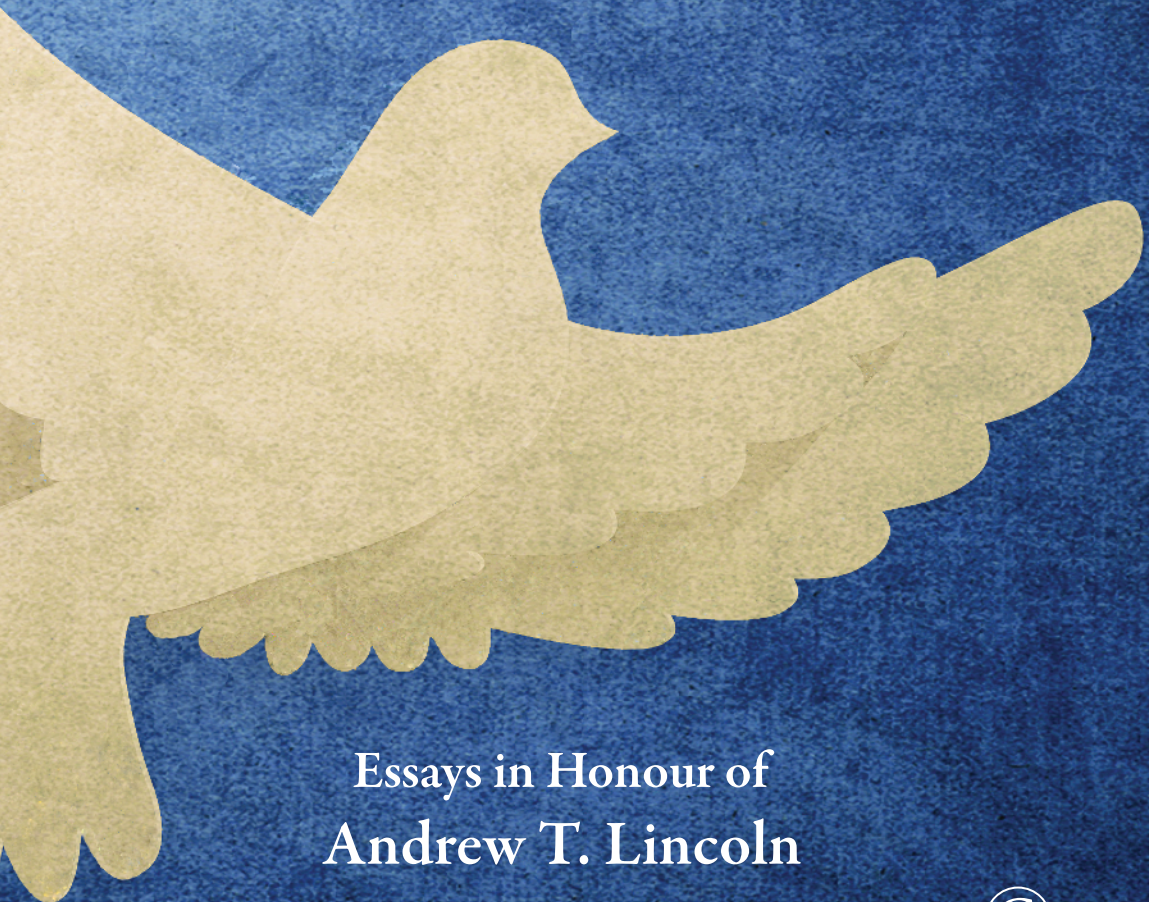


CONCEPTION, RECEPTION, AND THE SPIRIT

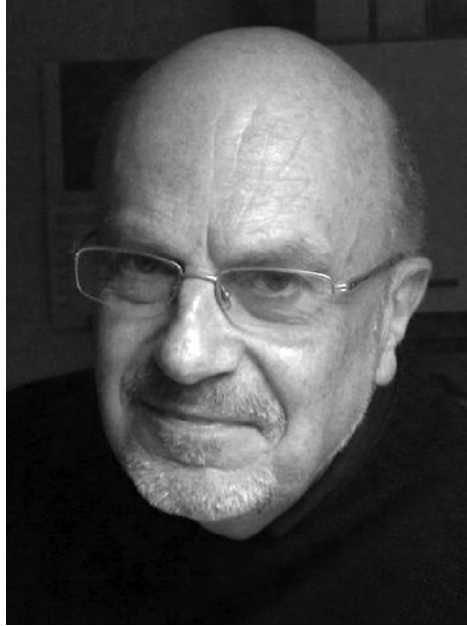
Edited by J. Gordon McConville
and Lloyd K. Pietersen



Essays in Honour of
Andrew T. Lincoln



Conception, Reception,
and the Spirit



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and the Spirit

*Essays in Honour of
Andrew T. Lincoln*

Edited by

J. Gordon McConville
and Lloyd K. Pietersen



James Clarke & Co

James Clarke & Co

P.O. Box 60

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Contents

Contributors | vii

Abbreviations | ix

Introduction | xiii

—**J. GORDON McCONVILLE AND LLOYD K. PIETERSEN**

Part I: Exegesis

- 1** Figures in Isaiah 7:14 | 3
—**J. G. McCONVILLE**
- 2** Rival Group Identities in the Matthean Gospel: Evidence from Matthew 1–2 and 23 | 19
—**PHILIP F. ESLER**
- 3** Let John be John (2) | 36
—**JAMES D. G. DUNN**
- 4** Worlds of Judgment: John 9 | 48
—**L. ANN JERVIS**
- 5** Another Look at “Lifting Up” in the Gospel of John | 58
—**CATRIN H. WILLIAMS**
- 6** John, Jesus, and “The Ruler of This World”: Demonic Politics in the Fourth Gospel? | 71
—**N. T. WRIGHT, WITH J. P. DAVIES**
- 7** Land, Idolatry, and Justice in Romans | 90
—**SYLVIA C. KEESMAAT**
- 8** A New Translation of Philippians 2:5 and Its Significance for Paul’s Theology and Spirituality | 104
—**MICHAEL J. GORMAN**

- 9 Wine, Debauchery, and the Spirit
(Ephesians 5:18–19) | 122
—LLOYD K. PIETERSEN
- I 0 The Metaphor of the Face in Paul | 136
—STEPHEN C. BARTON

Part II: Theological Interpretation

- I 1 Born of a Virgin? The Conversation Continues | 157
—DAVID R. CATCHPOLE
- I 2 Historical Criticism, Theological Interpretation, and the
Ends of the Christian Life | 173
—STEPHEN FOWL
- I 3 What Makes New Testament Theology “Theology”? | 187
—ROBERT MORGAN
- I 4 Who and What is Theological Interpretation For? | 210
—ANGUS PADDISON
- I 5 The Use of the Old Testament in the Work and Preaching
of F. W. Robertson of Brighton | 224
—JOHN W. ROGERSON
- I 6 ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ
ἄνθρωποι: On the Inspiration of Holy Scripture | 236
—JOHN WEBSTER

Part III: Theology and Embodiment

- I 7 Good Sex, Bad Sex: Reflections on Sexuality
and the Bible | 253
—LOVEDAY ALEXANDER
- I 8 Spirituality, Ethics, and Memory | 274
—JOHN GOLDINGAY
- I 9 Pacing the Cage: Biblical Resonance
and Embodied Testimony | 289
—BRIAN J. WALSH

Contributors

Loveday Alexander, Emeritus Professor of Biblical Studies, University of Sheffield, UK.

