walter states: "I believe that Pardo Bazán used framing devices in an attempt to manipulate her readers' interpretations of the stories she tells" (2007:11). According to Walter:

> There are often …nuances in the narrative structure of the tales that subtly manipulates the reader's interpretation of the story. The benefit of using a male narratorial voice is the credibility that it lends to the text simply because it is what a nineteenth-century reader expected,

since most texts written during this time period used male narrators. (2007:10)

Matthew employs a similar strategy. The fulfilment quotations in Matthew's text echo the narratorial voices of trusted oracles from the Old Testament canon. This, in turn, lends credibility to Matthew's text. Not only does Matthew quote Isaiah (and others), but he goes to great lengths to juxtapose his plot with the narrative pattern of a Messiah story that he distinguishes in Isaiah.

A literary example of the use of narrative prototype is the Arthurian romance *Cligès,* composed by Chrétien de Troyes. This medieval poem dates to the 12th century. In 1884 Wendelin Foerster published a reinterpretation of *Cligès*. Taking into account his contemporary readership, Foerster redacted the original plotline and built a recontextualised version of the story around selected elements from the original. Grimbert contends: "[Foerster] demonstrated considerable skill in identifying the elements he finds most important and attractive and fusing them into a rendition that is generally very readable". She continues to say: "The redactor clearly appreciated some of the 'precious' elements of the poem and found an original and economical way to combine them, often adding details of his own" (2008: 63).

In terms of Matthew's Gospel, the redactive and internarrative work of the writer is clear throughout the text. Homing in on specific foci in Isaiah, Matthew acts as redactor. He extracts plot elements from the earlier text, embellishes them with new details, and recontextualises them for his contemporary audience.

2.5 Interdiscursivity
2.5.1 Recontextualisation: Hegemony and Veneration

Having looked at literary and narratorial implications, it becomes clear that intertextuality is more than a literary construct. It features as an ideological phenomenon connecting shared elements between different discursive domains. Interdiscursivity can be actively exercised by borrowing material from a genre or canon and recontextualising it in a new text or generic[8] formulation. Such material

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[8] As relating to genre.

may be venerated by reemphasising the interpretation privileged in the previous text or context. Conversely it might be hegemonised (even subtly) by recontextualising the quoted or referenced material in such a way as to offer a different interpretation. Whether by veneration or hegemony, interdiscursive grounds can be established. Unger explains: "While intertextuality links texts through individual elements within the texts, interdiscursivity links texts through shared ideologies or orientations – in other words, interdiscursivity occurs when the same orientation is present in different texts, and perhaps in different genres, fields and contexts" (2013:57). Interdiscursivity can be recognised when a post-text author creates a dialogue (in the Bakhtinian sense) with an author from another genre or situation by relocating that author's words into a new discursive context. In explaining his definition of interdiscursivity, Unger states: "I focus on the key feature of dialogicality (see Bakhtin, [1975] 1981), i.e. 'the dialogue between the voice of the author of a text and other voices' (Fairclough, 2003:41). This dialogue often takes the form of recontextualisation – a process in which discourse is repeated in a new context, giving it new meaning and functions" (2013:155). Interdiscursivity therefore allows a post-text author to quote from a pre-text, to situate the words in a post-text and to redirect the discursive emphasis of the previous author's words – thus drawing on that author's authority, but not necessarily following the lines of reasoning present in the pre-text. Nakassis explains:

> An interdiscursive act is a discursive act that links two or more discursive events (minimally itself and another, or even itself and a figuration of itself) within the same semiotic frame, in this case, within the same sentence. By doing so, citations weave together different events into one complex act. The citation reanimates other events of discourse, presenting them in a context alien to their original utterance. (2013:56)

Importantly, the power of interdiscursive recontextualisation may also harness the forces of public sentiment regarding another author's notoriety or perceived improbity. Bauman states: "A perspective by dialogue and interdiscursivity keeps us aware that all utterances are ideologically informed; Bakhtinian perspectives alert us necessarily to language ideologies – and to the sites where they are enacted, voiced, and responded to" (2005:46). Interdiscursivity must therefore be recognised as the recontextualisation of meaning from another context or intercontext. Interdiscursive acts allow the casting of a slanted light on quoted utterances. Thus an interdiscursive analysis will seek to study how foreign discourse is represented within a recontextualised setting.

2.5.2 Representation and Deixis

A study of specific examples of interdiscursivity from the Gospel of Matthew may therefore usefully include an examination of how the citations are introduced to their contextual setting. The prevalence of introductory formulae in Matthew allows for a more definitive differentiation between allusions and quotations. In his survey of biblical references in the gospel texts, Croy notes the New Testament practise of using fixed formulae for introducing quotations. He explains that the frequently used καθὼς γέγραπται ("as it is written") usually has a preparatory main clause (2001:111). It is to be noted that the very identification of quotations as originating from another source is what distinguishes them from other forms of intertextuality. According to Moyise:

> Previous studies on the Old Testament in the New have often divided references into quotations, allusions and echoes. There is no agreed definition but generally, a quotation involves a self-conscious break from the author's style to introduce words from another context. There is frequently an introductory formula like καθὼς γέγραπται or Μωϋσῆς λέγει or some grammatical clue such as the use of ὅτι. (2000:18-19)

On a syntactic level discourse representation in texts consists of a reporting clause and a reported clause. An author may gauge the immediacy of the reported clause by grammatically subordinating it to the reporting clause. When discourse is not subordinated but presented directly, the modern convention is to use quotation marks. Indirect discourse is handled differently. Fairclough explains: "In indirect discourse, the quotation marks disappear and the represented discourse takes the form of a clause grammatically subordinated to the reporting clause, a relationship marked by the conjunction 'that'" (2009:106).

Changes in the deixis may also be seen to function as an interdiscursive marker. By use of personal pronouns, demonstrative pronouns and adverbs of time the deictic elements provide extra-linguistic information that clarify the spatial and temporal situation, as well as the actors. Deixis therefore provides the contextual information of the setting. It shows affinity of identity (we or they), proximity of place (here or there) and it fixes the time frame (now or then). Some or all of these stylistic elements may be adapted if the reported clause is grammatically subordinated to the reporting clause. Sakita (2002:57) proposes that the style of reporting reflects involvement. Direct discourse would therefore reflect direct involvement, while

indirect discourse can reflect lesser levels of involvement, depending on the deixis[9]. Indirect discourse representation lends itself to different degrees of distanciation. This is where the deictic elements come into play.   In the examination of a particular reported clause, valuable insights may therefore be yielded by examining the grammatical subordination or non-subordination of the reporting clause.   Four aspects may be adapted: (1) The tenses of the verbs, (2) the persons and tenses of the pronouns, (3) the proximity aspects of the adverbs of place and the tenses of the adverbs of time, and (4) the proximity aspects of the demonstrative adjectives. These deictic elements may yield clues regarding the groups and associations portrayed in the narrative, thus shedding light on the politics of the text at hand.

2.5.3 The Representing Verb as a Speech Act Verb

On a practical level interdiscursive markers can be traced to the attitude a post-text author takes to a pre-text author. Since quotation may be loosely defined as the representation of discourse from another source, it should be noted that the introduction of this type of manifest intertextuality to a post-textual setting generally makes use of a representing verb. The representing verb is important because it allows for the categorisation of the represented discourse introduced by it. Fairclough (2009:104) explains that the representing verb is often employed to impose an interpretation on the represented discourse. The representing verb should therefore be a point of interest in the analysis of any specific example of overt discourse representation. If the writer should choose to employ a representing verb such as 'prophesied' or even a verbal set phrase such as 'spoken by the prophet' (which has the same purport) then the status of the prophet is drawn into the text. As noted by Carter: "The phrase 'through the prophet' (διὰ τοῦ προφήτου) indicates that the prophet's identity and agency do matter" (2000: 509). The orientation of the post-text author will therefore frequently be adumbrated in the very mechanics of quotation, namely in the representing verb, which by its very nature is revealing. The representation of discourse in texts (in some cases as reported speech) typically makes use of a speech act verb. A speech act is a performative utterance. J.L. Austin (1975) defined speech acts as utterances which achieve an action, rather than describe it. Examples are verbs such as warn, promise or sentence. In explaining

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[9] A statement that makes use of direct discourse, such as: John says "I will fix this here and now", could be rendered in the form of indirect discourse to reflect greater distanciation: John said that he would fix that there and then.

when speech acts take place and what they are Austin notes: "The uttering of the sentence is, or is a part of, the doing of an action…" (1975:5).

In most instances, therefore, the representing verb fulfils the role of speech act verb, describing the very action performed by the speaking. Analysing a contemporary example of represented discourse from a newspaper article, Fairclough (2009) notes that the author chose to represent discourse by using 'warned' as speech act verb instead of 'said', 'made out' or 'pointed out'. He also states: "*The choice of representing verb or 'speech act' verb is always significant.* As in this case, it often marks the illocutionary force of the represented discourse (the nature of the action performed in the uttering of a particular form of words), which is a matter of imposing an interpretation upon the represented discourse" (2009:126).

The representing verb thus unmasks the political interests of the post-text author because the speech act verb is chosen by that author. The speech act verb therefore carries the power to frame the quotation (or the represented discourse) positively or negatively. For example, in Matt 27:29 the writer states: καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες· χαῖρε, βασιλεῦ τῶν Ἰουδαίων ("and bowing the knees before him, they mocked him, saying: "Hail, King of the Jews'"). The verb ἐνέπαιξαν (from ἐμπαίζω) acts here as a speech act verb, characterising the discourse that follows as derision or mockery. Throughout Matthew's fulfilment quotations, the verbs or verbal phrases that function as speech act verbs are connected to prophecy, a concept which for Matthew denotes oracular authority.

2.5.4 Prophecy and Prolepsis

This being an intertextual study the need arises to describe prophecy in terms of its role as a literary device. This section will focus on the concept of prolepsis and will attempt to show how it relates to the idea of prophecy. Reference will be made not to grammatical prolepsis or to prolepsis as a rhetorical strategy, but to prolepsis in the narrative sense. Cuddon defines this type of prolepsis as: "A figurative device by which a future event is presumed to have happened" (1999:702). Hence, by use of prolepsis the anticipated reality of a future state becomes part of the narrative.

In his analysis of the narrative dynamic of Donatello's sculptures Olszewski refers to this type of prolepsis. Discussing Donatello's *David*, Olszewski notes the seeming disconnect between David and the head of Goliath at his feet. He disagrees with art historian H.W. Janson's contention that this disconnect is the result of a failure on Donatello's part. Olszewski proposes that the *David* sculpture alludes to a future

time (1997:66). The sculpture depicts a youthful David with the trophy of Goliath's head at his feet. Regarding the nature of the connection between David and Goliath, Olszewski states:

> The link… was not one of triumph after the fact but of prophecy and prolepsis, of divinely inspired inward vision and remote time. The relationship required some subtlety because Donatello wanted to imply different moments in the story of David by establishing one element as a foretelling of the second, rather than the second as a result of the first (1997:73).

In Matthew's fulfilment quotations the representing verb (or verbal phrase) repeatedly, if not consistently, centres on the idea of prophecy. This thesis will contend that Matthew endeavours to employ the concept in similar fashion to the above mentioned way; that in the text of Matthew the concept of prophecy continuously functions as a proleptic speech act.

2.6 Conclusion

An attempt to study Matthew's formulaic fulfilment quotations from an intertextual perspective necessitates the definition and clarification of the concepts to be used in the analysis. This chapter discussed four different analytic categories.

(1) **Intercontextuality:** In terms of the constitution of a social group's referential framework and its sense of historical heritage, intercontextuality functions as an aspect of intertextuality. The intercontextual aspects of a text can be studied in terms of the pre-text/post-text distinction as well as the presence of topoi and the impact of canonicity.

(2) **Interfigurality:** Intertextuality may centre not only on thematic ideas, but can also operate in terms of archetypal figures or on characters with cultural significance. Interfigurality should therefore be recognised as an aspect of intertextuality. Interfigurality may be studied in terms of the pre-figure/post-figure dynamic. Furthermore, since designated prefigurative models may be dignified by onomastic identifications, culturally significant names also deserve analytic attention.

(3) **Internarrativity:** Plotlines must also be recognised as dynamic intertextual elements.   Internarrativity may come into play where a specific narrative text contains a framed inner narrative. However, internarrativity must also be recognised

when the main narrative of a text has been redrawn from a narrative prototype. In such cases substantive topoi may be present.

(4) **Interdiscursivity:** Besides the literary and narratorial implications, the recontextualising attitude a post-text author takes to a pre-text author may be discerned in the mechanics of quotation. Representing verbs are speech act words chosen by the author of the post-text. The choice of verb may be studied effectively to cast light on the attitude or political interest of the post text author.

Having thus identified and illustrated these concepts for analysis, the next chapter will focus on their application in terms of Matthew's use of Isaiah as pre-text.

Chapter 3
Applying Intertextual Concepts to Matthew

3.1 Introduction

The previous chapter focused on four analytic subcategories of intertextual theory, namely: intercontextuality, interfigurality, internarrativity and interdiscursivity. The current chapter will briefly survey the applicability of these categories to the intertextual relationship between Matthew and Isaiah. This will lay the foundation for an in-depth analysis of specific examples that will follow in the next chapter. This chapter will attempt to show a concerted effort on the part of Matthew to engage canonical sources for the purpose of harnessing the authority of those texts.

3.2 The Intercontextual Aspects of Matthew
3.2.1 Isaiah as a Pre-text

As part of his intertextual strategy, Matthew makes extensive use of quoted material from Isaiah. An intertextual study of Matthew and Isaiah makes it clear that Isaiah may be seen as an intertext of Matthew. According to Luz:

> Not only those specific texts which are quoted, alluded to, or used in the Gospel of Matthew are intertexts. While searching for intertexts, we must also look for hypotexts (to use Genette's term) that shape the structure of the Gospel as a whole; for other structuring elements that can be connected with specific intertexts; and for motifs, persons, or historical events that are related to specific pretexts. (2004:125)

The presence of the Isaianic pre-text is used in the book of Matthew for more than content. The references shape the narrative itself.   Discussing the motives of the author, Blomberg notes: "It is at least interesting to observe that Matthew seems to think something special is going on in Isaiah, since he highlights the book by citing it by name six times (3:3; 4:15; 8:17; 12:18; 13:14; 15:8), as many times as he mentions all other Scripture writers or speakers put together (cf. 2:18; 19:7; 22:24, 44; 24:15; 27:9)" (2002:8). The collation of thematic foci from Isaiah as presented in Matthew's text therefore warrants more than passing attention. As a recurring intercontextual indicator the dominance of the noted pre-text does more than to draw the individual quotations into the contextual settings of Matthew's passages. It also draws in the broader thematic context of the pre-text as a contextual backdrop for the

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whole of the post-text. The pre-text/post-text phenomenon is therefore especially notable in Matthew. With reference to this phenomenon Warren Carter discusses the oral culture for which Matthew was written, noting that use of metonymy was common. Brief references of phrases, themes, character traits, events and narrative structures were employed for their extra-textual connotations.   He explains metonymy as such: "The part [summons] the whole; the citation [echoes] a much larger tradition" (2000:506).   With reference to such extensive intertextual frameworks Edmunds employs the following sigla to refer to text, quotation and context:

Term	Siglum	Term	Siglum
Source Text	T_2	Target Text	T_1
Quoted material in Source Text	Q_2	Quoted material in Target Text	Q_1
Context of the Source Text	C_2	Context of the Target Text	C_1

Table 3:1 Sigla used by Edmunds

Edmunds argues: "In… large scale programs, the continuous relation between C_1 and C_2 is operative even in the absence of quotation. Something, for example, not in C_2, may appear in C_1 as an addition to C_2, and various other relations may emerge at the level of plot or structure" (2001:140).   The context created by Matthew's careful use of intertextual references therefore evokes the very intratextual context of his source text, Isaiah. In the fulfilment quotations specifically, Isaiah is singled out in that he is quoted nine times and mentioned by name in six of those quotations. The only other prophet referenced in this way is Jeremiah, whose name is connected to two of the fulfilment quotations, namely Matt 2:17 and Matt 27:9[10].

οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου… (Matt 3:3)	This is he of whom was spoken by **Isaiah** the prophet…
ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου… (Matt 4:14)	So that what was spoken by **Isaiah** the prophet could be fulfilled…
ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου… (Matt 8:17)	In this way what was spoken by **Isaiah** the prophet could be fulfilled

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[10] It is to be noted that the quotation introduced in Matthew 27:9 cannot be connected to the extant text of Jeremiah, but to that of Zechariah.

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ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου… (Matt 12:17)	So that what was spoken by **Isaiah** the prophet could be fulfilled…
καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου (Matt 13:14)	And in them the prophecy of **Isaiah** is fulfilled…
ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας … (Matt 15:7)	You hypocrites. **Isaiah** prophesied about you correctly …

Table 3:2 Fulfilment quotations that mention Isaiah by name

τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου… (Matt 2:17)	Then was fulfilled what was spoken by **Jeremiah** the prophet…
τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου (Matt 27:9)	Then was fulfilled what was spoken by **Jeremiah** the prophet…

Table 3:3 Fulfilment quotations that mention other Prophets by name

For the purpose of studying Matthew's intertextual strategy, the sigla employed by Edmunds (2001:137) may serve usefully to facilitate reference to the different elements of source text and target text. This study will occasionally make use of the following sigla:

Term	Siglum	Term	Siglum
Source Text (Isaiah)	T_I	Target Text (Matthew)	T_M
Quoted material in Source Text	Q_I	Quoted material in Target Text	Q_M
Context of the Source Text	C_I	Context of the Target Text	C_M

Table 3:4 Sigla to be used in this study

Discussing the Wagnerian leitmotifs, Hacohen and Wagner discuss the 'entrenched conventions' of Western music that make an interpretation of the musical themes possible for the listeners. They state:

> Each leitmotif contains an inherent semantic content upon which its referential and contextual functions are constructed. Decoding of this content involves cultural and cognitive factors, which may be viewed in terms of two different, though interrelated, acquired competencies, one that is mainly 'grammatical' and one that is 'symbolic'. (1997:447)

Since Isaiah may be identified as the prominent pre-text, the textual presence of this book in Matthew could be described as an Isaianic leitmotif.   As Wagner used

thematic musical passages to evoke certain figures or settings, Matthew interweaves the leitmotif of his Isaianic Messiah. A common recurring dominant pre-text forms the strains of the leitmotif. The idea is that the interweaving of the Isaianic passages creates a premonition on behalf of the reader who possesses the background knowledge of Isaiah's Text – which according to Matthew's thesis, limns the character of a Messianic figure. Alkier uses the phrase 'encyclopaedic knowledge' to refer to the contextual perspective of the reader. In his comment on the specific example of Matt 1:22, Alkier states: "The identification of the prophet in verse 22 or the quotation in verse 23 is not possible at the level of the universe of discourse. The reader has to actualize his encyclopaedic knowledge in order for him or her to identify the prophet with Isaiah and Matthew 1:23 with Isaiah 7:14" (2005:18). Matthew therefore assumes a measure of contextual perspective on the part of the reader allowing for the ability to discern the leitmotif – the recurring theme.   In Matthew's narrative it is to be noted that the character of Jesus does not overtly refer to the Messiah-figure as much as his conduct points to the Messianic idea.   The formulaic fulfilment quotations are structured to situate the preparatory main clause as a premonitory connotative idea before the denotative reported clause.   The Messianic nature of Jesus' action is thus hinted at first and subsequently posited overtly. A case in point would be the fulfilment quotation contained in Matt 8:16-17 that cites Isa 53:4.

16 Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν,	**Preparatory Main Clause**	**16** Then, as evening had come, they brought to him many who were demonized. And he cast out the spirits by a word and all who were sick he healed,
17 ὅπως πληρωθῇ	**Fulfilment Declaration**	**17** so that that may be fulfilled
τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου	**Representing Phrase** (speech act)	which was spoken by Isaiah the prophet
λέγοντος·	**Grammatical Marker**	saying:
αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.	**Reported Clause**	He took up our weaknesses and carried our sicknesses.

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Matthew works subtly to leave Messianic clues. In terms of the actions ascribed to Jesus by Matthew, the primary connection to Messianic prefigurations recognised in Isaiah's is not done by denotation, but by connotation. It is as it were a Messianic melody in that the affective dimension (healing, love, and protection against dark forces) comes first, pointing towards the denotation (Jesus Himself).   The connotations precede so that the door is opened for the receiver of the text to make the assumption (which Matthew wants) that Jesus is the embodiment of the Messiah. The gestures point towards the reality. The leitmotif therefore switches the expected denotation-connotation order around by giving the implications before stating the fact. In this way Matthew draws forth his own encapsulation of a Messianic idea that he distils from the book of Isaiah.

3.2.2 Topoi in Matthew

It is important, when looking at any single reference from Isaiah to note that it does not stand on its own in the book of Matthew, but that it forms part of a chain of fulfilment quotations. Carter discusses the limits of studies that focus on individual quotations in isolation.   He states: "This latter approach detaches them from any scriptural context and ignores the audience's knowledge of a larger common tradition whether at a general thematic level or a more detailed narrative level" (2000:506).   Thematic and narrative references abound in Matthew and are interwoven with the knowledge of the audience – the commonplaces in the public mind at which Matthew's text is directed.   Two topoi obviously important to Matthew and highly prominent in his text are: (1) The theme of prophetic fulfilment and (2) The concept of a historical Messianic narrative. This section will briefly survey the presence of the prophecy-fulfilment topos. The Messianic narrative will be discussed in more depth under the heading of internarrativity.

Thematic use of portent prophecy is not uncommon in literature or other artistic expressions. Writing about the Arthurian works of the 15th century author, Sir Thomas Malory, Bliss discusses the thematic role of prophecy and fulfilment with pointed reference to *Morte D'Arthur*. She observes: "In Malory's *Morte D'Arthur,*

prophecy is a principle of narrative structure… Mediated through a number of prophetic voices (including the narrator's), prophecy is also a thematic device by which Malory shows human free will in conflict with divine will and with fate or destiny" (2003:1). In Matthew too, prophecy fulfils a thematic role. The juxtaposition of prophetic utterances with descriptions of their fulfilment forms a prevailing theme in the gospel text. With a special emphasis on Isaiah, the prophetic voices are drawn from the biblical prophets. An example of this is the fulfilment quotation found in Matt 1:20-23.

20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ᾽ ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσὴφ υἱὸς Δαυίδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου. **21** τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.	**Preparatory Main Clause**	**20** When he had considered these things, behold an angel of the Lord appeared to him in a dream saying: Joseph, son of David, do not be afraid to take Mary your wife to you. For that which is conceived in her is from the Holy Spirit. **21** She will give birth to a son and you will call his name Jesus, for he will save his people from their sins.
22 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ	**Fulfilment Declaration**	**22** Now all of this happened so that that may fulfilled
τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου	**Representing Phrase** (speech act)	which was spoken by the Lord through the prophet,
λέγοντος·	**Grammatical Marker**	saying:
23 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.	**Reported Clause**	**23** Behold a virgin will conceive and give birth to a son, and they will call his name Emmanuel.

In reference to the quotation from Isaiah in v 23, Carter says: "That the prophet's name is absent suggests… an audience very familiar with this part of the common tradition" (2000:509). The cultural backdrop is that of a national culture steeped in an historical identity supported by a canon of accepted oracular manuscripts. Prophetic texts such as that of Isaiah have shaped the socio-religious consciousness of the people for whom Matthew crafts his work. Matthew thus elicits more than just the narratives of Isaiah but draws on the context of the prophecy-fulfilment topos. The recurring theme of prophecy and fulfilment is extrapolated from the biblical (Old Testament) canon to the text of Matthew. This dynamic of prophecy and fulfilment has a striking intertextual effect on the narrative structure. Not only Matthew's overt fulfilment quotations but also his more evasive and shadowy allusions contribute to the orchestration of a larger intercontext. In her exposition of Malory's Arthurian anthology, Bliss discusses both the prophecies which are fulfilled in its narratives and those which are not. Regarding the unfulfilled prophecies she states:

> They are important because they contribute to what one might call a habit of prophecy; together with the true prophecies they add significance to events as they unfold, they give the sense of an unexplained hinterland in which more goes on that is ever recounted or made explicit, and events are framed in a prophetic structure which frees narrator and audience (though not characters) from the normal constraints of time (2003:2).

The dramatised prophetic structure of Matthew is an example of just such a dynamic. It summons more than the quotations or even their direct contexts but draws on the narrative dynamic of prophetic fulfilment. The topos thus becomes the personified abstraction of a realm within the cultural discourse. As Hinds states: "The *topos* invokes its intertextual tradition as a collectivity" (1998:34).

3.2.3 Matthew's Canonical Effort

Apart from their thematic content, and the topoi to which they point, the very use of citations from the canon allows Matthew to interweave his own text with that of Isaiah. By thus engrafting a specific aspect of Isaiah's canonical credence, namely its literary authority, Matthew is able to draw on the oracular and normative authority of the canon. The *savoir faire* of his approach lies therein that Matthew does not militate against the canon itself, but against the current stewards of it, the religious establishment of his day, thus laying claim to the canon's established status. In so

doing Matthew blurs the demarcation lines between his own subculture and the mainstream Judaism of his day. The thematic relevance of his chosen citations adds to the impact. As Smith points out: "The existence of scripture as well as canon implies the existence of a religious community that accords status and authority to certain texts. It goes without saying that the community in question believes that such status and authority actually belong to, adhere in, the text because of its subject matter" (2000:4). Matthew's composition of an authoritative text would thus depend on his ability to engage the embedded topoi associated with the religious canon of the day. As pointed out, his text does not approach the canon in a polemical way but, so to speak, as an apologetic effort. Emphasising canonical topoi, Matthew strives to attach the aura of canonicity to his own gospel account. Matthew's intercontext may thus be brought into resonance with that of the broader Jewish community. It is clear that by the time the Christian movement expanded beyond being a distinctly Jewish sect, the Gospel of Matthew (along with the other synoptic traditions), were accepted as authoritative in the same way as the accepted Jewish canon. This is attested in Chapter 67 of Justin Martyr's *First Apology*, written in the second century, that says:

3 καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρα πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται, μέχρις ἐγχωρεῖ. **4** εἶτα παυσαμένου τοῦ ἀναγινώσκοντος ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται.	And on the day called Sun, all those dwelling in cities or farms meet together, and the memoirs of the apostles or the books of the prophets are read, as time allows; then, when the reader has stopped, the leader brings a teaching, and challenges [them] to follow the example of these good things.

