



The Use of Hosea 11:1 in Matthew 2:15

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1. Introduction

Some might claim that “Matthew twists the Scriptures,” but is that really the case?¹ This paper deals with the relationship between Matt 2:15 and Hos 11:1. The way in which Matthew relates Hosea’s words “Out of Egypt I called my son” with Jesus’ journey to Egypt does not seem to fit for the original contextual meaning in Hos 11:1. Thus many biblical scholars have debated on not only the way in which Matthew uses Hosea 11:1 but also the

1 This is the title of an article by S. V. McCasland, “Matthew twists the Scriptures”, G. K. Beale(ed.), *The Right Doctrine from the Wrong Texts?: Essays on the Use of the Old Testament in the New* (Grand Rapids: Baker, 1994), 146-152.

way in which the Old Testament is interpreted in the New Testament,² I will investigate the problematic relationship between Matt 2:15 and Hos 11:1 in this paper:

First of all, a textual background will be concisely introduced. Second, the Old Testament context of Hosea 11:1 will be explored. Third, a study of Hosea 11:1 in the New Testament context (Matt 2:15) will follow. During this section, three problems will be raised; and then, typology will be suggested as the solution to the problem. Also, typology will be explained further. Because one of the three problems remains unresolved, I will finally present how Hosea's own typological perspective functions in Matthew's use of the Hosea text.

(Textual Background)

O.T. (Hos 11:1b)	LXX (Hos 11:1b)	N.T. (Matt 2:15b)
וּמִמִּצְרַיִם	καὶ ἐξ Αἰγύπτου	ἐξ Αἰγύπτου
קָרָאתִי	μετεκάλεσα	ἐκάλεσα
לְבָנִי	τὰ τέκνα αὐτοῦ	τὸν υἱόν μου

O.T.	LXX	N.T.
And out of Egypt	And out of Egypt	Out of Egypt
I called	I summoned	I called
my son	his children	my son

2 Gert Kwakkel, "Out of Egypt I have called my son": Matthew 2:15 and Hosea 11:1 in Dutch and American Evangelical Interpretation", W. Th. Van Peursen and J. W. Dyk(eds.), *Tradition and Innovation in Biblical Interpretation: Studies Presented to Professor Eep Talstra on the Occasion of his Sixty-Fifth Birthday* (Leiden: Brill, 2011), 172.

The textual forms of the quotation of Hos 11:1 in Matt 2:15 are different from the textual forms of the LXX. Matthew uses the verb *καλέω* (“to call”), while the LXX uses the compound verb *μετακαλέω* (“to summon”). While Matthew writes *τὸν υἱόν μου* (“my son”), the LXX has *τὰ τέκνα αὐτοῦ* (“his children,” that is, Israel’s children). That the LXX translates the Hebrew “my son” into “his children” is an “obvious effort to adapt the singular Israel in v. 1 to the plural members of Israel in v. 2”³; in verse 2, plural “they” and “them” refer to Israel. Thus Matthew’s quotation of Hos 11:1 in Greek follows closely the MT than the LXX. It is difficult to know why Matthew agrees here with the MT against the LXX. There are two possibilities: one is Matthew’s use of the revised LXX,⁴ and the other is Matthew’s own independent, literal translation of the Hebrew.⁵

2. Hosea 11:1

1) Hosea 11:1 in Its Old Testament Context

After God’s judgment upon Israel’s rebellious sins, the relationship between God and Israel is described as a father and his son. In 11:1, Israel’s childhood refers to when Israel was in Egypt. *לְבָנִי* (“my son”) refers to the people of Israel. This inference is not only due to “when Israel was a child,” in the

3 M. J. J. Menken, *Matthew’s Bible: The Old Testament Text of the Evangelist* (Leuven: Leuven University Press, 2004), 134.

4 *Ibid.*, 135. Menken argues that a revised LXX is used in the case of Matt. 2:15.

5 Craig L. Blomberg, “Matthew”, G. K. Beale and D. A. Carson(eds.), *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), 8. Blomberg prefers Matthew’s own independent translation of the MT. Myung Ki Cho also argues that Matthew intentionally used the MT to show that Jesus is the fulfillment of ‘my son.’ Myung Ki Cho, “Matthew’s Use of the OT from the Perspective of Qumran Peshier in the Second Temple Period”, *Korean New Testament Studies* 13/3 (2006), 586-87.

parallel line, but also due to the description about Israel in vv. 2-4. This reference to my “son” reminds us of Exodus 4:22-23, where God commands Moses to tell Pharaoh, “Israel is my firstborn ‘son,’ Let my ‘son’ go that he may worship me.” God’s special relationship with his son, Israel, began in Egypt with the exodus event. YHWH’s relationship is based on parental love; God demonstrated his love to Israel by summoning him from Egypt.

