

# Scriptural References in St. Matthew's Gospel and Acts of the Apostles and Supplement

## Introduction

The New Testament is full of references from the Hebrew Bible <sup>11</sup> which pertain to Jesus Christ and his mission. In more recent years I've been paying closer attention to such texts ranging from a word or two all the way to several extended verses. At last curiosity as to how the two interact got the better of me, so I decided to do something about them, hence this document. If you look at the critical Greek text (edited by Aland, Black, Martini, Metzger and Wikgren), these references are highlighted in bold. That makes them stand out, almost begging to be examined more closely. If I had left them ignored longer, it would have been equivalent to neglecting a treasure chest begging to be opened.

Focus in this document is upon each direct reference from the Hebrew Bible as it occurs in the Gospel of St. Matthew and Acts of the Apostles. Of all the four Gospels, Matthew's draws the most from the Hebrew scriptures and serves as a bridge between the two testaments. Besides, it is cited the most in the early church. As for the other synoptic Gospels (Mark and Luke), they have pretty much the same layout and contain the same biblical references. The Gospel of Saint John is the exception. Not unsurprisingly it has the fewest such citations due to its deeper theological content. Precisely for this reason references from these three Gospels are not included. When you string out all the references from St. Matthew—not just the words, phrases or sentences in and by themselves but the context in which they are found—you get a deeper appreciation of how the two sets of texts interact. It's like reading a series of extensive end notes, almost a Gospel unto itself.

Finally we move on to the Acts of the Apostles. Focus here is upon the first several chapters when the Christian message was close to the Pentecost event <sup>22</sup>. The epistles

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<sup>11</sup> I have no problem with using the titles "New Testament" and "Old Testament" because both are used so frequently. Nevertheless, the adjectives "new" and "old" present too sharp a distinction. In a way, this goes counter to an underlying theme of the document at hand, how the two sets of texts interact and are seamless in many ways.

<sup>22</sup> By first several chapters I mean the earlier stages of the apostles preaching about Jesus Christ. More specifically, that means up until 7.49-50 or the conclusion of Stephen's address. These are especially valuable insofar as they reveal how the apostles presented their message about Jesus in light of the Hebrew Bible. Later Acts gets into more historical details relative to Paul. I.e., biblical references tend to fall off more dramatically.

of St. Paul are excluded, deliberately so, because they can form a document unto itself. Almost certainly they will be examined later or will be incorporated within the current (renamed) document.

A given verse or verses from the Hebrew Bible implies a lot more is going on behind the scenes, if you will, something I'm sure that did not escape the attention of someone like St. Matthew or St. Luke, presumably author of Acts. Furthermore, the excerpts demonstrate a keen attunement to the tradition in which all the authors had been raised. You can tell by their choices that they were attempting to find which references are best applicable to the person of Jesus Christ. In addition to their personal research, information was garnered from those closest to Jesus. We can include plain, ordinary folk doing their best to remember his impact on their lives. While we moderns may doubt the accuracy of their recollections, it's good to keep in mind that the ancients had a far better ability to recall events, retain details in their minds and to do so with more accuracy than we attribute to them.

In light of this, both Matthew and Luke as writers had no problem with forging ahead in their attempt to see how the Hebrew scriptures tied in with Jesus Christ. After all, the apostles had lived with him and later experienced the descent of the Holy Spirit at Pentecost. It was only natural for these men and their associates to run to the Hebrew Bible as *the* source for making sense of what they had experienced. They did this instinctively and with great joy and excitement. In a sense, this makes them the first Christians (in fact, they weren't even called that yet) who engaged in what we call now the practice of *lectio divina*.

Please note that on many occasions the New Testament quotes differ from the Hebrew Bible because they were more familiar with the Septuagint (Greek) version which differs here and there. Also in most instances the Hebrew version is longer in order to give a better picture of the context in which the New Testament author uses it. Sometimes a verse or two either before or after the one under consideration is inserted. This is to flush it out more fully or to show it in its context. Right after citations from both the New Testament and the Hebrew Bible we have brief notes intended to flesh out the meaning. Should there be repetition of any Hebrew words, they are noted and referred to. On some occasions inserts from other documents on this home page are inserted.

Upon completion of these scriptural citations and notations from Saint Matthew's Gospel and Acts, it might be interesting, even fun, to reconstruct as much as possible both texts from these quotes. "Reverse engineering" is another way of putting it.

