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The Interconnection between the Emmanuel Theme and the Forgiveness of Sins Theme in the Gospel of Matthew

Paul Kunjanayil

Introduction

The Emmanuel theme has been one of the most discussed themes in the Gospel of Matthew. Several aspects of it are yet to be brought to light, however. One such feature is its interconnection with the forgiveness of sins theme. The link between the Emmanuel theme and the theme of the forgiveness of sins is found from the very beginning of the Gospel in Matt 1:21-23. In the middle of the Gospel in 18:1-35, the members of the church are encouraged to forgive one another and this forgiveness is connected to the Emmanuel theme. Finally, the institution of the Eucharist brings to fore the forgiveness of sins achieved by the pouring out of the blood of Jesus and connects it to his eschatological presence (26:26-29). Thus, the link between the Emmanuel theme and the theme of the forgiveness of sins is systematically developed in the course of the gospel narrative. This paper aims at exposing this development. In order to achieve this end, this study focuses on the gospel passages, where both the two themes appear interconnectedly.

1 Introducing the Link between Presence and Forgivness

The link between the Emmanuel theme and the theme of the forgiveness of sins theme is introduced in 1:21-23. These verses belong to the pericope dealing with the birth of Jesus Christ (vv. 18-25). In order to demonstrate the connection between these themes, the evangelist creates a beautiful parallelism between v. 21 and v. 23 and places the reference to the fulfilment of the prophecy (v. 22) between them:

Matt 1:21	Matt 1:22	Matt 1:23
		[23a] ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει
[21a] τέξεται δὲ υἱόν,		[23b] καὶ τέξεται υἱόν,
[21b] καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν·	[22] τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·	[23c] καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,
[21c] αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.		[23d] ὅ ἐστιν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός.

The parallelism consists in the prediction of the birth of a son using the verb τέξεται (vv. 21a.23b), the naming of the child using future tense of the verb καλέω and a name (vv. 21b.23c), and finally the explanations attached to these names (vv. 21c.23d)[1]. Through this parallelism the themes of forgiveness of sins (v. 21) and God's presence (v. 23) together with their interconnectedness are well introduced into the gospel narrative. The mention of the fulfilment of the prophetic promise in v. 22 shows that the conception the child is according to the will of God.

It is notable that the Emmanuel theme and the forgiveness theme are put forward in connection with the names Ἰησοῦς and Ἐμμανουήλ. While v. 21 lays down the child's mission of "saving his people from their sins" as the reason for giving the name Jesus, v. 23 gives the meaning of the name Emmanuel "God with us." These names themselves hint to the purpose of the birth of the child. In the biblical background, the proper names are noteworthy. The name denotes the person, establishes his identity, defines his mission, and is a part of him. It can often be said: "As a man is named, so is he" (cf. Gen 3:20; 4:1; 5:29; 28:17.19; 1 Sam 25:25; etc.). Those who received their name directly from God were usually considered to be important and righteous people[2]. The name was something real, so that to be called something was tantamount to being it[3]. This is true in the case of the names Ἰησοῦς and Ἐμμανουήλ.

[1] The close affinity between these verses makes one think that the evangelist structured Matt 1:21 after the prophecy of Isa 7:14 LXX quoted in Matt 1:23. As a result, it is made clear that Jesus's origin is located in the purpose of God, which is manifested centuries ago in the prophecy of Isaiah; cf. CARTER, Evoking Isaiah, 508.

[2] DAVIES – ALLISON, *Gospel according to Saint Matthew* I, 210.

[3] SCHMIDT, καλέω, 489.

The name Ἰησοῦς sheds light on the mission of the child to be born, as is evident from Matt 1:21c. The fullness of the being and mission of Jesus may be seen in his name[4]. The name Ἰησοῦς is not the choice of Joseph, but the decision of the Lord expressed through the angel[5]. It belongs to the very essence of Jesus' being and acting, and everything he does in the Gospel must be understood ultimately against its background[6]. In v. 21, the knowledge of the etymological sense of the name Ἰησοῦς via its Hebrew root is taken for granted, because the reason for giving this name is introduced using γάρ without further explanation[7]. The Greek name Ἰησοῦς is the equivalent of the Hebrew name יֵשׁוּעַ, which is the post-exilic shorter form the name יְהוֹשֻׁעַ[8]. The name יְהוֹשֻׁעַ is probably the combination of the name of the Lord יְהוָה and the noun יְשׁוּעָה, "salvation" derived from the verb יָשַׁע, "to save" or "to deliver," together meaning "Yahweh is salvation"[9]. The same signification of name יְהוֹשֻׁעַ appears to be evoked by the evangelist owing to the fact that he applies the verb σῴζω in relation to the name "Jesus" in v. 21. Thus, the name Ἰησοῦς aptly evokes the saving character of Jesus[10] and it has paramount importance in the Gospel. At every occurrence of the name Ἰησοῦς in the Gospel, the evangelist silently proclaims that it is the same Jesus who is promised in v. 21 is at work here in order to save his people.

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[4] BIETENHARD, ὄνομα, 254, 272.

[5] KJAER-HANSEN, What's in Jesus' Name?, 27.

[6] BAUER, The Kingship of Jesus, 310.

[7] This may indicate that this etymological knowledge had already become a part of common tradition of a Greek speaking church and Matthew's community was was not an exception; cf. HAGNER, *Matthew 1–13*, 19; FERDA, The Soldiers' Inscription, 227; KJAER-HANSEN, What's in Jesus' Name?, 27. Cf. Sir 46:1; b. Sota 34b. Cf. also Philo, *Mut* 121, which explicates the relationship between the name Joshua and salvation.

[8] Twice this name appears in *plene scriptum* יְהוֹשׁוּעַ (Deut 3:21; Judg 2:1). The most important person who is called יְהוֹשֻׁעַ in the OT is the son of Nun. He appears in the books of Exodus, Numbers, Deuteronomy, most often in Joshua, Judges, and in 1 Kings 16:34; 1 Chr 7:27; Sir 46:1. The postexilic text Neh 8:17 presents him as יֵשׁוּעַ. Two other men with this name are found in 1 Sam 6:14 and 2 Kgs 23:8. There is also the mention of a Levite with this name in 2 Chr 31:15.

[9] BDB, 221; NOTH, *Die israelitischen Personennamen*, 106-107; LACHS, *A Rabbinic Commentary*, 6; HAGNER, *Matthew 1–13*, 19. FRANCE, *The Gospel of Matthew*, 53; GUNDRY, *Matthew*, 23; HENDRICKX, *The Infancy Narratives*, 34. There is also a possibility that יְהוֹשֻׁעַ may be composed of יְהוָה and שׁוּעַ, "help," meaning "Yahweh is help"; cf. *HALOT* II, 397; BROWN, *The Birth of the Messiah*, 131.

[10] DAVIES – ALLISON, *Gospel according to Saint Matthew* I, 209. In Matt 8:25; 9:21-22; 14:30; and 27:42, the verb σῴζω used in relation to Jesus' saving activity.

The etymology of the name Ἐμμανουήλ is also significant. It is the Greek transliteration of the Hebrew name עִמָּנוּ אֵל, meaning "God with us." עִמָּנוּ אֵל can also be a formula to express the divine presence[11] and it gives voice to God's guidance and assistance to the prominent Israelites[12]. The notion that God is with human beings, personally and collectively, is very prominent in the OT. In over 100 passages, the OT makes statements concerning the presence of the Lord with individual men or with groups in the past, present, and future, without further specifying how the Lord was with them. These statements appear in the form of a direct divine address as promise and pledge. They appear also as promise, prayer, wish, or a statement by man[13]. It encompasses the entire content of the Israelite certainty that God is with them, which is a fundamental aspect of their faith in the Lord[14]. This faith in God's presence with them is confirmed by the specific examples in Exod 3:12; Ps 46[45]:8.12; Isa 7:14; 8:8, 10; cf. Ps 23[22]:4; Amos 5:14; etc. The name Emmanuel also brings to mind the promise of the Lord to be with David and his descendants (2 Sam 7:9; cf. 1 Kgs 1:37; 11:38; Ps 46[45]:8, 12; 89[88]:22.25; Mic 3:11)[15].

[11] *HALOT* II, 839b; *THAT* II, 326-328. For a detailed study, cf. PREUSS, … ich will mit dir sein!, 139-173. Coggins, however, considers it as a prayer for deliverance; cf. COGGINS, Isaiah, 445. The view of Coggins can hardly be right against the context of Isa 7:14 because it is a prophecy of giving a sign.