Stephen C. Barton, Honorary Fellow, Department of Theology and Religion, University of Durham, UK.

David R. Catchpole, Emeritus Professor of Theological Studies, University of Exeter, UK.

Jamie P. Davies, Teaching Fellow in Biblical Studies, School of Divinity, University of Edinburgh, UK.

James D. G. Dunn, Emeritus Lightfoot Professor of Divinity, University of Durham, UK.

Philip F. Esler, Portland Chair in New Testament Studies, University of Gloucestershire, UK.

Stephen Fowl, Professor of Theology, Loyola University, Maryland.

John Goldingay, David Allan Hubbard Professor of Old Testament, Fuller Theological Seminary, California.

Michael J. Gorman, Raymond E. Brown Professor of Biblical Studies and Theology, St. Mary's Seminary & University, Baltimore, Maryland.

L. Ann Jervis, Professor of New Testament, Wycliffe College, University of Toronto.

Sylvia C. Keesmaat, Biblical Scholar in Residence for the Anglican Deanery of Victoria-Haliburton, Diocese of Toronto, and Adjunct Professor of Biblical Studies, Trinity College, University of Toronto.

J. Gordon McConville, Professor of Old Testament Theology, University of Gloucestershire, UK.

Robert Morgan, formerly Reader in New Testament Theology and Fellow of Linacre College, Oxford; priest-in-charge Sandford-on-Thames.

Angus Paddison, Reader in Theology, University of Winchester, UK.

Lloyd K. Pietersen, Honorary Research Fellow, The Centre for Anabaptist Studies, Bristol Baptist College, and Visiting Research Fellow, Newman University, UK.

John W. Rogerson, Emeritus Professor of Biblical Studies, University of Sheffield, UK.

Brian J. Walsh, Christian Reformed Campus Minister, and Adjunct Professor of Theology of Culture, Wycliffe and Trinity Colleges, University of Toronto.

John Webster, Professor of Divinity, University of St. Andrews, UK.

Catrin H. Williams, Reader in New Testament Studies, University of Wales Trinity Saint David, UK.

N. T. Wright, Professor of New Testament and Early Christianity, University of St. Andrews, UK.

Abbreviations

AB	Anchor Bible
<i>ABD</i>	<i>Anchor Bible Dictionary</i>
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AYB	Anchor Yale Bible
<i>BAR</i>	<i>Biblical Archaeology Review</i>
BDAG	<i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed.
BDF	<i>A Greek Grammar of the New Testament and Other Early Christian Literature</i>
BECNT	Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca ephemeridum theologiarum lovaniensium
<i>BJRL</i>	<i>Bulletin of the John Rylands University Library of Manchester</i>
BNTC	Black's New Testament Commentaries
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>CSR</i>	<i>Christian Scholars Review</i>
<i>ExpTim</i>	<i>Expository Times</i>
<i>HBT</i>	<i>Horizons in Biblical Theology</i>
HBS	Herders biblische Studien
<i>HTR</i>	<i>Harvard Theological Review</i>
ICC	International Critical Commentary

<i>IDB</i>	<i>The Interpreter's Dictionary of the Bible</i>
<i>Int</i>	<i>Interpretation</i>
IVPNTS	IVP New Testament Commentary Series
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament: Supplement Series
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
<i>JSP</i>	<i>Journal for the Study of Paul and His Letters</i>
<i>JTC</i>	<i>Journal for Theology and the Church</i>
<i>JTI</i>	<i>Journal of Theological Interpretation</i>
LNTS	Library of New Testament Studies
NCB	New Century Bible
<i>NHL</i>	<i>Nag Hammadi Library in English</i>
<i>NIB</i>	<i>The New Interpreter's Bible</i>
NIBCOT	New International Biblical Commentary on the Old Testament
NIGTC	New International Greek Testament Commentary
NICOT	New International Commentary on the Old Testament
<i>NovT</i>	<i>Novum Testamentum</i>
NTOA	Novum Testamentum et Orbis Antiquus
<i>NTS</i>	<i>New Testament Studies</i>
OBO	Orbis biblicus et orientalis
OTL	Old Testament Library
PG	Patrologia graeca
SBLSymS	Society of Biblical Literature Symposium Series
<i>SE</i>	<i>Studia evangelica</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNTSMS	Society for New Testament Studies Monograph Series
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>
THNTC	The Two Horizons New Testament Commentary

<i>TRu</i>	<i>Theologische Rundschau</i>
<i>TS</i>	<i>Theological Studies</i>
VCSup	Vigiliae Christianae Supplements
<i>VT</i>	<i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Alten und Neuen Testament
ZTK	<i>Zeitschrift für Theologie und Kirche</i>

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Introduction

J. GORDON MCCONVILLE
and **LLOYD K. PIETERSEN**

WE ARE DELIGHTED TO present this *Festschrift* in honor of our esteemed friend and colleague, Professor Andrew T. Lincoln, on the occasion of his retirement. The title of this volume reflects Andrew's lifelong interests in Christian origins, the reception of biblical texts in believing and scholarly communities, and the embodiment of the gospel in believing communities made possible by the Spirit. Furthermore, his commitment to careful exegesis of biblical texts, combined with a sensitivity to theological interpretation of those texts and a passionate desire to see such theological interpretation worked out in the life and practice of believing communities, result in the threefold division of this volume: exegesis, theological interpretation, and theology and embodiment.

THE LIFE AND WORK OF ANDREW LINCOLN

Andrew was born on 17 May 1944; he was an undergraduate at Trinity College, Cambridge from 1963–66 where he obtained a BA Honours in Modern Languages followed by an MA in 1971. After obtaining his BA he studied Theology at Westminster Theological Seminary in Philadelphia, culminating in receiving a BD summa cum laude in 1971. From there he went on to do his PhD at Cambridge and his doctoral dissertation was accepted in early 1975. This dissertation was revised and subsequently published as the very well received *Paradise Now and Not Yet* (1981). Andrew was Assistant Professor in New Testament at Gordon-Conwell Theological Seminary in

Massachusetts from 1975 to 1979 and then Lecturer in New Testament at St. John's College, Nottingham from 1979 to 1985 (where he also taught at the University of Nottingham between 1982 and 1983). He became Lecturer and then Senior Lecturer in Biblical Studies at the University of Sheffield, where he taught from 1985 to 1995. During his time at Sheffield, his *Ephesians* Word Biblical Commentary was published (1990) as was *The Theology of the Later Pauline Letters*, jointly authored with A. J. M. Wedderburn (1993). Andrew returned to North America in 1995, where he was Lord and Lady Coggan Professor of New Testament at Wycliffe College, University of Toronto until 1999 and a Visiting Professor of New Testament at Fuller Theological Seminary in California for the summer session of 1998. In 1999 Andrew became Portland Professor of New Testament at the University of Gloucestershire, a position he held until 2013. Since September 2013 he continued to work part-time at the University of Gloucestershire until his eventual retirement in March 2015. He is now Emeritus Professor of New Testament there. As well as being an outstanding researcher and teacher, Andrew has been an excellent doctoral supervisor. His research students have always been very important to him and to date he has successfully supervised twenty-seven PhDs.