However, the more God called them, the further they departed from God⁶; Israel kept sacrificing to the Baals and worshipping the idols(v. 2).⁷ From the beginning, Israel continued apostasy(Exod 32; Num 22).⁸ Nevertheless, God as a father cares for Israel as his son. Verse 3 shows a picture of a father teaching his son to walk. Truly, God carried Israel in the wilderness, just as one carries a child, all the way that Israel traveled (Deut 1:31).

In v. 4, the text continues to remind us of “the exodus as a type for all of Israel’s future behavior,” but here the image shifts “from Israel as a child to Israel as a draft animal.”⁹ When YHWH says that he would bend down to them and feed them, he seems to point out that he fed them in the wilderness after he had brought Israel out of the land of Egypt (Exod 16:32). In v. 4, the three imperfect verbs indicate that YHWH’s leading and feeding is not just single event but continuing action.

In v. 5, how the initial **לֹא** (“not”) is translated should be determined.

6 The MT reads “They called to them: thus they went from them.” But, many English translations and commentators follow the LXX and change the verb to a first-person singular, which makes more sense. See the NET Notes for 11:2.

7 Note that the two imperfect verbs are used here to depict the continued practice of Israel as occurring regularly or customarily in the past. “They *kept* sacrificing to the Baals and burning offerings to idols” (NRSV, HCSB).

8 M. Daniel Carroll, *Daniel-Malachi* (EBC 8; Grand Rapids: Zondervan, 2008), 285.

9 Duane A. Garrett, *Hosea, Joel* (NAC 19A; Nashville: B&H Publishers, 1997), 224.

Following the LXX and the MT, לֵא would be better understood as לוֹ (“to him”) and connected to the end of 11:4 rather than the beginning of 11:5,¹⁰ although either option is possible (“no, not” [NASB, NIV, ESV, HCSB]; “asseverative” [NET, NEB, NRSV, NLT]). Israel will return to Egypt, that is, she will go into exile. Here Egypt functions as “a symbol of slavery and exile.”¹¹ The king of Assyria here replaces the pharaoh of the exodus as the new ruler of Israel.¹² The verb שׁוּב (“to return”) is repeated in v. 5; this is an ironic wordplay: Israel will “return” to Egypt, because she has refused to “return” to her God.¹³

In v.6, another wordplay functions; the verb אָכַל (“to eat”) appears here to depict that God will send a sword to “devour” Israel, while the same verb is used in v. 4 to describe that God would “feed” Israel in the wilderness. In spite of additional disasters announced in v. 6, this will not be the end of YHWH’s relationship with Israel.

In v. 8, the message of judgment shifts abruptly to the statement of divine compassion. Suddenly God pours out his love with four rhetorical questions.¹⁴ Here God’s fierce anger is replaced by the fire of his compassion.¹⁵ In v. 10, the image of the divine lion is reversed: his lion-like image, related with judgment and destruction (5:14; 13:7), is changed into

10 The textual confusion between אֵל and לוֹ probably reflects an unintentional scribal error due to a mistake in hearing. See the NET Notes for 11:5.

11 Robert B. Chisholm Jr., “Hosea”, John F. Walvoord and Roy B. Zuck(eds.), *The Bible Knowledge Commentary: Old Testament* (Colorado Springs: David C. Cook, 1983), 1402.

12 Garrett, *Hosea, Joel*, 225.

13 Carroll, *Daniel-Malachi*, 286.

14 Chisholm, “Hosea”, 1403.

15 Ibid.

a lion's roar as summoning to return to home.¹⁶ Here the plural noun בָּנִים (“sons”) are used rather than the singular לְבָנִי (“my son”) (v. 1). In v. 11, Israel will fly like birds to God from Egypt which functions as a symbol of exile and bondage. The phrase מִמִּצְרַיִם (“from Egypt”) appears again since it is used in v. 1 “out of Egypt.” Finally Israel will return to her home, that is, God’s purpose in calling his son out of Egypt will eventually be completed.¹⁷

2) Hosea 11:1 in Its New Testament Context (Matt. 2:15)

Matthew 2:13-23 consists of three sections, and each section has the fulfillment quotation from the Old Testament. The three narratives are the escape to Egypt (2:13-15), the massacre of the infants (2:16-18), and the return from Egypt and the settling in Nazareth (2:19-23). Dreams play important role for the first and the third story; an angel of the Lord commands Joseph to flee to Egypt and to return to Israel. The second section affects the first and the third scene: Joseph’s family flees to Egypt to escape Herod’s evil plan, and comes back to Israel after Herod’s threat ends. The point of the whole story is the preservation of the child, Jesus.

3. Toward Solutions

1) The Problem

After an angel’s instruction, “he (Joseph) got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: ‘Out

¹⁶ Ibid.