Each New Testament author assembled material before writing about Jesus Christ starting from his birth and working up to his ascension followed by Pentecost. During this process automatically they went to these scriptures to see their relationship with Jesus. It is precisely here that they were working under a special inspiration by the Holy Spirit, we being the fortunate beneficiaries. And so reading all these passages from the Hebrew scriptures minus their direct references to St. Matthew's Gospel and Acts would be enlightening in and by itself. For that reason a supplement has been added at the end of this document. That is to say, all the scriptural excerpts used here are lifted and posted in and by themselves. Reading them in the raw, if you will, just might give the reader an insight into how the composers of Matthew's Gospel and Acts (St. Luke) actually used scripture to make their case for Jesus Christ. That process in and by itself is educating enough.

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### The Gospel According to Saint Matthew

**Mt 1.23: Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel.**

**Is 7.14:** Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son and shall call his name Immanuel.

Note the emphasis upon the "Lord himself" (literally, 'my Lord he') which shows that he is taking special interest. Action is in the future, neither past nor the present, which creates expectation with regard to a sign or 'oth which connotes a portent. *Hineh* or "behold" serves to grab our attention in order to prepare us for what is to follow. Such an 'oth is a *halmah* or young woman, also as someone of marriageable age. It is this *halmah*, no one else, who has authority from the Lord to give her son the name of Immanuel (*Himanu 'El*) or God-is-with-us. I.e., this son just might turn out to be God himself incarnate which exceeds the idea of a Messiah.

**Mt 1.23: (which means God is with us).** Note that the critical edition has this in parentheses.

**Is 8.6-8:** "Because this people has refused the waters of Shiloah that flow gently and melt in fear before Rezin and the son of Remaliah; therefore, behold, the Lord is bringing up against them the waters of the River, mighty and many, the king of Assyria and all his glory; and it will rise over all its channels and go over all its banks; and it will sweep on into Judah, it will overflow and pass on, reaching even to the neck; and its outspread wings will fill the breadth of your land, O Immanu-el." Be broken, you peoples, and be dismayed; give ear, all you far countries; gird

yourselves and be dismayed; gird yourselves and be dismayed. Take counsel together, but it will come to nought; speak a word, but it will not stand, for God is with us.

Obviously this is an extensive quote for such a short Gospel entry. However, it's worth noting because the people of Israel had refused the waters of Shiloah, a perennial flowing stream in Jerusalem. They flow gently, *le'at* (verbal root means to muffle) compared with the waters of the River (Euphrates). The latter will overflow and cover Judah as wings spread out to engulf the land which vs. 8 calls Immanuel. This is the first of two references to Immanuel, the other being in vs. 10. It comes after the Lord addresses the people, telling them to be dismayed (twice), *chatach* also as to be amazed. The girding suggests not so much being clothed fully but being prepared which makes the *chatach* all the more intense. Despite any effort the people attempt to deal with this, it will fail or more accurately, will not stand (*qum*, also to arise). The reason? The presence of *Himanu 'El* will suffice though no one knows at the present how this will come about.

**Mt 2.6:** And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel.

**Mc 5.2:** But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.

Ephrathah is the ancient name for Bethlehem ('house of bread') first mentioned in Gn 35.19: "So Rachel died, and she was buried on the way to Ephrath, that is, Bethlehem." As a memorial, Jacob erects a pillar upon her grave, Rachel's grave site being remembered to the present. Despite this tragedy, a ruler will arise from this place, the verb *mashal* with regard to "one who is ruling" in the sense of having dominion. Note that the yet to be identified one is not mentioned yet, creating a sense of expectation. Only two things are known of him: he is coming from Bethlehem Ephrathah "for me," the preposition *l-* being used, literally "to me." Also the one to *mashal* has his origin in two sources: from of old and from ancient days. *Qedem* is a preposition also as "before" and *holam* implies what is hidden from a time long ago. Thus the sense of both *qedem* and *holam* can be used to intimate the rule (again, the verb) that will come into being.

Another reference noted in the critical Greek text is **2Sam 5.2:** "In times past when Saul was king over us, it was you that led out and brought in Israel; and the Lord said to you, "You shall be shepherd of my people Israel, and you shall be prince over Israel."

Here the tribes of Israel is speaking with David in reference to his service under Saul, one such reference being 1Sam 18.5: “And David went out and was successful wherever Saul sent him.” Despite the persecution under Saul, David persevered and succeeded him as king, the image of shepherd applicable to how he governed Israel. However, there seems to be no specific reference to this except the verse at hand. *Nagyd* is the noun for prince which also means leader, ruler.