During his tenure at the University of Gloucestershire Andrew published a number of significant works: *Truth on Trial* in 2000; *Colossians* in *The New Interpreter's Bible*, Vol XI, also in 2000; a commentary on *The Gospel according to St. John* (BNTC) in 2005; and *Hebrews: A Guide* in 2006. He co-edited with Angus Paddison the volume *Christology and Scripture: Interdisciplinary Perspectives* in 2007, and co-edited with J. Gordon McConville and Lloyd K. Pietersen the volume *The Bible and Spirituality* (2013). His latest monograph, *Born of a Virgin?*, was published in 2013.

Andrew has also published numerous articles in scholarly journals and edited volumes. These articles are wide-ranging and cover Matthew, Mark and John, Luke-Acts, the Pauline corpus, Hebrews, theological interpretation, and spirituality. He served as General Editor of the monograph series *New Testament Guides*, published by Sheffield Academic Press and then T & T Clark International, and was a member of the Editorial Board for the journal *Biblical Interpretation*. He was president of the British New Testament Society from September 2006 to September 2009.

Andrew's research has also contributed to bridging the gap between academic biblical studies and popular understanding in the church and society, as readers turn to his work on New Testament texts and issues to find ways to integrate the challenges of critical reading with an appreciation of the contemporary significance of the Bible for theological thinking and the religious imagination. His work on John has led to a number of

invitations to address audiences beyond academia as diverse as workshops and lectures for German Baptist leaders in Hannover and videos on John for A-level students. With an eye on present disputes in the Anglican Communion, the Church of England's Council for Christian Unity commissioned Andrew to write a paper on the concept of *koinonia* or communion in Paul's letters. The implications of his research on the concept of *koinonia* in Paul's letters were presented as a keynote address to the Porvoo Conference (a consultation between the Church of England and the state churches of Northern Europe) on Ethics and Communion in January, 2008. It also led to participation in the Church of England's further consultation with the German State Lutheran Church under the Meissen Agreement in Düsseldorf in November, 2008. Furthermore, the interest generated by the publication of *Truth on Trial* led to the invitation to give the only New Testament paper at a February 2012 conference on the Divine Courtroom in Comparative Perspective at the Yeshiva University Center for Jewish Law and Contemporary Civilization, New York, where the sessions were open to rabbis, students, and members of the public.

THIS VOLUME

Andrew's wide-ranging interests, and the esteem in which he is held, are reflected in the contributions to this volume. Gordon McConville begins, fittingly, given Andrew's latest monograph, with an examination of Isa 7:14. Given Matthew's use of this text, McConville is interested in the ways in which a text "can be said to mean something entirely different in a new [setting], far removed from it in time and circumstance." After considering various problems surrounding העלמה (or ἡ παρθένος in LXX), McConville goes on to examine Isa 7:14 in the immediate context of 7:1—9:1 before considering both redactional and figurative, or metaphorical, explanations for the perplexities surrounding this text. He concludes with a discussion of the role of imagination aided by the work of both Paul Ricoeur and Sandra Schneiders to argue that the relationship between OT text and NT reception requires the responsible exercise of human imagination.

Philip Esler also works with the Matthean infancy narrative, as well as Matt 23. Esler uses the foundational work of Fredrik Barth on ethnic identity together with the research of John Hutchinson and Anthony Smith on ethnicity to suggest that Ἰουδαῖοι should be construed in terms of Judean ethnic identity rather than as "Jews." He illustrates this with reference to Matt 1–2. Esler contrasts this with Matthew's construal of a different type of group entity, which Esler designates as "the Christ movement." In this

group boundaries between ethnic identities have been relaxed and Matthew uses the language of fictive kinship to describe membership in it. Matthew 23 focuses on the conflict between these two group identities and seeks to subvert Judean ethnic identity rooted in Abrahamic descent “by presenting Judeans as a threat to Christ-followers.”

Four essays on John follow. James Dunn focuses on John’s christology as the Fourth Gospel’s greatest contribution to Christian theology. Dunn argues that John goes beyond the Pauline language of texts such as Rom 8:3; Gal 4:4; and Phil 2:6–7 to articulate “that the Son acted as the Father’s plenipotentiary in the fullest sense.” Dunn notes that John’s christology is so radical that it comes close to, but does not amount to, gnosticizing the gospel. Dunn argues that John succeeds in maintaining the “both-and of flesh and glory.” Ann Jervis pays detailed attention to John 9. She examines this chapter in close conversation with Andrew’s *Truth on Trial*. Following a close reading of the narrative Jervis concludes that the “worlds of judgment” of her chapter title include not only the creation of believers and nonbelievers, but also a different kind of judgment which involves the giving of life and light rather than the apportioning of blame. The challenge for contemporary followers of Jesus, therefore, is similarly “to live with our eyes open to the world of life and light that he has brought into our darkness.” Catrin Williams takes another look at the concept of “lifting up” in John. Williams is interested in whether this saying amounts to a Johannine expansion of the resurrection-ascension motif to include crucifixion or whether it amounts to a transference of that motif onto crucifixion exclusively. She proceeds by examining the use of $\upsilon\psi\acute{o}\omega$ in a variety of texts outside John before analyzing its function within the Fourth Gospel. In doing so she turns especially to its use in connection with the Isaianic Servant. This enables her to draw out links between John and Isaiah—not only in connection with “lifting up,” but also in connection with “seeing.” Williams is thus able to conclude that John’s portrayal of Jesus’ physical “lifting up” on the cross signifies, in fact, for those “with eyes to ‘see,’” “his exaltation to the Father’s presence.” Finally, Wright and Davies examine John’s use of “the ruler of this world” language. Following a brief survey of recent work on John and empire, they turn to a close examination of John 12:20–36 in which “the ruler of this world” suddenly appears. In considering whether this refers naturally and only to Satan they turn to the end of chapter 14 where the phrase again occurs and ask what it would mean to speak of Satan as “coming” in this context. They argue that the closest parallel is found in Revelation, where the imperial force and satanic power are found in close association (e.g., Rev 13:2). In their concluding section they turn to the trial narrative in John and suggest that a close examination of John 12:30–36, the farewell discourses of

chapters 13–17, and the trial narrative of chapters 18–19 point to “the ruler of this world” as both Satan and Caesar.

Sylvia Keesmaat employs Brueggemann’s categories in his *Prophetic Imagination* to argue that Romans is engaged in prophetic critique of the environmental degradation wrought by the Roman empire. She draws on Paul’s description of idolatry in Rom 1 and the language of Rom 8 to argue that “creation is groaning for the same reason that believers groan: because it is suffering under the exploitative economic practices and violent militarism of Roman imperial rule.” Keesmaat goes on to demonstrate ways in which Romans also embodies a vision of hope evident in Paul’s language of resurrection and glory. For her, “embodied faithfulness can’t help but impact the land as well.”

Michael Gorman provides a new translation of Phil 2:5: “Cultivate this mindset—this way of thinking, acting, and feeling—in your community, which is in fact a community in the Messiah Jesus.” The key element here for Gorman is the relative clause “which is in fact . . .” After surveying the two prevailing interpretive options for Phil 2:5, which Gorman calls the “imitative” and “locative” perspectives, he continues by examining some key exegetical questions. His detailed exegetical conclusions lead him to the view that “Paul is not describing an ethic of imitation, but a spirituality of participation.”