In fact, as the sense of a Christian perspective grew and the Gospel texts became authoritative within the Christian community, the time would come (especially for the non-Jewish believers) that the Jewish texts (the Old Testament) would be seen in a Christian light, whereas at the outset the Christian texts were seen in a Jewish light. Writing about this development, Muller notes: "At first the task had been to legitimatize the Christ faith by reference to Scripture. But in this new situation instead it became necessary to legitimatize Scripture by reference to the Christ faith

in order to establish its specific Christian significance" (2001:315). At the point in time where Matthew writes his gospel, however, these developments were yet to take place. Inasmuch as Matthew makes overt use of Isaiah and takes pains to bring the citations of this pre-text into relief, elevating it above the background plane, he does not treat Christian pre-texts in the same way. Whether these pre-texts constitute manuscripts or oral traditions, they are blended into the background. Subscribing to the theory that Matthew used the Gospel of Mark as his departure point, Luz notes the contrast between Matthew's treatment of biblical texts [with reference to the Jewish canon] and his treatment of Mark. Postulating reasons for this marked difference, he notes:

> First, the Bible is a canonical text of special dignity for Matthew, unlike the Gospel of Mark. It is characteristic of early Christianity in the first and second centuries that only the Bible is quoted as Scripture, whereas the acknowledgment of Christian intertexts takes different forms, even when the Gospels are quoted. Second, it is generally true in the ancient world that the way in which pretexts are used depends on their status and authority. Thus, classics and well-known authors are explicitly quoted more frequently than unknown or contemporary authors. (2004:126)

This contrast shows that Matthew's pointed references to Isaiah are not incidental. They form part of Matthew's strategy, which is to engage elements of the Jewish religio-cultural heritage in a conspicuous way.

3.3 Interfigurality in Matthew

It should be noted that Matthew's use of intertextuality is not limited to thematic subjects. Significantly, it also operates along interfigural lines. In literary works archetypal personages or culturally significant figures may feature as characters with potentially broad resonance within a community. On the other hand, such interfigures may be discernable only within a literary or religious subculture. Since interfigurality points to the filiation between a pre-figure and a post-figure, a writer may affirm the interfigural link by onomastic emphasis, such as auspicating it with a name that has a meaning or cultural connotation. Such emphasis may be found in Matthew's account, both in the significance of the name 'Jesus' and in his ethos. This section will take a cursory look at the interfigural interplay between Matthew's

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Jesus and the Isaianic Messiah perceived by Matthew in the pre-text. In terms of the sigla described under the previous section, Matthew makes use of material from T_I in order to posit Isaiah's Messiah as a prefiguration of Jesus. The C_M is therefore deliberately structured in order to facilitate this strategy. By interspersing the C_M with Q_M Matthew attempts to evoke a Messianic figure from Isaiah. Another clear dimension therefore comes into play – that of the pre-figure and the post-figure.

Matthew recognises a Messianic figure in the text of Isaiah. Through his intertextual endeavour he strives to create a coherent image of this figure. Furthermore, by disseminating the C_M with Q_M's, Matthew seeks to elicit the F_I. He endeavours to summon the image of the Messianic figure which he perceives in Isaiah's text. This is unmistakably noticeable in the onomastic dynamics of his text. The name Ἰησοῦς is significant, Ἰησοῦς being the Greek equivalent of the Hebrew name יְהוֹשׁוּעַ. Nolland notes that this name was, in popular etymology, related to the idea of salvation. He states: "While salvation language is not nearly as important to Matthew as to Luke, the verb is used to cast Jesus in a saving role in a number of places" (2005:98). Another instance of a name Matthew gleans from Isaiah and which he applies to Jesus, is Ἐμμανουήλ (Matt 1:23) which is connected to Isa 7:14's עִמָּנוּ אֵל. It is therefore important to note that by his use of material from Isaiah, Matthew draws on a potent cultural image in order to summon a Jewish archetype. These are significant interfigural gestures.

Matthew is not the only gospel writer to posit Messianic and/or prophetic figures from the Bible as precursors or prefigurations to his characterisation of Jesus. Croatto (2005:454) discusses Luke's treatment of certain Old Testament figures, describing them as prophetic archetypes. He proposes that in the Synoptic tradition Jesus imitates Elijah, and states that Luke constructs Jesus' figure as an Elijah type of prophet. In Croatto's analysis Elijah and Jesus function as interfigures. In terms of Matthew's text, such a dynamic is also at work. Matthew's interpretation of the Messianic archetype sets the stage for the role in which Jesus is to be cast. He uses quoted material from the text of Isaiah as threads, linking the figure of Jesus to this Messianic archetype, in order to materialise the icon of a prophetic idea. Isaiah's 'anointed servant' from Matt 12:17-21 (which is linked to Isa 42:1-4 and 49:3) is Matthew's pre-figure here, reified in the post-figure of Jesus. The dissemination of

Old Testament references throughout his text serves to manifest the interfigure by drawing references to the Messianic archetype. Matthew's narrative design therefore draws the figure of Jesus as an identifiable cultural image.

Importantly, Matthew's depiction of Jesus as a post-figuration is not limited only to the Messianic pre-figure he perceives in Isaiah. Matthew recognises pre-figures in other biblical personages as well. The section of Matt 2:13-23 includes three explicit fulfilment quotations and contains the plotline of the flight to Egypt. In this pericope Matthew creates an intertextual link between Jesus and Moses, alluding to Moses as a pre-figure for Jesus. In discussing this example Luz notes:

> This allusion is obvious, because a) eight words are identical in the pretext and the metatext [post-text]; b) the plural τεθνήκασιν is very awkward in the Matthean context; and c) the biblical context of the pretext is the story of the birth of Moses… (2004:131)

Thus, by creating various intertextual and interfigural links, Matthew may be seen to establish a context within which he can posit Jesus as an extrapolation of biblical pre-figures, especially that of the Messiah.

3.4 Internarrativity in Matthew

3.4.1 Matthew's Conception of Isaiah's Messianic Scenario

Internarrativity concerns the intertextual potential of plotlines. Internarrativity is a special form of intertextuality that can be traced or recognised when a pre-narrative is reframed or recast to become part of a post-text in the form of a post-narrative. A pre-narrative can be reframed by narrating it as a frame story in the new context. A pre-narrative can be recast by a post-text author's use of it as a prototype or template for a new story.

In terms of the cultural commonplaces that make up the heritage of a social group, such narrative prototypes may be classified as substantive topoi that draw on the literary authority of a pre-text or pre-texts. Discussing the meaning of intertextuality, Luz alludes to this dynamic, stating: "Intertextuality can also be formulated with a stress on the diachronic dimension of textual analysis: Intertexts are memories preserved by a text – for example, sources, reminiscences, models, or patterns"

(2004:120). The framing of a pre-narrative makes its use more overt. The author of a framed pre-narrative can also be cast as a character in the post-text. In so doing the author of the post-text may subtly dignify or derogate that author. The recasting of a pre-narrative, in order to use it as a narrative prototype, may also be done in a less overt way, by reassembling plot elements from a pre-narrative without overtly paying homage to it.

In the case of Matthew, both reframing and recasting can be recognised. Matthew uses a framing technique to recount prophecies. He also intersperses dramatic moments gleaned from Isaiah's text. These he positions as milestones along the narrative development of his own plotline.   Consistently focussing on Isaiah's role as an oracular voice, Matthew seems intent on framing the quotations in such a way as to venerate Isaiah and overtly portray him as a trusted messenger. As the following tables illustrate, Matthew's framing device is fairly consistent and usually presented in the form of a fulfilment declaration combined with a speech act (a representing phrase connected to the act of prophecy).   This may be seen in the quotations identifiable as intertexts of Isaiah.

Matt 1:22 (Connected to Isa 7:14)		
τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ	**Fulfilment Declaration**	Now all of this happened so that that may fulfilled
τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου	**Representing Phrase** (speech act)	which was spoken by the Lord through the **prophet**
Matt 2:23 (Arguably connected to Isa 11:1)		
καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ	**Fulfilment Declaration**	And He went to live in a town called Nazareth so that that may be fulfilled
τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.	**Representing Phrase** (speech act)	which was spoken by the **prophets**, that He would be called Nazarene
Matt 3:1-3 (Connected to Isa 40:3)		

Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας **2** [καὶ] λέγων· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. **3** οὗτος γάρ ἐστιν…	**Fulfilment Declaration**	**1** In those days John the Baptist came preaching in the wilderness of Judea, **2** Saying: you must repent because the kingdom of heaven has come close. **3** For it is he...
…ὁ ῥηθεὶς διὰ Ἠσαΐου τοῦ προφήτου	**Representing Phrase** (speech act)	who was spoken of by **Isaiah** the prophet

Matt 4:14 (Connected to Isa 8:23-9:1)

ἵνα πληρωθῇ	**Fulfilment Declaration**	So that it would be fulfilled
τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου	**Representing Phrase** (speech act)	which was spoken by the by **Isaiah** the prophet

Matt 8:17 (Connected to Isa 53:4)

ὅπως πληρωθῇ	**Fulfilment Declaration**	So that it would be fulfilled
τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος· αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.	**Representing Phrase** (speech act)	which was spoken by the by **Isaiah** the prophet, saying: He took our diseases on Himself and he bore our illnesses

Matt 12:17 (Connected to Isa 42:1-4)

ἵνα πληρωθῇ	**Fulfilment Declaration**	So that it would be fulfilled
τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου	**Representing Phrase** (speech act)	which was spoken by the by **Isaiah** the prophet

Matt 13:14 (Connected to Isa 6:9-10)

ὑποκριταί, καλῶς	**Fulfilment Declaration**	Hypocrites correctly did

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		he,
ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας	**Representing Phrase** (speech act)	**Isaiah**, prophesy about you

Matt 15:7 (Connected to Isa 29:13)		
καὶ ἀναπληροῦται αὐτοῖς	**Fulfilment Declaration**	And to them it is fulfilled
ἡ προφητεία Ἡσαΐου ἡ λέγουσα· ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.	**Representing Phrase** (speech act)	the prophecy of **Isaiah** which says: hearing you will hear and not understand at all, and seeing you will see and not perceive at all.

Table 3:5 Fulfilment Quotations Connected to Isaiah

It can also be seen in the quotations connected to other biblical texts.

Matt 2:15 (Connected to Hos 11:1)		
καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πληρωθῇ	**Fulfilment Declaration**	And He was there until the death of Herod, so that that would be fulfilled
τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.	**Representing Phrase** (speech act)	which was spoken by the Lord through the prophet, saying: from Egypt did I call my Son.
Matt 2:17 (Connected to Jer 31:15)		
τότε ἐπληρώθη	**Fulfilment Declaration**	Then was fulfilled
τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου	**Representing Phrase** (speech act)	which was spoken by the Jeremiah the prophet
Matt 13:35 (Connected to Ps 78:2)		
ὅπως πληρωθῇ	**Fulfilment Declaration**	So that it would be fulfilled
τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου].	**Representing Phrase** (speech act)	which was spoken by the prophet, saying I will open my mouth in parables, I will proclaim things which have been hidden from the

		foundation of the world.
Matt 21:4 (Connected to Isa 62:11 and Zech 9:9)		
οὗτο δὲ γέγονεν ἵνα πληρωθῇ	**Fulfilment Declaration**	And this happened so that that may fulfilled
τὸ ῥηθὲν διὰ τοῦ προφήτου	**Representing Phrase** (speech act)	which was spoken by the prophets
Matt 27:9 (Connected to Zech 11:12)		
τότε ἐπληρώθη	**Fulfilment Declaration**	Then was fulfilled
τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος· καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ	**Representing Phrase** (speech act)	that which was spoken by Jeremiah the prophet, saying: and they took thirty pieces of silver, the estimate of Him who was estimated because of the children of Israel.
Matt 27:35 (Connected to Ps 22:18)		
σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ἵνα πληρωθῇ	**Fulfilment Declaration**	Then they crucified him, dividing his clothes by casting the lot, so that that would be fulfilled
τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, Διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.	**Representing Phrase** (speech act)	which was spoken by the prophets: they divided my clothes amongst each other and cast the lot for my garment.

Table 3:6 Fulfilment Quotations Not Connected to Isaiah

Matthew gleans this narrative of a Messianic figure from Isaiah. He augments it with other canonical references. In this way Matthew establishes Jesus as a post-figuration of this Messianic character. Importantly, this establishment of an intertextual relationship between the Gospel of Matthew and the accepted canonical corpus, serves also to situate the post-text (Matthew) under the canonical umbrella of its primary pre-text. Matthew strives to position Isaiah as the precursor of his own text the Isaianic Messiah he perceives as the pre-figure of Jesus. Matthew's selection

of references from the text of Isaiah is thus employed as plot elements in his own text and contextualised to fit the pattern of the action. According to Muller:

> Jesus as the unfolding of the testimony of Scripture is also found in e.g. the introductory genealogy, which depicts him [Jesus] as the only legitimate heir to the promises to Abraham and David. The same is the case in the forming or downright creation of a series of incidents in the life of Jesus, which are best understood as "realizations of Scripture". (2001:320)

Matthew's thesis is that specific references from the text of Isaiah form the framework of a plotline that would later be actualised by the conduct of a Messianic figure. The plotline of Matthew thus uses the fulfilment quotations to establish the interfigural links between the interpreted references from Isaiah and the story of Jesus.

Thus, through interconnected frame stories Matthew presents glimpses of Isaiah's prophetic narrative activity. Two things are happening at the same time – a dual internarrative dynamic. First there is a framed inner narrative: Isaiah, telling a story. This is interspersed throughout Matthew's text.   Second, there is a narrative prototype. Matthew can be seen to build on certain plot elements distilled from the narrative pattern of the Messiah story he distinguishes in Isaiah, using this distillation as a template for his own plotline.   This is a striking example of the harnessing of the power of literary authority. This mimicry of archetypal patterns show that a well crafted internarrative effort may successfully tap into the cultural consensus that has awarded status to a pre-narrative.

3.4.2   A Synopsis of Matthew's Messianic Narrative

Because the Gospel of Matthew contains allusions and implicit references, its intertextual connection to the Old Testament canon encompasses more than the formulaic fulfilment quotations.   It is therefore possible to trace the narrative framework overtly posited as the Messianic plotline distilled from Isaiah and augmented by other canonical references.   This framework contains (among others) the following foci as dramatic moments:

- A special birth and a special name: Matt 1:22 (Connected to Isa 7:14).

- A childhood in exile: Matt 2:15 (Connected to Hos 11:1).

- An infanticide: Matt 2:17 (Connected to Jer 31:15).

- A connection to Nazareth: Matt 2:23 (Possibly connected to Isa 11:1).

- A prophetic herald: Matt 3:1-3 (Connected to Isa 40:3).

- A connection to Zebulon and Naphtali: Matt 4:14 (Connected to Isa8:23-9:1).

- Supernatural healings: Matt 8:17 (Connected to Isa 53:4).

- Miracles and fame: Matt 12:17 (Connected to Isa 42:1-4).

- Unresponsive audiences: Matt 13:14 (Connected to Isa 6:9-10).

- Teaching by parables: Matt 13:35 (Connected to Ps 78:2).

- A misdirected religious establishment: Matt 15:7 (Connected to Isa 29:13).

- Exemplary humility (riding on a donkey): Matt 21:4 (Connected to Isa 62:11 and Zech 9:9).

- Betrayal and bribery: Matt 27:9 (Connected to Zech 11:12).

- The casting of lots over his clothes Matt 27:35 (Connected to Ps 22:18).

The plotline thus educed from the pre-text of Isaiah and deployed strategically in Matthew's text constitutes a narrative framework further supported by other canonical citations. Eight (possibly nine) of the formulaic fulfilment quotations contain references from Isaiah while five are derived from the rest of the Bible. The resultant account forms a theological treatise which posits different biblical prefigurations to have found their fulfilment in the actions of Jesus. This recontextualisation of canonical material implicates Matthew's text as canonical in itself.

3.4.3   Comparison Tables for the Fulfilment Quotations in Matthew

The question to be asked at this point is whether the fulfilment quotations present a consistent and definable pattern with regard to both their structure and subject matter. The next section will focus on analysis and commentary in terms of specific examples.   As such the different examples will be considered regarding the introductory formula, the reported clause and the intertextual reference in its entirety. The following tables illustrate the departure point of that analysis.

Textual References	Matthew	1:22-23	2:23	3:3	4:13-16	8:16-17	12:17-21	13:14-16	15:7-9	21:4-5

	Isaiah	7:14	11:1	40:3	8:23-9:1	53:4	42:1-4	6:9-10	29:13	62:11
Introductory formula	Is there a preparatory main clause?	Y	Y	Y	Y	Y	Y	Y	Y	Y
	Is there a grammatical marker such as ὅτι or λέγοντες?	Y	Y	Y	Y	Y	Y	Y	Y	Y
	Is there a πληρόω declaration	Y	Y	Y	Y	Y	Y	Y	Y	Y
	Is the provenance stated?	N	N	Y	Y	Y	Y	Y	Y	N
	Is there a representing verb?	Y	Y	Y	Y	Y	Y	Y	Y	Y
Reported Clause	Is there grammatical non-subordination?	Y	N	Y	Y	Y	Y	Y	Y	Y
Entire Reference	Is the narrative voice that of the third person narrator?	Y	Y	Y	Y	Y	Y	N	N	Y
	Does the reference serve Matthew's interfigural thesis?	Y	Y	Y	Y	Y	Y	N	N	Y

Table 3:7 Comparison of Fulfilment Quotations Connected to Isaiah

Textual References	Matthew	2:15	2:17-18	13:34-35	27:9	27:35
	Source	Hosea	Jeremiah	Psalm	Zechariah	Psalm

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		11:1	31:15	78:2	11:12	22:18
Introductory formula	Is there a preparatory main clause?	Y	Y	Y	Y	Y
	Is there a grammatical marker such as ὅτι or λέγοντες?	Y	Y	Y	N	N
	Is there a πληρόω declaration?	N	Y	N	Y	Y
	Is the provenance stated?	Y	Y	Y	Y	N
	Is there a representing verb?	Y	Y	Y	Y	Y
Reported Clause	Is there grammatical non-subordination?	Y	Y	Y	Y	Y
Entire Reference	Is the narrative voice that of the third person narrator?	Y	Y	Y	Y	Y
	Does the reference serve Matthew's interfigural thesis?	Y	Y	Y	Y	N

Table 3:8 Comparison of Fulfilment Quotations not Connected to Isaiah

The following are graphic illustrations of the consistency of the factors which in tables 3:7 and 3:8 were rated positive or negative. The consistency will measured in terms of the positive factors. The comparison is made between (a) the quotations

from Isaiah, (b) the quotations from other canonical texts and (c) the compilation of all quotations.