¹⁷ Gert Kwakkel, “Matthew 2:15 and Hosea 11:1”, 185.

of Egypt I called my son' (ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου)" (2:14-15). Matthew understands here Jesus' trip to Egypt as a fulfillment of Hos 11:1.¹⁸

According to Beale,¹⁹ Matthew's use of Hosea 11:1 has three problems. First, in the original context of Hos 11:1, the sentence is not a "direct predictive prophecy" but a "reflection" about Israel's past history (the exodus from Egypt). In other words, Hosea's words are not prospective at all, but retrospective. Second, Hosea is talking about the "nation Israel," while Matthew is talking about the "individual Jesus." Third, Hos 11:1 speaks of Israel's "coming out of Egypt," so its best place would be after 2:21, the return from Egypt. However, Matthew puts the quotation after Jesus' "entering into Egypt."

2) Solution to the Problem: "Typology"

First of all, Hos 11:1 is to be examined carefully again. It is important to note that the LXX has the plural, "his children" (τὰ τέκνα αὐτοῦ), while the MT has the singular "my son." It is most likely that Matthew knew the LXX. Then he intentionally followed the MT's "my son," instead of the LXX's "his children," and wrote "my son" (υἱόν μου). The LXX has the plural "children" because Hosea uses "my son" as a "collective term" for the nation Israel.²⁰ Then, why does Matthew choose "my son" rather than "his children"? It might be suggested that Matthew thinks of Jesus as the "Son" of God. Because in the

18 Peter Enns, "Fuller Meaning, Single Goal: A Christian Approach to the New Testament Use of the Old in Its First-Century Interpretive Environment", Kenneth Berding and Jonathan Lunde(eds.), *Three Views on the New Testament Use of the Old Testament* (Grand Rapids: Zondervan, 2008), 199.

19 G. K. Beale, "The Use of Hosea 11:1 in Matthew 2:15: One More Time", *Journal of the Evangelical Theological Society* 55/4 (2012), 697.

20 Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Eerdmans, 1999), 128.

Bible God describes both the nation Israel (O.T.) and Jesus (N.T.) “my son,”²¹ the second problem that I have raised above might be settled. Seeing only the “sonship” motif, Matthew might draw Hos 11:1 here. In addition, both texts have the “Exodus” motif, although the direction is different: one is “coming out of Egypt,” and the other is “entering into Egypt.” However, how can Jesus’ flight to Egypt fulfill what was spoken by the Lord through the prophet?

A better solution might be here provided: “typology.” Matthew clearly knows that Jesus is the Son of God, God’s “true Son.” This is not the end. Seeing Jesus as the “true Israel,” Matthew is offering a “Jesus as Israel” typology that involves both a comparison and a contrast.²² Many parallels between the life of Jesus and the history of the nation Israel are found in the narrative of Matthew, especially in the first half chapters.²³ Matthew sees the parallels between “Jesus’ flight to Egypt to escape Herod’s threat, salvation from the slaughter of the children, and return from Egypt to Israel,” and “the immigration of Jacob’s family to Egypt to escape the famine, salvation from the killing of the children, and the call to leave Egypt and go to the Promised Land.” He views the old event as a “type” of the new event. Thus Matthew understands that Hosea’s words referring to the “son” Israel find their fullest meaning in the life of the “Son” Jesus.

In this light, there are two layers of meaning for Hos 11:1: the primary reference is Israel’s first exodus from Egypt, but the ultimate reference is Jesus’ journey from Egypt to Israel, the “New Exodus.” In Matthew’s view, Israel’s past history is still “incomplete,” because Israel the disobedient son failed to

21 God the Father calls Jesus “my Son” for the first time in Matt 3:17.

22 Jeffrey A. Gibbs, *Matthew 1:1–11:1*, Concordia Commentary (Saint Louis: Concordia Publishing House, 2006), 140.

23 Longenecker, *Biblical Exegesis in the Apostolic Period*, 125.

fulfill the purpose for which God had called them out of Egypt.²⁴ Even though God did not give up Israel and kept calling them, they did not repent but kept following the Baals. However, Jesus as the true and obedient Son “takes the place of Israel,” and repeats her history, but “where Israel failed, Jesus succeeds.”²⁵

According to Howard, the obedience that follows the “New Exodus” is an evident contrast from the disobedience which followed the first exodus from Egypt.²⁶ It is so interesting to see how Jesus’ father, Joseph, responds to the commands of the angel of the Lord. In the first case, “he did as an angel of the Lord commanded him” (1:24). When the second command to flee to Egypt is spoken, “he got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod” (2:14-15). Joseph immediately did exactly the same as the angel of the Lord had commanded him. At the third command to return to Israel, “he got up, took the child and his mother, and went to the land of Israel” (2:21). Finally, “after being warned in a dream, he went away to the district of Galilee” (2:22). In every case, Joseph responds in obedience to the command of God. Likewise, the wise men from the East “left for their own country by another road” at the command not to return to Herod (2:12). With these observations, the “New Exodus” text (2:15b) is surrounded by consecutive obedient acts. Joseph is introduced by the title “the husband of Mary” (1:16; 1:19). When the angel of the Lord appears to Joseph, he is called as “son of David” (1:20). Thus it might be suggested that Joseph, son of David, acts as an obedient son until Jesus,