[12] DE JONGE, Emmanuel, 299-300. A different explanation is found in Zimmermann who suggests an emendation to this name so that it reads עַם נוֹאַל, "foolish people"; cf. ZIMMERMANN, The Immanuel Prophecy, 157. This cannot be justified since it does not take into account Isa 8:8, 10, where עִמָּנוּ אֵל is repeated; cf. WILDBERGER, *Isaiah 1–12*, 286. עִמָּנוּ together with יְהוָה is used as a prayer or wish in Judg 6:13; 1 Kgs 8:57; 2 Chr 32:8 and as an affirmative statement in 2 Chr 13:12. יְהוָה צְבָאוֹת עִמָּנוּ (Ps 46[45]:8, 12) is a refrain in the ancient confident song of Zion sung by the people in the cult and an affirmation of assurance uttered by those who lived in the city of God. It is a guarantee of divine protection in the present and in the future whenever the floods of chaos or the invasion of the nations broken in against God's people (cf. Isa 8:8-10); cf. PREUSS, אֵת, עִם, 458-459.

[13] A detailed study of the OT statements concerning the presence of the Lord including verse references can be found in PREUSS, אֵת, עִם, 450-454.

[14] PREUSS, אֵת, עִם, 458.

[15] WATTS, *Isaiah 1–33*, 101; WILDBERGER, *Isaiah 1–12*, 311-312; COLLINS, The Sign of Immanuel, 230. Barton connects Immanuel to Isa 8:8 and 9:6-7 and says that the Palestinian area is named after him as the Lord of the whole land of Israel (8:8), and he does correspond to the proclamation of the child as mighty God (9:6) and has no end to the increase of his government on the throne of David (9:7); cf. BARTON, Right Questions, 75.

Matt 1:21 and 23 are so important that they can be treated as the two lenses of the spectacles with which the entire Gospel is to be read. These two verses together form the programmatic statements in the Gospel of Matthew[16]. Jesus, who saves his people from their sins, is Emmanuel, God with us[17]. The entire Gospel of Matthew is a presentation of the realization of these two missions in the life of Jesus. All his teaching, preaching, healing, passion, death and resurrection narrated in the Gospel presents him as Saviour and Emmanuel[18]. It is worth noting that vv. 21.23 are referred together again in 18:1-35 and 26:26-29.

2 The Community Discourse in Matt 18:1-35

The interconnectedness between the forgiveness in the Christian community and Jesus' presence is elaborated nowhere else in the Gospel as in the Community Discourse[19]. The Discourse include the Emmanuel motif in v. 20 and an elaborate teaching on forgiveness, and thereby it is closely associated with 1:21-23. By promising to be in the midst of his disciples, Jesus explicitly makes the claim that he himself is the Emmanuel of 1:23. By repeating the noun τὸ ὄνομα,

[16] The importance of Matt 1:21 together with its function of forming prelude to the Gospel's later themes is well accepted in the scholarly circles. For example, Repschinski considers v. 21 as προοίμια that prepares a roadmap for the reader; REPSCHINSKI, 'For He Will Save', 250-265. Carter, noting position of v. 21 in the beginning chapter of the Gospel, states that it exercises a literary primary effect, because it shapes its audience's expectations, understandings, and questions throughout the work; CARTER, *Matthew*, 76, 85-86. Blanton, going further, tries to show that the theme introduced in v. 21 permeates the whole Gospel since Jesus is presented as saving people from sins through his preaching on the observance of Torah, healing activity and death on the cross. All these three themes are spread throughout the Gospel and it shows the importance of 1:21; cf. BLANTON, Saved by Obedience, 396-413. A detailed study of the Gospel would prove that it is not v. 21 alone, but both vv. 21 and 23 together function as the key verses in the Gospel of Matthew.

[17] A similar view is implied in Carter who writes: "… with the definitive statements of his God-given commission to save from sins and manifest God's presence (1:21-23)"; CARTER, Jesus' 'I Have Come' Statements, 47.

[18] Davies and Allison find a similar connection between the presence and the saving work of Jesus. In their words, "Jesus' revelatory imperatives and abiding presence (Matt 18:20; 28:20) are salvific in so far as they encourage and enable believers to obtain the 'better righteousness' (5:20)"; cf. DAVIES – ALLISON, *Gospel according to Saint Matthew* I, 210.

[19] The designation Community Discourse (*Gemeinderede*) is based on the view that this discourse in general deals with the relations among members of the Christian community, namely, humility, avoidance of giving scandal to others, and the importance of forgiving; cf. HAGNER, *Matthew 14–28*, 514; SURLIS, *Risen Christ*, 69; NYGAARD, *Prayer*, 49.

18:20 recalls the double command of naming the child in 1:21.23. By introducing the verb ἁμαρτάνω in 18:15, 21, the evangelist refers back to ἁμαρτία in 1:21.

2.1 The Emmanuel Theme in Matt 18:20

The core of the discourse in 18:1-35 is the Emmanuel theme in v. 20, in which Jesus ensures his presence among the disciples gathered together in his name. The verse is characterized by a grand structure:

a. οὗ γάρ		a[1]. ἐκεῖ
b. εἰσιν	συνηγμένοι εἰς τὸ ἐμὸν ὄνομα	b[2]. εἰμι
c. δύο ἢ τρεῖς		c[3]. ἐν μέσῳ αὐτῶν

The structure of the verse reveals the central position of the phrase *συνηγμένοι εἰς τὸ ἐμὸν ὄνομα*[20]. There exists precise adverbial-verbal parallelism between the elements preceding and following this phrase. The paramount importance of the gathering of the disciples in the name of Jesus in realizing the presence of Jesus seems to be highlighted by this structure. Jesus' presence offered here is communitarian. The immediate reference of δύο ἢ τρεῖς is found in δύο in v. 19, which in turn refers back to ἕνα ἢ δύο and δύο μαρτύρων ἢ τριῶν in v. 16. In all these cases, the referent may be any one of the members of the church[21]. The middle voice of *συνηγμένοι* demonstrates that this gathering should be voluntary, in their own interest, and free from any form of external persuasion. The evangelist frequently employs the verb *συνάγω* for the gathering of the people[22]. Whenever the various Jewish leaders gather together in Matthew, their gathering is sinister and opposes the will of God and his Messiah (2:4; 22:34.41;

[20] The proposal of this structure is indebted to KUPP, *Matthew's Emmanuel*, 180. Note, however, the slight change made in the structure given here in separating *συνηγμένοι* from δύο ἢ τρεῖς and placing it with εἰς τὸ ἐμὸν ὄνομα in the middle.

[21] δύο ἢ τρεῖς in v. 20 evokes Deut 19:15 that necessitates two or three witnesses to constitute a quorum for proper corroboration. Cf. also Matt 26:59-60; Mark 14:55-60; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28. The Judaic tradition originally required at least ten men to form the smallest autonomous community commonly known as מִנְיָן (cf. Exod 18:21.25; 2 Macc 5:27; CD 13:1-2; 1QS 6:6; *m. Meg* 4,3; *m. Sanh* 1,3.6; Josephus, *B.J.* 2.146). The minimal requirement was gradually reduced to two and finally to one, as seen in *m. Avot* 3,2. Such a later stage is probably reflected also in Matt 18:20; FLUSSER, I Am in the Midst, 518.

[22] Cf. Matt 2:4; 3:12; 6:26; 12:30; 13:2.30; 18:20; 22:10.34.41; 25:32.35.38.43; 26:3.57; 27:17.27.62; 28:12.

26:3.57; 27:17.62; 28:12)[23]. In contrast, *συνάγω* in 18:20 is used for the followers of Jesus. This verb is syntactically related to the verb *συμφωνέω* in v. 19[24]. The gathering together of the disciples envisaged by the verb *συνάγω* is impossible without the unity and harmony entailed in the verb *συμφωνέω*[25]. The evangelist, by placing both verbs in parallel position, demonstrates that in order to have the presence of Jesus, there should be unity among those coming together in his name. The textual context of v. 20 offers the hint to achieving the unity. First of all they should humble themselves like children (vv. 3-4). Also, they should accept those who humble themselves (v. 5). They should not cause scandal to the little ones who believe in Jesus (vv. 6-9); they should not despise any of them (v. 10) or let them perish (vv. 12-14).

At the same time it is to be noted that what is meant in v. 20 is not a mere lose gathering of the disciples. The prepositional phrase *εἰς τὸ ἐμὸν ὄνομα* determines the nature of this gathering[26]. A gathering together in the name of Jesus stands for an act done for the sake of Jesus[27]. It is a gathering according to

[23] KUPP, Matthew's Emmanuel, 86.

[24] The syntactical parallelism in Matt 18:19-20 is visible from the following comparison: *ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται* (v. 19a) // *οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα* (v. 20a); *γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς* (v. 19b) // *ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν* (v. 20b). In vv. 19-20, main clauses and subordinate clauses are arranged in parallelism. Both subordinate clauses present the prerequisites necessary for the realization of the content of the main clauses.