PREPARATORY MAIN CLAUSE

GRAMMATICAL MARKERS

FULFILMENT DECLARATION

STATEMENT of PROVENANCE

REPRESENTING VERB

GRAMMATICAL INSUBORDINATION

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THIRD PERSON NARRATOR

SUPPORT OF INTERFIGURALITY
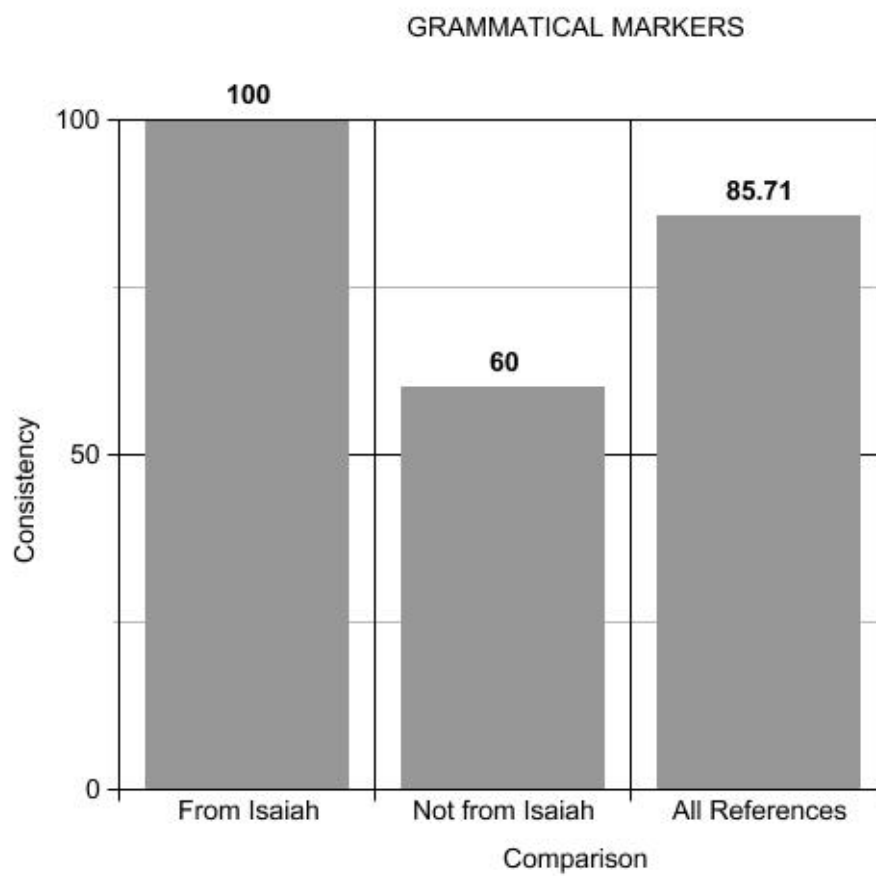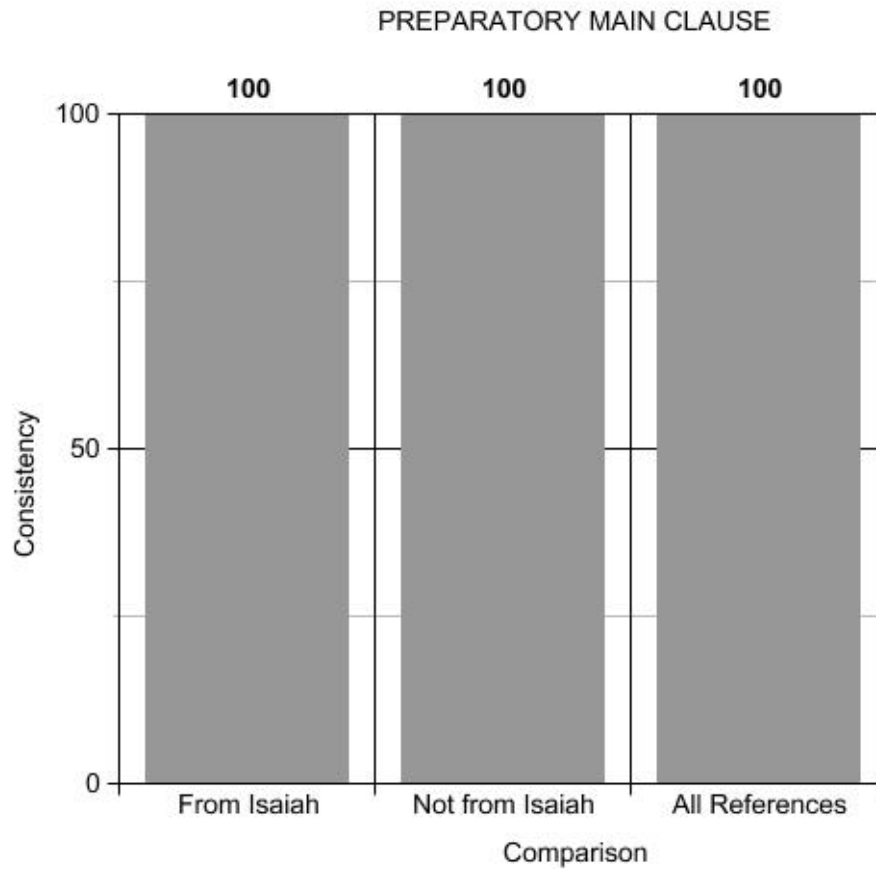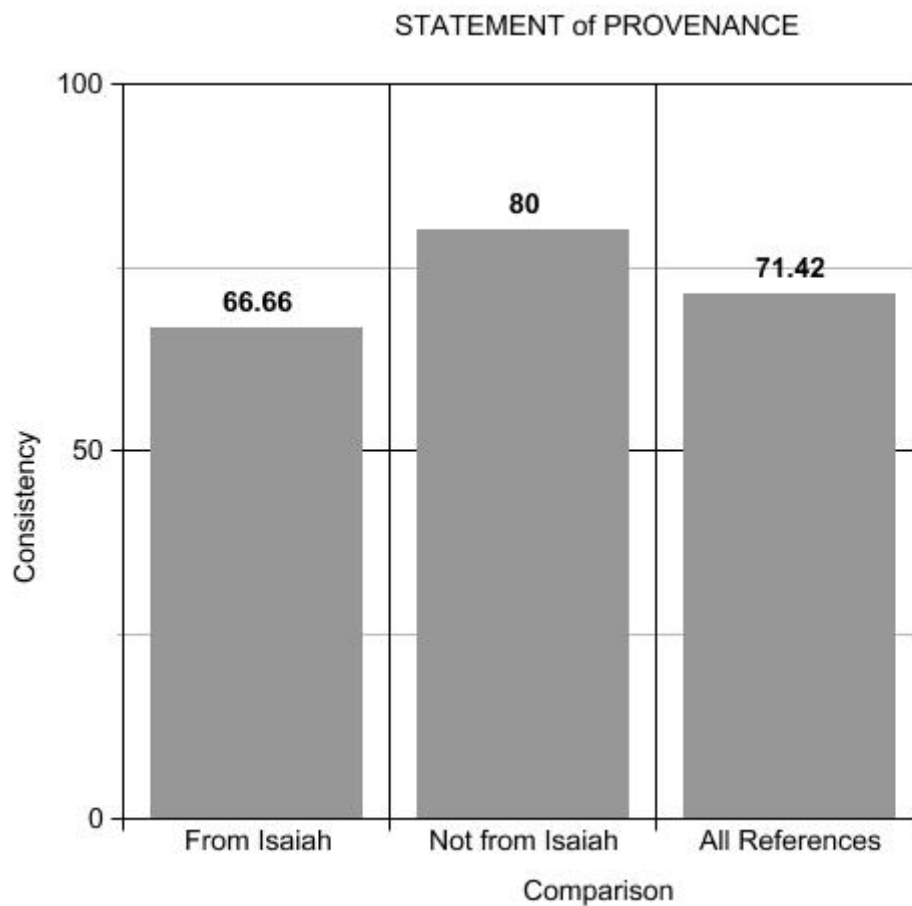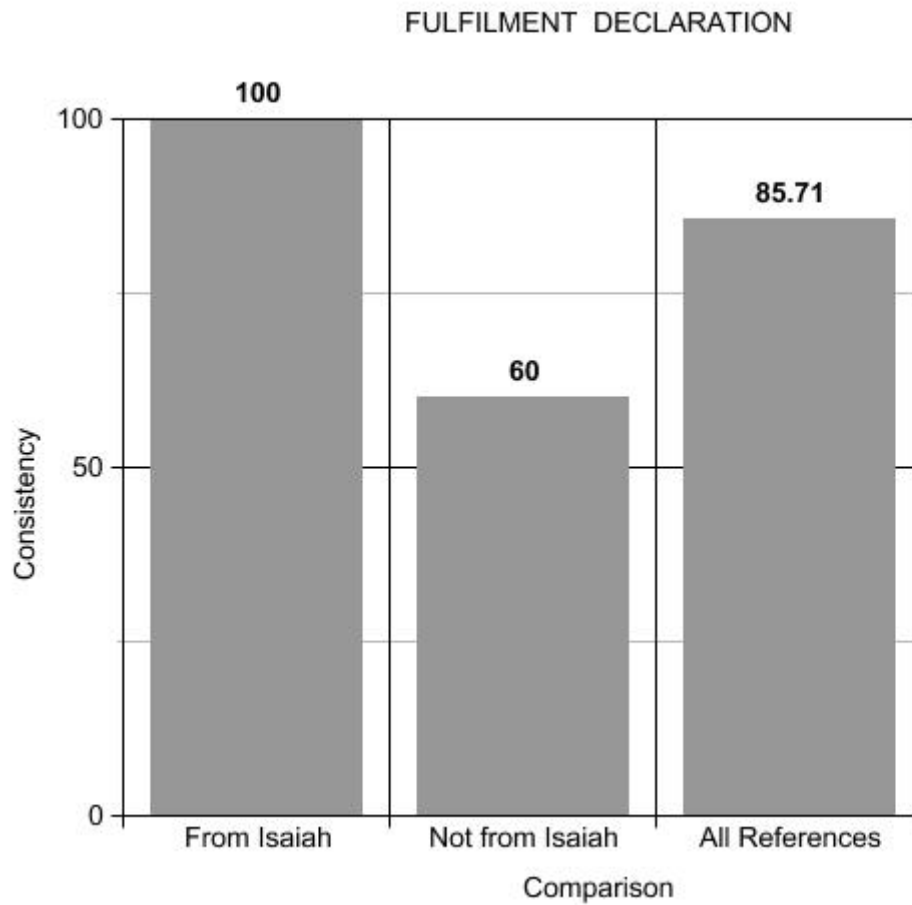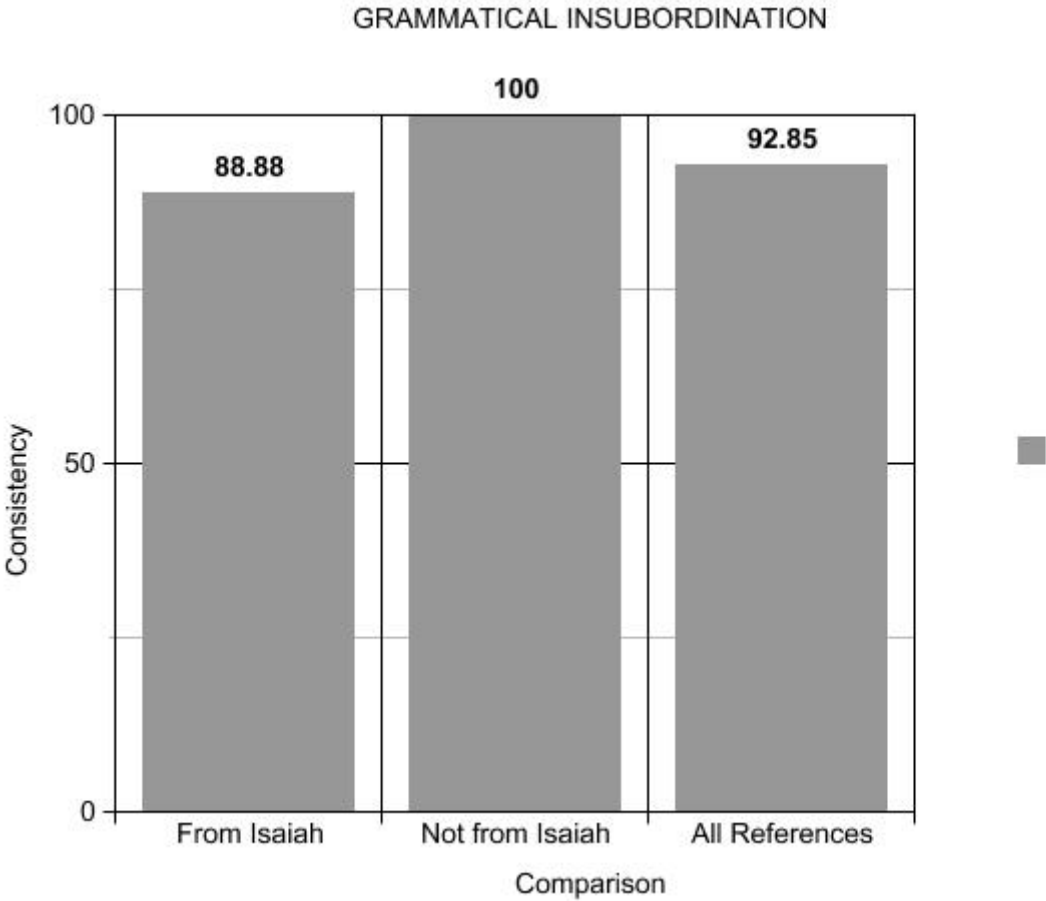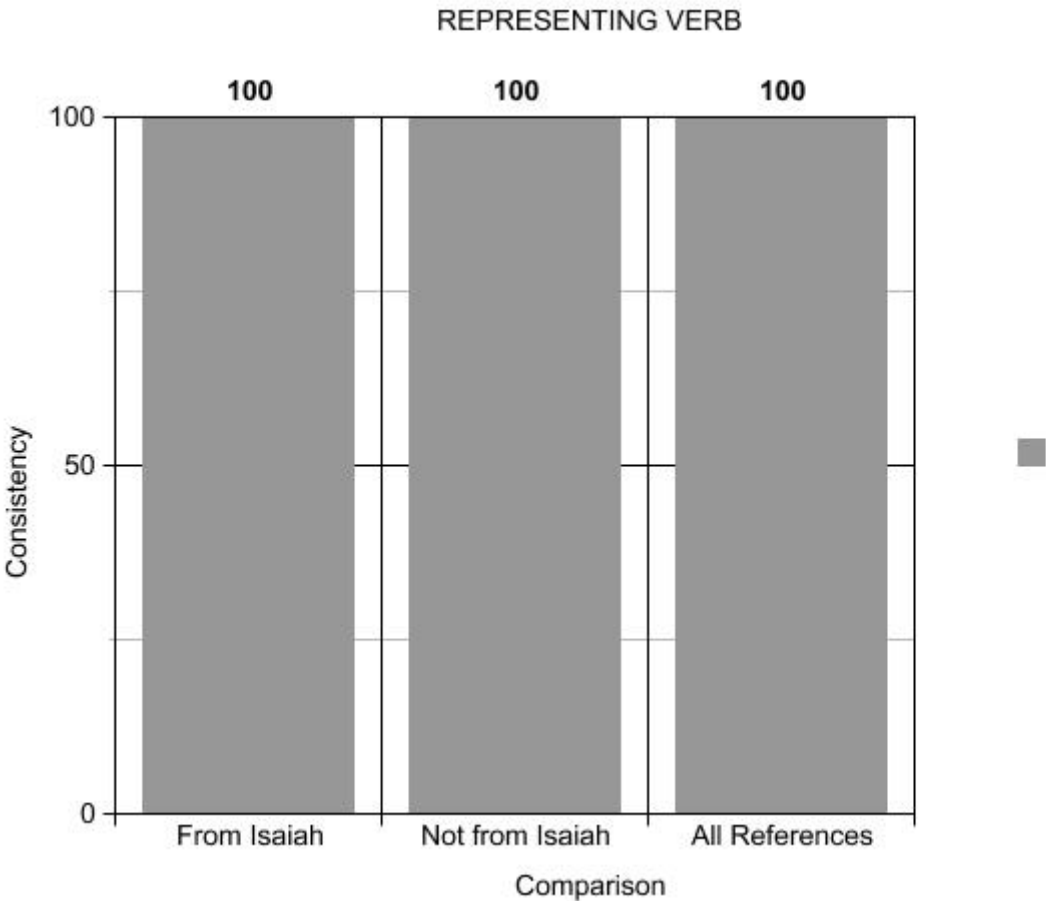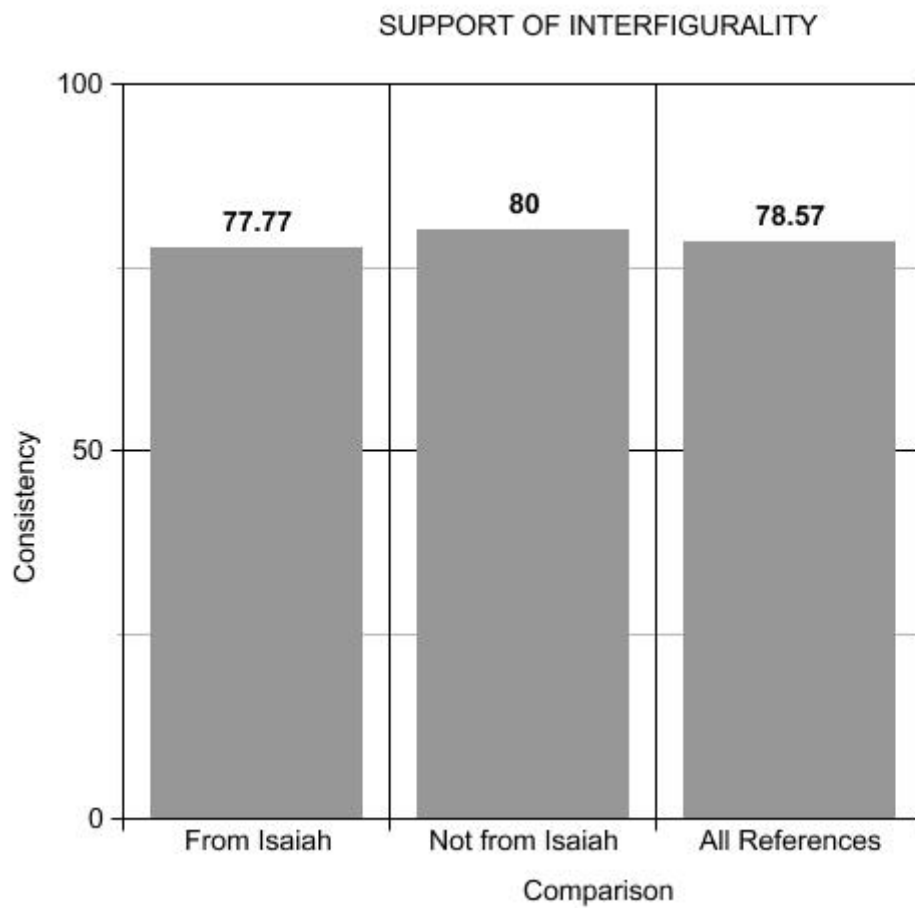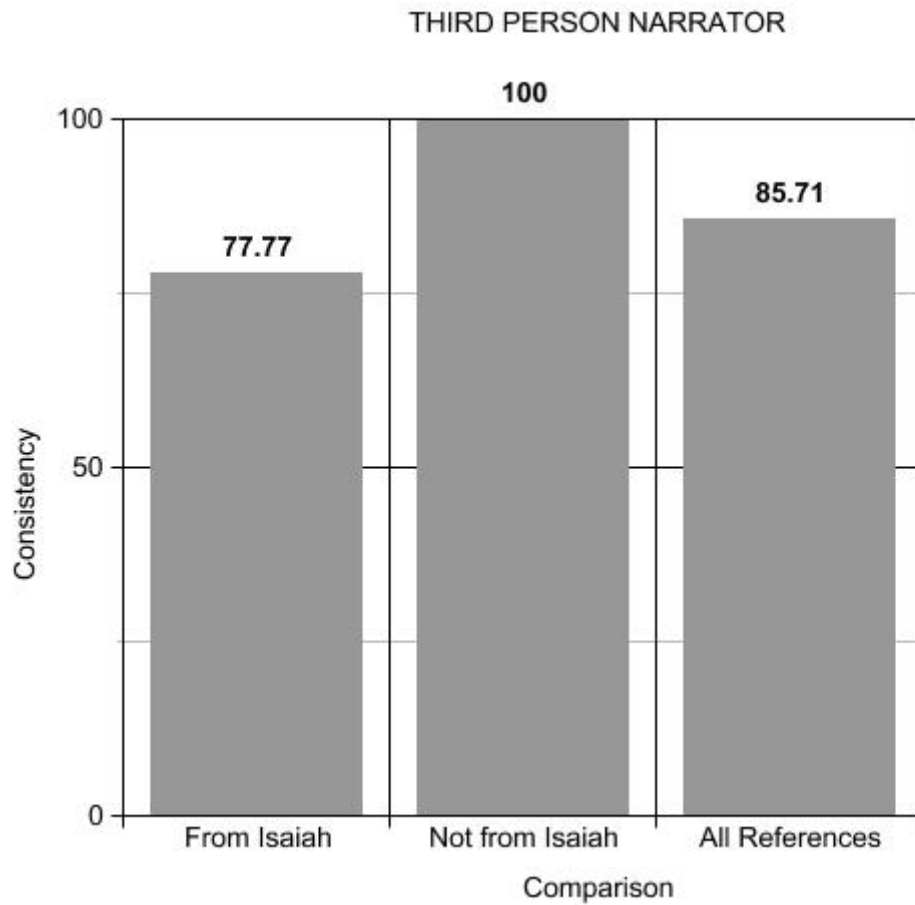
It is noteworthy that the presence of a preparatory main clause is consistent with all the formulaic fulfilment quotations. Grammatical markers, such as ὅτι or λέγοντες, on the other hand, occur in 100% of the quotations from Isaiah, but in only 60% of the quotations from other sources. The same ratio occurs in terms of having a fulfilment declaration. All of the quotations from Isaiah contain a fulfilment declaration, whereas the consistency for quotations from other sources is 60%. Conversely, in only 66% of the quotations from Isaiah, the prophet is mentioned by name. The consistency of this factor is at 80% for the quotations from other texts. As regards the representing verb or verbal phrase, a case may be made for 100% consistency. The high consistency of this factor could be a meaningful indicator and will be discussed in greater depth in the next chapter. In terms of grammatical non-subordination, there is an overall consistency of more than 92% with the consistency of quotations from Isaiah at 100% and with the others of 80%. The fact of this non-subordination means that there has been an attempt to preserve the immediacy of the quotation from the source text (T_I) to the target text (T_M), by not subordinating the represented discourse but presenting it directly and therefore, by implication, leaving the deictic elements in place. In terms of the presentation of the discourse, it is done through the voice of the omniscient narrator in 85% of the examples, with 100% consistency for quotations not from Isaiah and 77% of quotations from Isaiah. The quotations presented by a third person narrator are embedded in the narrative and presented by the character voice of Jesus. In terms of Matthew's interfigural thesis being connected to the quotations, the consistency approaches 80% across the board. By the formulaic nature of these fulfilment quotations Matthew is able to create a framework within which the story of Jesus may be contextualised by the canon orientated Jewish reader. Matthew tells the story Jesus as that of a canonical Messiah.

3.5 Interdiscursivity in Matthew

3.5.1 Pre-text and Prophecy

In lieu of the ideological potential of intertextuality, its use may be directed towards political ends. The redefinition of notions of orthodoxy within a culture or subculture cannot be attempted without a concerted effort at influencing discourse. The underlying context for such an attempt would be the preference for a different intercontextual view (a different ideology or frame of reference) for which some

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significant overlap of discourse with the current orthodoxy may be emphasised. Common concepts and ideas comprise commonalities that may be defined in terms of their interdiscursive potential. This potential makes an intertextual shift possible. The possibility of courtship between intercontexts must therefore begin with the emphasis of common ground – it must begin with interdiscursivity. In the light of constantly changing socio-political realities, interdiscursive junctions may occur without focussed intervention. Importantly though, they may also be the result of efforts to emphasise them. The motive behind such efforts is vested interest. This study focuses on the active exercising of interdiscursivity by the recontextualisation of material from one discursive context in another. The relocating of another author's words into a new discursive context creates a dialogue, in the Bakhtinian sense, allowing the material either to be venerated or hegemonised, depending on the attitude of the post-text author to the pre-text. Since representing verbs (or verbal phrases) are speech act words chosen by the author of the post-text, this attitude is often discernable in the mechanics of quotation. This dynamic is eminently visible in the fulfilment quotations of Matthew.   In the fulfilment quotations, as is generally true with quotations, the representing verbs consistently function as speech act verbs. With the prophetic idea playing a key role in Matthew, prophecy is repeatedly employed in the form of a representing verb for quotations from the pre-text. Matthew sees the action of prophecy as an underlying causal factor that links the pre-figure from Isaiah's text to the post-figure, Jesus.

Matthew repeatedly uses the verbal set phrase ῥηθὲν διὰ τοῦ προφήτου as representing 'verb'. In his fulfilment quotations prophecy fulfils the role of a speech act verb that goes beyond the realm of prediction to that of causality. The action described is consistently explained to have occurred in order to fulfil the prophecy spoken. This ties in to Matthew's apparent theological thesis that the interfigural link exists *because of* the antecedent prophetic utterance. The purport of the discourse represented from the pre-text is therefore categorised by Matthew through use of this verbal phrase. Matthew proposes Jesus as a manifestation of the figure from Isaiah because the antecedent utterance made by Isaiah was of a prophetic nature. For this reason it is important to note that where discourse from a pre-text is presented in a post-text, the illocutionary dynamic of the representing verb is a vital factor for analysis. Regarding this phenomenon Asher and Lascarides (2001) note:

> Many types of speech acts must be understood relationally, because successfully performing them is logically dependent on the content of an antecedent utterance. So technically speaking, the type must be (at least) a two place relation. For example, if one uses an utterance to conclude something, then that conclusion must be relative to some antecedent hypothesis or argument. (2001:188)

Matthew employs the verb 'prophecy' to orientate the represented discourse from Isaiah to his theological hypothesis that the figure of Jesus is a manifestation of the Messiah-figure alluded to in the pre-text. In terms of Austin's theoretical construct of speech acts, a distinction must be recognised between illocutions and perlocutions. Austin explains that: "We… perform illocutionary acts such as informing, ordering, warning, undertaking, &c., i.e. utterances which have a certain (conventional) force" (1975:108). Perlocutions, on the other hand, concern the resultant effect of a speaker's utterance. Austin states: "we may… perform perlocutionary acts: what we bring about or achieve by saying something, such as convincing, persuading, deterring, and even, say, surprising or misleading". Matthew's description of Isaiah's prophetic acts would therefore rightly fall under the category of illocution, even though the resultant state of the prophetic utterance is described. The curious connection between prophecy and fulfilment may, however, call for a new category of illocutionary speech acts. In his classification of illocutionary acts, Searle states: "The five basic kinds of illocutionary acts are: representatives (or assertives), directives, commissives, expressives, and declarations" (1976:1). Representatives are speech acts that express propositions. Directives (commanding or directing) impel the hearer to action. Commissives (promises, undertakings) are speech acts that bind the speaker to specific behaviour in the future. Expressives give expression to the speaker's opinions or feelings (thanks, compliments). Declarations are speech acts that change reality by institutional force, such as pronouncing a verdict in a court of law. In the fulfilment quotations of Matthew the representing verb or verbal phrase is consistently connected to a notion of prophecy that functions practically in terms of narrative prolepsis. Such religious concepts as prophecy, cursing and blessing in which a future state is assumed in the declaration itself might therefore be gathered under a new categorical heading, namely: Proleptics.

3.5.2 Post-text and Fulfilment

The fulfilment quotations of Matthew overtly posit Isaiah as pre-text. The verb πληρόω must thus be seen to establish the link between pre-text and post-text, stating that the description of action in the post-text is connected to the words of the pre-text. The word implies a causal link between the prophetic utterance and the action described in the post-text. Newman and Stine note that the verb πληρόω expresses purpose and that it carries the contextual meaning of 'to make come true' (1992:27). The idea proposed by Matthew's use of πληρόω is that the actualisation of the prophetic pre-text is contained in the word. Working from the premise that the Gospel of Matthew is an expanded and rewritten form of Mark's gospel Muller (2001) notes: "Especially conspicuous are the ten so-called fulfilment-quotations which are clearly distinguishable from other usages of Scripture in this gospel. They comprise redactional statements that 'all this happened in order to fulfil what the Lord declared through the prophet'" (2001:318). By this redactional activity Matthew synthesises the gospel chronicle in order to articulate his theological objective.

3.6 Conclusion

Matthew's Gospel seems to present an eminent candidate for analysis in terms of intercontextuality, interfigurality, internarrativity and interdiscursivity. This chapter focused on the applicability of these concepts. Therefore, having thus surveyed the applicability of the critical concepts, the next chapter will engage specific representative examples from Matthew in terms of analysis and commentary.

Chapter 4
Commentary and Analysis of Specific Examples

4.1 Introduction

Having surveyed the applicability of intertextual categories to study the relationship between Matthew and Isaiah in the previous chapter, the current chapter will build on that foundation. The text of Matthew may arguably be stated to contain nine fulfilment quotations connected to the text of Isaiah. Because the scope of this study is by necessity limited a selection was made that preferred references clearly and entirely drawn from a single intratextual context in Isaiah and not those apparently compiled from different textual settings, or of unclear provenance. For this reason the fulfilment utterances in Matt 2:23, 4:15-16 and 21:4 were not chosen for analysis. A further exclusion was also made. Regarding the textual forms of the quotations, Matt 12:18-21 and 15:7-9 feature a similar problem. In both of these examples the quotation in the target text seems to be based on the LXX, with certain sections agreeing more with the MT, while other sections do not agree with either the LXX or the MT. The longer of the two, Matt 12:18-21, was therefore selected for inclusion in this study. Chapter 4 will focus on the remaining five pericopes in the book of Matthew that feature fulfilment quotations. Commentary will be given on each passage after which the fulfilment quotation itself will be analysed and discussed.

4.2 Matthew 1:20-23: The Birth of Jesus
4.2.1 Intertextuality

20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ᾽ ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσὴφ υἱὸς Δαυίδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου. **21** τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.	**Preparatory Statement or Main Clause**	**20** When he had considered these things, behold an angel of the Lord appeared to him in a dream saying: Joseph, son of David, do not be afraid to take Mary your wife to you. For that which is conceived in her is from the Holy Spirit. **21** She will give birth to a son and you will call his name Jesus, for he will save his people from their sins.

22 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ	**Fulfilment Declaration**	22 Now all of this happened so that that may fulfilled
τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου	**Representing Phrase** (speech act)	which was spoken by the Lord through the prophet,
λέγοντος·	**Grammatical Marker**	saying:
23 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.	**Reported Clause**	23 Behold a virgin will conceive and give birth to a son, and they will call his name Emmanuel.

Intertextuality may directly or indirectly connect two texts. If the textual form of the quoted material in the pre-text (Q$_2$) matches the textual form of the quoted material in the post-text (Q$_1$), direct intertextuality may be inferred. However, if the quotation has been translated, redacted or transferred via another text, it complicates the question. It is necessary, of course, to ask: Which are the intertexts here? If Matt1:23 is to be identified as a post-text, what is its pre-text? If the quoted material has been received by the author of the post-text at hand in an already altered post-textual form, it complicates the question. In the final analysis there may not be sufficient evidence to infer direct intertextuality. Indirect intertextuality may however still be posited even if the chain of textual traditions that tie the initial pre-text to the post-text at hand has not been established. A post-text may therefore be a primary post-text or a secondary post-text, depending on the chain of transference. In discussing the quotation from Isa 7:14 in this text, Menken notes: "There is a high degree of agreement between the quotation and the LXX, which reads here according to the editions of A. Rahlfs and J. Ziegler: ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ" (2001:144). This level of agreement cannot be explained by chance. The correlation is both semantic and syntactic. There can be no question that Matthew quotes Isa 7:14. The presence of intertextuality cannot be disputed. The question that does arise concerns the form of the verb. Regarding the substitution of καλέσεις with καλέσουσιν, Davies and Allison note:

> If this does not represent a textual variant no longer extant, the plural
> could be put down to editorial licence. Matthew may simply have
> preferred an impersonal plural ('one will call…') because of his Semitic
> mind, or he may have preferred a plural because it is not Mary and Joseph

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but all those saved from their sins (1:21) who will call Jesus 'Emmanuel'. (1988:213)

Since there is such a high correlation between Matthew's quotation and the textual form found in the LXX, it is improbable that Matthew made his own translation from a Hebrew text. This does not, however, exclude the possibility that Matthew consulted a Hebrew text.   Matthew clearly concurs with the LXX. This paper will assume the LXX to have been Matthew's departure point in this instance; though he might have deferred to an extant textual tradition better suited to his argument. He may also have redacted the quotation to fit the context of his own text. Menken proposes that Matthew made of use a revised LXX. He states: "That Matthew's text depends on the LXX, is shown by the word παρθένος and the future tenses in the first line, and the article in the second line. That it was a revised LXX, is shown by ἐν γαστρὶ ἕξει in the first line, and maybe also by καλέσουσιν in the second line" (2001:154). There can be no question that Matthew's quotation has a pre-textual connection to the LXX rendition of Isa 7:14. The exact nature of this connection is in question. It is not, however, the province of this paper to formulate an answer. The goal here is not to propose possibilities for the vorlage of the text, but to examine the way in which Matthew employs the quotation. There are clear Old Testament allusions, references and quotations throughout Matthew's Gospel. Harrington notes:

> Many of the quotations do not conform exactly to the wording of the Greek Septuagint or the Hebrew Masoretic text. The divergences can be explained in various ways: the use of slightly different biblical texts, scribal activity that can be described as 'targumizing' (paraphrasing and/or adapting), and the editorial touches of the evangelist himself. (1991: 39)

What exactly is Matthew's pre-text? Did he use different pre-texts? Which pre-text can be connected specifically to this quotation? We do not know. What we can say is that the meaning is unmistakably congruent with that of the MT and that the textual form of the quotation agrees significantly with the LXX. It may therefore be said that both the MT and the LXX forms of Isa 7:14 function (at least) as indirect intertexts.   As Harrington states: "Whatever the context of the biblical quotations may be and whatever the history of scribal activity within the Matthean community may have been, the most important task facing the reader of Matthew is to attend to what the evangelist does with the biblical texts to express his conviction about Jesus" (1991: 39).