24 Gibbs, *Matthew 1:1-11:1*, 142.

25 Ibid.

26 Tracy L. Howard, “The Use of Hosea 11:1 in Matthew 2:15” (Th.M. Thesis, Dallas Theological Seminary, 1984), 17.

“the son of David” (1:1), begins his ministry as the obedient Son,

3) Typology: New Exodus, New Israel

Typology is a complex but interesting and fascinating method of interpretation. Baker gives a proper definition of it: “a type is a biblical event, person, or institution which serves as an example or pattern for other events, persons, or institutions; typology is the study of types and the historical and theological correspondences between them; the basis of typology is God’s consistent activity in the history of his chosen people.”²⁷ Chong-Hun Pae states that typology is “the theological task which connects different events through a study about the historical and theological correspondences among the different parts of God’s activities.”²⁸ Some suggest the term “analogical correspondence” for better understanding, instead of typology.²⁹ We see typological thinking where the New Testament writers looked back and drew correspondences or analogies with events in the Old Testament.³⁰

As we look at Matt 2:13-15, there is a clear “exodus” pattern in Matthew’s drawing of Hos 11:1.³¹ Just like Israel, Jesus went to and returned from Egypt,

27 David L. Baker, “Typology and the Christian Use of the Old Testament”, G. K. Beale(ed.), *The Right Doctrine from the Wrong Texts?: Essays on the Use of the Old Testament in the New* (Grand Rapids: Baker, 1994), 327-28.

28 Chong-Hun Pae, “The Relation Between the Old Testament and the New: Focused on the Book of Daniel Cited in the Book of Revelation”, *Korean Journal of Old Testament Studies* 24/4 (2018), 18.

29 Tracy L. Howard, “The Use of Hosea 11:1 in Matthew 2:15: An Alternative Solution”, *Bibliotheca Sacra* (Oct.-Dec., 1986), 320.

30 Ibid. Kyung Sook Lee categorizes the relationship between the Old Testament and the New Testament. One of them is “relativization and selection model” which views that “the Old Testament is generally positive but Jesus and Christological things are more positive.” Typology belongs to this model. Kyung Sook Lee, “Continuity and Discontinuity of the Old Testament and the New Testament: for the Mutual Understanding of the Christianity and Judaism”, *Korean Journal of Old Testament Studies* 15/1 (2009), 159-160.

31 Howard, “An Alternative Solution”, 321.

Based on typological understanding, it can be called as the “New Exodus.” In addition to this, a “persecution” pattern is also found: just as Israel was persecuted by Pharaoh at the time of the first Exodus from Egypt, so Jesus was also persecuted by Herod at the time of his Exodus.³² Lastly, there is a “son” pattern. While Israel was the disobedient son who refused to follow YHWH (Hos 11:2), Jesus was the obedient Son who did completely all that Israel should have done.

Jesus recapitulated the history of Israel in a “positive” direction.³³ Through these correspondences, Matthew sees “Jesus as the One who actualizes and completes all that God intended for the nation”³⁴; it is what Matthew wanted to say by writing πληρω (‘‘to fulfill’’).³⁵ Hosea’s words, “out of Egypt I called my son,” are not complete before this happens to Jesus as well.³⁶

Correspondences or analogies between the O. T. and the N. T. are not all that can be founded. There is something deeper and fuller: completeness. The Old Testament is not a complete story but an “incomplete book”; it looks forward to a “climax.”³⁷ The idea of “fulfillment” in typology does not have to mean “predictive fulfillment” but can convey the nuance of “to complete”³⁸ or “to add what is missing.”³⁹ In this sense, it might be said that Jesus came to complete all that Israel did not complete. In other words, Jesus is not only the

32 Ibid.

33 Kwakkel, “Matthew 2:15 and Hosea 11:1”, 179.

34 Howard, “An Alternative Solution”, 322.

35 Kwakkel, “Matthew 2:15 and Hosea 11:1”, 179.

36 Ibid., 173.

37 Francis Foulkes, “The Acts of God: A Study of the Basic of Typology in the Old Testament”, G. K. Beale(ed.), *The Right Doctrine from the Wrong Texts?: Essays on the Use of the Old Testament in the New* (Grand Rapids: Baker, 1994), 364.

38 Howard, “An Alternative Solution”, 317.

39 Kwakkel, “Matthew 2:15 and Hosea 11:1”, 173.

“New Israel” but also the “Ideal Israel,”

4) Is Jesus the New Moses in Matthew 2?