[25] Authors who detect a similar relationship between these verbs include KUPP, *Matthew's Emmanuel*, 186; SURLIS, *Risen Christ*, 84; etc. Gatti goes to the extent of saying that from the strategic position of the verb *συμφωνέω*, it can be concluded that the emphasis in Matt 18:19 is on harmony in the community rather than on asking; GATTI, Fraternità, 41.

[26] *εἰς τὸ ὄνομα* is not found in the other Synoptic Gospels. The various references in Matthew use *τὸ ὄνομά μου* (Matt 10:22; 18:5; 19:29; 24:5.9), but *εἰς τὸ ὄνομά μου* of 18:20 is matched only by 28:19; cf. NOLLAND, *The Gospel of Matthew*, 750. Elsewhere Matthew uses *διά*, *ἐπί*, and *ἕνεκεν* together with the name of Jesus (10:22; 18:5; 19:29; 24:5.9). The use of the name of Jesus in 18:20 is different from that of 7:22 and 24:5. In 7:21-23, "your name" probably means "in the power of your name" or "by your authority," while "in my name" in 24:5 must mean a good deal more. The one who come in the name of Jesus in 24:5 is trying to make himself out to be Jesus or a Messianic figure; cf. DAVIES – ALLISON, *Gospel according to Saint Matthew* I, 715-716; cf. also DAVIES – ALLISON, *Gospel according to Saint Matthew* II, 789.

[27] Cf. also Matt 10:41.42; 28:20; Heb 6:10. In the NT, the name, person and work of God are, with various differentiations, inseparably linked with the name, person and work of

the will of God. Christ is the motivating force behind this gathering[28]. It also means that the name of Jesus provides the uniqueness of this gathering[29]. It signifies the allegiance of the disciples to Jesus and it is also their mark of identity[30]. The style of the gathering, however, is not clear[31]. On historical-critical grounds, it is not confined to a single category such as prayer, the Eucharist, or a judicial gathering[32].

Matthew uses the expression οὗ...ἐκεῖ in order to describe the location of the gathering[33]. It can stand for a location which is both specific and mobile. It is specific because the promise is given to the community that gathers in a place[34]. It is mobile in the sense that wherever the community is, there the presence of Jesus resides. So the promise contains both localization and globalization[35]. This also may imply that the saying can apply to more situations than the agreement in prayer in v. 19[36]. Church is unique according to v. 20 because it is capable of having Jesus' presence[37].

The close ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν contains the Emmanuel motif in v. 20[38]. Whereas the evangelist uses the preposition μετά to provide the Emmanuel motif elsewhere in the Gospel, it is the phrase ἐν μέσῳ here. The implication of this

Jesus Christ (for example, Matt 23:39; Mark 11:9; Luke 1:49; Acts 15:17; Rom 9:17; 10:13; 15:9; 2 Tim 2:19; Rev 11:18; 15:4; etc.); cf. BIETENHARD, ὄνομα, 273-274.

[28] A similar case can be found in Heb 6:10. Here God is the basis of the acts of love; cf. BIETENHARD, ὄνομα, 274-275.

[29] For a similar view, PIETRO, Matteo 18,20, 176.

[30] KUPP, *Matthew's Emmanuel*, 191. Davies is of the view that the promise in v. 19 will be fulfilled only if the disciples live as Jesus lived; cf. DAVIES, *Matthew*, 145.

[31] FRANKEMÖLLE, *Jahwe-Bund*, 35-36.

[32] KUPP, *Matthew's Emmanuel*, 188. A slightly different view is found in Sievers who notes that the verb συνάγω, in its general NT use, is rarely used for liturgical assemblies. In Matthew, too, it has never such a connotation; cf. SIEVERS, 'Where Two or Three…', 177.

[33] For the similar use of οὗ … ἐκεῖ, cf. Hos 2:1 LXX; Rom 9:26.

[34] A similar view can be found in Schreiner who sees a spatial dimension in ἐκεῖ in the promise of the presence here. He emphasizes that the people in a *place* are given the promise; cf. SCHREINER, *The Body of Jesus*, 146.

[35] Schreiner goes to the extend of considering that Jesus so identifies with his church, that they are one. For his argument, cf. SCHREINER, *The Body of Jesus*, 146-147 and 149-150.

[36] THOMPSON, *Matthew's Advice*, 196.

[37] SCHREINER, *The Body of Jesus*, 145.

[38] ἐν μέσῳ in Matt 18:2.20 forms an inclusio making vv. 1-20 into a single unit. In the same manner, the noun ἀδελφός and the verb ἀφίημι in vv. 21.35 form an inclusio for the unit vv. 21-35.

phrase can be understood with help of its use elsewhere in the Gospel in 10:16; 14:6; 18:2. In all these cases, ἐν μέσῳ is employed in order to sharpen the focus on the persons in discussion by virtue of their position in the midst of others[39]. The phrase πρόβατα ἐν μέσῳ λύκων (10:16) indicates the dangers awaiting the disciples in their mission and the severity of persecutions they will have to confront. They may feel so helpless as sheep in the midst of wolves. Matt 14:6 pictures the dance of Herodias' daughter amidst Herod and his company. Her dance is so impressive that Herod swears to grant her whatever she might ask. In 18:2, Jesus calls a child and places it in their midst[40]. This action of Jesus makes the presence of the child thoroughly experiential to the disciples. This presence is so real that they can see, hear and touch the child. All these instances of presence include physical proximity and personal encounter. The same tone is maintained also in v. 20. By using ἐν μέσῳ αὐτῶν here, the evangelist seems to emphasize that the presence of Jesus among his disciples is so actual and genuine[41]. It involves a close personal relationship between Jesus and his disciples. Thus, God's presence in the life and ministry of Jesus anticipated in 1:23 is realized precisely in 18:20. This is not a mere concept, but a reality having also affective dimensions.

Jesus' promise of the presence ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν is linguistically close to the OT promises of the Lord in Joel 2:27 and the Lord's presence with the people of Israel through the Ark of the Covenant in 1 Sam 4:3. Matthew seems to say that Joel's prophecy as well as the saving presence of the Lord in the Ark of the Covenant is fulfilled in Jesus presence in the church gatherings. Just as the Lord abided among the people of Israel, now Jesus abides in the community which is gathered together in his name. There exists similarity between Matt 18:20 and *m. Av* 3:2, which ensures Shekhina between two persons who engage with Torah. This indicates that, for the evangelist, Jesus' name is so important as the Torah, and his presence is equivalent to the Shekhina. Verse 20

[39] Mark and Luke use ἐν μέσῳ to describe the relative positions of inanimate objects. Matthew, however, in parallel texts avoids ἐν μέσῳ for inanimate objects (for example, Matt 14:24/Mark 6:47; Matt 13:7/Luke 8:7; Matt 26:58/Luke 22:55); cf. KUPP, *Matthew's Emmanuel*, 189, n. 44.

[40] SURLIS, *Risen Christ*, 72.

[41] *Pace* Kupp, who believes that the presence here is enigmatic and also paradoxical because the child in Matt 18:2, the visual symbol of the little ones, indicates that the content of Jesus' presence is both the humility and status of the socially powerless, and the authority of heaven and earth (cf. 28:18); cf. KUPP, *Matthew's Emmanuel*, 189.

has a role to play both in the immediate and wider context of the Gospel. In its immediate context, Jesus' presence becomes not only the basis of authority with which the church (ἐκκλησία) acts and makes decisions[42], but also the guarantee for the answering of the prayers of the disciples by the heavenly Father[43]. It is the presence of Jesus that gives authority to church gatherings.

2.2 The Forgiveness Theme in Matt 18

In its immediate context, the presence motif in v. 20 stands in between the teachings concerning reconciliation (vv. 15-18) and forgiveness (vv. 21-35). The saying of Jesus in vv. 19-20 are linked to the preceding verses in vv. 15-18 that deal with correcting a brother who sins. If a brother sins against them, they have to try to win him back. Above all, they should strive for reconciliation with those who sin against them[44]. They should also forgive their brothers unconditionally (vv. 21-22; cf. vv. 23-35)[45]. The mention of forgiving a sinful brother (cf. the verbs ἁμαρτάνω in vv. 15.21 and ἀφίημι in vv. 21.27.32.35) in the textual context of v. 20 is very significant because it refers back to 1:21.23, which presented Jesus' missions of saving his people from their sins and being Emmanuel in parallel relationship.