**Mt 2.15: and remained there until the death of Herod. This is was to fulfil what the Lord had spoken by the prophet, “out of Egypt have I called my son.”**

**Hos 11.1:** When Israel was a child, I loved him, and out of Egypt I called my son. The more I called them, the more they went from me; they kept sacrificing to the Baals and burning incense to idols.

*Nahar* can refer to either a newly born child up to a young man during which time the Lord had loved him, ‘*ahav*’ which fundamentally means to desire, to breathe after. The time frame is between when Joseph had summoned his father and brothers to Egypt extending some four hundred years to when they left, that is, the Exodus. In a sense, the Lord’s love is rooted in Joseph without whom Israel’s prosperous extended stay in Egypt would have been impossible. Apart from Pharaoh’s ill-treatment of Israel at the very end of this time, the people had flourished. That means Egypt does not represent bitter memories...far from it. At the time of the Exodus the Lord calls his son, the preposition *l-* being prefaced to “son,” literally as “to my son.”

Despite this repeated calling (*qara*’), Israel failed to respond, understandable in light of the way Egypt had treated them for so long. Not only that, they removed themselves further away from the Lord. Such rejection involved sacrifices to Baals, etc., although this isn’t found in the Book of Exodus. The same applies to Israel worshiping deities while in Egypt.

**Mt 2.18: A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled because they were no more.**

**Jer 31.15:** Thus says the Lord: “A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children because they are not.”

*Shamah* is the common verb to hear and applies to *qol* or voice which comprises the following two, *nehy* and *beky* or wailing and lamentation. The second also as a distillation or drop of water described as bitter and modified by the noun *tamrurym* or bitterness. Apparently the voice comprised of wailing and lamentation echoed throughout Ramah (cf. 1Sam 8.4), near where Rachel is buried. It isn’t so much loud but pervasive and heard by everyone. The reason? Her children consisting of the

northern tribes are going into exile by the Babylonians, and for all practical purposes “they are not,” ‘eynenu. As Rachel watches them depart, not only is she unable to be consoled (*nacham*, also as to grieve, to repent), but she refuses to be so, *na’an* also as to be unwilling. However, in vs. 16 the Lord bids Rachel not to weep because he children shall return which cancels out ‘eynenu.

**Mt 3.2: The voice of one crying in the wilderness: “Prepare the way of the Lord, make his paths straight.”**

**Is 40.3:** A voice cries: “In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God.”

This voice and its crying (*qol* and *qara’* ; for the former, cf. Mt 2.18 and for the latter, cf. 3.2) is not identified except as from “one” who is located in the wilderness. Some may have taken it as an angel speaking on behalf of the Lord. Nevertheless, the voice cries out through the rest of this chapter. As for the desert, *midbar* also can be a place for feeding flocks. Note that the verb *davar* (to speak as to make an utterance) is not its root. What issues are two commands with regard to two types of roads or means of travel. The first is to prepare or *panah*, fundamentally as to turn oneself to go anywhere and the second is to make straight or *yashar*. To the first belongs the singular *derek*, a road as well as a journey and thus intimates an ongoing process. To the second is the plural *mesilah* or an embanked highway or public way.

**Mt 4.4: Man shall not live by bread alone but by every word that proceeds from the mouth of God.**

**Dt 8.3:** And he humbled you and let you hunger and fed you with manna which you did not know nor did your fathers know; that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the Lord.

Three verbs are functioning as one: *hanah*, *rahav* and ‘*akal* (to humble, to hunger and to feed) and read literally as “he is making you humble and he is letting you hunger and he is feeding you.” That is to say, all three are current and active. As for the verb *hanah*, it has a wide variety of meanings such as to cry out, to sing and to answer. In the case at hand, the other two verbs flow from it.

Note the three uses of the verb *yadah*, to know in the intimate sense. Here it centers around manna which the Lord provided for the Israelites after they complained for lack of food and a wistful longing for the land of Egypt. The first pertains to ignorance about manna, the second being the same but including Israel’s fathers or forebears, presumably those who had lived in Egypt. It’s the third *yadah* that captures our attention by reason of *lemahan* or “so that” which leads into the fact that bread isn’t man’s sole sustenance. By way of note, manna and bread are not the

same. However, in addition to bread as sustenance, a person lives by (*hal-* or 'on') everything coming from the Lord's mouth. Emphasis is upon *kal* or "all" but is not specified, leaving it up to each person to discover what such *kal* might be. Note that *kal* is active; it's in the process of coming from or *motsa'*, this being a noun. And so *kal* most likely pertains to each *davar* the Lord speaks.

**Mt 4.5-6:** Then the devil took him to the holy city and set him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will give his angels charge of you and on their hands they will bear you up lest you strike your foot against a stone.'"