Some scholars⁴⁰ see a Moses typology in Matt 1:18-2:23. According to Davies, Jesus is “the new Moses who inaugurates the new exodus.”⁴¹ Just as Pharaoh sought to kill the Hebrew males (Exod 1:15-2:10), King Herod also seeks to kill Jesus by destroying the Hebrew males.⁴² Just as Moses left Egypt to escape the threat of Pharaoh (Exod 2:11-15), the holy family also leave for Egypt to escape the threat of Herod.⁴³ Just as Moses left Egypt to deliver Israel from the persecution of Egypt, Jesus also returns from Egypt (Matt 2:15) to begin his ministry of redemption.⁴⁴ A Moses typology continues: the crossing of the Red Sea and the baptism (Matt chap. 3), the wilderness life and the temptation in the wilderness (Matt chap. 4), and the reception of the Ten Commandments on the mount and Jesus’ teaching the Beatitudes on the mount (Matt chap. 5).⁴⁵

However, there is an objection that “Matthew explicitly offers not a new Moses typology, but a new Israel typology.”⁴⁶ As Hos 11:1 has been examined before, the referent of “my son” in Hos 11:1 is the nation Israel. When Matthew quotes Hos 11:1, he clearly intends to refer to Jesus as the New Israel. Of course there are some echoes of a Moses typology in Matt chap.

40 For example, Dale C. Allison Jr., *The New Moses: A Matthean Typology* (Minneapolis: Fortress, 1993) and Craig A. Evans, *Matthew* (New York: Cambridge University Press, 2012).

41 W. D. Davies, *The Setting of the Sermon on the Mount* (Cambridge: University Press, 1964), 78.

42 Evans, *Matthew*, 57.

43 Ibid.

44 Ibid.

45 Ibid.

46 Gibbs, *Matthew 1:1–11:1*, 137.

2, but Matthew's primary interest is in the nation Israel rather than Moses.⁴⁷ Nowhere does Matthew say "any explicit mention of Jesus as an antitype for Moses."⁴⁸

5) One Problem Unsolved

Suggesting typology for understanding Matthew 2:15, the two problems have been solved. However, one problem still remains unsolved. Hos 11:1 speaks of Israel's "coming out of Egypt," so its best place would be after 2:21 which states the return from Egypt. Then, why did Matthew put the Hosea 11:1 right after Jesus' "entering into Egypt"? Did Matthew make a mistake when he put the Hosea quotation in 2:15?

Beale introduces three arguments about this problem.⁴⁹ First, the quotation might be an "anticipation of the return from Egypt" unfolded in vv. 20-21.⁵⁰ In v. 15, the narrator states that the holy family remained there (Egypt) until "the death of Herod." The phrase "the death of Herod" surely anticipates the return of the holy family because their return is closely related with the death of Herod. Thus Matthew might put the quotation in v. 15 which implies the return from Egypt. Second, with the view of geography, the quotation could not be put after v. 21.⁵¹ In v. 21, the holy family already went to the land of Israel. In vv. 22-23, they arrived at Nazareth. Therefore, the quotation, which mentions the land of Egypt geographically, could not be after v. 21 but in v. 15. Third, Menken argues that the reason Matthew put the quotation in

47 Ibid., 139.

48 Ibid.

49 Beale, "The Use of Hosea 11:1 in Matthew 2:15", 706.

50 Ibid.

51 Ibid.

v. 15 is “to emphasize that the command of an angel of the Lord and the word spoken by the prophet are of equal authority and are fulfilled at the same time.”⁵² However, this is not persuasive, because the command of an angel of the Lord reappears in vv. 19-20. Menken’s argument is better fit for the placement of the quotation after v. 21. These three reasons about the placement of the quotation of Hos 11:1 in Matt 2:15 are not convincing. Here I would like to suggest Beale’s contention as the most reasonable solution for this problem.

6) Solution: Hosea’s Own Typological Perspective

According to Beale, Matthew’s typological understanding was not his own perspective but something affected by Hosea’s typological understanding of not only the whole chapter (chap. 11) but also the whole book.⁵³ He suggests that Numbers 23 and 24 are an allusion in Hosea 11:10-11.⁵⁴

Num 23:22a: “God brings them out of Egypt. He is for them like the horns of the wild ox.”

Num 23:24: “Behold, a people rising up like a lioness, and rousing itself like a lion! It does not lie down until it has eaten the prey and drunk the blood of the slain.”

Num 24:8: “God brings him out of Egypt, he is for him like the horns of the wild ox.

Num 24:9a: “He crouches, he lies down like a lion, and like a lioness; who will rouse him up?”

Hos 11:10-11: “He will roar like a lion; he will roar, and his sons will come

52 Ibid.

53 Ibid., 699.

54 Ibid., 701.

trembling ... like birds from Egypt.”