Lloyd Pietersen turns to a letter that Andrew Lincoln has written extensively on—Ephesians. He re-examines the injunction against drinking wine to excess in Eph 5:18 in the light of the consensus, endorsed by Andrew, that the text is not addressing a particular problem of alcohol abuse in the congregation. After examining the three main solutions on offer as to why drunkenness is mentioned at this point in the letter, Pietersen rejects the recent renewed emphasis on the Dionysian cult and concludes that excess wine drinking in the context of *symposia* is the most likely background for this prohibition. Noting the link between wine and “the good life” in the ancient world Pietersen suggests that the “good life for our author is manifested not in the ‘obscene, silly and vulgar talk’ (Eph 5:4) so characteristic of excess drinking but in thanksgiving . . . expressed in song inspired by the Spirit.”

Stephen Barton considers the metaphor of the face in Paul, recognizing that in speaking of the face we are dealing with issues of the self in relation. Following a survey of the face in the biblical world, Barton turns to Paul’s use of the metaphor, focusing on 1 Cor 13:12; 2 Cor 3:18; and 2 Cor 4:6. Through a detailed analysis of these texts he demonstrates that the face is not only a relational metaphor for Paul but is also “a metaphor of revelatory encounter, liberation, and eschatological transformation.” Barton concludes

with some reflections on the significance of the metaphor for spirituality, liturgy, and moral formation and social life.

David Catchpole opens the second section of this volume dealing with theological interpretation and interacts extensively with Andrew's latest book, *Born of a Virgin?* He notes that the Gospels provide support for three possibilities concerning Jesus' parentage: (A) that he had no human father; (B) that Joseph was his normal human father; and (C) that his human father was a person unknown. Andrew argues that (C) has considerable merit but ultimately rejects it. Catchpole argues the case for a reconsideration of (C) by a close examination of the relevant passages in the Synoptic Gospels. He concludes that although there is much support within the Gospel traditions for the view that Jesus was Joseph's son, pre-Matthew provides us with our best evidence and the likelihood is that the tradition would move from an unknown father to Joseph, but not the other way round. For Catchpole, therefore, the identity of Jesus' father remains unknown.

Stephen Fowl documents the failure of historical criticism to produce *the* meaning of a biblical text. The failure to achieve a grand unified theory of textual meaning may be considered by some to be a crisis, but, for Fowl, this provides the opportunity to reinvigorate genuinely theological forms of biblical interpretation such as abounded in the pre-modern era. Fowl notes that scriptural interpretation was seen as a central task of theology and not a separate discipline distinct from it in the pre-modern period. Theological interpretation should be marked by a commitment to keep theological concerns primary, but this does not mean that the theological interpreter cannot make use of other interpretive methods. Fowl concludes with a plea for the moral and intellectual formation of theological interpreters by cultivating the virtues of charity and practical reasoning. For him the question of such formation is far more pressing than debates about the nature and definition of theological interpretation.

Robert Morgan provides a survey of the field of New Testament theology and reflects on how "theology" is understood. He contends that it has a strong sense of articulating and perhaps advocating a religious stance, and a secondary sense which is descriptive and analyzes the faith commitments of others. The secondary sense has been prevalent in that the discipline of New Testament theology has been a sub-division of New Testament scholarship, rather than of systematic theology. Morgan notes the influence of Wrede here in the latter's insistence that the discipline should exclude the interpreter's own theological interests. For Morgan, Wrede's position has had serious consequences for religious faith and practice. On the one hand, theological faculties associated with the church could engage in sophisticated forms of theological interpretation, whereas in secular universities scholarship had

to be non-confessional. Morgan's essay carefully advocates a recovery of the strong sense of "theology" in "New Testament theology" and suggests that the phrase is "better reserved for a scholarship that wants to engage in (Christian) theology in the primary sense of expressing something of a Christianity that is credible today and true to the biblical witness."

Angus Paddison continues the theme of theological interpretation and notes that proponents of such interpretation have not sufficiently engaged with both practical and public theologians. Paddison's essay consists of two parts. In the first, he examines the nature of theological interpretation and, by focusing on Stanley Hauerwas and John Webster, suggests there are two prevailing approaches: the "ecclesiocentric" and "theocentric" respectively. In the second part, Paddison addresses the question as to what theological interpretation would look like if it were to prioritize practical and public theological concerns. He offers three theses in the light of this. First, that theological interpretation should encourage intensive forms of both living with the text and engaging with the world. Second, such interpretation should be alert to the risks of ecclesiocentric approaches. The focus on public theology prioritizes regard for the world ahead of the church's self-interest. Third, a focus on practical theology would shift attention from abstract notions of "church" to the actual church in its diversity and to actual readers "in their non-negotiable concreteness."

John Rogerson examines the nineteenth-century Anglican churchman F. W. Robertson and his use of the Old Testament. Rogerson draws on Robertson's lectures on Genesis and twelve other Old Testament sermons. He notes that "Robertson did not shrink from confronting the results of biblical criticism and scientific discoveries." For Robertson there were two revelations: one in creation and understood by means of scientific investigation and the other in Scripture and written according to the knowledge available at the time of composition. But Robertson's appropriation of biblical criticism was far from negative and Rogerson draws attention to some of the profound insights Robertson's sermons have on Old Testament narratives. For Rogerson, Robertson's example highlights ways in which one can embrace biblical criticism and engage imaginatively with biblical texts.

John Webster tackles the issue of the inspiration of Scripture. Webster notes that the doctrine of inspiration is one element in a comprehensive theology of Scripture. Furthermore, such a theology of Scripture has to begin with the doctrine of God and, in particular, with the economy of divine instruction rooted in God's knowledge, goodness, and communicative action. Webster continues with a discussion of the authorship of Scripture and maintains that God is the primary author whose first causal work in this connection is the calling and sanctification of the human authors. He is

clear that God's causal work does not constitute the human authors as mere artefacts, but as agents to whom tasks are assigned. For Webster inspiration can be arranged into three distinct acts which are nevertheless co-inherent and may be concurrent. First, is the illumination of the biblical author—a "vivification of intelligence." Second, is the Spirit-given impulse to write. Webster recognizes that this process is complex and involves the writer's own will and understanding. Third, "the Spirit provides both the *res* of the biblical writings and *verba* by which that matter is expressed," but not in a way that renders the biblical writers as wholly passive. Webster thus agrees with Rahner that a biblical author is "a true human author whose authorship remains whole and inviolate at the same time as it is permeated and embraced by that of God."

The third section of this volume—theology and embodiment—begins with Loveday Alexander's essay on sexuality and the Bible. Alexander advocates a "this is that" hermeneutic that is essentially dialogical—a process of exploration. Beginning with the present context ("this"), one goes back to Scripture to find a correspondence ("that"). This then provides a framework for better understanding what is happening now and for interpreting what to do in the future. Alexander then examines the biblical material on same-sex relations, briefly looks at sex and marriage in the Gospels, and then turns to a discussion of "good sex" and "bad sex" with reference to 1 Cor 5–7. Finally, she considers the pastoral consequences for the church today and concludes that many examples of both homosexual and heterosexual practices today fall under Paul's concept of "bad sex." However, "a permanent, faithful, stable relationship that is legally sanctioned by the law of the land" would fall under Paul's definition of "good sex" and this applies to both heterosexual and homosexual relationships.

John Goldingay outlines four aspects of the relationship between spirituality, ethics, and memory. First, spirituality involves remembering the story on which the faith is based. Second, spirituality and ethics require people to remember the ways in which God has related to them personally in the past. Third, living a good life requires remembering the obligations that the past imposes on us—there is thus an ethics of memory. Finally, spirituality and ethics involves remembering that God remembers, and Goldingay suggests that this "may be the most important aspect of the link between spirituality and memory."