4.2.2 Synopsis and General Discussion

Matt 1:18-24 could arguably be outlined as a pericope. It describes the circumstances of Jesus' birth. From the outset Matthew plainly identifies Jesus as the Christ. The action of the pericope is summarised at the outset by the topic sentence: Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν ("this is how the birth of Jesus Christ happened"). Matthew states that Mary is engaged to Joseph, but not yet married. She becomes pregnant. The pregnancy is not the result of Mary's relationship with Joseph. It is brought about by the Holy Spirit. Joseph is described as a fair-minded man with a problem. He realises that Mary is pregnant, but he does not want publicly to disgrace her. He decides to break off the engagement in secret. Before Joseph can carry out his intent a divine messenger appears to him in a dream. The messenger addresses Joseph as Ἰωσὴφ υἱὸς Δαυίδ (Joseph, Son of David). By this reference the writer emphasises Joseph's descent from the line of King David. Thematically the idea is introduced of a royal mantle that rests on Joseph and is to be transferred to the unborn child. The messenger explains that Mary's pregnancy was brought about by the Holy Spirit. The miraculous origin of the child is the important thematic element of this pericope. Joseph is not to break off the engagement. Mary will have a son. The messenger states: καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν (you must call his name 'Jesus').   Jesus is the Greek form of the well-known Hebrew name יֵשׁוּעַ.[11] The messenger explains that the name is significant because the child will save his people from their sins. This could be an allusion to Ps 130:8 which says: καὶ αὐτὸς λυτρώσεται τὸν Ισραηλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ ("and He will redeem Israel from all its sins").   The quotation from Isaiah (which is to follow in v 23) is already closely mirrored in this statement from v 21, except that the name 'Jesus' is used instead of 'Immanuel' (which means 'God *is* with us'). This interplay brings the meaning of the appellations into thematic focus. It is significant that the child is to be called 'Saviour' and 'God with us'. These are identity aspects which the writer wishes to emphasise. It may be plausibly argued that Matthew's description of the events surrounding the birth of Jesus (which Matthew now refers to with the phrase: τοῦτο [δὲ] ὅλον) culminates in the preparatory main clause in vv 20-21 which focuses specifically on the supernatural nature of the conception and birth of the child. Verse 22 contains the representing phrase. The representing phrase focuses on the events of the conception and birth; emphasising that they have been prophesied and that the prophecy has gone into

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[11] This name is a compound of two meanings, namely *Lord* and *Salvation.*

fulfilment.   Isaiah is not specifically identified.   The form of the quotation in Matthew's text differs here from the LXX (and also from the MT).   Harrington notes: "Matthew differs from both the Hebrew text ('she will call') and the Septuagint ('you will call').   He may have used a variant text of Isa 7:14.   Or perhaps he was looking to the "people" mentioned in Matt 1:21 ('he will save his people from their sins')" (1991: 36).   Though the word παρθένος may refer simply to a young woman, it can refer to a virgin.   The emphasis of the preparatory clauses seems to include that aspect in the fulfilment declaration along with the name Ἐμμανουήλ.   The meaning of the name is important to the writer.   He states explicitly that it means 'God with us'.

לָכֵ֞ן יִתֵּ֨ן אֲדֹנָ֥י ה֛וּא לָכֶ֖ם א֑וֹת הִנֵּ֣ה הָעַלְמָ֗ה הָרָה֙ וְיֹלֶ֣דֶת בֵּ֔ן וְקָרָ֥את שְׁמ֖וֹ עִמָּ֥נוּ אֵֽל (Isa 7:14 – BHS)	Thus the Lord Himself will give you a sign, behold, a young woman will be pregnant and give birth to a son and she will call his name Immanuel.
διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν σημεῖον, ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουηλ (Isa 7:14 – LXX)	By this the Lord Himself will give you a sign, behold the young woman will be pregnant and bring forth a son and you will call his name Emmanuel.
ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός. (Matt 1:23 – NA27)	Behold a young woman will be pregnant and bring forth a son and they will call his name Emmanuel, which is translated 'God with us'.

The pericope draws to a close in describing the action that follows Joseph's dream. Joseph wakes up and in due course gets married to Mary. Once again there is a focus on the chastity of the virgin who brings forth the child.   Matthew states: καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν·. Joseph did not know Mary (in the sense of a consummated marriage) until after the birth of the child. The fulfilment quotation is therefore embedded in a strong focus on the supernatural conception of the child. Matthew wishes explicitly to exclude the possibility that Jesus is the natural child of

Joseph. As a final emphasis to this pericope the writer notes that Joseph called the child 'Jesus'.

4.2.3 Intercontextuality

With the fulfilment declaration contained in this pericope the writer seeks to connect the circumstances surrounding the birth of Jesus to an historical context. Matthew posits a certain interpretation of the words quoted from Isaiah and aligns that interpretation with his description of the events surrounding the birth of Jesus. In this way Matthew links the context of his account to the historical context of Isaiah. The tension between these accounts forms the intercontextual space within which Matthew will situate the articulation of his unique historical perspective. Matthew links two events. He links the event of Isaiah's prophecy to the event of Jesus' birth. The interpretation of the text from Isaiah will find its meaning within the parameters of this discursive space. Matthew is therefore laying the groundwork for the description of a cultural heritage to which the followers of Jesus may lay claim. This exercise wields the power of intercontextuality. It goes a long way towards finding legitimacy for Matthew's perspective on the origin of Jesus by linking the account to a generally accepted canonical text. Matthew thus creates a dialogue between the text of Isaiah and his own.

4.2.3.1 Pre-Text and Post-Text

The strains of the Isaianic leitmotif in Matthew's narrative appear at the outset of the book. Still, though Matthew seeks to interpret Isa 7:14 as a Messianic reference, this does not seem to have followed any longstanding Jewish interpretive traditions of that text. Davies and Allison note: "Later Judaism apparently did not understand Isa 7:14 messianically; at least we have no positive evidence that it did… Thus the application of Isa 7:14 to the Messiah is evidently peculiarly Christian" (1988:213). Matthew presents the birth of Jesus as a narrative anchored to a pre-text. The Q_I (quoted material in Isaiah) is imported and resituated in Matthew's post-text, within a narrative context that features congruent role players: a young woman and a child. In this way the Q_I becomes a part of the C_M (the context of Matthew's text). Matthew makes it clear that he is quoting from another source. He does not mention the name of the prophet though. He simply states: τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου ("now all of this happened so that

that may fulfilled which was spoken by the Lord through the prophet"). Matthew appears to be somewhat ambivalent in his expectation of background knowledge on the part of his audience. He seems to assume that his audience will understand the concept of prophecy and even be able to identify to prophet. On the other hand he finds it necessary to proffer a translated meaning of the name *Emmanuel*. Still, Matthew's wording places the emphasis, in this case, not so much on the prophet. He states that the words were spoken through the prophet, but that the speaker was the Lord. The preposition ὑπὸ is thus seen to be used for the agent whereas διὰ is used for the intermediary. In the first fulfilment quotation to be found in this book, Matthew seems to emphasise the perspective that what has gone into fulfilment is a prediction that comes from God. What is to be noted here is the establishment of a relationship between the concepts of God's speaking through a prophet and God's bringing forth through a woman. Matthew creates an analogy between Isaiah's utterance and Mary's progeny. A prophetic word emerges from Isaiah, but he is simply the medium and not the origin of the word. This is paralleled to the supernatural child that emerges from Mary, but she is simply the vehicle and not the origin of the child. Something supernatural enters the narrative situation through human agency but with a divine source. The emphasis must not be so much on Isaiah or Mary as on the fact that what has been brought forth is of God. The pre-text of Isaiah is therefore more than simply a body of material from which Matthew draws information. It becomes part of his story and it forms an illustration of the idea of divine inspiration and bringing forth, to which Matthew aligns his own narrative.

4.2.3.2 Topoi

The topos of portent prophecy (prophecy in the sense of a precognitive and even instrumental action) underlies each of the fulfilment declarations found in Matthew. In this case v 22 says: τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου ("Now all of this happened so that that may fulfilled which was spoken by the Lord through the prophet"). The occurrences described are stated by Matthew to be the result of the fact that of necessity the utterance of the Lord through the prophet had to be fulfilled. This use of the power of topos extrapolates the narrative and authority of Isaiah's text among the readers of Matthew's text. Another topos is also present, namely the topos of a Messianic figure. Matthew

introduces that topos at the beginning of the pericope by his overt identification of Jesus as Χριστοῦ (Messiah).

4.2.3.3 Canonicity

Verse 22 reads: τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος... The ἵνα clause deserves some attention, ἵνα being connected to a verb in the subjunctive mood. This may arguably be described as a purpose-result clause. Wallace notes that the ἵνα clause of purpose-result often relates to a theological perspective on the divine will. This type of clause is indicative both of the intention and its 'sure accomplishment'. Wallace explains: "the NT writers employ the language to reflect their theology: what God purposes is what happens and, consequently, ἵνα is used to express both the divine purpose and the result" (1996:473). This perspective underlies Matthew's use of the subjunctive in the fulfilment clause. Matthew thus pays homage to the canonicity of Isaiah and the canon to which the book belongs. In commenting on this fulfilment declaration, Harrington notes: "The device underlines the continuity between the OT and Jesus" (1991: 35). Matthew makes it clear that he attributes both literary and oracular authority to the text of Isaiah. His acceptance of its literary authority is seen in the fact that he uses the quotation from Isaiah as the centrepiece and climax of this pericope. Matthew does more than to represent the content of Isaiah's utterance or make a passing reference to it. His is a conscious effort to reproduce the quotation in his own text. Matthew's acceptance of the oracular authority of Isaiah's statement is made explicit in his blatant expectation of a literal fulfilment. This emphasis amounts to an engrafting of Isaiah's canonicity onto his own text, enabling Matthew to draw on that authority.

4.2.4 Interfigurality
4.2.4.1 Pre-figure and Post-figure

There is, in this pericope, the definite presence of interfigural emphasis. In the first place, the pericope establishes an interfigural link between Joseph's betrothed and Isaiah's figure of a young woman. The παρθένος is the pre-figure and Μαρία is the post-figure. The emphatic description of details regarding Mary's maidenhood shows Matthew's intent in aligning Mary with a specific interpretation of Isaiah's παρθένος (עַלְמָה) as referring to a virgin in the sense of someone who has not yet become sexually active. According to Davies and Allison: "The origin of belief in

the virginal conception and birth of Jesus remains unclarified" (1988:216). It is not likely, however, that this belief has its origin in the pre-Christian interpretation of Isaiah. The context of the prophecy in Isa 7 does not seem to indicate a supernatural or *immaculate* conception. It must be noted that the quotation is embedded within the intracontext of Matthew's theological argument for a supernatural conception. Harrington notes:

> The Septuagint's use of the Greek word *parthenos* ("virgin") for *'almâ ("young woman")* indicates that she was perceived to be a virgin at the time of the oracle. But in both texts the assumption is the natural mode of conception, not virginal conception.   For early Christians like Matthew, however, the appearance of *parthenos* in Isa 7:14 bolstered their already existing faith in the virginal conception of Jesus. (1991:35)

Matthew therefore seems to be using the reference from Isaiah to support an existing theological view that Jesus was miraculously conceived by a virgin. The context of the target text (C_M), within which this quotation from Isaiah is situated, is therefore not aligned to the context of the source text (C_I). Matthew seems to pay scant attention to the intracontextual situation of the pre-text. In discussing the meaning of the word עַלְמָה, Watts states: "The common meaning signifies one who is sexually mature. It is difficult to find a word in English that is capable of the same range of meaning. 'Virgin' is too narrow, while 'young woman' is too broad" (1985:99). Rather than resting on the meaning of the statement as a whole in its original context, the usefulness of the quoted material (Q_I) therefore seems to rely on the connotative possibilities of παρθένος (and to a lesser extent of עַלְמָה). The broadness of the semantic scope connected to עַלְמָה may explain the existence of textual variants. According to Albright and Mann:

> The Greek is (uniquely) *parthenos*, 'virgin,' for the Hebrew ʿ*almah*, 'girl.' It is possible on some views that Isaiah was using mythological terms current in his own time to demonstrate an expected deliverer's birth. The LXX translators would appear to have so understood the passage, and only later did Greek translations of the Hebrew appear with the word one would expect, *neanis*, 'young maiden' instead of *parthenos*. (1987:8)

Matthew clearly prefers παρθένος and takes pains to affirm his interpretation of Isaiah's utterance. Keener notes: "Matthew, who regularly blends Greek and Hebrew text-types, must have known the possible ambiguity in Isaiah (rabbis often selected whichever textual tradition suited their argument at the moment)" (2009: 87). In terms of his objective to make this view of an immaculate conception explicit, Matthew uses three statements. The first statement (from v 18) sets the timeframe of the narrative in terms of Mary's own life: μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου ("When his mother Mary was betrothed to Joseph, before they came together, she was found to be pregnant through the Holy Spirit"). This emphasis is continued in the words of the angel to Joseph in v 20 that: τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου ("that which is begotten in her is of the Holy Spirit"). Through the third and final statement at the end of the pericope Matthew strengthens his thesis. In v 25 it is stated that: οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν ("he [Joseph] did not know her [intimately] until she brought forth a son"). By these statements Matthew emphasises that Mary was not sexually active in the period leading up to the conception of the child and that she was also not sexually active in the period between conception and birth. The important interfigural congruency between Isaiah's παρθένος and Μαρία is therefore complete. In the fulfilment quotation of v 22 Mathew makes plain his interpretation that the one figure (Mary) is to be superimposed on the other (Isaiah's young woman). This emphasis on the interfigurality between Matthew's Mary and the young girl in Isaiah has the curious by-product of a logical extrapolation: if the two women are linked as pre-figure and post-figure, then so are their babies. Matthew therefore proposes a second link, namely between the son who is conceived in Mary by the Spirit (v 20) and the son who is conceived by the girl of Isa 7:14. The girl's son from Isaiah is the pre-figure and Mary's son is the post-figure.

4.2.4.2 Onomastic Identifications

A second source of interfigural emphasis in the pericope lies in the use of significant names that function as onomastic labels. These names affect the perception of the identities of figures thus auspicated. The interfigural emphasis of this pericope is strengthened by the occurrence of a number of onomastic labels, such as: Ἰησοῦς (Jesus) v 18, Χριστός (Christ) v 18, Ἰωσὴφ υἱὸς Δαυίδ (Joseph son of David) v 20,

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and Ἐμμανουήλ (Emmanuel) v 23. According to Davies and Allison: "The mention of Emmanuel gives Matthew one more christological title with which to work. This is consonant with his desire to open his work by telling us *who* Jesus is" (1988:213). Underlying the use of all of these culturally significant names is the significance of the conception of the mantle – the archetypal idea of roles and positions that can be transferred from one figure to another. This is historiographical interfigurality in action. The mantle of these names from the prophetic literature is placed onto the Jesus child.   The interfigural theme of the pericope thus forms a significant and overt part of Matthew's rhetorical strategy. The Messianic archetype which Matthew distils from Isaiah is thus brought into sharp relief by the figure of Jesus in the target text.

4.2.5 Internarrativity

Internarrativity is at play in this pericope at two different levels. In the first place, there is a brief, but significant, inner narrative completely contained in v 22. This inner narrative describes a setting in which two characters act and interact. The one character is ὁ κύριος (the Lord) and the other character is ὁ προφήτης (the prophet). The plotline of this inner narrative describes the Lord (a reference not to Jesus but to God) acting as the agent and using the prophet as a vehicle of communication. Because the content of the saying comes from a canonical (and therefore well-known) source, the social and historical context of the setting could be inferred by the reader and the prophet identified as Isaiah. The author of the framed pre-narrative is thus cast as a character in the post-text. The dialogue consists of the words ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, spoken by Isaiah, but through the agency of the Lord. The second level of internarrativity concerns the content of the dialogue which, in turn, describes another narrative setting. This pre-narrative of a woman (in Matthew's view a chaste girl) who conceives a child that will be known as Emmanuel forms the narrative prototype to which Matthew connects his current plotline of Jesus. In discussing the fulfilment quotations, Harrington notes: "They are the evangelist's device for underlining the continuity between the biblical tradition and the events in Jesus' life" (1991: 38).   The internarrativity in this pericope thus harnesses the intertextual potential of a plotline by using it as the template for a post-narrative. This dramatic moment, gleaned from the text of Isaiah, forms a significant milestone

in the development of the storyline which Matthew gleans from the text of Isaiah. In this way Matthew pays obvious tribute to the text of Isaiah while also exercising the freedom to frame the reference within a new interpretative setting.

4.2.6 Interdiscursivity

The pericope reflects Matthew's quest to emphasise (or establish) interdiscursive grounds between the intercontext of the Christ-faith and that of the Jewish religion of his day.   Matthew accentuates foundational systemic commonalities such as a reverence for vital role players, including the Lord (v 20), the Holy Spirit (v 20), King David (v 19), angels (v 20), prophets (v 22) and canonical Scripture (v 22). Through his emphasis of these things, Matthew establishes interdiscursive grounds. By recontextualising them within a new narrative he makes it possible to draw a Jewish reader/listener into the new narrative. By overt veneration of these concepts (in that their definitions are left undisputed) Matthew opens the door for hegemonising the narrative; for proposing a continuation and denouement of the Messiah story which he distils from the text of Isaiah. Matthew thus uses his text to build a bridge between one discursive domain and another. The next section will look at the activity of Matthew's interdiscursive exercise by focussing on how he recontextualises the material borrowed from the canon (and specifically from Isaiah) within the passage of Matt 1:20-23.

4.2.6.1 The Introductory Formula

Verses 20-21 (see p 55) could arguably be outlined as constituting a preparatory main clause that leads into the fulfilment quotation following it.   These verses present a striking echo of the prophecy-fulfilment dynamic so prominently featured in the pericope, since they contain a prophecy (by the angel) with a promise of its fulfilment. Verse 21 contains the words of the angel: τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Two (possibly three) prophetic statements are made: (1) Mary will give birth to a son, (2) You will call his name Jesus (though this could be interpreted as a cohortative indicative statement), (3) He will save his people from their sins. There is a definite presence of the concept of prophetic fulfilment in the text.

The representing phrase, τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου, is followed by the grammatical marker λέγοντος which leads into the reported clause. The presence of

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this marker signifies a break between the style of the post-text author and that of the pre-text author. There is no single representing verb. The function of the representing verb is taken up by the presence of the verbal phrase: τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου. This phrase powerfully categorises the presented discourse from Isaiah as prophetic in the fullest sense of the word. There is no doubt that to Matthew the action of prophecy constitutes the causal factor that links Isaiah's Messiah to the post-figure of Jesus.

4.2.6.2 The Reported Clause

Grammatically, the reported clause does not seem to have been subordinated to the main clause. The quotation could thus be categorised as direct speech. As such there is no realignment of deictic elements per se. The LXX and the MT differ from the rendition in Matthew's text, in that Matthew's focus seems to be on the reputation the baby will have and not on the act of naming child: 'They will call Him Emmanuel' rather than 'He/you will call Him Emmanuel'. The impact of direct speech seems to be enhanced by the transliteration of the Hebrew עִמָּנוּ אֵל followed by a translation of the name's meaning.

4.2.6.3 Changes in the Narrative Voice

Between the preparatory main clause and the reporting clause there is a change of narrator from that of a character voice (in this case the angel) to the omniscient third person narrator. The fulfilment declaration, the representing phrase and the reported clause are all spoken by the third person narrator.

4.2.7 Findings

The central focus of this fulfilment quotation is the supernatural conception of the child. Matthew aims to link the narrative of Jesus' birth to the quoted prophecy from Isaiah. Thus Matthew's narrative illuminates the intercontext (the ideological framework) within which his interpretation of Isaiah's prophecy is situated. In the tension between pre-text and post-text Matthew illustrates God's bringing forth a child through a woman at the hand of the accepted notion of God's bringing forth a message through a prophet. In so doing Matthew pays homage to the topos of precognitive and instrumental prophecy. He also draws on the topos of the

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Messianic Redeemer. The ἵνα clause of v 22 may be seen to function as a purpose-result clause, reflecting Matthew's view of the operation of God's will. This allows for the overt veneration of the canon's literary and oracular authority. The pericope centres on a pointed interfigural emphasis. The narrative stresses the link between Joseph's betrothed and Isaiah's virgin. The main thematic focus, however, is on the interfigural connection between the young woman's child from Isaiah (the pre-figure) and Mary's Son (as post-figure). Matthew's interfigural thesis is compounded by the use of onomastic labels such as Ἰησοῦς, Χριστος, Ἰωσὴφ υἱὸς Δαυίδ and Ἐμμανουήλ. In his limning of an archetypal Messianic figure from Isaiah, the pre-figure (F_I) is substantiated by the Jesus of the target text (F_M). The internarrative scope of the pericope includes the glimpse of an inner narrative contained in v 22. The cast of characters for this inner narrative is limited to ὁ κύριος (the Lord) and ὁ προφήτης (the prophet). The LORD communicates a prophetic message through the prophet. The second internarrative level concerns the content of this prophetic message. It forms the pre-narrative which Matthew stresses as the prototype and departure point for his story of Jesus' birth. Matthew's deliberate emphasis of systemic commonalities stands out. By his placement of role players such as the Lord (v 20), the Holy Spirit (v 20), King David (v 19), angels (v 20), prophets (v 22) and canonical Scripture (v 22), Matthew establishes interdiscursive grounds between two different religious domains and between texts of two different genres. The introductory formula of the fulfilment quotation affirms Matthew's interpretation of the presented discourse from Isaiah as prophetic. The reported clause is not subordinated and carries the impact of overt quotation not embedded in the syntactic structure of Matthew's prose. The fulfilment declaration, the representing phrase and the reported clause are all presented by the omniscient third person narrator. The intertextual reference can be clearly seen to serve Matthew's thesis about the identity of Jesus.

4.3 Matthew 3:1-3: The Forerunner

4.3.1 Intertextuality

1 Ἐν δὲ ταῖς ἡμέραις		**1** In those days John the

ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας **2** [καὶ] λέγων· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.	**Preparatory Statement or Main Clause**	Baptist came preaching in the wilderness of Judea, **2** saying: you must repent because the kingdom of heaven has come close.
3 οὗτος γάρ ἐστιν…	**Fulfilment Declaration**	**3** For it is he...
…ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου	**Representing Phrase** (speech act)	who was spoken of through Isaiah the prophet,
λέγοντος·	**Grammatical Marker**	saying:
φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	**Reported Clause**	A voice of someone calling in the wilderness: "Prepare the way of the Lord, straighten his paths".

This fulfilment quotation is a notable because of its seeming deviation from the expected formula. Bearing in mind the difficulty of pinpointing the exact pre-text[12], it is of note that the textual form of the quotation is identical to the LXX which reads in the editions of both Rahlfs and Ziegler: φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν. Matthew's post-text is unmistakably connected to the LXX. His rendering differs slightly (but pointedly) in that the words τοῦ θεοῦ ἡμῶν in the LXX is replaced with the pronoun αὐτοῦ. It is also noteworthy that the Masoretic text itself does not contain any clear indication as to where the announcement begins. Is the caller *in* the wilderness or does he speak *of* the wilderness? The form of the quotation in the Masoretic text reads: קוֹל קוֹרֵא

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[12]According to Patrick: "There is a general uncertainty about the stability, authority, and diffusion of different text-forms in the first century AD, as shown in the Dead Sea Scrolls, which should perhaps at least give us pause in distinguishing too categorically between different sources for a quotation" 2010:52).

בַּמִּדְבָּ֗ר פַּנּ֣וּ דֶּ֣רֶךְ יְהֹוָ֑ה יַשְּׁרוּ֙ בָּעֲרָבָ֔ה מְסִלָּ֖ה לֵאלֹהֵֽינוּ ("a voice is calling in the desert clear the way of Yahweh, make straight in the Arabah a highway for our God"). Since the statement contains two clauses, an argument could be made for viewing it as reflecting a parallel sentence structure.   Stylistically the two portions of the statement mirror one another if the announcement of the herald begins with בַּמִּדְבָּ֗ר (in the desert). Patrick states: "The verse cited in particular by Matthew has an ambiguity in both the Hebrew and the Greek, reflected if one reproduces it in English without punctuation: 'A voice crying in the wilderness prepare the way of the Lord.' The question is whether the 'wilderness' is the setting for the voice or for the Lord" (2010:64).   The form of the quotation in the LXX seems more conducive to indicating that the caller may be in the desert. Davies and Allison note: "The LXX reading made possible the identification of the 'voice' with John, who lived in the desert" (1988:293). The LXX would therefore have been useful in aligning John the Baptist (as someone who preached in the desert) with the figure mentioned by Isaiah. This connection also implicates other role-players in the web of interfigurality.

4.3.2 Synopsis and General Discussion

Matt 3:1-16 may be seen to function as a pericope. It describes John the Baptist's ministry and message as well as his baptism of Jesus. The fulfilment quotation does not follow the formulaic pattern as strictly as some of the other declarations. Still, the words in v 3 οὗτος γάρ ἐστιν act, in effect, as a fulfilment declaration even though it does not contain the expected πληρόω phrase. It is to be noted that the fulfilment concept is pointedly referenced in the passage. In v 15 Jesus persuades John to baptise him with the words: ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην ("tolerate it now, because it is proper for us to fulfil all righteousness in this way").

The passage begins with a depiction of the Baptist's ministry. John is portrayed as a man apart. He lives in the wilderness and eats wilderness food. He wears clothing made of camel's hair with a leather belt. This image is reminiscent of the description

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of Elijah[13].   The Baptist's proclamation of the coming Kingdom, coupled with the quotation from Isaiah, positions him as the herald of a significant divine intervention. Matthew seeks to propose John as the harbinger of a new era in which God's presence and authority will be revealed.   This may possibly be an allusion on Matthew's part to the words in Mal 4:5 – that the prophet Elijah will again minister before the day of the Lord comes.   The narrative, at this point, is rife with intertextual possibilities. The image of people passing through the Jordan must bring to mind the crossing of the people through this same river and into the Promised Land (as described in Josh 3-5) that brought an end to the Wilderness Period. Importantly, there is also the internarrative connection to the people's return from the Babylonian Exile – which forms the intracontextual setting of the passage in Isaiah from which the quotation is drawn. Patrick notes: "Isaiah 40:3-31 urges the afflicted and exiled people of Israel to put their trust in the prophetic word of restoration from exile because of the character of their God" (2010:64). In the fulfilment declaration Matthew points to 'the prophet Isaiah'.   Even though the explicit mention of fulfilment is absent, the statement implies the Baptist's fulfilment of a specific role, as prophesied by Isaiah.