The two Numbers passages and Hos 11:10-11 have “(1) God brings Israel out of Egypt, and (2) either the deliverer or the delivered being compared to a lion.”⁵⁵ In Num chap. 23, the people (Israel) who came out of Egypt are compared to a lion; in Num chap. 24, “the one” is said to have come out of Egypt and is compared to a lion. The identity of the one is not clear. The NET, NIV, and JPS translate the one as plural (them / they), while the NASB, ESV, and NRSV translate it as singular (him / he). Beale understands the one as Israel’s future king.⁵⁶ Note that the LXX translates Num 24:7a as follows: “There shall come a man out of his seed, and he shall rule over many nations.” One of the reasons he sees the one as Israel’s future king is that “there was no king who came out of Egypt at that time.”⁵⁷ He argues further that the lion in Hos. 11:10 might be the king coming out of Egypt from Num 24:7-9, although it seems to be the description of God.⁵⁸ In addition to Beale’s arguments, I would examine Hos 11:1-11 closely, especially personal pronouns,

10:12-15: “Second person pronoun” (you) is used for Israel.

11:1: “First person pronoun” (I, my) is used for God.

“Third person pronoun singular” (him) is used for Israel.

11:2-4b: “First person pronoun” (I, me) is used for God.

“Third person pronoun plural” (they, them) is used for Israel.

11:4c: “First person pronoun” (I) is used for God.

55 Ibid.

56 Ibid.

57 Ibid., 702.

58 Ibid.

“Third person pronoun singular” (him) is used for Israel.

11:5a-b: “Third person pronoun singular” (he, his) is used for Israel.

11:5c: “Third person pronoun plural” (they, them) is used for Israel.

11:6a-b: “Third person pronoun singular” (his) is used for Israel.

11:6c-9: “First person pronoun” (I, my, me) is used for God.

11:10a: “Third person pronoun plural” (they) is used for Israel.

11:10b-c: “Third person pronoun singular” (he) is used for God.

11:11: “First person pronoun” (I) is used for God.

“Third person pronoun plural” (they, them) is used for Israel.

Seeing the patterns of personal pronouns used for God in 11:1-11, a first person pronoun (I, my, me) is used for God, except only 11:10b-c. Especially vv. 7-9 use a first person pronoun for God fourteen times; however, v. 10 says “They will follow YHWH; he will roar like a lion. When he roars, sons will come trembling from the west.” The author writes as if God is not the speaker. Thus the use of a third person pronoun singular in 11:10b-c suggests that something very important is going on at this point. Who is the referent of a third person pronoun singular “he” in v. 10? Is “he” another king rather than God himself?

In addition, another interesting point is that third person pronoun “singular” and “plural” for Israel are used alternately (11:1: he; 11:2-4b: they / 11:4c-5b: he; 11:5c: they / 11:6a-b: he; 11:10a: they / 11:11: they), except only the fourth cycle. If 11:10b-c has a third pronoun singular “he” for Israel, then the alternating cycle is perfect. If so, the lion of v. 10 refers to Israel. Beale argues that in both Num chap. 23 and chap. 24, God is described as “like the horns of the wild ox” (כְּחֹרֵץ פֶּתַח רְאָם), so the directly following lion image may be applied to “the people” and “the king” because they are identified with their

God.⁵⁹ Nevertheless, there is still ambivalence on the referent of “like the horns of the wild ox”; both the NET and NIV translate that “they (Israel) have the strength of the wild ox.” Therefore, both the Numbers and Hosea texts have ambivalence and ambiguity on the referent of “the lion.”

Beale concludes that “Hosea sees that these Numbers allusions about the past coming “out of Egypt” with the “lion” image will be recapitulated again in the eschatological future.”⁶⁰ Thus, Hosea understands the Numbers texts typologically: the past exodus would be repeated later in Israel’s history. So it might be said that “later Old Testament writers understand earlier Old Testament texts typologically.”⁶¹ Beale lists repeated references of Israel’s first exodus from Egypt and future exodus from Egypt in the book of Hosea.⁶²

< First Exodus from Egypt >

Hos 2:15b: …As in the day when she came up from the land of Egypt,

Hos 12:13: But by a prophet the Lord brought Israel from Egypt…

Hos 12:9: But I have been the Lord of your God since the land of Egypt,

Hos 13:4: Yet I have been the Lord your God since the land of Egypt…

< Future Return to Egypt (implying a future return from Egypt) >

Hos 7:11b: They call to Egypt, they go to Assyria,

Hos 7:16b: …This will be their derision in the land of Egypt,

Hos 8:13b: …They will return to Egypt.

59 Ibid.

60 Ibid., 703.

61 G. K. Beale, “Positive Answer to the Question: Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts? An Examination of the Presuppositions of Jesus’ and the Apostles’ Exegetical Method”, G. K. Beale(ed.), *The Right Doctrine from the Wrong Texts?: Essays on the Use of the Old Testament in the New* (Grand Rapids: Baker, 1994), 402.

62 Beale, “The Use of Hosea 11:1 in Matthew 2:15”, 704.

Hos 9:3: ...But Ephraim will return to Egypt.

Hos 9:6: ...Egypt will gather them up...

Hos 11:5: He (Israel) will return to the land of Egypt.