The subject of ἁμαρτάνω both in 18:15.21 is ὁ ἀδελφός, probably a member of the community[46]. Both the two verses deal with the necessity of forgiving (ἀφίημι) a brother who sins. While vv. 15-18 instructs that one should try every possible way to win back a brother who sins, vv. 21-22 reminds of the need for

[42] KUPP, *Matthew's Emmanuel*, 182. In the opinion of Schreiner, Matt 18:18-20 gives grounds, or reason, for the transaction between heaven and earth. What is bound or loosed on earth is done in heaven because of the presence of Jesus. The two spaces converge through the presence of Jesus according to Matthew; SCHREINER, *The Body of Jesus*, 144.

[43] KONRADT, Whoever Humbles Himself, 131.

[44] Matt 18:15-22 is strongly bound together by the repetition of the verb ἁμαρτάνω and the noun ἀδελφός (vv. 15.21), and the numerals δύο (vv. 16.19.20) and τρεῖς (vv. 16.20). It is also significant that the theme of forgiveness permeates the Gospel of Matthew in several ways. It presents the Christ-event as effecting divine forgiveness (1:21; 20:28; 26:28). It also gives importance to interpersonal forgiveness (6:12.14-15; 18:15-35; cf. 5:23-25.38-39.43-44); cf. ROITTO, Forgiveness, 187.

[45] The willingness to forgive one another as many seventy times seven may be heard as a reversal of the chest-thumping boast of Lamech in Gen 4:23-24; HAYS, *Echoes*, 124.

[46] TREBILCO, *Self-Designations*, 53-54.

forgiving unconditionally[47]. The utmost importance of forgiving is evident in the repetition of the verb ἀφίημι five times in vv. 12-35[48]. The setting of Jesus' promise of his presence (v. 20) against this textual background seems to be intentional. Here the evangelist probably intends to say that without forgiving the brothers who sin, it is impossible to have the presence of Jesus among the gathered disciples. In fact, gathering in the name of Jesus without forgiving a bother who sins is null and void, since the name Ἰησοῦς fundamentally implies saving from sins. By forgiving their brothers, the disciples participate in Jesus' mission of saving his people from their sins.

By placing Jesus' promise of presence between the teachings on forgiveness, the evangelist may also establish that it is the presence of Jesus that strengthens and encourages the disciples to forgive their brothers who sin against them. By forgiving their brothers, they receive forgiveness from the Lord. This conclusion may be made from the parable of the unforgiving servant in vv. 23-35[49]. It is the king who first forgives in the parable (v. 27). The same is, then, expected from the servant. When the servant fails to do it, he is punished. The pericope ends with this lesson in v. 35, which shows that in order to attain God's forgiveness one has to forgive one's sister or brother[50]. Therefore, v. 20 together with its surrounding text establishes that Jesus' mission of saving his people from their sins requires cooperation from the community. They should forgive one another in order to attain forgiveness from the Lord. It is Jesus' presence among them that gives them the capacity to do this. Conversely, as they forgive, Jesus' presence among them becomes alive.

[47] The importance of winning back a brother who sins in Matt 18:15-18 is already emphasized in the parable of the Lost Sheep that immediately precedes it (vv. 12-14). In the same manner, the indispensable value of unconditional forgiving in vv. 21-22 is further explained in the parable of the Unforgiving Servant in vv. 23-35.

[48] It is also important to note that ἁμαρτάνω appears only twice in these verses.

[49] There is a close relationship between Matt 18:21-22 and 23-35 because both passages deal with unconditional forgiving. This relationship is enhanced by placing them within the inclusio ὁ ἀδελφός μου and ἀφήσω in v. 21, and ἀφῆτε and τῷ ἀδελφῷ αὐτοῦ in v. 35. Further, the verb ἀφίημι is repeated four times (vv. 21.27.32.35).

[50] The same message is conveyed vehemently also in the prayer "Our Father" (Matt 6:12.14-15). Making 18:35 closer to 6:14, the manuscripts C K W Γ Δ f^{13} 33. 565. 579. 892^{c}. 1241. 1424 𝔐 f h sy$^{(p).h}$ add τὰ παραπτώματα αὐτῶν at the end of 18:35.

3 Matthean Eucharistic Institution

The themes of the forgiveness of sins and Jesus' presence reappears side by side once again in the Gospel in 26:26-29, the Matthean Eucharistic institution narrative. The close similarity of the text of the Matthean Eucharist to Mark 14:22-25 makes us to think that Matthew drew upon his Markan source to develop this passage[51]. At certain points, however, he differs from Mark. Some of these differences may be explained in terms of his writing style[52]. On the other hand, he seems to have made some changes intentionally in line with the particular theological standpoint of the Gospel. The most distinctive among them are the insertions of the subject ὁ Ἰησοῦς[53], the indirect object τοῖς μαθηταῖς[54] and the command φάγετε that follows λάβετε in v. 26, the additions of the phrases εἰς ἄφεσιν ἁμαρτιῶν to the cup saying in v. 28 and μεθ' ὑμῶν to ὅταν αὐτὸ πίνω καινόν in v. 29, and finally the changing of Mark's ἐν τῇ βασιλείᾳ τοῦ θεοῦ into ἐν τῇ βασιλείᾳ τοῦ πατρός μου in v. 29 (cf. 13:43)[55]. In fact, these additions distinguish the text of Matthew from the other Eucharistic institution narratives.

[51] There exists a consensus in scholarly circles that Matthew has closely followed Mark in his narration of the institution of the Eucharist. For example, cf. KODELL, *The Eucharist*, 60; DAVIES – ALLISON, *Gospel according to Saint Matthew* III, 455; HAGNER, *Matthew 14–28*, 771; GRUNDMANN, *Das Evangelium nach Matthäus*, 535-536; LUZ, *Matthew 21–28*, 365; BAYER, *Jesus' Predictions*, 29; etc.

[52] Matthew removes the conjunction καί in the beginning of v. 26, but uses καί between the participles λαβών and εὐλογήσας, which is an asyndeton in Mark. He refines Mark's style changing καὶ ἔδωκεν into a participle construction δοὺς, and Mark's indicative ἔπιον (v. 23) into the imperative πίετε (v. 27) which is parallel to λάβετε φάγετε (v. 26). It may indicate liturgical influence on the text. He refines καὶ εἶπεν αὐτοῖς (Mark 14:24), by changing it into λέγων and anticipating it in front of πίετε, the command before the cup. Thus, he places Jesus' words of interpretation of the cup before drinking it. Finally, ἀμήν of Mark 14:25 is omitted in Matthew for reasons difficult to explain; cf. HAGNER, *Matthew 14–28*, 771; DAVIES – ALLISON, *Gospel according to Saint Matthew* III, 464-469.

[53] The article here is anaphoric referring to the previous occurrence of this name in Matt 26:17.

[54] Kinney cites Matthew's addition of μαθηταί in Matt 26:26 as a clarification, one among 29 such uses by the evangelist; KINNEY, *Hellenistic Dimensions*, 222 and n. 20; cf. also the appendix in WILKINS, *Discipleship*, 250-252. Gundry, however, rightly considers this addition as exhibiting Matthew's interest in discipleship and it also contrasts with the betrayer Judas in v. 25; cf. GUNDRY, *Matthew*, 527-528. For a study on Matthew's use of the term μαθητής, cf. WILKINS, *The Concept of Disciple*, 126-172.

[55] KODELL, *The Eucharist*, 60.

Matt 26:26-29 is closely related to 1:21-23. Several of the features of 26:26-29 might go unnoticed, if it is not examined from the point of view of 1:18-25. An understanding of the relationships that exist between the two pericopes is very decisive to the exegesis of 26:26-29[56]. There exists two levels of relationship between them, namely, structural and semantic parallelisms.

The structural parallelism is found between 1:24-25 and 26:19, belonging to the immediate context of 26:26-29. The verse describes the disciple's preparation of the Passover:

Matt 1:24-25	Matt 26:19
ἐγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.	καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἡτοίμασαν τὸ πάσχα.

The structural parallelism between 1:24-25 and 26:19 is based on the presence of the "command and execution pattern" in both texts[57]. There is a description of the command and its execution in both the two passages. 1:24-25 depicts Joseph who literally executes the command of the angel expressed in vv. 20b-21. In the same manner, 26:19 pictures the disciples who execute the command of Jesus to prepare the Passover (26:17). The same grammatical construction is visible in both places: the affirmation of the execution of the

[56] Matthew's propensity for creating intertextual connections in his Gospel is already recognized; SMIT – OLDHOFF, Matthew, 91; cf. also ALKIER, From Text to Intertext, 6-8. Here "intertextual connections" points to the relations within the Gospel between the pericopes.