In the final essay Brian Walsh draws upon a Bruce Cockburn song, "Pacing the Cage," to suggest that Andrew Lincoln "has found himself, more than once, pacing the cage in his struggle to be a faithful interpreter." Walsh interacts extensively with Andrew's *Truth on Trial* and particularly with Andrew's insistence that "testimony is known to be true when it takes on

flesh and moves into the neighborhood.” Walsh illustrates this from his own personal encounter with John’s Gospel and with his experience of a worshipping community he founded at the University of Toronto called Wine Before Breakfast. He concludes with a sermon given in the community at the end of a year spent studying the Fourth Gospel.

The essays within this volume are wide-ranging and reflect Andrew’s extensive interests. All the contributors are immensely grateful to him as a friend and colleague and we offer this volume to him in honor of his work.

PART I



Exegesis

I

Figures in Isaiah 7:14

J. G. MCCONVILLE
University of Gloucestershire

THE MEANING OF “IMMANUEL”

IN MATTHEW 1:23 WE read: “Behold, a virgin shall conceive and bear a son, and his name shall be called Immanuel” (RSV), in a formula that is immediately recognizable as a central element in Christian liturgy and theology about Jesus Christ. There are curiosities about the passage, not only in its announcement of a virgin birth, but also in the fact that the child that is born is called not Immanuel, but Jesus, a first indication (in our present enquiry) that texts do not necessarily say exactly what they mean. This oblique connection between text and meaning is evident in the story of interpretation that leads up to this appropriation of biblical prophecy in the Gospel of Matthew. The point applies to Matthew’s use of the Old Testament generally, but in the present case he is referring to Isa 7:14, a text that pre-dates the birth of Christ by some seven centuries, and has its context in a political crisis involving several minor states in Syria-Palestine. The question is by what hermeneutical pathway a text that meant something in one setting can be said to mean something entirely different in a new one, far removed from it in time and circumstance.

In 735–33 BC, King Ahaz of Judah is under pressure from an alliance of two near neighbors, the kingdoms of Israel, to the immediate north, and Syria (or Aram). These appear to want to de-throne Ahaz and force Judah into an alliance for defensive purposes against the current local superpower, Assyria (centered farther east on the River Euphrates). The crisis raises political and theological issues, rooted in Judah's identity as a people in covenant with Yahweh, under a king in Jerusalem who is successor to King David, and thus heir to Yahweh's promise to David of national integrity and continuity (2 Sam 7:11b–16). That promise is variously conditionalized in the tradition, and it underlies the encounter in Isaiah 7, in which Ahaz is twice referred to by the metonymy "House of David" (7:2, 13).

The "figures" in Isa 7, therefore, as the stage is set, are the king and the prophet Isaiah, with the kings of Israel and Syria ominously in the wings, a pretender to the throne of Judah, "the son of Tabeel," and Isaiah's son with the double-edged symbolic name, Shear-Jashub, or "a remnant shall return" (7:1–6). In the religio-politics of the ancient world, kings conventionally consulted prophets or other intermediaries in the hope of rightly discerning the will of God or the gods in relation to urgent matters. In this case, the prophet is sent by Yahweh to confront Ahaz "at the end of the conduit of the upper pool on the highway to the Fuller's Field" (7:3), where presumably the king is personally inspecting the city's water supply in view of the impending crisis. Ahaz is doing what kings and governments do—that is, he is preparing a political and military strategy for confronting the crisis. According to the account of the same crisis in 2 Kgs 16, his plan involves an embassy to the King of Assyria himself, accepting vassalage to that king, to secure him against the threat from his immediate neighbors. Isaiah's message to Ahaz is that he is to trust Yahweh for a good outcome of the crisis. "If you will not believe, surely you will not be established" (7:9b RSV). Reading Isa 7 along with 2 Kgs 16, this appears to mean that Isaiah is warning him not to put his trust in alliance with Assyria, but rather in Yahweh. The "sign" in 7:14, as explained in vv. 15–16, supports this message: before a child who is shortly to be born is very old, the kingdoms that now seem so threatening will lie in ruins. It is Yahweh, not great powers, who knows and governs outcomes.

I have already suggested that the narrative context of the sign opens up a line of interpretation. But what do the terms of the sign actually mean? Isaiah's words are:

הנה העלמה הרה וילדת בן וקראת שמו עמנו אל

It introduces two important new "figures," a young woman and her son, who is yet to be born. It is not said who the young woman is, nor is the child identified with any figure known otherwise from the book of Isaiah or

elsewhere. There are further unclaritys arising from the form of the words. First, the Hebrew is capable of various translations, as a glance at a range of standard English versions shows. Should we translate it “the young woman,” or perhaps “this young woman,” taking the definite article ה as demonstrative? Or is it “a young woman,” since the article can have the quite different function of denoting one of a kind? So whether she is someone who is known to the small circle who hear the prophet’s words or not is impossible to determine.¹ Secondly, is she already pregnant, or shortly about to be? This cannot be immediately determined from the adjective הרה, but has to be inferred from the context. As the verb וילדה is a participle, a present tense may be suggested for both, hence “she is pregnant.”² Yet there is obviously a future reference in the naming of the child and the effect of the sign, and the adjective and participle could equally be a vivid depiction of an event shortly to happen. The LXX puts both the pregnancy and the birth in the future:

ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν.³

Thirdly, what does the word העלמה actually mean? It is variously taken in the standard English translations as “virgin” or “young woman.” In the few occurrences of העלמה in other Old Testament texts it undoubtedly refers to young women who may be presumed to be virgins, in that they are not married,⁴ but this does not make it a *terminus technicus* for “virgin,”⁵ and therefore the text cannot bear the sense that the conception will be a virginal conception. Watts meets the translation problem thus: “The common meaning [of *almâ*] 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”; and he translates: “A *young*

1. Seitz, however, thinks that “the young woman is one of the king’s own consorts, who is known by him,” Seitz, *Isaiah 1–39*, 79.

2. Childs, *Isaiah*, 66.

3. There are variations in the LXX tradition, but not on the point of the future tense.

4. The singular form העלמה occurs only three times elsewhere in the Old Testament: Gen 24:43 (Rebekah), Exod 2:8 (Miriam), and Prov 30:19; see Blenkinsopp, *Isaiah 1–39*, 233. The last case concerns “the way of a man with a young woman,” and refers presumably to the “wonder” of awakening sexual awareness.