Chap. 11 shows three stages: the first exodus from Egypt in v. 1, the return to Egypt again in v. 5 (the return to Egypt means Israel's fall to the Assyrian armies and exile to their lands), and finally an eschatological exodus from all of the lands of exile in v. 11. Just as the first exodus of Israel means not only the beginning of the nation but also entering a special relationship with YHWH as the adopted son, so Jesus' exodus means an "inauguration of the new age."⁶³ Thus Matthew's use of Hos 11:1 is "in keep with Hosea's own method," typological perspective.⁶⁴ Also Matthew is aware of the whole book of Hosea as well as the whole chap. 11.

In this light, Beale contends that the quotation in Matt 2:15 is not out of order, because the holy family's flight to Egypt is an "inauguration of the packed typological Hos 11:1 reference."⁶⁵ The 'out of Egypt, return to Egypt, and out of Egypt again' pattern itself is inseparable and is to be viewed as a whole package. Thus, when Matthew quotes Hos 11:1, the quotation already implies Jesus' return from Egypt to the land of Israel in 2:21. Actually, 2:14 is a real "beginning fulfillment" of Hos 11:1.⁶⁶ That is, Hosea 11:1 was finally fulfilled as Jesus fled to Egypt. As Knowles points out well, "it is the Messiah's life that clarifies the meaning of Scripture, even to the point of implying that

63 Howard, "The Use of Hosea 11:1 in Matthew 2:15", 58.

64 Beale, "The Use of Hosea 11:1 in Matthew 2:15", 705.

65 Ibid., 705-706.

66 Ibid., 708.

the true intent of key texts remains hidden apart from him.”⁶⁷

It could be imagined that Matthew added each fulfillment quotation to each of the narrative episodes.⁶⁸ Kwakkel describes well how Jewish-Christians of the first century A. D. likely understand the Matthew texts:

Christian readers of Matthew will naturally identify τὸν υἱόν μου, ‘my son,’ in Matt 2:15 as Jesus Christ. Yet it must be realized that Matthew had not denoted Jesus as the son of God thus far. He will not do so until 3:17, where a voice from heaven says: οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ‘This is my son, the beloved.’ Consequently, *readers who are well acquainted with the Old Testament, and who know that ‘my son’ in Hos 11:1 stands for the people of Israel may entertain two interpretations of ‘my son’ in Matt 2:15, namely, Jesus and Israel.*⁶⁹

When they read Matt 2:15, they might think both Israel the son and Jesus the Son at the same time. Even though they did not know typology as a method of interpretation, they could understand Jesus as the true Israel or the New Israel intuitively.

Finally, all things discussed so far need to be integrated. Based on Beale’s arguments, I have examined Hos 11:1-11 very closely, especially personal pronouns. Exploring the patterns of personal pronouns used for God in 11:1-11, I found that a first person pronoun (I, my, me) is used for God, except

67 Michael P. Knowles, “Scripture, History, Messiah: Scriptural Fulfillment and the Fullness of Time in Matthew’s Gospel”, Stanley E. Porter(ed.), *Hearing the Old Testament in the New Testament* (Grand Rapids: Eerdmans Publishing Company, 2006), 77.

68 M. J. J. Menken, “Messianic Interpretation of Greek Old Testament Passages in Matthew’s Fulfillment Quotations”, Michael A. Knibb(ed.), *The Septuagint and Messianism* (Leuven: Leuven University Press, 2006), 482.

69 Kwakkel, “Matthew 2:15 and Hosea 11:1”, 186; emphasis (italics) is mine.

only 11:10b-c. Especially vv. 7-9 use a first person pronoun for God fourteen times; however, v. 10 says “They will follow YHWH; he will roar like a lion. When he roars, sons will come trembling from the west.” Who is the referent of a third person pronoun singular “he” in v. 10? Is “he” Israel or the future king? Moreover, third person pronoun “singular” and “plural” for Israel are used alternately (11:1: he; 11:2-4b: they / 11:4c-5b: he; 11:5c: they / 11:6a-b: he; 11:10a: they / 11:11: they), except only the fourth cycle. If 11:10b-c has a third pronoun singular “he” for Israel, then the alternating cycle is perfect. If so, the lion of v. 10 refers to Israel. Both the Numbers and Hosea texts have ambiguity on the referent of “the one” compared to a lion. It might refer to Israel, YHWH, or the future king. Matthew could possibly understand how Hosea uses the ambiguous referent “he” in order to indicate both Israel and the future king (the New Israel) simultaneously. Just as Hosea understands the Numbers texts typologically, Matthew also understands the Hosea texts typologically. The exodus pattern is repeated in Israel’s history. Therefore, it might be suggested that Matthew understands Hosea’s typological perspective and double referents of “the one” (he) compared to a lion.