[57] "The command and execution pattern" is proposed by R. Pesch in his two successive articles published in 1966 – 1967. It deals with the study on the pattern of command and execution in the OT and its application in the NT. He names this pattern *Ausführungsschema*. The OT models can be found in Exod 3:21-22; 7:6.10.20; 12:35; 40:16; etc. The pattern comprises a brief mention of the reaction of the recipient on receiving the divine command (for example, Matt 1:24a; cf. 21:6a; 26:19; 28:15), the explicit affirmation that the command has been punctiliously executed, expressed in a set formula or *Ausführungsformel* (for example, 1:24b; cf. 21:6b; 26:19b; 28:15), and a description of the execution itself, often in three co-ordinate phrases, which uses as far as possible the very words of the command (for example, 1:24b-25; cf. 21:7); PESCH, Eine alttestamentliche Ausführungsformel, 222-225.

command using the verb ποιέω in the aorist indicative tense that is followed by a subordinate clause of manner introduced by ὡς[58].

The second type of relationship that exists between 26:26-29 and 1:18-25 consists in lexical and semantic parallelisms:

Matt 1:18-25	Matt 26:26-29
[21] τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.	[26] Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον
	[28] τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν
[23c-d] καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός	[29c] ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου

In 1:21, the angel commands Joseph to name the child to be born as "Jesus," because "he will save his people from their sins." It is "Jesus" who takes the bread in 26:26. In 1:21, the reason behind the naming is the mission of the child, namely, "saving his people from their sins." Jesus makes it clear that his blood is poured out "for many" for the "forgiveness of sins." Another significant link between these two texts consists in the Emmanuel motif. In 1:23, the evangelist cites the prophecy of Isa 7:14 which is fulfilled in the birth of Jesus. He interprets the name Emmanuel as μεθ' ἡμῶν ὁ θεός. Matt 26:29 contains the promise of Jesus that he will drink anew the fruit of the vine with his disciples (μεθ' ὑμῶν) in the kingdom of his Father. These connections between 1:18-25 and 26:26-29 together with their immediate contexts are woven carefully and intelligently into the gospel story. The structural and semantic parallelisms between 1:18-25 and 26:18-19 appear to link both texts, and thereby demonstrates that the fundamental themes introduced in the former are actualized in the latter[59].

[58] In both cases, the evangelist uses the same family verbs, προστάσσω (Matt 1:24) and συντάσσω (26:17), for expressing the command. Interestingly, this command and execution pattern is found only in Matthew. Cf. the parallel verses of the disciple's preparation of the Passover in Mark 14:16 and Luke 22:13.

[59] The same can be found regarding Matt 21:1-10 where the "command and execution" pattern is found (note the command in v. 2 and its execution in vv. 6-7a). The cry ὡσαννὰ τῷ υἱῷ Δαυίδ (21:9) demonstrates the fulfilment of the "son of David" motif and the desire to be saved.

3.1 The Forgiveness Theme in Matt 26:26-29

Though the Matthean addition of the name ὁ Ἰησοῦς in 26:26 seems to be insignificant at first glance[60], viewing this from the perspective of 1:21 would prove it to be otherwise. An important feature of 1:21 is the use of the name Ἰησοῦς in relation to the verb σῴζω in the context of the forgiveness of the sins of his people. After 1:21, these elements reappear in a significant way in the pericope of the institution of the Eucharist (26:26-29)[61]. This is of paramount importance. The insertion of the name Ἰησοῦς in 26:26 is intentional[62]. This finds support in the phrase εἰς ἄφεσιν ἁμαρτιῶν in 26:28. While Mark 1:4 presents John the Baptist as proclaiming "a baptism of repentance for the remission of sins" (βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν; cf. also Luke 3:3), its parallel in Matt 3:2 has only "repent" (μετανοεῖτε), i.e., a baptism of repentance. Instead, εἰς ἄφεσιν ἁμαρτιῶν is found in the institution of the Eucharist (26:28). The redactional hand of the evangelist is at work here. Matthew seems to make this change in order to associate the forgiveness of sins with Jesus' blood of the covenant at the Last Supper[63]. By inserting the name Ἰησοῦς in 26:26, the

[60] Therefore, Davis and Allison comment that Matthew adds the name Ἰησοῦς here, because Judas has just spoken before (26:25a); DAVIES – ALLISON, *Gospel according to Saint Matthew* III, 470; cf. also GUNDRY, *Matthew*, 527. If it were so, then the name Ἰησοῦς should have been inserted not in v. 26, but in v. 25c, where implied subject of the verb is already none other than Jesus himself. Also Sabourin's view that it is due to either Matthew's usual pattern of the literary reworking of Mark or the liturgical use of the institution account is also not satisfactory; cf. SABOURIN, *The Gospel according to St. Matthew* II, 865.

[61] In Matt 8:25; 9:21-22; 14:30 and in 27:42, the verb σῴζω is used in relation to Jesus' saving activity. None of these contexts, however, includes the reference to saving from sin. In 9:2-7, Jesus' ministry deals with forgiveness of sins. The forgiveness, however, is limited to a single person here. Elsewhere in the Gospel, where forgiveness of sins comes into view (12:31), the emphasis is on the gravity of the blasphemy against the Holy Spirit.

[62] No other Eucharistic institution narrative of the Synoptic Gospels mentions Jesus by name (cf. the parallel verses Mark 14:22 and Luke 22:19). The article here is anaphoric referring to previous occurrence of this name in Matt 26:17. In his Gospel, Matthew uses the name Jesus 150 times, more than the other Synoptics; cf. FERDA, The Soldiers' Inscription, 225.

[63] Therefore, the opinion of Beare that Matthew here intended to teach that forgiveness of sin is effected not by baptism of John, but by the sacrificial death of Jesus seems to be correct; BEARE, *The Gospel according to Matthew*, 509. Cf. also NOVAKOVIC, *Messiah*, 74; LEROY, *Zur Vergebung der Sünden*, 30-37; DAVIES – ALLISON, *Gospel according to Saint Matthew* III, 474; HÄGERLAND, *Jesus*, 74; SEELEY, *Deconstructing the New Testament*, 22-

evangelist probably points back to 1:21. Therefore, ὁ Ἰησοῦς here triggers the same ideas evoked in 1:21, and thereby hints that the prediction of the angel is on the way to fulfilment.

The phrase εἰς ἄφεσιν ἁμαρτιῶν forms part of the words over the cup (26:27-29). In particular, it shows the purpose of Jesus' blood which is poured out for many (τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον in v. 28). The cup contains Jesus' blood of the covenant. By using the expression τὸ αἷμά μου τῆς διαθήκης, the evangelist connects the cup with the covenant at Sinai (Exod 24:5-8)[64]. The phrase περὶ πολλῶν is used to describe the circle of men for whom Jesus' blood is shed and has theological significance[65]. Its referent can be better comprehended with the help of Matt 1:21, where the evangelist identifies the beneficiaries of the saving activity of Jesus as ὁ λαός αὐτοῦ[66]. In as much as 1:21 is on the way to fulfilment in 26:26-29, πολλοί in 26:28 may be identified with ὁ λαός αὐτοῦ in 1:21. If πολλοί in 26:28 and ὁ λαός αὐτοῦ in 1:21 are identical, πολλοί too should have an inclusive sense, covering not just the disciples or the historical people of Israel, but rather all peoples and nations. In its normal use, πολλοί means "many," but not all, the antonym of minority, and it is to be differentiated from πάντες (or ὅλοι), "all"[67]. The NT use of the term, however, is to be understood against the background of its Hebrew counterpart רַבִּים, or the Aramaic סַגִּיאִין, both of which can have an inclusive sense, meaning "the many who cannot be counted," "the great multitude," or "all"[68]. In the same way, πολλοί has usually an inclusive sense in the NT, i.e., "all

23. In Rom 11:26-27; Heb 10:16-19 and 11:15, too, the new covenant is associated with the forgiveness of sins.

[64] While the cup saying of Matthew and Mark refer to the covenant of Sinai, Luke and Paul using ἡ καινὴ διαθήκη connect it to the new covenant in Jer 31:31-34; cf. KODELL, *The Eucharist*, 19.

[65] *Pace* Senior who considers it only of secondary importance; SENIOR, *The Passion Narrative*, 81.

[66] In relation to Jesus' mission as the son of David and son of Abraham, ὁ λαός αὐτοῦ may in the first place denote the people of Israel. This, however, does not remain to be a closed static group. In the rest of the Gospel, it manifestly includes both Jews and gentiles (Matt 4:15-16; 8:11; 21:43; 28:19 etc.).

[67] BDAG, 848-849; JEREMIAS, πολλοί, 536.