5. So Childs, who expresses the common view that the technical term for *virgo intacta* is בתולה, *Isaiah*, 66. The point has been challenged by Wenham, “*betûlâh*: A Girl of Marriageable Age,” who thinks that it is בתולה that denotes a woman of marriageable age. See to the contrary, Locher, *Die Ehre einer Frau in Israel*, who cites Babylonian marriage laws in support. It is possible that neither term has the force to express *virgo intacta*, but would generally convey an assumption of virginity because the woman is not yet married.

woman who is . . . not yet married (i.e., a virgin) will in due course bear a child.”⁶ LXX, as we have seen, translates *העלמה* with *ἡ παρθένος*, the term which Matthew then cites in Matt 1:23. This does not make a significant difference to our understanding of *עלמה*, however, for as Andrew Lincoln has shown, *παρθένος* has the same range of meaning as the Hebrew term; that is, it can denote a young woman of child-bearing age who is not yet married.⁷ The term *παρθένος* in itself, therefore, whether in Isaiah LXX or in Matthew, is not sufficient to denote a virginal conception. Lincoln contends that it is not absolutely clear that Matthew had an actual virginal conception and birth in mind in his annunciation narrative; rather, the idea of Christ’s virgin birth took time to establish itself in early Christian thought, with the work of Justin Martyr in the second century CE playing a decisive part.⁸ Daniel Harrington, commenting on Matthew 1:23, also thinks that while LXX presumes the young woman was a virgin at the time of the oracle, both texts (MT or LXX) assume a natural mode of conception.⁹

There are, therefore, a range of obscurities for the modern reader in Isa 7:14. The sign concerns a young woman who cannot be identified, who may or may not be already pregnant, who will give birth to a son, who also cannot be identified, at a time in the future that cannot be determined. It is possible that Isaiah’s words were clearer to his contemporary hearers, but any such clarity has been lost in their committal to text.

Modern readers have attempted to penetrate behind the obscurities. Among those who think it is possible to identify whom Isaiah had in mind in his sign of Immanuel, the two leading contenders are the son of King Ahaz, who would become King Hezekiah,¹⁰ and the son of the prophet himself. In favor of Hezekiah is the way in which the underlying “narrative” of the book of Isaiah unfolds from this giving of the sign (of which more in a moment). Against it is the likelihood that, at the time of the encounter between Isaiah and Ahaz, Hezekiah was already several years old (though the biblical chronology is admittedly difficult to reconstruct on this point).¹¹

6. Watts, *Isaiah* 1–33, 97, 99. Childs expresses a similar view, and translates: “A maiden (*‘almāh*) is with child and she will bear a son”; *Isaiah*, 61, 65.

7. Lincoln, *Born of a Virgin?*, 75.

8. *Ibid.*, 177–80.

9. Harrington, *Gospel of Matthew*, 35.

10. This identification is ancient, being represented by Justin Martyr’s Jewish interlocutor Trypho in Justin’s *Dialogue with Trypho*.

11. Commentators point to the chronological difficulties involved in identifying the child with Hezekiah. Blenkinsopp adjudicates, on the grounds of the confused biblical chronology of the period, that “a conclusion cannot be reached on chronological grounds alone either permitting or excluding identification of Immanuel with

In favor of the prophet's son is the fact that two other sons of the prophet feature in the immediate context (chs. 7–8), namely Shear-Jashub and Maher-Shalal-Hash-Baz, both having symbolic names rather like Immanuel. The similarities of structure and meaning between 7:14–16 and 8:1–4 in this regard are particularly striking, and might be taken to imply the same parentage of both children.¹² Yet against this is the resistance of the text itself (7:14–16) to be read in this way with any certainty. Brevard Childs is right therefore, in my view, when he says:

The reader is simply not given enough information on the identity of the maiden, or how precisely the sign functions in relation to the giving of the name Immanuel. It is, therefore, idle to speculate on these matters; rather the reader can determine if there are other avenues to understanding opened up by the larger context.¹³

This is not a counsel of despair regarding the possibility of understanding ancient texts in general, or this one in particular, but rather is part of an intractable problem entailed in the (essential) historical dimension of biblical study. This is frankly expressed by H. Utzschneider, who opens his monograph on conceptions of God in the Old Testament with a section entitled “Die Uneindeutigkeit biblischer Texte als hermeneutisches Problem,” and says of the Bible reader's inevitable experience of this, together with the proliferation of attempts at explanation: “Sie ist auch eines der hermeneutischen Grundprobleme der historisch-kritischen Bibelwissenschaft.”¹⁴ For him, the meaning of texts is inseparable from their aesthetics, and thus the forms in which they have been received.

My concern, therefore, is not only with the fact that the text is in certain respects obscure to us, but also with the ways in which such a text comes to us in a form in which it has already been subjected to reflection from a standpoint, or standpoints, later than the time when it was delivered, in this case to King Ahaz. This entailment of retrospect in the sign seems to be there at the outset, since it is given to Ahaz only after he has refused to

Hezekiah”; Blenkinsopp, *Isaiah 1–39*, 233–34.

12. Some think Immanuel actually *is* Maher-Shalal-Hash-Baz; Wolf, “A Solution to the Immanuel Prophecy in Isaiah 7:14–8:22”; Oswalt, *Isaiah 1–39*, 213; Keener, *Matthew*, 58. But this is not the natural reading of the texts.

13. Childs, *Isaiah*, 66. Cf. also Moberly on the Immanuel sign: “The initial setting fades from view: what follows lacks any clear setting, and the train of thought becomes increasingly difficult to follow”; Moberly, *Old Testament Theology*, 150. Seitz is among those who identify Immanuel with Hezekiah, arguing that the well-known chronological difficulties are not fatal to this reading; Seitz, *Isaiah 1–39*, 60–71.

14. Utzschneider, *Gottes Vorstellung*, 17.

ask for it (v. 12), or in different terms, to “enquire of the LORD,” and so with the implication that he refuses to heed it when it comes. If it can function for Ahaz only in retrospect, this accords well with the logic that operates in Isa 8:16, where a prophetic word is formally witnessed and sealed in order to be produced at an appropriate later time. The sign may, indeed, be uttered by way of a word of judgment. In that case, the real audience of the sign is not Ahaz, but other hearers or readers. This leads us, next, to consider what happens to Isaiah’s words to Ahaz in what follows in the remainder of Isa 7:1—9:1.

THE TEXT IN CONTEXT (7:1—9:1)

The immediate sequel to the narrative of the Immanuel sign is perplexing. It begins with 7:17, which seems to be a non sequitur from vv. 14–16. That is, the words that declare the threat to Ahaz to be void—making it formally an oracle of salvation—are followed directly by a judgment saying. Syria and Israel are not a problem: but Judah will be laid low by Assyria! And the remainder of the chapter follows suit.

The oddities continue. In 8:1–4 we have a new sign remarkably similar to the one in 7:14–16: a child is conceived and born, receives a pregnant name, the imminent demise of the Syro-Israelite alliance is reiterated, again within a short time as measured by the child’s period of early maturing, and the child’s name is seen as a token of this. Differently, both the mother and father of this child are identified, namely Isaiah and “the prophetess”—who we suppose, for propriety, is his wife. Curiously therefore, several of the aspects of the Immanuel sign that were obscure are clear in this one, and it seems as if the element of reassurance in Isa 7:14–16 is reinforced by this.

Yet there is a new twist in 8:5–8. While in 8:4 Assyria is introduced as the nemesis of Syria-Israel, it now turns (again) against Judah (“this people” in 8:5)—in an oracle that culminates in a dramatic address to *Immanuel!* God-with-us becomes a word of judgment. Even this is not the end, however, for a new oracle of salvation follows in vv. 9–10, this too culminating in the word *Immanuel* (v. 10). *Immanuel* is once again “good news.” The double possibility of *Immanuel* is realized throughout this redacted whole. There is also, in this culmination, a certain intensification or overflow of meaning, in the extension of the original oracle of salvation from the context of an immediate threat from two enemy nations to a more generalized threat from “all you far countries” (NRSV), or better, “all remote places of the earth” (NAS; Hebrew כָּל מְרוֹחֵי אֶרֶץ). The taunting invitation to these to

“take counsel together” in futile conspiracy recalls Ps 2, with its images of Yahweh’s rule from Zion after the conquest of his enemies.