The mention in v 7 of the Pharisees and the Sadducees (as representatives of the spiritual establishment) portrays John's message as directed not only at individuals, but at the nation itself. He calls them a brood of vipers (γεννήματα ἐχιδνῶν) and imputes guilt to them by asking: τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς ("who warned you to flee the coming wrath?"). John then describes the one who is coming as bringing about profound spiritual and social change. Trees that do not bear fruit will be axed and burned. This is explained as referring to those among the people who are unrepentant. Those who do repent to receive John's baptism will be baptised again, with the Holy Spirit and with fire. This implies that whereas the fire will destroy the unrepentant, it will purify the repentant. It is summed up in the simile of the threshing floor that portrays the coming judge separating the wheat from the chaff and burning up the chaff with fire.   As noted by Nolland: "Destruction by fire is a universal image of judgment, and is often used by the

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[13]2 Kings 1:8 describes the Tishbite as a man with a hairy mantle (or a hairy man) who also had a leather belt.

Matthean Jesus" (2005:145).   This prosecutorial address, rife with apocalyptic overtones, implies the need for a spiritual renewal of the religious leadership and of the people.   The stage for this message has been set by John's description of the coming One.   Directly following the completion of this scene, the now adult Jesus enters the narrative.

Significantly, Matthew says nothing of the time between Jesus' infancy and the onset of his own ministry. Davies and Allison comment: "Matthew now jumps over many years, passing from Jesus' infancy to his baptism. The intervening period is thus relatively unimportant and does not even merit an allusion" (1988:286). Matthew does not rely only on the reader's assumption that Jesus fulfils the role of the one described in his proclamations – he who will baptise with the Holy Spirit and with fire. Verse 13 makes this fulfilment explicit in the narration of John's attempt to refuse baptising Jesus and John's statement: ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; ("I have need to be baptised by you, and you come to me?"). Jesus' reply to the Baptist may in itself be qualified as a fulfilment utterance of sorts. John then baptises Jesus. Immediately afterwards three supernatural occurrences are described. First, the heavens are opened. The exact meaning is not clear, but its significance as a supernatural event in the narrative is obvious. After this the Spirit of God, in the form of a dove, descends upon Jesus. Thirdly, a voice speaks from heaven (by implication the voice of God), saying: οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα ("This one, he is my beloved son in whom I am delighted"). There may be an allusion here to Isa 42:1[14] which speaks in these terms of God putting his spirit on the one in whom he delights and also to Ps 2:7[15] in which Yahweh declares: "You are my son".   Nolland notes:

> The focus of the link to Is. 42:1 is on the use of εὐδοκεῖν. The verb
> means 'take pleasure, delight, be glad in', but it can also involve an
> element of decision or choice. Jesus is acclaimed as God's favourite,

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[14]"Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him, and he will bring justice to the nations". (NIV)

[15] "I will proclaim the LORD's decree: He said to me, 'You are my son; today I have become your father'". (NIV)

approved and chosen for the role for which he is now endowed by the Spirit… The significance of a tie to Ps. 2:7 would be to identify a messianic element in the language of sonship. For Matthew it is clearly important that Jesus is the messiah. (2005:157-158)

Matthew's aim with this passage is to position Jesus in the unfolding narrative as a uniquely appointed servant of God, endowed with a superior position and entrusted with a special mission. The focus on John the Baptist is not an end in itself, but supports this objective.

4.3.3 Intercontextuality

Invoking countless biblical images in the passage Matthew once again sets in motion a process of interpretation. Within this interpretive framework, Matthew connects the characters and the plot to a historio-narrative context consisting of texts and voices already venerated within the cultural sphere of Judaism. This is a prime example of intercontextuality at work. The intertextual echoes which tie John the Baptist to Elijah the Tishbite are complemented by an overt declaration (in v 3) that the Baptist himself is the fulfilment of a promised and prophesied biblical figure. Once again the mention of Isaiah's name and the explicit identification of his prophetic office strengthen the intercontextual effort. Matthew pointedly demonstrates that his text accepts and honours this venerated voice from the canon. In the same breath he offers interpretations of the biblical utterances that do not have literary precedent within the canon itself. The genius of Matthew's method is that he venerates while he reinterprets. His positioning of the quotation from Isaiah presents an interfigural chain that implicates more than one character. This will be discussed in greater depth under the heading of interfigurality. Suffice it to say that proposing John as a fulfilment of the herald brings about the expectation of the Lord Yahweh's presence. Likewise the present internarrative implication of the Exodus will be discussed in the section on internarrativity. The image of the people passing through the Jordan River invokes the historical consciousness of the Jewish people. It may be said that the narrative implies the advent of a new Exodus. The baptism of Jesus, along with the dramatic events that accompany it, seems to portray Jesus as the embodiment of the people of Israel. As the nation passed through the Jordan, Jesus now passes through the Jordan and is singled out by God for a very specific and special purpose. As Luz explains:

> The very numerous allusions to the Bible throughout Matthew's Gospel indicate that the Bible functions for Matthew not only as its interpretational "reference text," but also as its "secondary matrix" insofar as it lends to that Gospel its biblical character. Because it is permeated by innumerable biblical background-texts and suffused by countless biblical echoes… Matthew's story of Jesus acquires a biblical in-depth dimension. Its readers may thus conclude that the God of the Bible is at work in the life of the Immanuel, Jesus, in a very intricate fashion. (2004:136).

As Matthew constructs a relationship between the event of Jesus' baptism and certain biblical events, the connections add to the substantiation of the new intercontext which embodies Matthew's theological frame of reference.

4.3.3.1 Pre-Text and Post-Text

Once again the evidence for fulfilment is presented before the quotation. Matthew describes the Baptist's actions (which may be seen to allude to the reference from Isaiah) before overtly referring to the text in connection with its prealigned subject matter. Key ideas from the text are already present in the preparatory main clause. This includes: (1) the concept of proclamation, (2) the desert setting and (3) the ascendance of divine authority. In contrast to the previous example (from Matt 1), the focus here is on the prophet as the speaker. The fulfilment quotation is quite blunt – "this is he". It seems to be the very figure from the pre-text featuring here in the post-text. John is stated to personify the identity of the pre-figure. The source of the quotation is referenced as Ἠσαΐου τοῦ προφήτου. Where there was, in the example from Matt 1:20-23, a distinction between God as the agent and the prophet as the intermediary, no such detail is present here. The prophet is still presented as the intermediary (the preposition διά is used) but without reference to God's principality – which is assumed. The emphasis lies with the prophet himself and the pre-text/post text dynamic is overt and explicit. Fulfilment is direct and not nuanced. The figure from the pre-text is as it were transported and situated in the post-text.

4.3.3.2 Topoi

The ever present topos of presaging prophecy leads into the action of passage. Not only is Isaiah mentioned by name, he is pointedly referred to as 'Isaiah the prophet'.

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The narrative interweaves the reference to Isaiah with the predictions of John the Baptist. Nolland states: "As was the case with some of the OT prophets before him, John's call gained pressing urgency in light of an imminently expected act of judgment on the part of God" (2005:144). The Baptist himself is not overtly referred to as a prophet, but he is portrayed as such in terms of his predictions of the coming Kingdom (v 2), the coming judgement (v 7) and the coming personage (v 11). This depiction is strengthened by Matthew's alignment of his role with that of Elijah. Davies and Allison note: "John is Jesus' forerunner, the messenger sent to prepare Israel for her encounter with the coming one (3.3, 11-12; 11.10); that is, he is Elijah (11.14; 17:11-13), whose task it is to ready God's people for the day of the Lord (Mal 4:5-6)" (1988:289). Another literary topos, embodying a cultural motif, is connected to the wilderness setting of John's ministry. The narrative envisions the people of Israel travelling through the wilderness from a situation of exile or slavery, and being renewed or liberated. Keener observes: "*John's location* suggests that the biblical prophets' promise of a new Exodus was about to take place in Jesus" (2009:6). The actualisation of a frame of reference connected to the Exodus is strengthened by the intracontextual setting from which the Isaiah quotation is drawn. In the words of Hagner: "The vision of Isaiah has drawn heavily on the paradigm of the Exodus" (1995:81). Brought to the fore with the evocation of this motif is the anticipation of a story arc: from one Exodus to another. The culturally established trajectory of the Exodus narrative thus enables Matthew to direct the expectation of his audience towards the vital Messianic role of Jesus.

4.3.3.3 Canonicity

The mention of Isaiah's name, coupled with the explanation of how the quoted material finds its fulfilment, draws the prophet and the already accepted canonical material into the context of Matthew's passage. This fits into Matthew's general strategy of appropriating canonical appeal for his own text through such intertextual links. Luz explains**:** "The Matthean church programmatically claims the prophetic heritage of Israel as the legitimation for its own new foundational story" (2004:136). Within the context of this passage, Matthew's veneration of the canon may be seen to unfold also in terms of the Exodus motif – which is a canonical topos. By

deploying this canonical motif in his narrative the writer draws on the cultural sympathies of his audience. Hence Matthew avails himself of a canonical departure point in the passage by proposing a reinterpretation or reimagining of the Exodus.

4.3.4 Interfigurality

4.3.4.1 Pre-figure and Post-figure

The interfigural emphasis in this passage revolves around different sets of characters. The description of the Baptist's ministry setting in the desert, as well as that of the clothes he wears calls forth the image of Elijah. Nolland states: "Beyond the closeness of the descriptions, there is the fact that the desire to create an analogy to the ability to identify Elijah from his clothing indicated in 2 Ki. 1:8 makes the best sense of the inclusion of a description here of John's clothing. John, it is suggested, is a figure who bears comparison with Elijah" (2005:139). Keeping in mind the prophecy from Malachi 4:3, that Elijah would return to minister before the day of the LORD, this superimposition of Elijah's personage over the character of John imbues the perception of his role and ministry with an air of expectancy. As noted by Keener: "Malachi promised Elijah's return (4:5-6), a promise that the subsequent Jewish tradition developed (e.g. Sir[ach] 48:10). Although Matthew did not regard John as Elijah *literally* (17:3; cf. Lk 1:17), he believed that John had fulfilled Malachi's prophecy of Elijah's mission (Mt. 11:14-15; 17:11-13)" (2009:118). Nor is this the only interfigural relationship in which John is implicated.

John's role as a post-figuration of Elijah is not an end in itself, but functions as a prelude to the ministry of Jesus. Discussing the intended recipients of Matthew's text, Harrington states: "The text supplied them with basic information about a relation to Jesus and his preaching (they say the same thing), and suggested an ultimate relationship of inferior ('the voice of one crying in the wilderness'), and superior ('Prepare the way of the Lord. Make straight his paths') between John and Jesus" (1991:55). As a forerunner of Jesus, the Baptist is portrayed as fulfilling a similar role and even acting as a harbinger; his own ministry held to be a microcosm of the larger and more important ministry of the One who is coming: Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν… αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί ("Indeed, I baptise you with water unto repentance… he will baptise you with the Holy Spirit and fire"). In the narrative John acts as a percursor, his role in the story-

arch a prefiguration of that of Jesus. As noted by Nolland: "In important ways John's ministry will anticipate that of Jesus (both pre-announcement and prototype are involved here" (2005:134). In the course of Matthew's narrative, the prognostic trajectory of John's life prove to be of portent significance with regard to that of Jesus. Finally, as a narrative foretoken, the Baptist is arrested and executed.

4.3.4.2 Onomastic Identifications

Another interfigural glimmer merits a closer look. This connection stresses the kinship between pre-figure and post-figure by onomastic emphasis. Matthew's representation of Isaiah's phrase from the LXX substitutes the words τοῦ θεοῦ ἡμῶν with the pronoun αὐτοῦ. Coupled with the contextual cues that John the Baptist is the voice in the wilderness and Jesus the one for whom John acts as a forerunner, the pronoun αὐτοῦ may be concluded to point to Jesus. The narrative must therefore be seen as proffering the notion that the omitted τοῦ θεοῦ ἡμῶν also refers to Jesus. Since the quotation from Isaiah has a parallel sentence structure, τοῦ θεοῦ ἡμῶν is used as an alternative designation in the text for κυρίου, which, significantly, refers to Yahweh[16]. Matthew's pointing to this specific onomastic label in a somewhat convoluted way may be interpreted as an attempt to plot an interfigural connection between Jesus and Yahweh. Davies and Allison propose another possibility, noting:

> The quotation of Isa 40.3, taken over word for word from Mark, agrees with the LXX, save for the substitution of the personal pronoun for τοῦ θεοῦ ἡμῶν, which identifies the Lord as Jesus (contrast Justin, *Dial*. 50.3). The Messianic character of the prophecy is thereby made manifest. (The pronoun might also be explained as resulting from avoidance of the divine name, for in 1QS 8.13 we find, 'to prepare the way of him', 'him' being God.) The MT has something else altogether: 'make straight in the desert a highway for our God'" (1988:293).

Preference for avoiding the divine name may ostensibly have played a role. The interfigural implication is so striking, however, that it is not quite plausible it should have escaped the author's notice that the substitution of τοῦ θεοῦ ἡμῶν with αὐτοῦ would affect the perception of Jesus' identity. The interfigural fallout seems too great for this to be an unintended consequence. As it is, the character of Jesus is

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[16] As reflected in the MT: פַּנּוּ דֶּרֶךְ יְהוָה ("clear the way of Yahweh").

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endowed with Godly qualities. If Jesus is not is proposed here to be a post-figural manifestation of the Lord, he is at least dignified as an extraordinary representative for Yahweh.

4.3.5 Internarrativity

Once again internarrativity plays a role in the pericope in terms of a brief inner narrative concerning the act of prophecy. This inner narrative is wholly contained in v 3. It shows Isaiah (referenced by name this time) engaged in the act of prophecy. Isaiah becomes a framed narrator, pictured in his act of expressing the prophetic description of events. God's agency is not stated, though it is assumed. As a framed inner narrative this section venerates Isaiah and draws the authority of his voice into the post-text. Another internarrative focus in the passage concerns the storyline described in the passage of Isaiah from which the quotation is drawn. Patrick explains: "Matt 3:1-4:11 functions as a *pesher*[17] on Isaiah 40 with its description of the Lord and His messenger leading the people through the wilderness back to their promised land" (2010:65). The action described in the setting of the quotation forms a narrative prototype which becomes the contextual scenario for the plotline of the passage. Ironically, the passage in Isa 40 is in itself reminiscent of a pre-narrative. The portrayal in Isaiah, describing the return of Yahweh, through the wilderness brings to the mind the journey of Israel, led by the Lord through wilderness and entering the Promised Land by way of the Jordan River. This storyline is drawn into the context of Matthew's text here, and affirmed by the pattern of Jesus' actions, as he is portrayed passing through the wilderness and through the Jordan. Patrick notes: "The return of the Lord to Judah through the wilderness in Isaiah 40 is deliberately intended to parallel the original journey of Israel from the Red Sea through the wilderness to the promised land, during which the Lord led forth their host like a shepherd (cf. Isa. 63:7-14). This is also the conceptual background for the baptism of Jesus" (2010:64). Importantly, even though Jesus is portrayed as sharing an interfigural space with Israel as a nation, there are also concurrent cues in the narrative that sets him apart from Israel. In the words of Gibbs: "As with Israel of Old, Jesus passes through the waters; he is baptized, even as the Israel of his day is being baptized in the Jordan River. Jesus is distinguished from Israel, however, in

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[17]An explanatory comment.

that he does not confess his sins. Moreover, his purpose in coming to John's baptism is not 'for repentance' (Mat 3:11), but with John 'to fulfil all righteousness'" (2002:521). The greatest congruency in the internarrative paradigm of the text seems to be in the aligning of Jesus' journey in the wake of the forerunner's work, as paralleling the journey of Yahweh in Isaiah. In the light hereof, the case for discerning in Matthew's thesis the proposition of an interfigural consubstantiation between Yahweh and the figure of Jesus gains traction.

4.3.6 Interdiscursivity

Although the third chapter of Matthew may be proffered as a pericope, the passage in its entirety consisting of an interwoven matrix of intertextualities, the focus here will be specifically on the fulfilment quotation itself. Despite its slight departure from the surface features of Matthew's fulfilment utterances, the quotation qualifies eminently as an interdiscursive act. While again emphasising systemic commonalities, such as the veneration of prophecy and the overt reverencing of Judaism's established canon, there is striking and deliberate redirection of the discursive emphasis of the words drawn from the pre-text. This is not a unique phenomenon and stands in harmony with the general approach of the other New Testament writers. Muller notes: "Primitive Christianity appeared from the beginning sociologically as a community of interpretation within the framework of Early Judaism" (2001:315). There is in the statement οὗτος γάρ ἐστιν the direct and explicit proposition of John the Baptist as the post-figural fulfilment of Isaiah's voice in the wilderness. Importantly though, a more nuanced and shaded proposition of interfigural kinship is set afoot by the seemingly insignificant redaction of the quotation from Isaiah. The replacement of the words τοῦ θεοῦ ἡμῶν with the pronoun αὐτοῦ affects the perception of Jesus' identity within the broader context of the passage by raising the prospect of an interfigural connection between Jesus and Yahweh. The manner in which the discourse from Isaiah is represented within Matthew's recontextualised setting does pay homage to the canonical text, but also

posits a striking departure from the discursive intent of the quotation within its original intracontext. A rather dramatic intertextual shift is brought about.

4.3.6.1 The Introductory Formula

Verses 1-2 (see p 69) has been proposed in the first section as the preparatory main clause which sets the stage for the fulfilment declaration. Even though the expected πληρόω phrase is conspicuously absent, the opening statement of v 3, οὗτος γάρ ἐστιν, carries the same purport. Davies and Allison note: "Matthew keeps Mark's mention of Isaiah (15:7 offers the only other instance of a non-formula quotation which mentions the prophet); otherwise he alters the introductory formula to bring it into line with his other scriptural prefaces" (1988:292). The figure of John is assertively aligned with the wilderness herald from Isa 40. According to Harrington: "In its OT context the passage refers to the return of the exiled community in Babylon to Jerusalem ca. 538 B.C. ('In the wilderness prepare the way of the Lord'). In its NT context the 'voice in the wilderness' is John and the Lord is Jesus" (1991:51). Isaiah's pronouncement is framed in such a way as to clearly constitute a proleptic illocutionary act, in that the achievement of the future state is assumed in the declaration. From Matthew's perspective the Baptist is not similar to the voice in the desert. He is the voice in the desert. The representing phrase, ὁ ῥηθεὶς διὰ Ἠσαΐου τοῦ προφήτου, is followed by the grammatical marker λέγοντος which directly precedes the reported clause. Again here λέγοντος initiates a significant break between Matthew's style and the style of the quoted material. The presence of the verbal phrase ὁ ῥηθεὶς διὰ Ἠσαΐου τοῦ προφήτου precludes the use of a single representing verb. The discourse from Isaiah is defined as prophetic. Jesus is posited as a special representative of God; a depiction that supports Matthew's position, reflected on a broad scale in his narrative, that Jesus is the promised Messiah.

4.3.6.2 The Reported Clause

Despite the redaction of the quotation (in that the pronoun *αὐτοῦ* replaced the words τοῦ θεοῦ ἡμῶν in the LXX) there is a high correlation between the form of the quotation in the reported clause and its presentation in the LXX. This is not a case of grammatical subordination, since the pronoun's antecedent is not introduced before the quotation itself. The substitution seems to indicate a tendentious redaction. The quotation is thus presented in the form of direct speech. No deictic elements have been realigned to fit the syntax of the introductory formula. There is a conscious break in style.

4.3.6.3 Changes in the Narrative Voice

The preparatory main clause undergoes a change of narrator. The omniscient third person narrator describes a narrative event. The character voice of John the Baptist comes to the fore, presenting a statement. After this the omniscient narrator then describes another narrative event, namely, that of Isaiah the prophet. Finally the character voice of Isaiah is portrayed representing a further narrative event, in that Isaiah presents the words of another character voice. The fulfilment quotation therefore contains a number of narratorial changes. First the omniscient third person narrator makes way for a character voice. The character voice speaks. The third person narrator then returns to present another character voice, who presents another character voice. The passage therefore contains four narrative voices: (1) Matthew's omniscient narrator, (2) the voice of John the Baptist, (3) The voice of Isaiah the prophet and (4) the voice of the one who cries in the desert.

4.3.7 Findings

Even though the formulaic pattern is not followed as closely as is the case with some of the other declarations, the fulfilment idea is conspicuously signposted in the

passage. The Baptist plays an anticipatory role, pointing towards the dawn of a new epoch which will bring about God's authoritative presence. Jesus is unveiled as the agent of God's power and sovereignty for whom John acts as forerunner. The cross-referencing of Jesus' baptism with specific narrative events from the biblical canon has the practical effect of an intercontextual synthesis. The prophet Isaiah, summoned by name, is presented as an oracular voice, despite the absence of a direct reference to God's agency. The intracontextual setting from which the quotation is drawn provides Matthew with a useful narrative background for proposing his reimagined Exodus. Introducing the eschatological figure of Elijah as limned by John's personage, Matthew creates the expectation of a coming divine representative who will fulfil the hopes of God's people. The substitution of the words τοῦ θεοῦ ἡμῶν with the pronoun αὐτοῦ cannot be purely incidental. Jesus is hereby dignified as a special ambassador for God and perhaps even proposed as a post-figural manifestation of Yahweh. The internarrative paradigm of the text affirms this perspective.   It proposes the journey of Jesus who follows the heralding proclamations of the forerunner, as embodying a post-narrative iteration of the journey of Yahweh in Isaiah 40. The passage contains four narrative voices. The fulfilment quotation, though characterised by its deviation from the regular formulaic surface structure, can be seen to carry the same deep structure in that its purport furthers the thesis of the author within the context of the unfolding narrative, that Jesus is the embodiment of the Jewish Messianic expectation.

4.4 Matthew 8:16-17: Jesus the Healer

4.4.1 Intertextuality

16 Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ		**16** And when the evening had come they brought to

δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν,	**Preparatory Statement or Main Clause**	him many who were demon-possessed and he cast out the spirits with a word, and healed everyone who was ill,
17 ὅπως πληρωθῇ	**Fulfilment Declaration**	**17** so that that might be fulfilled
τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου	**Representing Phrase** (speech act)	which was spoken through Isaiah the prophet
λέγοντος·	**Grammatical Marker**	saying:
αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.	**Reported Clause**	he took our sicknesses and bore our diseases.

In studying the formulaic fulfilment quotations of Matthew, each pericope presents a unique challenge in that the quotations cannot be connected to a single primary pre-text. Discussing this challenge of studying the fulfilment quotations from Matthew Menken notes this problem regarding the unique textual form of the quotations. He states: "They differ, to various degrees, from the LXX, and resemble, also to various degrees, the Hebrew text, although not all differences from the LXX are at the same time resemblances to the Hebrew text" (1997:313). This reality complicates the intertextual endeavour to some extent, since the pre-textual traditions available to the researcher may only represent indirect intertexts. Still, whether the quotation used by Matthew here functions as a primary or secondary post-text, the semantic and syntactic agreements, coupled with Matthew's statement of the quotation's provenance, present enough evidence for concluding that Matthew quotes Isa 53:4. Alkier states:

> We do not exactly know which versions of Isaiah Matthew knew, but we do know that he used more than one version and that he reworked the quotations. The real author of the *biblos* was a scribe with his own hermeneutics and techniques of reading the Holy Scriptures of the Jews. For example, the introduction of the fulfilment quotation is his own creation. Having gained this insight, how shall we proceed? In my opinion, both the Hebrew and the Greek versions of Isaiah should be used in our intertextual enterprise" (2005:13).

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This reflection seems eminently applicable to the quotation in Matt 8:17. In contrast to the fulfilment utterances of Matt 1:20-23 and Matt 3:1-3, the textual form of the quotation here deviates so significantly from the LXX as to make it an unlikely vorlage. According to Albright and Mann: "The quotation here is wholly independent of the Greek of the LXX" (1987:94). Though obviously connected to the first part of Isa 53:4, the form of the quotation as presented by Matthew reads: αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν ("he took our sicknesses and bore our diseases"). There is a marked difference between this construing of the text and its form in the LXX which, in both Rahlfs' and Ziegler's editions, reads: οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται (he carries our sins and he suffers for us). The possibility therefore of an independently translated rendering of the Hebrew text must be considered, especially in the light of the literal plainness with which the textual form found in Matthew's text corresponds to the Hebrew, which reads: אָכֵן חֳלָיֵ֫נוּ הוּא נָשָׂא וּמַכְאֹבֵינוּ סְבָלָם (surely he took up our sicknesses and he bore our pain). According to Nolland:

> The text form is a fairly literal translation of the Hebrew text of Is. 53:4 (quite different from the LXX). What Matthew takes up from the Isaiah text is the release from suffering brought by the mysterious figure of Is. 53. He ignores the element in the Isaiah text of the suffering being taken instead by another; that is not happening in the healing ministry of Jesus. (2005:361-362)

In contrasting the quotation's intracontextual setting in the pre-text with its setting in the post-text, the realignment of the quotation's discursive emphasis becomes clear. In the pre-text the servant suffers for the sake of others, taking their suffering upon himself. In the post-text, Jesus seems to act as healer, taking away the suffering of the afflicted. Menken proposes: "In Isaiah, the servant takes 'our diseases' upon himself, he endures them vicariously; in Matthew, Jesus removes 'our diseases'" (1997:326). The textual form of the quotation, as it is presented in Matthew's text, therefore suits Matthew's line of reasoning. According to Keener: "Matthew bypasses the spiritualized reading in the Greek version and translates the Isaiah passage directly from the Hebrew. The context in Isa 53 suggests that the servant's death would heal the nation from its sin" (2009:273). Even though the text itself furnishes no proof that Matthew himself translated it from the Hebrew, it must be considered a possibility, although Matthew may also have used or reworked an extant translation in order to fit the context of his passage.

4.4.2 Synopsis and General Discussion

For the sake of this discussion not only the fulfilment quotation, but the passage in which it features will be examined. Therefore the focus will be vv 1-17, which centres on the theme of Jesus as healer. The pericope itself culminates in the fulfilment quotation of v 17, which is overtly attributed to the prophet Isaiah. The first event concerns the healing of a leper. As Jesus returns from teaching on the mountain, he is approached by a leper who asks to be healed. Jesus heals the man instantaneously and then commands him to follow the process provided for cleansed lepers in the Law of Moses. It is of interest that Jesus touches a person who would be considered ritually unclean (Lev 13:45). According to Viljoen: "A person or object can become *tame* [ritually impure] in several ways, including sexual immorality (Lv 18, 20), rules of diet (Lv 11) and touching unclean objects or beings" (2014:2). On the one hand, therefore, Matthew exhibits a clear veneration for the normative authority of biblical precepts. The narrative is aligned to canonical mores. On the other hand, Matthew's portrayal of Jesus demonstrates a special reinterpretive approach to the law. Under normal circumstances, the leper would extend his uncleanness to the one who touches him. Here the opposite seems to be taking place: Jesus extends his own cleanness to the leper. The question is: does Jesus also share in the uncleanness of the leper? The Messianic significance of this incident is not to be overlooked. As noted by Viljoen:

> The Hebrew Bible reports two occasions where lepers are healed: Miriam's seven-day leprosy (Nm 12) and Elisha's healing of Naaman (2 Ki 5:1–15). This second story is of particular interest, as it describes the ability to heal a leper as the sign of a prophet (2 Ki 5:8). As the rabbis regarded the cure of a leper as difficult as raising a person from the dead, the supernatural healing of lepers was expected as one of the signs of the messianic age. (2014:3)

This healing of a leper must therefore be recognised as a significant Messianic act.