[68] Jeremias notes that רַבִּים has an inclusive sense whether with the article (1 Kgs 18:25; Esth 4:3; Isa 53:11c.12a; Dan 9:27; 11:33; 12:3), or without the article (Exod 23:2; Neh 7:2; Ps 22[21]:13.26; 35[34]:18; 40[39]:10; 109[108]:30). It has an inclusive sense also when it is used as an adjective (Ps 89[88]:51; Isa 2:2-4; 52:15; Ezek 3:6; 31:6; 38:23; Mic

consisting of many," indicating the totality[69]. It is significant to note that πολλοί is used without the article in 26:28 (cf. Mark 14:24) and also in 20:28 (cf. Mark 10:45), two passages related to the saving work of Jesus. In both of these places, the term means "all"[70]. Further, 26:28 may have textual connections with Isa 53:12 that refers to the suffering servant who "bore the sins of many" (רַבִּים)[71]. The evangelist might have opted for the word πολλοί rather than πάντες in order to exhibit the relation between Jesus and the suffering servant[72]. Therefore, the

4:1-3; etc.). The fivefold repetition of רַבִּים in Isa 52:13–53:12 with an inclusive sense is very striking. The inclusive use of רַבִּים is evident also in post-biblical Judaism (for example, CD 13:7; 14:7.12; 1QS 6:1.7-8.11-14 etc.); cf. JEREMIAS, πολλοί, 536-539; BOUGHTON, 'Being Shed for You/Many', 264.

[69] οἱ πολλοί (with the article) has an exclusive sense "most" in Matt 24:12 and 2 Cor 2:17. Without the article, it is often used inclusively in the NT; cf. MARSHALL, *Last Supper*, 149; HAM, The Last Supper, 59; BOUGHTON, 'Being Shed for You/Many', 264-266.

[70] Jeremias presents a careful study of the meaning of πολλοί in these texts on the basis of other NT uses of the term. According to him the inclusive meaning of πολλῶν in Matt 20:28/Mark 10:45 is illuminated by a parallel text in 1 Tim 2:6 where πάντων is used in place of πολλῶν. This is like πάντες in Rom 5:12, that sheds light on the inclusive nature of πολλῶν in v. 13, and ὑπὲρ παντός in Heb 2:9 that helps to explain πολλῶν in 9:28. πολλοί is understood inclusively in all these three instances. In the case of Matt 26:28 and Mark 14:24, the NT offers two varying equivalents for πολλοί, namely, ὑμεῖς in 1 Cor 11:24 and Luke 22:19 and ὁ κόσμος in John 6:51c. Paul says unequivocally that Christ has died for all (ὑπὲρ πάντων: 2 Cor 5:14.15) and that God reconciled the world to himself through him (v. 19). The substitution of ὑμεῖς for πολλοί in 1 Cor 11:24 and Luke 22:19 seems to be liturgical rather than theological. The NT, following Semitic usage, took πολλοί in the statements concerning the atoning work of Jesus in a comprehensive sense. Mark 10:45 and 14:24 together (and their parallels in Matt 20:28; 26:28) derive from a pre-Hellenistic tradition. They give evidence of a Semitic character linguistically. This is evident from a comparison of Mark 10:45 with 1 Tim 2:5, which is more Hellenistic. It may also be added that both Mark 10:45 and 14:24 use the Hebrew text of Isa 53. Mark 10:45 is based on Isa 53:10-12 and Mark 14:24 on Isa 53:12. In the same manner, Heb 9:28 follows Isa 53:12, and ἐκ πολλῶν παραπτωμάτων in Rom 5:16 agrees with חֵטְא־רַבִּים in Isa 53:12. רַבִּים in Isa 53 was interpreted inclusively by later Judaism, Paul and John. It was taken to refer to "the whole community," comprised of many members, which had fallen under the judgement of God; JEREMIAS, πολλοί, 540-545; cf. also JEREMIAS, *The Eucharistic Words of Jesus*, 227-229.

[71] LAVERDIERE, *The Eucharist*, 75-76.

[72] Giraudo while referring to the article of ZERWICK, Pro vobis, 138-140, observes that the primitive Christian community opted for "pro multis" rather than "pro omnibus" because of its sensibility to applying the language of the suffering servant in Isa 53:11b-12; GIRAUDO, "Pro vobis", 681-682. In Matt 26:27, πάντες is used exclusively referring only to the disciples. For the examples of the use of πάντες for the totality of a category of persons in Matthew, cf. PEROTTI, 'Per molti'?', 50-52.

evangelist might have used περὶ πολλῶν to show that Jesus' blood is poured out not only for the disciples, but benefits all[73]. In short, πολλοί in 26:28 and ὁ λαός αὐτοῦ in 1:21 have the same content. It may also be related to περὶ ἡμῶν ὀδυνᾶται in Isa 53:4 LXX, thereby expressing sacrificial thought more technically than Mark's ὑπέρ[74]. Considering the abundant use of the preposition περί in Matthew, however, it does not seem to be conclusive, though such a possibility cannot be ruled out[75].

The scope of the saving activity of Jesus in 1:21 is expressed through the phrase ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, i.e., it is the sins of the people that come under the purview of the mission of Jesus as per v. 21. This underlines the religious and moral, as opposed to the political character of the messianic deliverance attained through Jesus.[76] Matt 26:28, by illustrating that Jesus' blood is poured out for the forgiveness of sins, appears to confirm the actualization of 1:21. For this, the evangelist uses the present participle ἐκχυννόμενον[77] in a future sense referring to the approaching passion of Jesus[78] and the phrase εἰς ἄφεσιν ἁμαρτιῶν. The Greek

[73] In this context, it is remarkable that the liturgical traditions of the Eucharist in both oriental and occidental rites have "for many" for the consecration of the chalice; cf. GIRAUDO, "Pro vobis", 678.

[74] Cf. also 1 Pet 3:18; 1 John 2:2; MCNEILE, *The Gospel according to St. Matthew*, 382-383; GRUNDMANN, *Das Evangelium nach Matthäus*, 536.

[75] While περί + genitive is used 20 times in Matthew, ὑπέρ + genitive is used only once. So it can be considered a Matthean style. Also, in the NT usage, both περί and ὑπέρ are practically interchangeable; cf. SENIOR, *The Passion Narrative*, 81 and n. 5. Gnilka also is of the view that the interchange of these prepositions does not effect a significant difference in the meaning; cf. GNILKA, *Das Matthäusevangelium* II, 401.

[76] It is significant that nothing is said here about contemporary expectations of the Messiah, such as attaining freedom from the oppression of the governing powers as mentioned in *Ps Sol* 17:21-46; DAVIES – ALLISON, *Gospel according to Saint Matthew* I, 174, 210. Anderson differs, remarking that the birth story presents Jesus as the true King in contrast to the Roman client Herod. Unlike him, Jesus is a meek King who does not exercise his rule through anger or violence, but through disciplined compassion. He enters Jerusalem and dies as a different sort of king; cf. ANDERSON, Mark and Matthew, 277.

[77] The use of ἐκχυννόμενον seems to be an allusion to sacrifices of atonement in the temple ritual (Lev 4:7.18.25.30.34 LXX); cf. HAGNER, *Matthew 14–28*, 773. In connection with Passover, this verb recalls also the slaughtered paschal lamb; DAVIES – ALLISON, *Gospel according to Saint Matthew* III, 474. According to Nolland, ἐκχυννόμενον indicates primarily the judicial murder of Jesus; it has sacrificial implications only on a secondary level; NOLLAND, *The Gospel of Matthew*, 1079.

[78] Because of the future sense, McNeile calls it a prophetic present; cf. MCNEILE, *The Gospel according to St. Matthew*, 383. For the history of the interpretation of the term

expression αἷμα ἐκχεῖν or ἐκχύν(ν)ειν corresponds to שָׁפַךְ דָּם (Gen 9:6; 37:22; Deut 19:10; 1 Kgs 25:31)[79]. ἐκχυννόμενον together with αἷμα in Matt 26:28 connotes a violent death that is definitively fulfilled on the cross (27:50)[80]. In this way, Matthew explicitly introduces Jesus' death as the foundation for the forgiveness of sins[81].

The expression εἰς ἄφεσιν ἁμαρτιῶν underlines that the pouring out of Jesus' blood is soteriological[82]. That is, Jesus' blood is shed for the deliverance from the slavery to sin[83]. The forgiveness of sin is the prerogative of the Lord alone in the OT[84]. The final victory over sin and iniquity is sometimes linked to a human or an angelic leader, such as Melchizedek (11Q13 2:6-8), the priestly Messiah (*TestLevi* 18:9), Michael, the archangel (*1 En* 10:20-22), and the

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ἐκχυννόμενον in the Eucharistic institution narrative of the Synoptics, cf. BOUGHTON, 'Being Shed for You/Many', 249-254; PEROTTI, 'Per molti'?, 55-58.

[79] It is used in the sense "to kill," though with no specific reference to the actual shedding of the blood; cf. BEHM, αἷμα, 173-174. αἷμα ἐκχύννειν or ἐκχεῖν is used for violent slaying in the OT. In the OT, the ransom for many was made through sacrificial blood (Lev 4:7.25.28.30.34; Num 35:33; Ps 79[78]:10; Ezek 22:3; Joel 4:19; cf. Josephus, *Ant.* 19:94). Some of these texts refer to sacrifice, others to murder.