Yet the section (to 8:23a) changes gear twice more. In 8:11–15 the prophet himself is addressed with a plea to fear Yahweh, and a declaration that he will become a “stone of offence” (etc.) to *both* houses of Israel. Judgment for Judah is thus rolled into judgment on Israel. *Many* shall stumble on it—so perhaps not all, in an echo of “remnant,” and 1:27–31. And in 8:16–23a, Isaiah affirms his own intention, with his children (including Immanuel?), to put his trust in Yahweh, and be “signs and portents” (לֵאֲתוֹת וּלְמִפְתִּים—elsewhere “signs and wonders,” v. 18) in Israel from Yahweh. The “testimony” heralds a time of judgment—followed by salvation! The sign given to Ahaz, therefore, has become the occasion of theological development in the context. There is little that is obviously logical or natural, however, about the relationship between the terms of the sign and the lines of development from it.

REDACTIONAL EXPLANATIONS

Redactional approaches to interpreting the Immanuel sign look for its possible meanings in terms of those readings of it that have themselves become part of the received tradition, both in the immediate context as just outlined, and in the book of Isaiah more widely. This means considering the stages of the text’s composition against the backdrop of historical changes. There is evidence of this within Isa 7–8, since the setting of the Syro-Ephraimite threat to Judah in the 730s, when according to Isaiah Ahaz’s decision might yet affect the course of events, is evidently overlaid by a perspective which knows that Judah would become a victim of Assyria. While the “reach” of the original oracle runs to 722 BCE (the fall of the northern kingdom, and thus fulfillment of Isaiah’s vision about the alliance), the Assyrian “overwhelming” of Judah points at least to Sennacherib’s invasion in 701 BCE. The idea of the book as “redaction” pays attention to the attempt perceived in it to understand the meaning of prophetic words in ever new contexts. Isaiah 1–12, as a sub-unit of the book, evidently aims to weave together words of judgment and salvation, presumably from a point of view that has tried to make sense of Yahweh’s work in history, and inherited prophetic words about the fate of Israel and Judah. Isaiah 1 illustrates this perspective, not least in 1:21–26, which contains in brief compass a theological concept and logic that knows of judgment on Jerusalem followed by its restoration. (Isa 1:21–26 has been likened to Isa 1–55 in this respect, while 1:27–31 makes a parallel with chs. 56–66).

Kings Ahaz and Hezekiah also function in contrastive relation to each other within a certain conception of the book, which has as its theological focus the notion of Zion's inviolability (cf. 29:1–8; 31:1–5). Ahaz refuses to listen to Isaiah and declines to accept a sign, while Hezekiah listens to the prophet, prays for deliverance, and sees the salvation of Jerusalem (Isa 37; it might be said, in the terms of 7:9, that “he believes and is established”). Ahaz in contrast fades out of focus, and sees no benefit from the word of assurance given him—instead, the notes of hope and assurance that feature in chs. 7–8 are re-directed. Thus, 9:5–6[6–7] is often taken of Hezekiah; and 14:28 opens an oracle against Philistia and in favor of Zion with the telling words, “in the year that King Ahaz died”! The respective fates of the two kings become a paradigm of faith in relation to the divine providence. This paradigmatic approach to historical representation is typical of the book, in which Assyria and Babylon can serve successively as types of the oppressor of Yahweh's people, and in which Cyrus of Persia can appear as his “anointed” (Isa 45:1).

The series of non-logical articulations in Isa 7–8 can thus be explained partially in terms of a redactional process, whose result is a series of distinct theologoumena arising out of ever new situations. The theological layering includes: Judah need not fall victim to an enemy if it is faithful, for “God is/ will be with her” (7:1–16; 8:1–4); Judah (presumably having been unfaithful) will succumb to an enemy in its turn (i.e., after Syria and Israel)—for “God will be with her” in judgment (7:17–25; 8:5–8); God will punish nations that conspire to come against Judah, for “God is with us” (8:9–11); both houses of Israel are equally under judgment—*many in them* shall fall because they have not trusted Yahweh (8:11–15); a judgment is coming (or has come) that will be followed by salvation (8:16–23a). This layering, and juxtaposing, of distinct theologoumena becomes a new theological reflection in itself, an attempt to understand what “God with us” can mean when brought to bear on the vicissitudes of the history of the chosen people.

Redactional study is based on the form of historical enquiry that aims to understand the meanings of texts in their original contexts. Yet it also shows that the individual texts come to point beyond themselves and their putatively original scope. More importantly, it shows that in principle the meaning of a text is not confined to what might be taken to be its meaning in the specific context of its conception, and of its first utterance or committal to writing.

FIGURATIVE (METAPHORICAL) EXPLANATIONS

Redactional explanations go part of the way towards an explanation of the perplexities of Isa 7:14, but there is more to be said. A text's redactional history can be something like an updating, a re-application in a new situation, an adjustment of understanding and expectation. But it does not necessarily explain things that are puzzling in themselves, as several features of Isa 7:14 are. What do we make of the fact of elusiveness here? The text's elusive quality is made the more conspicuous by comparison with its *Doppelgänger*, 8:1–4. The latter case notably provides answers to the sort of questions 7:14 casts a veil over: the father of the child is Isaiah and the woman is “the prophetess” (the theoretical doubt about whether she is his wife is a minor uncertainty); there is no question about whether she is already pregnant or not, and the validity of the process as a “sign” is strengthened by the writing of the name beforehand in the presence of witnesses. Even the measure of the child's age at the time when the prophecy would be fulfilled (before he could say “my father” or “my mother”) is relatively clear compared with the more gnomic 7:15–16. The comparison of the two passages might lead us to think of it as a disambiguation of 7:14–16, that is, to suggest, when taken together with 8:18, that Isaiah is also the father of Immanuel, thus creating a coherent narrative in which the prophet's sons, with their eloquent names, serve as signs.¹⁵ Yet even if this represents some level of intentionality in the text, it does not answer the question why Isa 7:14 needs to be rescued from ambiguity in the first place. Just as plausible a reading of the comparison between the texts is that the latter throws the imponderables of the former into relief. Isaiah 8:1–4, though it has similarities with “exegetical” texts,¹⁶ does not function by simply telling us what Isa 7:14–16 actually meant. Rather, it produces a juxtaposition that poses a question about the limits of a text's meaning.