7) Another Solution

As we have seen above, Matthew depicts Jesus as the one who recapitulates the history of Israel. When Israel had experienced hardships by Pharaoh of Egypt, God delivered Israel from Egypt. This is the first exodus in the history of Israel (“Out of Egypt I called my son”). In Matthew, Jesus faces the threat from New Pharaoh, Herod; God delivers Jesus from Herod. In this case, God delivers Jesus through moving him into Egypt; Egypt becomes a place of refuge. Thus the place “Egypt” becomes reversed from a place of hardships to a place of refuge. In the light of this, Hos 11:1 quotation in Matt

2:15 is rightly placed. Matthew put the quotation in v. 15 not because of the geographical situation but because of the thematic situation.

4. Conclusion

Finally, the question “Does Matthew distort the Scriptures?” can be answered: “No!” Through analogical correspondence, Matthew connected the history of Israel and the history of the Messiah. In contrast with Israel who failed to obey YHWH, Jesus was the obedient Son who completed all that Israel should have completed. Hosea could not see the fulfillment through Jesus the Messiah, although he might anticipate an exodus pattern in future. However, as for Matthew, Hosea 11:1 was finally fulfilled as Jesus moved to Egypt. Of course, Matthew understood the context and original meaning of Hosea 11:1 and drew analogical correspondence by a historical-grammatical understanding of the text. Just as Hosea, Matthew also found God’s faithful work to have existed throughout the history of his people. Matthew’s quotation of Hos 11:1 is in harmony with Hosea’s typological view. Matthew is aware of the whole book of Hosea as well as the whole chap. 11. The Hosea text in Matt 2:15 is not out of order; because Jesus’ flight to Egypt is a beginning of Hosea’s typological pattern ‘out of Egypt, return to Egypt, and out of Egypt again.’ In this way, Matthew’s vision of the Messiah reflects his typological understanding of the Hosea text. Likewise, Hosea also has the typological view of the previous OT texts. Therefore, Matthew’s quotation of the Old Testament is not a new method of his own, but is in keep with how the Old Testament writers view the text typologically.

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Keywords

The use of Hosea 11:1 in Matthew 2:15

Hosea 11:1

Matthew 2:15

Typology

Israel and Jesus

The use of the Old Testament in the New Testament

Matthew's fulfillment quotation

마태복음 2:15에서 호세아 11:1의 사용

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본 연구는 마태복음 2:15과 호세아 11:1의 관계를 다룬다. 마태가 호세아의 말 “내가 애굽에서 내 아들을 불렀다”를 예수의 애굽 여행과 관련시키는 방식은 호세아 11:1의 원래 문맥의 뜻에 부합하지 않는 것처럼 보인다. 첫째, 호세아 11:1의 원래 문맥에서, 그 문장은 이스라엘의 과거 역사(출애굽)에 대한 ‘직접적인 예언’이 아니라 ‘회고’이다. 둘째, 마태는 ‘개인 예수’에 대해 말하고 있는 반면, 호세아는 ‘나라 이스라엘’에 대해 말하고 있다. 셋째, 호세아 11:1은 이스라엘이 ‘애굽에서 나오는’ 것에 대해 말하고 있다. 따라서 그것의 가장 적절한 장소는 2:21 이후, 애굽에서 나온 후이다. 그러나 마태는 예수님이 ‘애굽에 들어가신’ 후에 인용문을 배치한다.

‘유형론’(typology)이 해결책이 될 수 있다. 예수를 ‘참 이스라엘’로 보았을 때,

마태는 비교와 대조를 보여주는 '이스라엘로서 예수' 유형론을 제시하고 있다. 여호와께 순종하는 데 실패한 이스라엘과 달리 예수는 이스라엘이 완수해야만 하는 모든 것을 완수한 순종적인 아들이었다. 마태가 볼 때, 호세아 11:1은 예수께서 애굽으로 피신할 때 마침내 성취되었다.

마태복음 2:15을 이해하기 위해 유형론을 제시함으로, 처음 두 가지 문제가 해결되었다. 그러나 마지막 문제는 여전히 해결되지 않고 있다. 호세아의 유형론적 관점이 해결책이 될 수 있다. 마태의 유형론적 이해는 자기 자신의 관점이 아니라 호세아의 유형론적 이해의 영향을 받은 것이다. 마태복음 2:15의 인용문은 순서가 잘못된 것이 아니다. 왜냐하면 예수의 가족이 애굽으로 피신한 것이 '호세아 11:1의 유형론적 묶음의 시작'이기 때문이다. '애굽에서 나가고, 애굽으로 돌아오고, 애굽에서 다시 나가는' 패턴 그 자체는 분리할 수 없으며 하나의 묶음으로 볼 수 있다.

이렇게 본 연구는 마태복음 2:15과 호세아 11:1의 관계뿐만 아니라 신약 저자들이 구약의 본문을 사용하는 방법을 이해하는 데 기여한다.

검색어

마태복음 2:15에서 호세아 11:1의 사용

호세아 11:1

마태복음 2:15

유형론

이스라엘과 예수

신약에서 구약 사용

마태의 성취 인용

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