[80] Cf. also Matt 23:35; Mark 14:24; Luke 11:50-51; 22:20; Acts 22:20; Rom 3:15 (cf. Isa 59:7); Rev 16:6. Cf. BEHM, ἐκχέω, 468; BOUGHTON, 'Being Shed for You/Many,' 270; Smit and Oldhoff go further seeing in the verb ἐκχέω in Matt 9:17 a connecting link to 26:28-29 and reference to Jesus' upcoming death; cf. SMIT – OLDHOFF, Matthew 9:14-17 and 26:27-29, 89-90.

[81] BREYTENBACH, *Grace*, 286. According to Breytenbach, Matthew's line of interpretation, understanding the death of Christ as the means by which forgiveness of sins or trespasses is achieved, is also present in Col 1:14 and Eph 1:7.

[82] In the NT, the forgiveness of sins denoted either by the noun ἄφεσις or by the verb ἀφιέναι is almost always the action of God the Father. In the Synoptic Gospels, this is mostly a forgiveness to which man is continually referred to, and which he can receive on request so long as he is ready to forgive others (Matt 6:12.14; 18:21-35; 26:28; Mark 11:25; Luke 17:3). To this extent the concept of forgiveness in Matt 26:28 is the same as the OT and Jewish idea of forgiveness. Yet, there is a new and specifically Christian feature in that this forgiveness is to be received from God and is offered to men through the saving act of Jesus Christ. For the NT use of ἄφεσις, cf. BULTMANN, ἀφίημι, 510-512. The absence of the article in εἰς ἄφεσιν ἁμαρτιῶν may reflect a Semitic construct state; cf. SENIOR, *The Passion Narrative*, 83. In the NT, ἄφεσις is linked to ἁμαρτία also in Mark 1:4; Luke 1:77; 3:3; 24:47; Acts 2:38; 5:31; 10:43; 13:38; 26:18; Col 1:14.

[83] DAVIES – ALLISON, *Gospel according to Saint Matthew* II, 474.

[84] Cf. Exod 34:6-7; 2 Sam 12:13; Ps 32[31]:1-5; 51[50]:3-4.9-11; 103[102]:3; 130[129]:4; Isa 43:25; 44:22; Dan 9:9; Zech 3:4. For a discussion, cf. COSTIN, *Il perdono di Dio*, 30; TRILLING, Jesus, 20.

Messiah (*TgJ Isa* 53:4,6-7)[85]. Their mission is to be the instruments of the Lord against sins. Now Jesus takes the place of the Lord, forgiving the sins of the people through his blood. The disciples and the church receive it through their sharing in the Eucharistic bread and wine. Matthew is interested in the forgiveness of sins occurring through Jesus and its effectiveness in the community[86]. Thus, for Matthew, the forgiveness of sins is the primary purpose of the Eucharist[87]. The passion and the atoning death are closely related to this, since it is at the crucifixion that Jesus' pouring out of his blood for the remission of sins is actualized. Jesus' mission is expressed through his name in Matt 1:21, and it foreshadows what is to come, since it looks forward to his death[88]. His death on the cross accomplishes this mission whereas the Eucharist makes its meaning intelligible and its effects available to the disciples.

3.2 The Emmanuel Theme in Matt 26:26-29

Matt 26:29 requires special attention due to the presence motif μεθ' ὑμῶν in it. Even though this phrase here, like ὁ Ἰησοῦς in v. 26, seems to be insignificant at first glance[89], this shows signs of much more importance on account of its connection to the Emmanuel prophecy in 1:23. This, however, needs to be verified. Matt 26:29 includes two references to time, namely ἀπ' ἄρτι and ἡ ἡμέρα ἐκείνη ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινόν. Of these, the former refers to the present, the time of the institution of the Eucharist at the Last Supper. The latter carries with it future import. If these are taken to be two points in time, an intervening period between them can be presupposed. That period may be named as the age

[85] For a discussion, cf. DAVIES – ALLISON, *Gospel according to Saint Matthew* I, 210.

[86] LUZ, *Matthew 1–7*, 121. In the words of Hagner, "it is indeed the forgiveness of sins that constitutes the essence of grace." In his opinion, even if the term χάρις is not found in Matthew, grace is implicit in the whole story of Jesus told by the evangelist; HAGNER, Righteousness, 106-107; cf. also MOHRLANG, *Matthew and Paul*, 78-81.

[87] LAVERDIERE, *The Eucharist*, 66; MICHELINI, *Il sangue dell'alleanza*, 188.

[88] This can be assumed from the link between Matt 1:21 and 26:28 and the Titulus in 27:37; cf. FERDA, The Soldiers' Inscription, 226-230.

[89] For example, Davies and Allison sense here only the communal nature of the Eucharist of the Matthean community; cf. DAVIES – ALLISON, *Gospel according to Saint Matthew* III, 476. Similary, Nolland looks down upon the presence motif here, sensing only table fellowship and an uncertain connection to Matt 18:20 and 28:20; cf. NOLLAND, *The Gospel of Matthew*, 1084-1085.

of the church[90]. The future import of ἡ ἡμέρα ἐκείνη ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν is further clarified by its association with ἐν τῇ βασιλείᾳ τοῦ πατρός μου. This renders eschatological colours to its future dimension. Actually, the usage ἡ ἡμέρα ἐκείνη is in itself a common eschatological expression[91]. It is akin to יוֹם יְהוָה that stands for the eschatological day of the Lord[92]. The expression ἡ ἡμέρα ἐκείνη is already used several times in an eschatological sense in Matt 24. In 26:29 too, this has eschatological import[93]. This finds support also in the phrase ἡ βασιλεία τοῦ πατρός μου in the verse[94]. In short, the expressions ἡ ἡμέρα ἐκείνη and ἡ βασιλεία τοῦ πατρός μου renders v. 29 with a heightened eschatological tone.

The reference to drinking from the fruit of the vine in v. 29 evokes the image of the messianic banquet in the consummated kingdom (cf. also Mark 14:25; Luke 22:18.28-30)[95]. So the Matthean Jesus gives the impression of

[90] Slightly differing from Gundry according to whom ἀπ' ἄρτι in Matthew always refers to the "age of the church" (cf. also Matt 23:39; 26:64); cf. GUNDRY, *Matthew*, 529.

[91] Cf. Isa 10:20; Hos 1:5; Amos 9:11; Matt 24:36; Luke 17:31; 21:34; 2 Thes 1:10; 2 Tim 1:18; 4:8; cf. MCNEILE, *The Gospel according to St. Matthew*, 96.

[92] The expression יוֹם יְהוָה occurs 16 times in the prophets (Isa 13:6, 9; Ezek 13:5; Joel 1:15; 2:1.11; 3:4; 4:14; Amos 5:18.20; Obad 15; Zeph 1:7, 14; Mal 3:23[22]). It has the import of a coming day of God's judgement upon Israel as well as other nations. It has in large measure become an independent didactic theme. In post exilic prophecy, it gradually became the nucleus around which crystallized a complex eschatological drama, as we see above all in Joel 1–4 and Zech 12–14; cf. VON SODEN – SÆBØ, יוֹם יְהוָה, 29-31.

[93] SMIT, *Fellowship*, 23; DAVIES – ALLISON, *Gospel according to Saint Matthew* III, 476, n. 152.

[94] The βασιλεία saying here, the last one in the Gospel, is connected to the initial message of the coming kingdom (Matt 4:17; cf. 3:2); cf. LUZ, *Matthew 21–28*, 382.