The setting of the second event appears to be a street or open place within the town of Capernaum. The person of interest is a gentile, a Roman centurion. Whereas the

previous incident showed Jesus reaching out to someone who is impure, here Jesus associates with someone who could be considered profane[18]. Nolland notes: "The evidence is mixed, but clearly the Jews tended to consider contact with Gentiles as contaminating" (2005:355). The centurion asks Jesus to heal a servant of his who is paralysed with illness. Jesus offers to come to the centurion's home and heal the man, but the officer replies: κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς ("Sir, I am unworthy for you to come under my roof"). According to Nolland: "In part, we are probably to understand the centurion's statement of unworthiness in relation to a Jewish understanding of clean and unclean" (2005:355). The centurion does, however, demonstrate striking faith in Jesus' healing ability when he draws a comparison between his own military authority and Jesus' power over sickness. He expresses a belief that Jesus can heal the servant simply by speaking a word. Jesus responds by praising the man's faith, and making the eschatological comment that in the Kingdom of Heaven many who come from East and West (i.e. people who are not Jewish) will be joined to Abraham, Isaac and Jacob, while many of their 'children' (the descendants) will be excluded. Jesus returns his attention to the centurion, with the statement: ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι ("go, and let it be for you as you have believed"). The episode is brought to a close with the statement that the centurion's servant was healed. The pericope thus begins with two illustrations showing that Jesus does not shy away from associating with or even touching people who may be ritually unclean or profane. Even though it may be said that Jesus does not visibly take on the diseases of the sufferers, the audience for which the book was intended is to be considered. The ritual aspect of these two situations must be taken into account. Jesus has touched a leper and associated with a gentile. Both of these situations carry the strikingly similar feature that according to the normal expectation of the Jewish audience, Jesus defiles himself. He makes himself unclean by his connection with these people, thus ritually sharing their state.

In the third section Jesus enters the home of Peter and encounters Peter's mother-in-law who is ill. Jesus touches her hand and heals her, after which she rises and serves

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[18]As noted by Klawans: "Though not inherently impure, Gentiles are inherently profane. It is for this reason that Gentiles were ultimately excluded from the sanctuary" (1995:292).

him. As the evening comes many people, suffering from demon-possession or illness, are brought to Jesus. Nolland states: "Except in the summary statement in 4:24, exorcisms have not yet played a role in Matthew's account (8:28–34 will be the first)" (2005:361). Matthew comments that Jesus drove out the spirits with a word and healed everyone who was sick. The passage concludes with a fulfilment statement that appears to reference all the healings mentioned in the pericope. The significance of this passage, culminating as it does in the fulfilment utterance, may also be viewed in terms of the role it plays in the broader context of Matthew's narrative plot. In the words of Harrington: "The fulfilment quotation (Isa 53:4) in 8:17 ties in Jesus' healing activity to his passion and death. The latter two points are new at this stage in the Gospel" (1991:117).

4.4.3 Intercontextuality

Matthew portrays Jesus as somehow transcending law and tradition (in that he touches the leper and helps the centurion) while still paying homage to the commands of Moses. This ties into Matthew's general pattern of concurrent veneration and hegemony of canonical doctrines. As stated by Albright and Mann: "So far as Matthew is concerned it may be surmised that the incident of the leper is placed first because it gives an indication of the attitude of Jesus to the Law (vs. 4) and is thus particularly appropriate as following after the Great Instruction" (1987:94). Through this redactive approach, therefore, Matthew's narrative gains a biblical dimension. The Messianic significance of the healing of a leper, harking back to the ministry of Elijah, presents another thread in the intercontextual matrix. Jesus enters the sphere of suffering and shares (at least formally here) in the people's condition. The full purport of the fulfilment utterance is probably only to be understood within the broad context of Matthew's plotline. Harrington notes: "The fulfilment quotation is taken from Isa 53:4, the famous Suffering Servant text. The Servant's assumption of sickness and diseases is part of his suffering. Thus the quotation places Jesus' healing ministry in the context of his passion; it is not merely a matter of displaying power" (1991:115). Again the fulfilment quotation names Isaiah and designates his words as prophetic. The interweaving of canonical ideas with the narrative moments of Matthew's storyline evinces his referential sphere. The healings are not mere points on the plotline, but are meant to represent significant Messianic achievements. As noted by Davies and Allison: "The Scripture

prophesied that Jesus the Servant would heal others. His miracles are, therefore, not simply the sensational workings of an extraordinary man but rather the fulfilment of the Scriptures and the exhibition of God's almighty will" (1988:37). This pericope undoubtedly adds to the intercontextual dynamic of the Gospel as a whole.

4.4.3.1 Pre-Text and Post-Text

As with the previous examples, the fulfilment quotation forms the capstone of the pericope. The evidence for fulfilment is presented first and then followed by the fulfilment quotation from the pre-text. The preparatory main clause functions as a microcosm of the larger narrative focus on healing as encapsulated in the pericope. Matthew presents the healing ministry of Jesus as a narrative connected to a pre-text. The Q$_I$ (quoted material in Isaiah) is transferred to Matthew's post-text and recontextualised. In contrast to the LXX, it presents a literal interpretation of the Hebrew. This could indicate a reinterpretation of Isa 53:4, although it may have reflected an established view of the text. As noted by Davies and Allison: "There is… the possibility that there was precedent in Jewish circles for a literal interpretation of Isa 53:4" (1988:38). Role players featured in the narrative context of Matthew's passage are aligned to those of the quotation namely (1) 'we' the afflicted and (2) the servant who bears 'our' suffering. It is of interest to note that the first person plural pronoun as featured in the pre-text is retained in the narrative flow of the post-text. Matthew includes himself and his audience within the referential scope of the personal possessive pronoun. The pre-textual setting from which the quotation is drawn does not in itself reflect the purport which the quotation takes in its new setting. According to Watts: "This passage illustrates how past wrongs (the rebellion of the Jerusalemites and the death of the sufferer) are hindrances to the appropriation of something new and good (the favour of the new emperor). It shows how good can come from something that was wrong" (1985:233). Therefore, as with the other fulfilment quotations, Matthew takes licence to redirect the emphasis of the quotation and to make it fit his context. The figures from the pre-text are portrayed as present in the post-text itself, fulfilling their prophesied role directly. With the use of the preposition διά the prophet acts as intermediary and God's agency is not overtly mentioned. The prophet himself is in focus and the distinction between pre-text and post-text is emphasised.

4.4.3.2 Topoi

After cleansing the leper, Jesus says: ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς ("go show yourself to the priest and offer the gift prescribed by Moses"). Jesus is therefore cast here as a voice that venerates the established mores of the writer's audience. With this reference Matthew draws on the context of a moral topos, which underlies the decorum and restrictions of social custom. A door is opened into the referential framework of the sacrificial system that ordered the notions of vicarious suffering so prominent in the Jewish religious order. Specifically, reference is made to Leviticus 14 that stipulates the sacrifice to be brought by a cleansed leper, namely two birds and two lambs, as well as the process by which the animal sacrifices are to be offered. Nolland notes: "Lv. 14:1–32 report in more detail what is involved in the ritual cleansing. Jesus has no intention of bypassing this requirement of the Law (cf. Mt. 5:17–20), nor of displacing the priests from their role. With a slight change of language Matthew creates an echo here of the activity of sacrificing" (2005:350). Like the proverbial tip of the iceberg, this mention of the sacrificial system is connected to something bigger. Matthew's drawing on this topos thematically introduces the concept of vicarious suffering into the pericope. It makes an impression on the entire passage. Finally, in concluding that Jesus himself becomes the bearer of sickness and disease, a typological connection is drawn between the sacrificial animals and the person of Jesus. Even though the action of the plotline at this point does not seem to indicate substitutional suffering, Jesus is stated to endure it. Albright and Mann note: "The Greek words (*lambanein* and *bastazein*) can be understood as Jesus' taking away, carrying away, the afflictions of the person healed, or as taking, carrying vicariously those afflictions" (1987:94). The mention of the gift prescribed by Moses is therefore more than mere allusion. The construct of a topos is drawn onto the passage by this reference and strengthened by the fulfilment utterance and the quotation from Isaiah. In the larger, overarching plotline of Matthew, Jesus will be presented as the ultimate guilt offering. The passage on healing culminates in a fulfilment quotation which brings the pericope to an end. The topos of prophecy as an utterance in itself instrumental in bringing about a result is again a defining feature. The word of the prophet is assumed to have inherent fulfilment potential.

4.4.3.3 Canonicity

In that Jesus is shown to direct the cleansed leper towards obeying the statutes of Moses, a full attribution of authority to the Jewish canonical text is made complete. Since both the reference to Leviticus and the quotation from Isaiah are drawn into the pericope, Matthew ascribes literary, oracular and normative authority to the Jewish canon. Matthew's conscious reproduction of the content of Isaiah's utterance speaks of the literary authority attributed to that text. Furthermore, in that a full expectation of the literal fulfilment of Isaiah's prophecy is overtly stated, Matthew's assent to the oracular authority of Isaiah's utterance is made explicit. Matthew expects the fulfilment of Isaiah's prophecy and Jesus accomplishes it. Menken states: "It is quite clear that within this context, the quotation speaks of the removal of sicknesses and diseases: Jesus fulfils Isaiah's prophecy by healing people, by liberating them from their illnesses" (1997:323). Finally, the positive portrayal of Jesus' expectation that the healed man should follow the dictates of Mosaic Law, could be seen to demonstrate Matthew's acceptance of the normative authority of the canon[19].

4.4.4 Interfigurality

4.4.4.1 Pre-figure and Post-figure

The fulfilment quotation itself explicates Matthew's claim of Jesus' Messianic identity. In connecting his passage here to the narrative focus of Isa 53, Matthew draws the Servant-figure into his own text and overtly postulates an interfigural connection between Jesus and the Suffering Servant. For Matthew this is a vital connection since he interprets the Servant's role in taking up the sickness and diseases as supernatural. According to Davies and Allison: "Matthew associates the servant motif with the ministry of miracles" (1988:38). Isaiah's Suffering Servant is interpreted as a prefiguration of Jesus, fulfilling a Messianic role.

4.4.4.2 Onomastic Identifications

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[19]Matthew's Gospel frequently portrays Jesus' expressing approbation of the Law (5:17-18, 7:12, 12:5, 22:40, 23:23) and even quoting from the Ten Commandments (4:10, 5:21, 5:27-28, 5:33, 15:4, 22:37-39). Although Jesus' communication (as that of a character voice) cannot be simply assumed to reflect the position of the implicit author, the narrative development of Matthew's plotline does contains specific positive depictions of law-abiding action, not dependent on the character voice of Jesus, such as John the Baptist's validation of the law (14:4) and Jesus' keeping of the Passover (26:18).

It is not to be seen as incidental that after Jesus' return from the Sermon on the Mount, the first biblical character mentioned should be Moses the Lawgiver. This onomastic emphasis brings in relief another aspect of Jesus' ministry. Viljoen states: "Jesus is presented as another Lawgiver. In Judaism it was a well known concept that the Mosaic character could transmigrate to later legislators and teachers (e.g. Ezekiel)" (2006:149). The explicit mention of Moses' name by Jesus strengthens the impression of Jesus as a post-figuration of the Lawgiver. Jesus has moved from teaching on the mountain (a striking parallel of Moses, giving the law on Mt. Sinai) to the supernatural healing of a leper, providing further proof of his authority. According to Viljoen: "For Matthew's argument it was important to defend his conviction that Jesus gave the correct interpretation of the Torah. Jesus' relation to the Torah forms a central motive in his Gospel. Thus Jesus is seen as the last and greatest expositor of the Law" (2006:141).

4.4.5 Internarrativity

In this passage, as in the previous passages analysed, an internarrative dynamic presents itself in the description of the act of prophecy and is framed as a concise inner narrative.   Verse 17 comprises the entirety of this narrative. Isaiah is named and described as a prophet. As a framed narrator, Isaiah engages in the act of prophecy. Here too, God's agency is inferred, though not overtly stated. The prophet is the medium through which the oracular message is brought. The inner narrative reveres Isaiah and thus draws his legitimacy as a respected canonical voice into the post-text.

Internarrativity may also be seen at play in terms of the apparent narrative template that accompanies the accounts of healing. A distinct pattern may be perceived in terms of the order and description of events. According to Harrington: "These stories for the most part follow the same general outline. We are informed about a physical problem (leprosy, paralysis, fever). There is a contact between Jesus and the sick person. The cure is instantaneous and complete" (1991:115). Cognitive patterns are powerful narrative tools, as they engender in the reader a sense of expectation. Since the establishment of an anticipated sequence of events facilitates recollection, it may be seen to heighten the potential for audience engagement. The accounts of healing correlate to one another not only in terms of their structure, but

also in terms of their purpose. They affirm the special status of Jesus' ministry and serve to give supporting evidence for linking the figure of Jesus to the Suffering Servant from Isaiah. As noted by Albright and Mann: "The healings here seem to be a 'typical' collection, designed to illustrate the Servant-Messiah theme of the OT quotations" (1987:94).

The third internarrative strain in the passage concerns the very connection of the account of Jesus' healings to the storyline of the Suffering Servant in Isa 53. This link is unconcealed and purposely laid. As a pre-narrative, the account of the Suffering Servant is drawn into the post-text and interpreted in terms of the post-narrative of Jesus the healer. Matthew thus renders honour to the prophet Isaiah and his description of the Suffering Servant, while metaphrastically transforming a very germane quotation to fit its new generic setting.

4.4.6 Interdiscursivity

In the pericope of Matt 8:1-17 a number of intertextual glimpses lead up to the fulfilment quotation. The presentation of the quotation, though overtly venerating the pre-text, displays definite signs of redirected discursive emphasis. The extracted words are not interpreted in terms of the socio-historical context to which its pre-textual intracontext alludes, but in terms of an assumption that their significance pointed to a future age. Still, the passage in Isaiah from which this quotation is drawn, may be useful by virtue of its very obscurity. According to Watts: "The scene is obtuse because of the very large number of personal pronouns which lack antecedents. The speakers are also not clear" (1985:226). Thematically, however, the passage does offer points of possible interaction with Matthew's narrative, and these become his focus, despite the abstruseness of the scene.   As noted by Watts: "The theme is complex, recognizing success on one side and agonizing over public humiliation and the execution of an innocent man on the other" (1985:226). Matthew establishes interdiscursive grounds by entering into dialogue with the words drawn from Isaiah, and by recasting the material in such a way as to offer an interpretation in terms of the ministry of Jesus. Of note here is the fact that the

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textual form of the quotation does not correlate with the LXX. An alternative translation was made, altered or chosen specifically in order to appropriately fit the post-text. Davies and Allison propose: "Matthew has obviously not followed the LXX (which is here a very loose translation). His agreements with it are minimal. He has instead translated the text from the Hebrew and worded it to serve the purposes of his narrative" (1988:37). As with the fulfilment quotations previously discussed, the passage here typifies Matthew's objective to accentuate an interdiscursive connection between the paradigm of Isaiah's text and that of his own. Matthew attempts, once again, to emphasise overlapping interests between his own religious sphere and the established landscape of Judaism. Focal points include established biblical voices such Moses and Isaiah (vv 4, 17), the sacrificial system (v 4), prophets (v 17) and canonical Scripture (v 17). The appropriation of interdiscursive grounds does not, however, complete Matthew's purpose with the use of the canonical references. They merely comprise a departure point for the redirection of the discursive emphasis of the quotation drawn from Isa 53. Davies and Allison note:

> Mt 8.17 qualifies as a literal translation of the Hebrew. Even though Mt 8.17 is a possible rendering of Isa 53.4, it cannot be rightly said that the NT verse captures the true sense of the OT text. In Isaiah the servant suffers vicariously, carrying infirmities in himself; in the Gospel he heals the sick by *taking away* their diseases. In the OT the distress seems to be mental and spiritual. In Matthew physical illnesses are the subject. (1988:38)

Matthew's representation of the discourse from Isaiah does therefore show reverence to the canonical text, but it also asserts a notable deviation from the discursive aim of the linguistic unit in its pre-textual setting. Harrington states: "Matthew's work as an editor was not merely a literary undertaking. Rather it was an essential part of his theological program, as he and his community sought to define its brand of (Christian) Judaism vis-à-vis other Jews" (1991:117).

4.4.6.1 The Introductory Formula

Even though the passage itself leads up to the fulfilment quotation, v 16 functions as a microcosmic summary of the healing narrative preceding it, thus acting as a preparatory main clause that introduces the fulfilment quotation. The statement καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ ("and he cast out the spirits with a word") might also serve to emphasise the interfigural connection between Jesus and Moses, harking back to the Sermon on the Mount (τοὺς λόγους τούτους – "these words" (Mt 7:27)), which precedes the healing narrative. According to Davies and Allison: "The mention of 'word' helps bind together Jesus' teaching and his healing ministry. Both are traced to the same *logos*" (1988:36). Again here, Isaiah's prophecy clearly constitutes a proleptic speech act, unreservedly asserted to find its logical conclusion in a literal fulfilment – here in the healing ministry of Jesus. The grammatical marker λέγοντος follows the representing phrase, τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου ("which was spoken through the prophet Isaiah") and connects it to the reported clause. Here too λέγοντος marks a break between the author's words and those of the quotation. The verbal phrase τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου functions as a representing verb, characterising Isaiah's words as prophetic. Within the narrative setting, the action of prophecy connects Isaiah's Suffering Servant to Jesus. As noted by Patrick: "Isa. 53:4 is one verse from the description of the Suffering Servant that focuses specifically on 'sickness' and 'pains', and was therefore entirely appropriate as a prophetic summary of Jesus' healing ministry" (2010:66). The positioning of this quotation at a critical juncture in the passage serves to underline Matthew's thesis: that the ministry of Jesus, the special servant of God, should be seen in a Messianic light.

4.4.6.2 The Reported Clause

The textual form of the quotation deviates significantly from the LXX, thus warranting the assumption of an independently translated rendering of the Hebrew text. Syntactically, the reported clause seems especially suited to fit the context of the passage. Deictic elements align well, but have not been altered especially since the translation of pronouns rings true. The first person plural pronoun as featured in the pre-text is preserved in the post-text and fits into the flow of the narrative. The personal possessive pronoun thus situated assimilates the narrator and his audience within its purview. Thematically, the choice of words (αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν) suit the passage better than would have been the case, had the LXX been quoted (οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται), since the textual form of the translation in Matthew's text envisions physical maladies (sicknesses and diseases), whereas that of the LXX leans to more general and/or spiritual problems (sins and suffering). Nolland notes: "Though Matthew does not use ἀσθενεία ('infirmity') elsewhere, its very generality makes it a useful term for him here" (2005:362). The quotation itself, despite its seeming syntactic unity with the rest of the passage, constitutes direct speech.

4.4.6.3 Changes in the Narrative Voice

Between the preparatory main clause and the reporting clause there is a change of narrator from the omniscient third person narrator to that of a character voice (Isaiah the prophet), who is portrayed uttering the words of the prophecy. The preparatory main clause as well as the fulfilment declaration and the representing phrase are all spoken by the third person narrator.

4.4.7 Findings

The textual form of the quotation in Matt 8:17 deviates from the LXX to such an extent as to give rise to the likelihood of an independent translation from the MT. This translation could have been done by the author himself or by someone else. The thematic focus of the pre-text is of interest to Matthew in that the Suffering

Servant brings to others relief from their suffering. This figure is assimilated in the character of Jesus, who acts as a healer to the people. The pericope focuses in some detail on three specific healings, before describing a situation in which many people come to Jesus for help and healing. The passage culminates in the fulfilment quotation from Isaiah, illustrating the Messianic nature of Jesus' ministry. The descriptions of Jesus touching a leper and associating with a gentile are noteworthy, in that such contact would have seemed unusual for Jews who held ritual cleanness in high regard. The accounts of the healings endow the ministry and person of Jesus with Messianic significance and thus supports Matthew's interfigural thesis: that Jesus fulfils the role of the promised Messiah. The mention of Moses and of the sacrificial system introduces the topos of vicarious suffering typical of the Jewish religion. Underlying the fulfilment utterance itself is the topos of portent prophecy. The canon of Judaism is venerated in that literary, oracular and normative authority is ascribed to it in the passage. Jesus himself mentions Moses by name, illuminating not only the canonical sheen of Matthew's text, but also the impression of Jesus as a post-figuration of Moses the Lawgiver. Verse 17 contains an inner narrative, describing Isaiah in the act of prophecy. Internarrativity could also be seen to operate in terms of a narrative template underlying the healing stories.   The fulfilment quotation itself introduces a third instance of internarrativity, in that the storyline of the Suffering Servant is introduced and held up as a prefigurative reference to the ministry of Jesus. The discursive emphasis of the quotation is redirected to fit the context of Matthew's narrative while the introductory formula affirms the presented discourse as prophetic. The reported clause is not subordinated and, despite its harmony within its post-textual setting, constitutes reported speech. The fulfilment declaration, the representing phrase and the reported clause are all presented by the omniscient third person narrator. The passage culminates in the fulfilment quotation and underlines Matthew's theological position on the Messianic nature of Jesus' person and ministry.

4.5 Matthew 12:14-21: The Chosen Servant

4.5.1. Intertextuality

Greek	Category	English
14 ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ᾽ αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν. **15** Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. * καὶ ἠκολούθησαν αὐτῷ [ὄχλοι] πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας **16** καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν,	**Preparatory Statement or Main Clause**	**14** Having gone out, the Pharisees held a meeting on how they could destroy him. **15** But knowing about this Jesus went away from there. And large crowds followed him and he healed all of them **16** And he commanded them not to make him known
17 ἵνα πληρωθῇ	**Fulfilment Declaration**	**17** so that that may fulfilled
τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου	**Representing Phrase** (speech act)	which was spoken through Isaiah the prophet
λέγοντος·	**Grammatical Marker**	saying:
18 *ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ᾽ αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.* **19** *οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.* **20** *κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.* **21** *καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.*	**Reported Clause**	**18** Behold my servant whom I have chosen, my beloved in whom my soul has delighted, I will put my spirit upon him and he will announce judgment to the nations. **19** He will not quarrel or shout, nor will anyone hear his voice in the streets. **20** He will not break a crushed reed, nor will he extinguish a smouldering wick, until he brings judgment to victory. **21** And the nations will hope on his name.

The fulfilment quotation in vv 18-20 presents certain unique features. This quotation is the longest in the Gospel of Matthew. Furthermore, even though its thematic and literary content connects it to Isa 42:1-4, neither the LXX nor the Masoretic text can be stated with certainty to be its primary intertext. Van der Kooij notes: "The quotation from Isa 42 in Matt 12 represents a remarkable text because although being based on the LXX version it contains readings that are different from LXX but closer to the Hebrew text, as well as readings that do not agree with LXX or the Hebrew text" (2013:216). It is therefore not the existence of a pre-textual connection between the quotation in Matt 18:20 quotation and Isa 42:1-4 that is in question, but the nature of this connection. Albright and Mann present the view: "The quotation is from Isa xlii 1-4, but it has little in common with the LXX version. It is clear that what we have here is either a translation of a recension not otherwise attested, but going back to Hellenistic times, or a translation done quite independently for the purpose in hand" (1987:153). A comparison of the texts yields some perspective on the differences and similarities.

1 הֵ֤ן עַבְדִּי֙ אֶתְמָךְ־בּ֔וֹ בְּחִירִ֖י רָצְתָ֣ה נַפְשִׁ֑י נָתַ֤תִּי רוּחִי֙ עָלָ֔יו מִשְׁפָּ֖ט לַגּוֹיִ֥ם יוֹצִֽיא׃	**1** Behold my servant whom I uphold, my chosen one in whom my soul is delighted. I have put my spirit upon him. He will bring forth judgement to the nations.
2 לֹ֥א יִצְעַ֖ק וְלֹ֣א יִשָּׂ֑א וְלֹֽא־יַשְׁמִ֥יעַ בַּח֖וּץ קוֹלֽוֹ׃	**2** He will not shout or raise his voice or cause it to be heard in the street.
3 קָנֶ֤ה רָצוּץ֙ לֹ֣א יִשְׁבּ֔וֹר וּפִשְׁתָּ֥ה כֵהָ֖ה לֹ֣א יְכַבֶּ֑נָּה לֶאֱמֶ֖ת יוֹצִ֥יא מִשְׁפָּֽט׃	**3** He will not break a crushed reed nor

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4 לֹ֤א יִכְהֶה֙ וְלֹ֣א יָר֔וּץ עַד־יָשִׂ֥ים בָּאָ֖רֶץ מִשְׁפָּ֑ט וּלְתוֹרָת֖וֹ אִיִּ֥ים יְיַחֵֽילוּ׃ (Isa 42:1-4 – BHS)	will he extinguish a faint wick. He will bring forth judgment in faithfulness. **4** He will not grow faint or be broken until he has established judgment in the earth. And the islands will wait for his law.
1 Ιακωβ <u>ὁ παῖς μου</u>, ἀντιλήμψομαι αὐτοῦ, Ισραηλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν <u>ἡ ψυχή μου</u>, ἔδωκα <u>τὸ πνεῦμά μου ἐπ᾽ αὐτόν, κρίσιν τοῖς ἔθνεσιν</u> ἐξοίσει. **2** οὐ κεκράξεται <u>οὐδὲ</u> ἀνήσει, <u>οὐδὲ</u> ἀκουσθήσεται ἔξω ἡ φωνὴ <u>αὐτοῦ</u>. **3** <u>κάλαμον</u> τεθλασμένον οὐ συντρίψει <u>καὶ λίνον</u> καπνιζόμενον <u>οὐ σβέσει</u>, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει <u>κρίσιν</u>. **4**ἀναλάμψει καὶ οὐ θραυσθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν, καὶ ἐπὶ τῷ νόμῳ <u>αὐτοῦ ἔθνη ἐλπιοῦσιν</u>. (Isa 42:1-4 – LXX Göttingen) [20]	**1** Jacob my servant, I will help him, Israel my chosen one, my soul has accepted him; I have put my spirit upon him, he shall bring forth judgment to the nations. **2** He will not cry out nor raise his voice, nor shall it be heard outside. **3** He will not shatter a broken reed, nor will he extinguish a smoking wick, but he will bring forth judgment into truth. **4** He will shine and not be broken until he brings judgment upon the earth. And the nations will hope in his law.