The common scholarly belief that Isa 7–8 is part of the prophet's “memoir” does not entirely answer the question about how it functions as a text. On the surface it is a sequential account of things that Isaiah said and did, but this is somewhat undermined by the perplexing relationship of 8:1–4 to 7:14–16. The nature of the text is helpfully illuminated, I think, by a discussion by Joel Rosenberg of what he calls “allegorical” texts. He enters the caveat that allegory is not best understood as a “genre,” but is hard to

15. Thus with Ibn Ezra, Rashi, and “a host of modern interpreters,” Seitz, *Isaiah* 1–39, 62.

16. I have in mind the way in which Genesis 20, in a quasi-midrashic fashion, apparently answers questions left unanswered by the more reticent Genesis 12:10–20; see Westermann, *Genesis* 12–36, 319.

define so as to include all cases of it, and he carefully distinguishes between texts that are allegorical in a sustained way and others that employ allegory in some measure as part of their rhetorical strategy.¹⁷ Texts can be seen as allegorical if they contain signals that undermine their surface impression of coherence. Allegory, he says, “[spreads] out along the axis of an imaginary time in order to give duration to what is, in fact, simultaneous within the subject.”¹⁸ And he goes on:

Yet the allegorical text must somehow, by the details or contradictions of its own unfolding, invert or destabilize that succession, providing the clues to the sense of disjunction and otherness that eventually awakens in the mind of the reader. Such clues can often be quite faint and obscure—a word, a turn of phrase, an invasive discourse, any small linchpin of temporal structure whose enunciation loosens and collapses the temporality into the ruin (one could say, rune) of allegorical insight.¹⁹

This applies well, in my view, to the process by which the reader makes sense of Isa 7–8. Rosenberg suggests that meanings can be inflected in the words of a text in ways that differ from the ordinary interrelationships of grammar, syntax, and logical progression. There is a resonance here with the kinds of studies of Old Testament texts that find pointers to meaning in compositional structures and patterns, such as chiasmic or concentric forms. It is evident that Isa 1–12 (or 2–12) has been organized into a pattern in which oracles of judgment alternate with oracles of salvation. The culmination in ch. 12, a song of thanksgiving that knows of a divine anger that is now past (12:1), has echoes of Isa 40, which also proclaims a time of punishment now ended. There is a sense in chs. 1–12, therefore, of a meaning of texts that goes beyond the particularity of their individual, immediate contexts. One striking attempt to reckon with this dimension of Isaiah is Andrew Bartelt’s analysis of Isa 2–12 based on a count of lines and syllables and the comparative length of sub-units. Bartelt claims that the words “she shall call his name Immanuel” (וּקְרָאתָ שְׁמוֹ עִמָּנוּ אֵל) lie at the exact center of the Isaiah *Denkschrift*, with 844 syllables both before and after this line. As the *Denkschrift* forms the center structurally of Isa 2–12, the Immanuel sign, and the name of the child, consequently are at the exact center of Isa 2–12.²⁰

17. He follows Northrop Frye who sees it, not as a genre, but as “a structural principle in literature,” or in his words, “in the broadest sense, as a process of signification”; Rosenberg, *King and Kin*, 12.

18. *Ibid.*, 17.

19. *Ibid.*, 18.

20. Bartelt, *Book around Immanuel*, 256. The success or validity of Bartelt’s

The implication of this analysis, if accepted, is that Isa 2–12 is an extremely sophisticated compositional performance, demonstrating that “Immanuel” is illuminated by, and gives meaning to, the full range of Yahweh’s actions towards Israel and the nations exhibited in that part of the book. The teasing echo of 7:14–16 in 8:1–4, therefore, is a clue to look more carefully in the larger context for what the Immanuel sign might mean. The reception of the sign within Isaiah itself opens the way for new readings of what “God with us” might mean in ever new situations.

This, of course, is precisely what has happened to the text in its larger reception history, beginning with LXX and the Gospel of Matthew. Matthew zooms in on the promise of a child whose name is Immanuel, and applies it to the birth of Jesus, who is “God with us” in a way that transcends the horizons of Isaiah. His interpretation leans heavily on his rendering of the Hebrew *בהר ההר העלמה וילדת בן* as *ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν*. In taking *העלמה* as *ἡ παρθένος* he follows the wording of LXX, but with his own purpose of using the text to support his announcement of Jesus’ virginal conception. For him, the issues surrounding Isaiah, Ahaz, and Hezekiah are no longer in view, though his interpretation presumably rests on a perception of some relationship between the meaning of “God with us” for Ahaz (and Hezekiah) and its meaning in relation to the birth of Jesus.

This is only the beginning of the hermeneutical question as to how the Old Testament text can be read in the context of the two Testaments, and especially in the light of specific New Testament appropriations. If the meaning of a text is not enshrined within its “original” historical setting, as far as that can be determined, nor within an authorial intention contingent on such a setting, what process is involved in establishing its meaning?

The issue is the relationship between “literal” meanings of Old Testament texts and their meaning in the context of the two-Testament witness to Jesus Christ. The present section is headed “figurative (metaphorical) explanations” (sc. of the way in which Isa 7:14–16 becomes meaningful beyond its immediate context), but this has to be set in the context of time-honored attempts to conceptualize the relationship. Rosenberg took a cue from the history of reading Old Testament or Hebrew Bible texts. Early Jewish and Christian interpretations each had a version of a “four-fold sense,” distinguishing “literal” readings from several kinds of non-literal.²¹

analysis cannot be adjudged here; my point is to suggest the significance of this kind of approach to the text for an understanding of how its language works.

21. Rosenberg, *King and Kin*, 12–15. There are close correspondences between the Christian version, traceable to Nicholas of Lyra (literal, spiritual, moral, anagogical/eschatological), and the Jewish PaRDeS. This acronymic term, meaning “Paradise,” is formed from the initials of “*peshat* (simple, literal, or historical sense), *remez* (allusive,

The fundamental distinction for ancient interpreters, however, lay between “literal” and non-literal, or “figurative” meanings. There was a recognition, in these approaches, of a complex relationship between the literal, or plain, sense of a text and its wider possibilities of interpretation, especially when located in a canon, which implied some ultimate meaning relationship among all the texts that composed it.²² This recognition gave rise to a hermeneutical language that included a range of terms such as allegorical, typological, spiritual, and *sensus plenior*. Differences among the meanings of these terms could be exaggerated. For example, the Antiochene hermeneutical tendency broadly affirmed the “literal,” historical meanings of texts, and its version of the relationship between literal and non-literal meanings has often been characterized as “typological,” on the grounds that this formula protects the close relationship between the two. Alexandrian “allegory,” on the other hand, has been thought to allow meaning to float freer of the literal and historical. Yet this distinction is now widely acknowledged to be an over-simplification.²³ For the Alexandrian Origen, according to Childs, “the difference between the literal and the allegorical was not absolute, but lay within a spectrum”; and again:

The move from the literal to the spiritual is not an alien transference to bridge a double meaning, but rather a generalization to a universal scope of the historical particularity, because the literal sense has already opened up the one spiritual reality.²⁴

Childs, citing a work by Otto Pesch, finds that the discovery of levels of meaning—here with reference to a “four-fold sense”—was far from being merely a reflection of contemporary Hellenistic philosophy, but “the method relates organically to the Christian faith.”²⁵ And for Seitz, “figural” interpretation, while fully respecting the plain sense of the original, is essential to an understanding of the Old Testament as part of the two-Testament witness

conceptual, or allegorical), *derash* (homiletical, exemplary, or moral), and *sod* (esoteric, mystical, or eschatological)” (ibid., 13).

22. On this, Aichele comments: “The texts in the intertextual mechanism [in this case in the biblical canon] resonate, interfere with, or otherwise contact each other in various and complex ways”; *Control of Biblical Meaning*, 19. For Aichele, the canon exerts a constraint on what would otherwise be limitless meaning possibilities, a constraint which he thinks can be understood as ideological control. The canon can also be regarded as “a process . . . of accommodation and compromise,” Brueggemann, *Theology of the Old Testament*, 710, following Rainer Albertz.

23. Childs, *The Struggle*, 65–66.

24. Ibid., 68–69.

25. Ibid., 149. He refers to 1 Cor. 10:11 for New Testament warrant, and to Pesch, “Exegese.”