[95] Among the eschatological images often found in Judaism, the image of a great banquet was often employed to depict both the abundance in the hoped for future and the ultimate association of those chosen by God. Perhaps the classic picture is given in Isa 25:6-8 (cf. also Joel 2:24-28; *1 En* 62:12-14). This imagery is continued in the NT (Matt 8:11-12/Luke 13:28-29; Matt 22:1-10/Luke 14:16-24), most powerfully in Rev 19:9-17. The eschatological hopes associated with the great banquet may also be alluded to, when Jesus feeds the multitudes; cf. WILLIS, Banquets, 144. Cf. also CARSON, Matthew, 539; GNILKA, *Das Matthäusevangelium* II, 402-403; HAGNER, *Matthew 14–28*, 774; HARRINGTON, *The Gospel of Matthew*, 368. It should be noted here that Matt 26:29 is interpreted differently by exegetes: a prediction of Jesus' imminent death and the impending consummation of the kingdom of God, a vow of abstinence, or a confident prediction of the impending consummation. For a discussion, cf. LUZ, *Matthew 21–28*, 382-383. As noted by Luz, the Matthean context here highlights the consummation of Jesus' fellowship with the disciples

looking forward to a communal eschatological festive meal[96]. The most important feature of this eschatological meal is Jesus' participation in it together with his disciples. The Matthean redactional addition of μεθ' ὑμῶν in Matt 26:29, therefore, takes Jesus' promise of presence with his disciples to a new dimension. The verification of the eschatological character of the surrounding text confers the same colour to Jesus' presence with his disciples. It is to be understood against the background of the OT messianic hope. The Lord of the OT who had been with his people in the past (Num 23:21; Deut 2:7; etc.) is hoped to be always with his people, and especially so in messianic times (Isa 43:5; Ezek 34:30; 37:27; Zech 8:23; Rev 21:3; cf. also 11QT 29:7-10; *Jub* 1:17, 26)[97]. Thus, according to Matthew, the Lord has drawn near to dwell with his people in the person of Jesus, inaugurating the eschatological age of salvation (Matt 1:23). This presence is not limited to this world alone, but will continue in the coming eschatological kingdom[98]. In other words, 26:29 is the promise of the eschatological presence of Jesus with his disciples[99].

There is a strong connection between the bread of the Eucharist (26:26) and the petition for bread, τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον (6:11), in the prayer Our Father in Heaven (6:9-13). The meaning of the expression τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον has been debated[100]. The more accepted proposals are "the bread necessary for existence" and "the bread for the coming day"[101]. The *Latin Vulgate* translation of v. 11, *panem nostrum supersubstantialem da nobis hodie*, gives an additional interpretation of τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον as "the

in the coming kingdom of the Father (Matt 22:2.11-12; 25:10; cf. 4:17; 8:11-12; 20:20-23; 25:21.23).

[96] SMIT, *Fellowship*, 252.

[97] DAVIES – ALLISON, *Gospel according to Saint Matthew* I, 218. For a comprehensive analysis of the OT texts of God's being with, cf. VAN UNNIK, *Dominus Vobiscum*, 367-376.

[98] Therefore, Luz has rightly stated about the presence of Jesus: "… «with you» is a red thread that runs through ages". (LUZ, *Matthew 21–28*, 383.)

[99] Identifying Emmanuel motif in this verse is supported by GUNDRY, *Matthew*, 529; LUZ, *Matthew 21–28*, 382; LUZ, Passionsgeschichte, 375; SMIT, *Fellowship*, 253.

[100] The earliest appearances of the term ἐπιούσιος are found in the gospels (Matt 6:11; Luke 11:3; cf. *Did* 8:2). According to Origen, this term was coined by the evangelists (Origen, *De Orat* 27:7). BDAG lists the different possible meanings of ὁ ἄρτος ἐπιούσιος: the bread necessary for existence, the bread for the current day, the bread for the coming or following day (in the sense of the bread for the future), the bread which comes upon (us from the Father), etc.; BDAG, 377.

[101] DAVIES – ALLISON, *Gospel according to Saint Matthew* I, 607-608.

bread for our supernatural existence"[102]. Considering the eschatological thrust in the Gospel and the use of polysemy by the evangelist, such an interpretation cannot be totally negated[103]. This may illustrate that v. 11 contains a request for the supernatural bread[104]. This prayer is fulfilled in the Eucharistic bread (26:26), because it is associated with the eschatological drinking in the kingdom of the Father[105]. This correlation between 6:11 and 26:26-29 expounds the eschatological nature of Jesus' presence implied in the latter.

Conclusion

There exists mutual relationship between the Emmanuel theme and forgiveness of sins themes in the Gospel of Matthew. This is so evident from the very beginning of the Gospel. According to the evangelist saving the people from their sins and being with them as Emmanuel are the two mission of Jesus (1:21.23). Forgiveness of sins itself brings the experience of the presence of God, because it is the activity of God as well as the evidence of his presence. While saving from sins remains the mission of Jesus, it does not imply that the community of his disciples has no role to play in it. Instead, according to the Community Discourse (18:1-35), they have to participate in this mission of Jesus by winning back their brothers and sisters who sin and also by forgiving one

[102] In this case, the word ἐπιούσιος comes from the preposition ἐπί and οὐσία, a derivative of the present participle feminine of εἰμί. Since οὐσία means "that which exists and therefore has substance," together with ἐπί, it may mean "above existence," i.e., "supernatural." Cf. *Strong*, 1967; BDAG, 740.

[103] For the interpretation of τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον as "the bread for our supernatural existence," cf. PITRE, *Jesus*, 94-95.

[104] Support for this view can be found in Davies and Allison, who accept the meaning of ἐπιούσιος as "for the following day," but do not exclude its eschatological interpretation. According to them, the prayer for bread in Matt 6:11 is connected to the manna (Exod 16:4-35; Ps 78[77]:25; 105[104]:40), which was given in the morning for the day to come. In Jewish texts, the final redemption will see the manna return (*2 Bar* 28:8; *Sibyl* 7:149; *MekExod* 16:25; *LAB* 19:10; cf. Rev 2:17). So one could easily think, especially in view of the eschatological orientation of the three preceding petitions (Matt 6:9-10) and the circumstance that in Jesus' ministry table fellowship was an anticipation of the eschatological banquet (8:11; cf. Luke 22:28-30), that the material bread which God gives today transparently symbolizes and foreshadows and causes one to desire the spiritual, eschatological bread, which will bring everlasting satisfaction; DAVIES – ALLISON, *Gospel according to Saint Matthew* I, 607.

[105] Pace DAVIES – ALLISON, *Gospel according to Saint Matthew* I, 608.

another. To the extend they are capable of doing it, they will be able to gather together in Jesus' name and will have the presence of Jesus in their midst. In order to give this message, the evangelist places the Emmanuel motif in 18:20, surrounding it with the teachings on forgiving the sins of others. At the same time, the Community Discourse may also imply the idea that Jesus' presence in the church gives its members the capacity to forgive one another. Also, as they forgive, Jesus' presence among them becomes more vivid and powerful. The forgiveness of sins theme introduced in the beginning of the Gospel and has been on the move of its fulfilment in the course of the narrative is fully realised in the Eucharist Institution narrative (26:26-29). To achieve this end, the evangelist redactionally intervenes in his Markan source adding the forgiveness of sins motif in v. 28. Further, he connects it with the Emmanuel theme with another addition of presence motif in v. 29. The disciples who forgives one another and reconcile with the brothers receive forgiveness of their sins by sharing in the paschal mysteries of Christ through the Eucharistic bread and wine. They experience the presence of Jesus in their midst not only here and now in the church but also in the eschatological times.

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Zhrnutie

Medzi témou Emanuel a témou odpustenia hriechov v Evanjeliu podľa Matúša existuje vzájomné prepojenie. To sa systematicky odvíja v priebehu evanjeliového rozprávania. Táto štúdia odkrýva daný vývoj pomocou historicko-kritickej metódy. Podľa evanjelistu predstavujú vyslobodenie ľudu z ich hriechov a byť s ľudom ako Emanuel dve misie Ježiša v súlade s Božím plánom (Mt 1,21.23). Odpustenie hriechov je Božím činom, ako aj dôkazom Jeho prítomnosti. Božia prítomnosť sa prejavuje v osobe Ježiša, ktorý uskutočňuje odpustenie hriechov cez inštitút Eucharistie (26,26-29). Hoci oslobodenie od hriechov zostáva Ježišovým poslaním, neznamená to, že spoločenstvo učeníkov na tom nezohráva žiadnu úlohu. Naopak, podľa spoločenských ponaučení (18,1-35) majú učeníci participovať na tomto poslaní, a to získavaním späť tých bratov a sestier, ktorí sa dopúšťajú hriechov, a tiež vzájomným odpúšťaním si.

Kľúčové slová: Evanjelium podľa Matúša, téma Emanuel, spoločenstvo, odpustenie hriechov, Eucharistia.

Summary

There is an interconnection between the Emmanuel theme and the theme of the forgiveness of sins in the Gospel of Matthew. It is systematically developed in the course of the gospel narrative. This article using the historical critical method exposes this development. According to the evangelist saving his people from their sins and being with them as Emmanuel are the two missions of Jesus in accordance with the divine plan (Matt 1:21.23). Forgiveness of sins is an activity of God as well as an evidence of his presence. God's presence is manifested in the person of Jesus who achieves the forgiveness of sins through the Institution Eucharist (26:26-29). Though saving from sins remains the mission of Jesus, it does not imply that the community of his disciples has no role to play in it. Instead, according to the Community Discourse (18:1-35), they have to participate in this mission by winning back their brothers and sisters who sin and also by forgiving one another.

Keywords: Gospel of Matthew, Emmanuel theme, community, forgiveness of sins, Eucharist.

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