Though this study's sphere of investigation lies neither in the tracing of similarities between Matthew's rendering and the MT or LXX, nor in the postulation of

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[20] Underlined portions indicate the agreement of words or groupings of words between the LXX and NA27.

alternative vorlage, it can be stated that an extensive redaction (or chain of redactions) must underlie the translated composition of the quotation as rendered in Matthew's text.   The textual form of the quoted material certainly presents a challenge. As noted by Van der Kooij:

> The passage of Isa 42 quoted in Matt 12 is a remarkable one, not only because it is the longest of all quotations but also because its text is of a mixed nature being characterized (a) by readings which are in agreement with the LXX, (b) by elements which while being different from LXX are closer to the Hebrew text (MT and the evidence from Qumran [1QIsa[a], 1QIsa[b], 4QIsa[h]], and (c) by instances which do not agree with LXX nor with the Hebrew text. (2013: 201)

In terms of the textual form of the quotation, the nature of the connection between Matthew's rendering of Isaiah's words cannot be settled or discussed in depth here. The fact that the MT and the LXX function (at least) as indirect intertexts provides sufficient grounds for investigating the function to which Matthew seeks to put this extensive quotation.

4.5.2 Synopsis and General Discussion

For the sake of this analysis, Matthew's description of the unfolding conflict between Jesus and the Pharisees, as described in vv 1-17, and culminating in the fulfilment utterance of vv 18-21 will be treated as a coherent unit. The narrative here centres on two incidents. Both take place on the Sabbath, even though it is not clear whether they occur on the same Sabbath. The portrayal of the first incident shows Jesus and his disciples walking through grain fields on a certain Sabbath.   Because the disciples are hungry they begin to pluck and eat heads of grain. Pharisees are present who witness this and confront Jesus with the statement: ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ ("look, your disciples are doing what is not lawful to do on the Sabbath"). Jesus justifies the conduct of his disciples by referring to the actions of David and his companions who, when they fled from Saul, ate the sacred showbread which the law directed only for use by the priests (1 Sam 21). The mention of David's name and Jesus' apparent identification with David presents an interfigural allusion with Messianic overtones. This will be discussed in greater depth under the section on interfigurality. Jesus also refers to provisions in

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the law that exempt priests from the prohibition against working on the Sabbath[21]. The thrust of Jesus' argument seems to be that the no-work rule is not absolute. Jesus is shown to support his argument by alluding to Hosea 6:6 ("I desire mercy, not sacrifice"), apparently contending that mercy is no less important than the rituals of the temple. In conclusion Jesus makes the statement κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου ("The Son of Man is Lord also of the Sabbath"). This enigmatic designation, 'Son of Man' is used in Matthew more than thirty times and always applied to Jesus, denoting Jesus to be person of significance, or perhaps with a sense of irony, that Jesus is more than just a man. Two clearly controversial propositions elevate the status of Jesus: firstly, that Jesus is greater than the temple (v 6) and secondly, that he is Lord of the Sabbath (v 7).

The second incident concerns the healing of a man with a deformed hand. The exact nature of the deformity is not clear. This episode is linked to the confrontation in the grain fields with the statement: Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν ("And having departed from there, he went into their synagogue"). The antecedent for the pronoun αὐτῶν is οἱ Φαρισαῖοι in v 2. Thus the two episodes are linked together, making it clear that this was a synagogue of the Pharisees. The Pharisees attempt to provoke Jesus by asking him if it is lawful to heal on the Sabbath. Jesus replies with two questions, first asking them whether any scruples would prevent them from rescuing a sheep that had fallen into a pit on the Sabbath. The implied answer to this rhetorical question is that none among them would fail to rescue the sheep, even on the Sabbath. Jesus follows with a second question, asking: πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου ("how much more important is a man than a sheep?"). Jesus concludes that is lawful to heal on the Sabbath and he promptly heals the man. The Pharisees respond by leaving and plotting to kill Jesus. When Jesus finds out about it, he departs from that place with large crowd following him. It is stated that at this point Jesus healed everyone, warning them not to make him known.

The passage culminates in an extensive and yet obscure fulfilment quotation. According to Patrick: "Matthew's citation of the first 'Servant Song' in Isaiah 42 is

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[21] See Num 28:9-10.

the longest of any of his citations, presumably because of the number of points of contact it offered him for drawing in the diverse traditions found in this section, including 'Spirit', 'judgement', 'Gentiles', 'quarrelling', and 'battered reeds'" (2010:68). The applicability of the quotation to the broader narrative development Matthew's general plotline should be considered. As proposed by Nolland: "In some important sense Matthew sees the quotation as offering a cameo of the ministry of Jesus and thinks that now, just over a third of the way through his story, is a suitable time to make use of it" (2005:492). The representing phrase appears to reference not only the withdrawal of Jesus from that place, but the entire situation of Jesus' conflict with the religious establishment. Isaiah is specifically named and the prophetic utterance is characterised as precognitive and instrumental. The connection of the quotation to its direct intratextual context, however, seems tenuous.

4.5.3 Intercontextuality

Again here, without deprecating the Jewish law and cultural heritage Matthew's depiction of the situation has the practical outflow of asserting Jesus' superiority over these things. The temple is important. The Sabbath is held in high esteem. But One greater than the temple is there and the Son of Man is Lord even of the Sabbath. These perspectives support Matthew's purpose in articulating a unique position for his own community in terms of the Laws and traditions of the Jewish people. The passage clearly reflects Matthew's contention that his own community receives its historical legitimacy from its faithful connection to the Law and the Prophets. The Pharisees, on the other hand, are portrayed as small-minded and vindictive in their accusations and allegations. Jesus accuses them of 'condemning the innocent' (v 7). The motive ascribed to their questions by the omniscient narrator is that of seeking grounds for an accusation (v 10). Their response to a miraculous healing is described as spiteful and malevolent. The religious establishment, as embodied here by the Pharisees, is thus portrayed as pretenders with an insincere or dishonest claim to the guardianship of Israel's socio-religious heritage. Matthew's description of a tension between two communities that both seek to assert the legitimacy of their connection to a venerated socio-cultural precedent presents a textbook example of intercontextual discourse. The introduction to the passage of Isaiah's prophetic

words powerfully compounds the intercontextual effect, positioned as it is to present a further confirmation of Jesus' positional legitimacy.   Further to be noted here is how not only the quoted material itself, but also the aura of its pre-textual intracontext is drawn into its post-textual setting. Keener explains: "As Matthew pointed out repeatedly earlier in his Gospel (1:1; 2:15, 18; 3:15; 4:1-2), Jesus' mission is not a wholly new event, but one rooted in the history of his people. For Matthew the servant songs greatly define Jesus' identity" (2009:361). The obscurity of the thematic content of the quoted material does not diminish its affirmative effect within the direct intratextual context.   The contrast between the positive characterisation of Jesus' actions and the negative reportage of the Pharisees' behaviour present enough of a connection to the appealing attributes of the seemingly meek and non-quarrelling servant described in the prophecy (v 19). As noted by Nolland: "It is this verse that justifies Matthew's location of the quotation. Jesus' handling of the hostility of the Pharisees illustrates the fact that he is not strident or disputatious; his approach is not aggressive or self-assertive" (2005: 493-494).

4.5.3.1 Pre-Text and Post-Text

In the passage at hand the pre-text/post-text dynamic acts as a clear and overt intercontextual marker. The circumstances to which the fulfilment quotation refers are stated to be that directly preceding it in the passage. The actual connection is less clear. According to Patrick: "The focus of both the cited passage and this pesher unit of Matthew is that the Servant's identity will be seen through His actions, and only at a later point revealed publicly to all" (2010:68).   The first part of the reference, ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ᾽ αὐτόν ("Behold my servant whom I have chosen, my beloved in whom my soul has delighted, I will put my Spirit upon him"), bears significant similarity to Matt 3:17-18 that describes the Spirit of God descending on Jesus at the outset of his ministry and the voice from heaven that spoke the words: οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα (this is my beloved Son in whom

I have delighted)[22]. Verses 19-20a may reflect the current setting in which the Servant does not quarrel or shout or act in judgement against certain people who represent crushed reeds or smouldering wicks. By this interpretive scheme v 18b as well as vv 20b-21 would then point to a future time when the crushed reed and the smouldering wick will be broken and extinguished, the preposition ἕως (until) denoting the time when the Servant will bring judgment to victory in a very public way[23]. In this instance the preparatory main clause does not therefore function as a microcosm of the pericope's narrative focus, but connects the fulfilment quotation to the passage as well as to the unfolding narrative about Jesus that precedes it. As noted by Nolland: "Various elements of the quotation join with wider features of Matthew's story" (2005:492). The fulfilment quotation itself is framed and presented by the omniscient third person narrator. God's principality is not mentioned, but it is assumed in that the prophet is presented as an intermediary, by means of the preposition διά. The prophet himself is therefore emphasised and the pre-text/post text dynamic features explicitly.

4.5.3.2 Topoi

The Mosaic Law forms a cultural backdrop to the action in the passage. This important topos is brought to the fore by references to the Sabbath (vv 1, 2, 5, 8, 10, 11, 12), to the idea of lawfulness (vv 2, 4, 10, 11), and to the temple and priesthood (vv 4, 5, 6). According to Nolland: "The angle that Matthew takes is to justify priestly behaviour on the grounds that the temple is more important than the Sabbath: its needs take precedence. The angle is chosen for its christological potential: since Jesus is greater than the temple, then he must also be of more importance than the Sabbath" (2005:484). As such, the Messianic expectation of the Jewish people must also be recognised as a topos implicitly present in the narrative at this point. The very way in which the circumstance of Jesus' ministry and actions is stated to

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[22] A strikingly similar utterance will again feature at the transfiguration of Jesus (Matt 17:5), where the voice from heaven will say: οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ ("this is my beloved Son in whom I have delighted".)

[23] It is because of the apparent indication, by use of this preposition, that the time of κρίσις will also be the time of metaphorically breaking the reads and snuffing out the wicks that the translation of κρίσις with the term 'judgment' seems more fitting than with 'justice'.

represent the fulfilment of a prophecy drawn from Isaiah's servant passages support Matthew's thesis on the Messianic nature of Jesus role and identity. Finally, as with the other fulfilment quotations examined thus far, the topos of precognitive prophecy also plays a fundamental part.

4.5.3.3 Canonicity

In terms of its concepts and personages, the passage at hand is saturated with canonical references from the Law and the Prophets. As discussed under the heading of 'Topoi', Mosaic Legislation is pointedly brought to the fore by mention of the priesthood, the temple and the Sabbath. The figure of David receives notice in the passage, and pointedly so, as referenced in the framed narration of a canonical narrative (1 Sam 21:1-6) presented in condensed form by Jesus himself. The passage culminates in an affirmation of prophetic fulfilment, explicitly mentioning the name of Isaiah and thus connecting a canonical document and figure to the pericope. The textual form of the quotation, through not in agreement with the MT or the LXX, should not be seen as undermining the presumptive canonical veneration purposed by Matthew. Viljoen notes: "Though Matthew's use of the Jewish Scripture sometimes seems to be forced to the modern reader, he utilizes the acceptable Targumist hermeneutical method of his time according to which paraphrasing and interpolation were acceptable to bring out the perceived *sensus plenior* of the quotation" (2007: 321). The bald presumption of the prophecy's necessary fulfilment makes plain the implicit author's attestation to the oracular authority of Isaiah's words.

4.5.4 Interfigurality
4.5.4.1 Pre-figure and Post-figure

The fulfilment quotation itself connects the post-textual setting to that of the pre-text. Matthew overtly proposes Jesus as a post-figuration of the Servant figure in the pre-text. Within the intracontextual setting of the pre-text the Servant synecdochally represents Israel – embodying the nation itself. Even though this personification is stated more explicitly in the LXX, Ιακωβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ, Ισραηλ ὁ ἐκλεκτός μου ("Jacob my servant, I will help him, Israel my chosen one"), it is nonetheless present in the MT as well. Keener states: "In context Isaiah 42:4-1

refs to *Israel* (44:1, 21; 49:3). But it is not hard to see how Matthew interprets Isa 42; despite the scepticism of some of his modern critics, Matthew read the larger context. God's servant Israel failed in its mission (42:18-19), so God chose one person within Israel to restore the rest of his people (49:5-7)" (2009:360). Matthew's introduction of this quotation from Isaiah has the effect of drawing the Servant-figure from the pre-text into the post-textual setting. The interfigural connection between Jesus and the Servant is not hinted at, but stated explicitly. In casting Jesus as the personification of the people, Matthew once again makes plain his thesis about the Messianic role and identity of Jesus. Jesus assimilates the role of Israel as the representative and servant of God. As noted by Albright and Mann: "The Messiah is the embodiment of Israel's vocation as servant of the Lord" (1987:153).

4.5.4.2 Onomastic Identifications

The narrative development leading up to the fulfilment quotation contains another notable example of pre-and-post-figural emphasis. In defending the conduct of his disciples, who plucked and ate grain on the Sabbath, Jesus juxtaposes the situation of his own disciples with that of David and his men (1 Sam 21:1-6). As a significant and culturally loaded onomastic identification, David's name, by its mere mention, introduces unmistakable Messianic overtones to the passage. In the text of Matthew's Gospel, the designation ὁ υἱὸς Δαυίδ ("Son of David"), is used as a significant Messianic appellation no less than 10 times (1:1, 1:20, 9:27, 12:23, 15:22, 20:30, 20:31, 21:9, 21:15, 22:42). Thus, as the two situations and sets of figures are placed parallel to one another, David's men and the disciples of Jesus are made to function collectively as interfigural entities. The consequence of this comparison is the emergence of implicit interfigurality between the leaders of the two groups – Jesus and David, in harmony with the proposed interfigural empathy found elsewhere in Matthew's text.

4.5.5 Internarrativity

The passage contains a number of internarrative foci. Jesus is depicted as a narrator in communication with an audience. The account contained in vv 3-4, of David and his men, may be described as a concise inner narrative, with Jesus as the narrator of

the frame story. Another internarrative dynamic concerns the act of prophecy described by the omniscient narrator and framed as an inner narrative. Verses 17-21 comprise this narrative. Isaiah is portrayed as a prophet, relaying an oracular message, even though God's agency is only inferred. Isaiah is venerated as a legitimate and accepted canonical voice. The content of the quotation represents another internarrative strain in that the actions of the Servant, as recounted, constitute a pre-narrative which is drawn into the post-textual setting and reinterpretively superimposed on the actions of Jesus. The quotation itself may also be seen as serving to form a bridge between this passage and the next. According to Keener: "The quotation from Isaiah 42:1-4 in this passage especially looks forward to the conflict in the following narrative: whereas his opponents misinterpret his identity, his empowerment by the Spirit demonstrates that he is the chosen one of Isaiah's prophecy" (2009:360).

4.5.6 Interdiscursivity

The establishment of interdiscursive grounds is vividly emphasised in the debate between Jesus and the Pharisees on the matter of faithful adherence to the Mosaic legacy. In the run-up to the fulfilment quotation Jesus is shown making an appeal to history (vv 3-4), to specific provisions in the law (v 5) and to the prophets (v 7). These emphases reflect Matthew's continuing quest to appropriate or accentuate interdiscursive grounds between the intercontexts of his own faith-community and the legacy of the Jewish religion. The recontextualisation of the quotation from Isaiah represents another interdiscursive dynamic present in the passage. With reference to v 18, Harrington notes: "The Hebrew of Isa 42:1 (*'abdî*) could be translated *ho doulos mou*. But Matthew follows the Septuagint (*ho pais mou*), which at least introduces the ambiguity that he might be referring to Jesus as both Servant and Son" (1991:180).   It must be noted that the quotation is not presented as a mere reference, but positioned (and perhaps even translated) so as to redirect the discursive emphasis of the rendered words in terms of a desired effect in the post-textual setting.

4.5.6.1 The Introductory Formula

The preparatory main clause of vv 14-16a leads into the fulfilment quotation, but does not fully embody the referential scope attributed to the quotation.   Wider narratorial implications are at play.   Here too the grammatical marker λέγοντος follows the representing phrase, τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου ("which was spoken through the prophet Isaiah"), linking it to the reported clause.   Once again λέγοντος signifies a definite break between the words of the pre-textual and post-textual authors. The verbal phrase τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου functions as a representing verb, and illustrates Matthew's resolve to characterise Isaiah's words as prophetic.

4.5.6.2 The Reported Clause

The textual form of the quoted material differs dramatically from both the MT and the LXX. This may be due to the quotation having been drawn from a hitherto unknown vorlage or to an independent translation (or reworking) on the part of Matthew. The reported clause harmonises with its post-textual setting, its deictic elements aligning well. These features appear not to have been altered, since the extra-linguistic contexts[24] of the MT and the LXX concur with the rendering of the quotation as it appears in Matthew's text. Distanciation has not been increased or decreased and first person pronouns have not been changed into the third person. The presentation of the quotation may therefore still be stated to be in the form of direct speech.

4.5.6.3 Changes in the Narrative Voice

At the outset of the passage the narrative voice is that of the omniscient, third-person narrator. Verse 3 sees a change of narrator to that of a character voice, with Jesus narrating in the first person, from vv 3-5. The omniscient narrator resumes the narrative until v 17, where Isaiah, portrayed as framed narrator, presents the quotation in the first person, though speaking implicitly on behalf of God.

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[24] The extra-linguistic elements include the conceptualisations of space, time and persons.

4.5.7 Findings

Whereas the fulfilment quotations examined thus far have been obviously connected thematically to the contextual setting of the passage in which they occur, this quotation seems to have been situated for the sake of offering a brief panorama of the broader narrative development of Matthew's plot. The representing phrase references not only the scene at hand, but encompasses the general conflict between Jesus and the religious institutions of the day. The limning of Jesus' referential framework, presented as the by-product of the tensions between clashing interpretive communities, presents a classic intercontextual dynamic. The overt featuring of the pre-text/post-text dynamic represents another intercontextual marker. A further set of intercontextual markers are the cultural commonplaces (the topoi) present in the passage, which include the Messianic expectation of the Jews, the Mosaic Law and the concept of precognitive and instrumental prophecy. The plain expectation that Isaiah's prophecy must of necessity find a fulfilment, attests to an attribution of oracular authority to the trusted canonical voice of Isaiah. Furthermore, in that such a lengthy quotation is incorporated into Matthew's text, the literary authority of Isaiah also receives veneration. Matthew presents his text as a voice in harmony with the canon, thus endowing his own narrative with canonical prestige. The figure of the Servant, as present in the pre-text, is drawn into the post-textual setting, with Jesus portrayed as the embodiment of Israel in its role as representative and servant of Yahweh. The introduction to the pericope of David's name, a powerful onomastic reference, strengthens the perception of Jesus' special and Messianic role. The dominant internarrative focus in the passage centres on the use of the quotation itself as a pre-narrative template disambiguated in terms of Jesus. The very presentation of the quotation within its new context presents a case of redirected discursive emphasis, as the words of the pre-textual author are reinterpreted in terms of Jesus and rendered (perhaps even translated) with a view to their harmonisation with the overarching plotline of Matthew's narrative. The introductory formula reflects the implicit author's proffering of the represented discourse as prophetic. The reported clause itself, regardless its harmony within the recontextualised setting, still constitutes reported speech. During the run-up to the culmination of the passage there is a change of narrator to that a character voice. The fulfilment quotation itself is presented by the omniscient narrator who presents Isaiah as a framed narrator in the act of speaking. As a whole, the passage represents an important narrative moment in the development of Matthew's broader plotline and constitutes an emphatic affirmation of Matthew's theological thesis, that Jesus is the fulfilment of Messianic expectations, long harboured by the Jews.

4.6 Matthew 13:13-15: Speaking in Parables

4.6.1 Intertextuality

13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν,	**Preparatory Statement or Main Clause**	**13** Therefore I speak to them in parables, because seeing, they do not see and hearing they do not hear or understand
14 καὶ ἀναπληροῦται αὐτοῖς	**Fulfilment Declaration**	**14** and in them is fulfilled
ἡ προφητεία Ἡσαΐου	**Representing Phrase** (speech act)	the prophecy of Isaiah
ἡ λέγουσα·	**Grammatical Marker**	which says:
ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. **15** ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς.	**Reported Clause**	Hearing you will hear and not understand, and seeing you will see and not discern **15** for the heart of this people has become blunted, and with their ears they have hardly heard, and they have closed their eyes, lest they should see with their eyes and hear with their ears and understand with their hearts and they should return, and that I should heal them.

In contrast to the fulfilment utterance in Matt 8:17, the quotation here is presented twice, first in the form of an abbreviated paraphrase and then in the form of an explicit quotation. The quotation presents Isa 6:9-10 almost word for word, leaving out only the pronoun αὐτῶν (in v 10), which both the editions of A. Rahlfs and J. Ziegler include. Nel states:

> The recontextualisation (13:13:b), which omits a number of words so that it has the force of a proverb, makes no reference to Isa 6:9-10. The

citation (13:14b-17), however, which is in verbatim agreement with Isa 6:9-10 in the LXX (except for the omission of αὐτῶν in 13:15), is specifically introduced by Matthew as a prophecy by Isaiah that had been fulfilled by Jesus. (2009:279)

Davies and Allison call into question the authenticity of the fulfilment quotation, but not of the abbreviated reference (1988:393-394). In discussing the disputed authenticity of verses 14-15 Moyise and Menken note: "The disagreement centres on whether or not the formula quotation was part of the original manuscript, and the case against its inclusion is very strong. Nevertheless, for our purposes it is enough to note the usage of Isa. 6:9-10 here in the context, which is common to all the Synoptics" (2005:72-73). The question is therefore not whether or not any reference to Isa 6:9-10 was made in the original manuscript, but whether or not it was as explicitly included in the text as reflected by the formula quotation of vv 14-15. Citing the lack of manuscript evidence for the omission of vv 14-15, Nolland states: "The flow of Matthew's text is sometimes judged to be easier without the verses. But given the lack of any textual support for the omission, since nothing here stands in tension with Matthew, and since his work is characterised by extensive clear appeal to scriptural fulfilment, it seems better to retain the text" (2005:535). Thematically the quotation of Isa 6:9-10 is in harmony with the focus of Matthew's passage and so, for the purpose of this analysis, the fulfilment quotation will be treated as part of the text. In the pericope Jesus is portrayed as an agent of judgment, narrowcasting his message in order to ensure that only a select few will comprehend its true intent. Harrington notes: "The biblical context is God's commissioning of Isaiah the prophet. At the end of Isaiah's vision of God's majesty the prophet is sent forth with the paradoxical mission of increasing the obduracy of those to whom he proclaims God's will" (1991:200). Therefore, even though the question of a subsequent redaction cannot be settled here, the intertextual link between this passage and the direct intracontextual setting of Isa 6:9-10 is clearly attested to, both textually and thematically.

4.6.2 Synopsis and General Discussion

Even though the whole of Matt 13 may be identified as a section of the gospel that focuses on parables, vv 1-23 function as a subsection that can be analysed as a pericope in its own right. The thematic concern of the passage is Jesus' teaching and its reception. Jesus gives his reason for speaking in parables and also tells a parable about the content and style of his teachings. Jesus is portrayed preaching to the crowds. He sits in a boat while the people stand on the shore of the Sea of Galilee.

The parable is about seeds and soil. Some seeds fall on the path where birds come to eat it. Other seeds fall in shallow, rocky soil where it does germinate but withers quickly. Then there are seeds that fall among thorns which eventually choke the plants. Finally, some seeds fall on good ground where they produce an abundant crop. Jesus concludes the parable with the words ὁ ἔχων ὦτα ἀκουέτω ("he who has ears must hear"). The disciples approach Jesus to ask why he speaks to the people in parables. Curiously, Jesus replies that his disciples have been given knowledge of the secrets of the Kingdom of Heaven, but the crowds have not been given this knowledge. According to Harrington: "The Matthean community would naturally identify itself with the last seed and soil, and their Jewish rivals or perhaps other Jews in general who had some exposure to Jesus' preaching with the other seeds and soils" (1991:201). Jesus seems to indicate that the obscurity of his teaching is a response to the proportional receptiveness of the hearers. Verse 13 shows Jesus alluding to Isa 6:9-10. According to Grams: "Matthew's use of Isaiah goes far deeper that proof-texting; Isaiah is a *theological* source for Matthew, and that theology has narrative dimensions" (2004:243). Directly following this allusion the passage as we have it leads into the fulfilment quotation, framed here as the words of Jesus and not presented as a remark by the implicit author. The words from Isaiah are followed by a statement indicating the contrast between the disciples and the crowds, since the disciples have the ability to hear and understand the message of Jesus. In this they are privileged above many prophets and other righteous people. Nel notes:

> In citing Isa 6:9-10, Jesus… provided the Matthean community with an explanation as to why the Jews had rejected Jesus (their hearts were hardened), and revealed to them how this prophecy of Isaiah had been completely fulfilled in their time by the unbelief of Israel. In doing so, Jesus, according to Matthew, assured them of their continuity with the revelation of God's will in the past through the prophets, and affirmed their privileged access to new knowledge of God's plans regarding the coming of his kingdom through the parables and teachings of Jesus. (2009:284)

Verses 18-23 contains an explication of the parable's meaning. Here we find the phrase τὴν παραβολὴν τοῦ σπείραντος ("the parable of the sower"). Harrington notes: "This expression is the source of the traditional title for the parable. Nevertheless the focus of attention is not the sower" (1991:196). Jesus explains that

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the different situations indicate people's responses to his message. The focus is indeed on the seeds and the soil. The seeds that fall on the path refer to those who hear the message but do not understand it. The evil one comes and takes it away. The seeds that fall in rocky ground refer to those who receive the word with joy, but fall away when problems or persecution arise. The seeds that fall among the thorns refer to those who hear the word but are neutralised by their focus on anxieties or material wealth. Finally, the seeds that fall on good ground refer to those who hear the word and understand it. They bear fruit in different proportions.

4.6.3 Intercontextuality

This passage, with its reference to Isaiah, contains a prime example of functional intercontextuality. By using an intertextual link to connect the context of his own narrative with the historical setting of the prophet Isaiah, Matthew demarcates an intercontextual position for his own faith community relative to the general Jewish community. According to Harrington: "For the Matthean community, as it tried to define its identity vis-à-vis other Jews, each part of Matt 13:1-23 carried a slightly different message. Jesus' parable of the sower (13:3b-9) contrasted the three kinds of seeds and soils that do not flourish and the good soil in which a marvellous harvest emerges" (1991:201). Verse 19 explains the images of the soil as a reference to the heart. The passage refers to the heart three times: twice in v 15 and once in v 19. The concept of a people stubbornly ignoring the message of the prophet and thus deserving of God's judgement forms a common thread through the book of Isaiah, Isa 6 being a case in point.   Matthew therefore links the context of this passage to the context of Isa 6. According to McLaughlin: "The motif of hardened hearts is not only repeated within the Book of Isaiah, however, but it is also reversed to indicate that the intended punishment can be, or has been, fulfilled" (1994:18). The parable itself provides an explanation as to why some people accept the teaching of Jesus while others do not. Furthermore, in that the passage from Isaiah is superimposed over the account of Jesus' teaching in Galilee, it is inferred that Jesus acts out the same role Isaiah did towards the Jewish population of his day. The comparison of those from the crowds who do not accept the message of Jesus with the hard-hearted hearers in Isaiah's time, indicates a historical continuation, reflecting an interpretation of Isaiah's historical setting in terms of the current setting. Matthew's approach to the text and the intracontextual setting of Isa 6 thus offers a glimpse of the interpretive system with which Matthew works and of his thesis that his own

religious community represents the true continuation of that historical precedent. Martin notes: "The gospel serves as historical legitimation for the community and identifies a tradition, rooted in the teachings of Jesus, of authentic faithfulness to the Hebrew prophets and Mosaic law, against the 'deviant' practises of the Jewish leadership of Matthew's day" (1996:23).

4.6.3.1 Pre-Text and Post-Text

Some attention may be afforded here to the connection between Matthew's text and that of Mark. According to Harrington: "The first part of Matthew's 'day of parables' (Matt 13:1-23) follows Mark 4:1-20 quite closely" (1991:199). That there is an intertextual connection between this passage and that of Mark 4:10-12 is clear. Nel posits: "Matthew's recontextualisation of Mark 4:10-12 in an extended discourse of parables about the Kingdom of Heaven provides an important key for their interpretation" (2009:276). However, since the intertextual relationship between Matthew and Mark is not the province of this study, the focus will be on the connection between this passage and Isa 6:9-10. Suffice it to say that the presence of an allusion to the text followed by a quotation of the text may have arisen because of the intertextual connection between this passage and Mark 4:10-12. Nolland argues: "Matthew abbreviates Mark's allusion here to Is. 6:9 because he intends to provide an extended quotation in vv. 14–15". As an intercontextual marker, the pre-text/post-text dynamic is clear and overt in the passage. The fulfilment quotation is unique in that it is preceded by an allusion to the pre-text of Isaiah and presented not by the third person narrator, but by a character voice. In contrast to the allusion, the fulfilment quotation explicitly names Isaiah as the source of the utterance. The figures from the pre-text are pictured as portraying the same hard-hearted people to which the ministry of Jesus must respond. God's agency is not explicitly stated. Davies and Allison note: "λέγουσα in the nominative qualifying προφητεία (so that the prophet himself speaks the word) is unexpected. Matthew otherwise has *God himself speak, through* the prophet" (1988:394). The prophet himself is therefore emphasised, the pre-text/post-text an overt feature. In pointing to the Jewish people Jesus states that the prophecy of Isaiah is fulfilled in them. This is not a case of nuanced reference, but of direct and overt prophetic fulfilment.

4.6.3.2 Topoi

A typical feature of the fulfilment quotations is the material topos of portent prophecy. Here too, this topos pervades the passage. In v 14 Jesus himself is shown to say: ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἠσαΐου ("in them is fulfilled the prophecy of Isaiah").   According to Nel: "The compound verb ἀναπληροῦται (13:14a) has the meaning of 'the completion of a hitherto partial fulfilment', which would imply that the prophecy of Isaiah, which had been partially fulfilled in his own time, was now being brought to its final fulfilment by Jesus" (2009:279). The language presenting the fulfilment quotation is singularly direct and forceful in its portrayal of prophecy as prescient and instrumental. As noted by Müller: "The word 'prophecy (προφητεία)', which is closest to the meaning of 'prediction', appears only once in Matthew (no occurrences in the other gospels and Acts at all), namely in 13:14, in connection with the quotation from Isa 6:9-10 LXX; there it is linked to the verb 'fulfil (ἀναπληρόω)', also only here in the gospels" (2001:319). The topos of prophecy being cast literarily in the narrative as a proleptic speech act pervades this passage.

A second literary topos present in the passage relates to the motif of the Kingdom. In v 11 Jesus refers to τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν ("the mysteries of the Kingdom of Heaven") and in v 19 he speaks of τὸν λόγον τῆς βασιλείας ("the word of the Kingdom").   These reference are more than allusions.   They evoke the common cultural symbol of the expected Kingdom of the Messiah. The proposition that Jesus' disciples are privileged in their knowledge and understanding affords them a status above that of the Jews who do not share their insight. Albright and Mann state: "The Kingdom itself, as a Messianic idea, was not only familiar to the disciples, it was known and awaited with eager expectation by the Jews. What was granted to the disciples, was access to the innermost secrets of the Father's providence, in much the same way that the prophets claimed access to God's heavenly council" (1987:167). Nor do the references to the Kingdom propose special standing only for the disciples, but also for Jesus. The interfigural connection between Jesus and Isaiah, coupled with the portrayal of Jesus as the very teacher of special privileged information about the Kingdom, drapes the character of Jesus in a distinctive Messianic aura.

A third literary topos concerns the agrarian imagery of the parable. The metaphorical language immediately lends a visual quality to message Jesus is shown to communicate here. In discussing the subject matter of the parable, Nolland notes:

> In line with typical ancient practice we are to imagine the seed being scattered by hand from a bag slung over the shoulder. The question of what margin of accuracy could reasonably be expected of such a sowing method will be of some importance below for exploring the dynamic of the story. The typical sower in first-century Palestine was a subsistence farmer with a limited plot of land at his disposal. (2005:525)

As a literary motif, the metaphorical reference to farmland, a sower with seeds and different types of soil would certainly be familiar to the audience for which Matthew's text was intended. Harrington states: "If we assume that this parable goes back to Jesus (as most interpreters do), it would have been especially appropriate for an audience made up largely of Galilean farmers" (1991:199).

4.6.3.3 Canonicity

Along with the declaration of prophetic fulfilment, the overt reference to Isaiah connects the figure of the prophet as well as the canonical quotation with the post-text. Again therefore Matthew introduces to his narrative canonical words, canonical imagery and a canonical figure. Nel notes: "In Matthew, the exclusive revelation of the mysteries of heaven separate the followers of Jesus from outsiders, underline the importance of understanding as a gracious gift from God, [and] confirm the continuality of the Matthean community with OT prophecy" (2009:285-286). Jesus himself is here portrayed as harbouring an assurance that Isaiah's prophecy must be fulfilled. Jesus therefore affirms the oracular authority of Isaiah, and is thus positioned as a voice in harmony with canonical expectations. The motif of a hardened people, rejecting the message of God's prophetic messengers, is itself typical (especially in Isaiah). Matthew therefore proffers, through his own text, the continuation of a canonical theme. As noted by Martin: "Establishing first his own and then Jesus' interpretive authority, the author of Matthew enfolds the reader into his view of reality that in the Kingdom of God, 'either one hears or doesn't, sees or doesn't, understands or doesn't, says 'Yes' or doesn't'" (1996:25). Finally, in that a

full expectation of the literal fulfilment of Isaiah's prophecy is overtly stated, Matthew's assent to the oracular authority of Isaiah's utterance is made explicit.

4.6.4 Interfigurality

4.6.4.1 Pre-figure and Post-figure

The volume of the Isaianic leitmotif rises in the passage as an extensive quotation from Isaiah is brought to the fore. Here, uniquely, the figure of Jesus is aligned to the person of the prophet himself. The internarrative congruency of the two passages link the Jewish crowd addressed by Jesus to the Israelites of Isaiah's time. The central question of Matthew's passage relates to the apparent hardness of many of the Jews who heard Jesus' message. The reference introduces not only the quoted material itself, but also the contextual perspective of Isaiah's passage. The prophet, as God's servant, brings a message intended not to change the hardened hearts of the people, but to make it conspicuous. Harrington notes: "Without explaining precisely why the message of Isaiah (and of Jesus) is rejected, the quotation describes the phenomenon of 'hardening' on the people's part and presents it in accord with Scripture and therefore God's will" (1991:200). The introduction of the quotation to Matthew's passage has the effect of post-figuratively casting Jesus in the office of Isaiah. In his own response to the people of his day, Jesus replicates the role of the prophet. Importantly the people themselves, as a collective unit, are also post-figuratively linked to the people to whom Isaiah's message was addressed. A further interfigural emphasis concerns the implicit antecedent of the first person singular pronoun at the end of the quotation, which has the effect of linking Jesus to Yahweh. This aspect will receive more attention under the section on the introductory formula.

4.6.4.2 Onomastic Identifications

McLaughlin discusses the locations of references in Isaiah that are linked by their thematic focus on a calloused rejection of the prophet's message, noting: "The motif of divine hardening in the Book of Isaiah goes beyond a simple echoing of terminology; their redactional placement in the final text of the book creates a more programmatic function than isolated echoes would allow in and of themselves" (1994:21). This point is not to be overlooked. A narrative approach to the book of

Isaiah necessitates the perspective that Isaiah's very name would carry certain connotations. As stated by Grams:

> The narrative turn in Biblical studies offers some options to traditional, historically oriented reconstructions of the text of Isaiah. Instead of dividing the text according to its sources and seams, a narrative approach looks at what the text is as we have it. Instead of seeing Isaiah as a collection of oracles or as 1st, 2nd, and 3rd Isaiah, a narrative approach sees Isaiah as unified and involving an underlying narrative. Surely this is how it would have been read by Matthew. (2004:240)

It stands to reason, therefore, that not only the person of the prophet, but also the narrative dynamic of the book would be summoned to Matthew's implicit audience by the mention of Isaiah's name – namely of a prophet proclaiming God's message to a calloused and unrepentant people. The significance of mentioning Isaiah by name must be taken into account. Here the onomastic identification of the prophet is taken up by Jesus himself.

4.6.5 Internarrativity

The narratorial construct of the pericope presents at least three levels of storytelling. The outer frame pertains to the omniscient third person narrator, presenting the narrative account of Jesus' ministry to an implicit audience. In this pericope Jesus himself also acts as a narrator who communicates with an audience. Here vv 10-11a present the introduction of the outer frame. Verses 3b-9 contain an inner narrative focused on Jesus' teaching of the crowds. Verses 10-23 contain a multilayered narrative account. The inner frame here commences with v 11b, where Jesus begins to speak to the smaller circle of his followers. Significantly this is followed by a second inner frame which commences with v 14b, where Isaiah is pictured presenting his message to Israel. The second inner frame is brought to a close at the end of v 15 and the first inner frame at the end of v 23. The second inner narrative focuses on Isaiah's act of prophecy. In that Isaiah implicitly represents a message from God to the people a fourth level could be assumed. Even though God's agency is not mentioned to here, Jesus is portrayed as accepting the divine authority of Isaiah's words.

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A second internarrative focus in the pericope concerns the narrative situation of Isaiah's passage. The hardened audience encountered by Jesus is stated to be the same hardened audience mentioned by Isaiah. Commenting on the theme of hearing, seeing, understanding and knowing, Watts notes: "The words are part of a motif that runs through the length of the Vision from 1:3 through 42:16-20. The usual accusation is that Israel *is* 'blind' and 'deaf.' The LXX reflects this understanding of these verses as well: 'You shall indeed hear, but not understand… the heart of this people has became dull'" (1985:75). This theme underlies the message of Matthew's passage on parables and speaks to the motive for introducing this quotation from Isaiah here. Harrington notes: "The quotation of Isa 6:9-10 places the negative reaction to Jesus' teaching in line with the response promised by God to Isaiah, thus explaining the rejection as in accord with God's will" (1991:196). Jesus is therefore afforded a prophetic role at least on par in, terms of its authority, with that of Isaiah.

4.6.6 Interdiscursivity

The interdiscursive emphasis of the passage is especially poignant. There is more here than the recontextualisation of a quotation from or allusion to Isa 6. Not only the quoted material, but also its pre-textual intracontext is introduced to the narrative. As noted by Albright and Mann: "The total context of the passage in Isaiah determines its place and meaning here" (1987:167). The thematic focus of Isaiah's passage is thus drawn into the pericope and becomes the dominant motif of the narrative and the concordant parable. According to Harrington: "The theological presupposition of Matt 13:10-17 (and Mark 4:10-12) is the 'hardening' motif found in Isa 6:9-10" (1991:200). Through its alignment of the parable with the words from Isaiah, the passage seeks to offer an explanation for the rejection of Jesus and his message by some of the Jews. This perspective is given corroboration by the reference to a historic precedent – Isaiah's encounter with a people who rejected his message. A certain historical perspective is therefore established in Matthew's text, denoting a communal identity with a specific frame of reference. Martin states: "I will argue that Matthew's appropriation of Jewish Scriptures into his own interpretive framework not only acts to legitimate the Jesus movement along the lines of the Jewish traditions but also, and perhaps even chiefly, serves as a polemical device by which Matthew wishes for his community to achieve a certain ascendant political position over the Jewish gathering in his vicinity" (1996:23).

This passage therefore clearly demonstrates the establishing of interdiscursive commonalities between the ideological perspective of Matthew's own community and that of formative Judaism, making possible the articulation of a unique ideological vantage point. The discursive emphasis of Isaiah's words is effectively applied to the context of Matthew's narrative.

4.6.6.1 The Introductory Formula

The preparatory main clause in v 13 is peculiar in that it contains a paraphrastic summary of the quotation that follows it. Another unique feature is that even though the role of a speaker is implicit in the paraphrase and the quotation, thematically the focus is primarily on the Jewish people, not on Jesus. Harrington notes: "The introduction to the biblical quotation differs from the other formula quotations, though the key word 'fulfilled' is present. The quotation of Isa 6:9-10 follows the Septuagint exactly" (1991:196). The grammatical marker ἡ λέγουσα follows the representing phrase καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἠσαΐου and leads into the reported clause. Even though this marker signifies a break between the words of the post-text author and that of the pre-text author, the low degree of distanciation between the quotation and its intracontextual setting in the post-text is due to the fact that a third person narrator, speaking in the first person, introduces a quotation by another third person narrator also speaking in the first person. This harmonisation of deictic elements is not due to redaction of the quoted material, but to the construction of the post-textual setting. The apparent seamless flow between the words of the post-textual author and the quoted material is thus to be recognised as introducing represented discourse, presented directly and with the retention of deictic elements. The attribution of prophetic authority to the author of the pre-text (Isaiah) implies a fulfilment not only of Isaiah's words, but also of his prophetic role, by the re-enactment of similar role players in the post-textual setting. The reception of Jesus' teaching fulfils the prediction of Isaiah, while Jesus relationship to the people casts him in the role of a post-figurative Isaiah. Furthermore, in that the pre-textual setting portrays a prophet speaking on behalf of the Lord, a second layer of interfigurality enters the narrative.   The antecedent of the first person singular pronoun at the end of the quotation therefore begs an important question. As noted by McLaughin: "To

both an editor and an audience familiar with the general tenor of Isa 40-55, Yahweh would be the obvious subject of the verb, which means that the obtuseness of the artisans would be the product of divine activity" (1994:14). Once again, as in Matt 3:1-3 the resultant effect is that an interfigural connection between Jesus and Yahweh emerges, endowing the figure of Jesus with divine qualities. Again the interfigural fallout of the passage's structuring seems too great for this to be an unintended consequence. Therefore, even though the overt thematic focus of this passage lies with the Jewish people, the purpose of the fulfilment quotation may be seen to harmonise with that of the others – namely that it affirms the Messianic quality of Jesus' person and ministry.

4.6.6.2 The Reported Clause

Except for the absence of the pronoun αὐτῶν in v 10, the quotation presents Isa 6:9-10 almost verbatim. Despite the harmony between the quotation and its post-textual setting, there is no grammatical subordination of the reported clause itself. Deictic elements have not been realigned to fit the syntax of the introductory formula. The presentation of the quotation is therefore in the form of direct speech.

4.6.6.3 Changes in the Narrative Voice

The narrative undergoes a change of narrator before the introduction of the fulfilment utterance. The omniscient third person narrator describes the narrative events, first of Jesus' teaching to the crowds and then of his conversation with his disciples. The conversation itself is presented by the third person narrator. This narrator presents Jesus himself in the act of narration. As a character voice Jesus narrates in the first person. He introduces another narrator, Isaiah. Isaiah also communicates in the first person, and seems to speak on behalf another (the Lord, Yahweh), who also speaks in the first person, the phrase: καὶ ἰάσομαι αὐτούς ("and that I should heal them") indicating the divine agency on whose behalf Isaiah implicitly speaks. This convoluted layering of narratorial voices suits the subtle submission of the post-textual author, Matthew, that the chain of narrators ultimately links Jesus with Yahweh.

4.6.7 Findings

The pericope centres on the reception of Jesus and his teaching. There is clear intertextuality between this passage and Isa 6. The presentation of the quoted material offers perspective on the interpretive system of the post-text author. Part of Matthew's intent seems to be the positioning of his own religious community as the rightful heirs of the Jewish religious heritage. Intercontextual markers present in the text include a clear pre-text/post-text dynamic, the presence of topoi and a distinct emphasis on canonicity. The fulfilment quotation is unique in that it is not presented by the third person narrator, but by a character voice and that it is preceded by an abbreviated summary of the quoted material. Interfigurality links Jesus to the prophet Isaiah and also to the person of Yahweh. These connections endue the character of Jesus with Messianic qualities. The pericope presents at least three narrative frames as well as a recasting of narrative elements drawn from the pre-text. An emphasis in the post-text of common ground between the ideological perspective of Matthew's own community and that of formative Judaism amounts to a clear demonstration of interdiscursivity. Even though overtly the passage focuses on the people who receive the teaching, the implication of Isaiah's words, functionally presented as a proleptic speech act, is that Jesus acts as a mouthpiece for Yahweh. Thus, the resultant effect of the fulfilment quotation is to support Matthew's thesis about the Messianic quality of Jesus' ministry and person.

4.7 Summary of Findings

The Isaianic pre-text is powerfully employed to shape the narrative of Matthew's text. Matthew's intercontextualisation by use of the references engages more than the thematic content of the individual references. They evoke the context of the entire pre-text. The very substance of Isaiah's text is brought into focus. In terms of the nine quotations surveyed and the five specifically examined, the leitmotif of Isaiah emerges as deftly interweaved through Matthew's text. Matthew has distilled a storyline from Isaiah and anchored his own narrative to that plot. Other prophetic voices have been employed in order to support his thesis. The topos of prophecy and fulfilment is interwoven with the topos of the Jewish Messianic expectation. Thus Matthew engages the oracular, normative and literary authority of the canon.

Because he succeeds in encapsulating important aspects of canonical texts, Matthew's own text draws powerfully on the authority of the canon. Nor is his intertextuality limited to subjects of theme – it also operates in terms of interfigurality.   Matthew limns a two-dimensional Messianic figure as a flat character from canonical references, but then proceeds to complexify that figure into a round character through the development of his storyline. The internarrative design of his text may thus be seen as tracing a pre-narrative from Isaiah through its reframing and recasting into a new context. Isaiah himself has become a character – an oracular voice in action. The fulfilment quotations lend Matthew's text unmistakable political potency. The very ideology of Matthew's thesis that Jesus must be recognised as the expected Messiah is clearly seen in the way Matthew uses the concept of 'prophecy' as a speech act verb in order to slant the readers' view of the represented discourse from Isaiah. This interdiscursive dynamic supports Matthew's hypothesis of Jesus. An intertextual study of the fulfilments quotations therefore renders possible the perspective that Matthew purposely articulates a theological objective by redacting and recasting Isaiah's text.

Chapter 5
Conclusion

This thesis focussed on the very designation of the formulaic fulfilment quotations as 'formulaic', in order to investigate whether superficial similarities with regard to the textual form of the fulfilment quotations as contextualised in Matthew extend also to similarities of theme and discourse. The operating hypothesis was that an approach in terms of the intertextual subcategories of intercontextuality, interfigurality, internarrativity and interdiscursivity would be able to shed some light on this problem.

The purpose of chapter 2 was to conceptualise an intertextual analytical framework by use of these subcategories. It was found that a text's intercontextual traits could be examined in terms of whether an overt distinction is made between pre-text and post-text, in terms of identifiable topoi and also in the light of the text's canonical orientation. Interfigural features, such as pre-figure/post-figure dynamics and onomastic identifications were highlighted as possibly useful avenues of study. The concept of internarrativity was approached in terms of the framed inner narratives and narrative templates which may feature as part of a text's intertextual configuration. Finally the recontextualisation of quoted material drawn from a pre-text were conceptualised as connected to the subcategory of interdiscursivity, which deals with surface features that may shed light on the attitude of post-text author towards the utterance or person of the pre-text author.

Chapter 3 considered the general relevance of the concepts outlined in chapter 2 to the intertextual connection between Matthew and Isaiah. This survey sought to demonstrate an intentional endeavour on Matthew's part to incorporate the canonical authority of sacrosanct voices into his own text.

Chapter 4 comprises a detailed intertextual examination of five different fulfilment quotations within their contextual settings. This chapter shows how the Isaianic pre-text is used to shape the narrative of Matthew's gospel account.

The fulfilment quotation in Matt 1:20-23 centres on the supernatural conception of Mary's child, the baby Jesus. Matthew's linking of Jesus' birth to the presented material from Isaiah features the topos of precognitive prophecy as well as that of the expected Messiah. The canon's literary and oracular authority is overtly venerated. Joseph's betrothed is post-figuratively connected to Isaiah's virgin. The resultant interfigurality of this link connects the virgin's child from Isaiah to Jesus. Internarrative foci include the inner narrative setting of Isaiah's prophetic act as well as the thematic content of the prophecy. This is recast to form a pre-narrative stressed by Matthew as the prophetic precedent of the account of Jesus' birth. The passage's focus on canonical figures and traditions reflect Matthew's effort to establish and emphasise interdiscursive grounds between his own interpretive community and the Jewish religion of the day.

Regardless a minor deviation in the surface features of the formulaic pattern, the fulfilment idea is presented vividly in Matt 3:1-3. The Baptist is depicted as a forerunner to Jesus. Jesus is portrayed as representing God's power and presence. Intercontextual features include a clear pre-text/post-text dynamic, as well as a vivid focus on cultural commonplaces and canonical veneration. Isaiah is held forth as an oracular voice in affirmation of this perspective, the account of Jesus' ministry positioned as a post-narration of the journey of Yahweh featured in Isa 40. The post-figural reframing of Elijah in terms of the figure of John the Baptist dovetails with Matthew's presentation of Jesus as God's divine representative. The recontextualisation of Isaiah's words represents a clear case of interdiscursivity resulting in a passage that definitively supports Matthew's Messianic portrayal of Jesus' person and role.

The pericope of Matt 8:16-17 features a fulfilment quotation contextualised in a setting focused on Jesus' actions as a healer. The healing stories imbue the role and work of Jesus with a distinctive Messianic quality, thus supporting Matthew's interfigural proposition. Intercontextual markers also abound. The topos of vicarious suffering, prominent in the Jewish religion, is pointedly referenced. This is achieved by direct mention of the sacrificial system as well as onomastic identification (in terms of Moses' name). Canonicity features prominently, in that

the passage contains ascriptions of literary, oracular and normative authority to the canon. The internarrative dynamic of the passage includes the narrative framing of Isaiah's act of prophecy as well as the introduction and recontextualisation of a pre-narrative centred on Isaiah's Suffering Servant. The healing stories themselves also seem to follow a set pattern, or narrative prototype. The passage culminates in a fulfilment quotation with redirected discursive emphasis which underlines Matthew's theological position on the Messianic nature of Jesus' person and ministry.

The quotation in Matt 12:14-21 finds its significance in the broader narrative development of Matthew's plot. Intercontextual markers include a clear pre-text/post-text dynamic, a portrayal of contrasting interpretative communities and the presence of topoi. Matthew offers clear support of the authority of the canon, thus drawing on canonical authority. Interfigurality features prominently, with Jesus portrayed as the embodiment of Israel in its role as representative and servant of Yahweh. The overt purpose of the fulfilment quotation from Isaiah is to propose the unfolding narrative of Jesus' ministry as internarratively connected to the proleptic scenario of the Servant. The rendition (or possibly translation) of Isaiah words, placed in an interpretive setting focussed on Jesus, represents the definite redirection of discursive emphasis. The passage therefore features an emphatic affirmation of Matthew's theological thesis, that Jesus fulfils Messianic expectations.

The pericope of which Matt 13:13-15 centres on the reception of Jesus and his teaching. Intercontextuality is reflected in the clear and overt pre-text/post-text dynamic, the presence of topoi and the emphasis on canonicity. The fulfilment quotation is preceded by an abbreviated summary and presented by a character voice – that of Jesus. Interfigurality links the character of Jesus to the prophet Isaiah and also to the person of Yahweh.   The interdiscursive dynamic of the passage is perceivable in terms of an emphasis on common ground between the theology of Matthew's faith community and that of formative Judaism.   Within its recontextualised setting the quotation effectively supports the portrayal of Jesus as a

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mouthpiece for Yahweh. Thus, in harmony with the other examples, this fulfilment quotation may be seen to support Matthew's thesis on the Messianic quality of Jesus' ministry and person.

In these passages Matthew can be seen to systematically educe a storyline from Isaiah which he augments with details about the person and work of Jesus. Other canonical voices are engaged as Matthew draws on the authority of Judaism's oracles in order to substantiate his thesis. Intertextuality, as featured in Matthew's text, transcends the thematic to operate also in terms of interfigurality. Jesus is repeatedly posited as the post-figuration of important religio-historical figures, thereby affirming Matthew's position on the Messianic identity and ministry of Jesus. By the use narrative moments from Isaiah, internarratively reframed, the prophet himself is situated in Matthew's text as a character with an oracular voice. Hence, Matthew's interdiscursive endeavour supports his hypothesis of Jesus. This chapter demonstrates that Matthew's intentional articulation of a theological perspective may be usefully evidenced through the application of intertextual concepts.

The designation of the formulaic fulfilment quotations is therefore deemed apt, not only in terms of surface structures and textual form, but also in terms of their thematic and discursive impact. The intertextual approach outlined in these chapters demonstrates a consistent and even formulaic theological programme in Matthew's use of overt intertextuality in his text.

It is the expectation of this writer that a more comprehensive study of the overt intertextuality present in Matthew, taking into account not only his use of Isaiah but also of other canonical references and quotations, may yield further and deeper insights in terms of the discursive intent and purpose that underlie the gospel of Matthew.

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