**Ps 91.11-12:** For he will give his angels charge of you to guard you in all your ways. On their hands they will bear you up lest you dash your foot against a stone.

*Mal'ak* fundamentally means messenger and is the in the plural with regard to one person, the preposition *l-* being used with the verb *tsavah* (to command), literally, "to you." Implied is that such messengers will report back and forth between the Lord not just once but multiple times. How many are involved isn't specified. A second *l-* is prefaced to the verb *shamar*, to keep watch as a watchman. Such watching pertains to one's ways, the plural *derek* (cf. 3.2/Is 40.3).

The second sentence of this verse has the angels lifting up (*nasa'* with *hal-*, upon) their hands the same person to prevent dashing his foot. This implies that they are one step ahead, lifting a person who comes upon a stone and then placing him down until another such incident.

**Mt 4.7:** Again it is written, "You shall not tempt the Lord your God."

**Dt 6.16:** You shall not put the Lord your God to the test as you tested him at Massah.

Israel's tempting (*nasah*) the Lord as at Massah is a warning not to do it again. The context? Israel complained to Moses that they needed water and were on the verge of stoning him. Then the Lord bade him to strike a rock from which water flowed. Moses called the place Massah and Meribah (Proof and Contention). What really irked the Lord was that Israel exclaimed "Is the Lord among us or not?"

**Mt 4.10:** Then Jesus said to him, "Begone, Satan! For it is written, "You shall worship the Lord your god and him only shall you serve."

**Dt 6.13:** You shall fear the Lord your God; you shall serve him and swear by his name.

First comes fear (*yare'* connotes respect) followed by *havah* and *shavah*, the latter with respect to (*b-*, in) the Lord's name. *Havah* can also apply to being a slave; *shavah* applies to an oath.

**Mt 4.14-15:** that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphtali toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned."

**Is 9.1-2** (8.23 in the Hebrew): But there will be no gloom for her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined.

Note three references to darkness: gloom, darkness and deep darkness or *muhaph*, *choshek* and *tsalmoth*. The first connotes a fainting away, the second as misery or adversity and the third contains two words jammed together, shadow and death. *Muhaph* is associated with *mutsaq* (anguish or straightness), *choshek* with 'or (light which is great) and *tsalmoth* also with 'or which is light that has shined or *nagah*.

Note two types of time: *ri'shon* and 'acharon, former and latter. With regard to the first, the Lord brought contempt upon both Zebulun and Naphtali, *qalal* fundamentally as to treat lightly. With regard to the second, the way (*derek*, cf. 4.5-6) referring to Damascus to the sea and Galilee which is associated with nations, *goy* often referring to non-Israelites. As for those who walked in darkness as well as deep darkness, chances are they are the same.

**Mt 5.21:** You have heard that it was said to the men of old, "You shall not kill; and whoever kills shall be liable to judgment."

**Ex 20.13:** You shall not kill.

The verb is *ratsach* and also means to dash into pieces, a forceful way of putting this commandant, and involves premeditation. It is the first of two from the Ten Commandments, the next one with regard to adultery.

**Mt 5.27:** You have heard that it was said, "You shall not commit adultery."

**Ex 20.14:** You shall not commit adultery.

The verb is *na'aph* with regard to both male and female. Also it can apply to committing adultery with idols.

**Mt 5.31:** It was also said, "Whoever divorces his wife, let him give her a certificate of divorce."

**Dt 24.1-4:** When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a bill of divorce and puts it in her hand and sends her out of his house, and she departs out of his

house, and if she goes and becomes another man's wife, and the latter husband dislikes her and writes her a bill of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife, then her former husband who sent her away may not take her again to be his wife after she has been defiled; for that is an abomination before the Lord, and you shall not bring guilt upon the land which the Lord your God gives you for an inheritance.

The direct point of contact between the two citations: certificate of divorce” and “bill of divorce.” The latter is *sepher kerythuth* comprised of a writing or book and a cutting off. I.e., literally a document which applies to a cutting or severance. The motive behind this cutting off? A lack of favor or *chen* also as grace often applied to appearance as it is here, “in his eyes.” This lack consists of an indecency in the wife, literally “nakedness of thing” (*harvah* and *davar*, the latter as word, utterance). Implied is that the husband found is wife having relationships with someone else. Also the element of defilement (*tum’ah*, also as uncleanness) is involved. It was considered an abomination or *tohevah* before the Lord, this word often used in association with idols. I.e., if she marries another man who later dies, she cannot return to her first husband. The whole purpose of this is to preserve the integrity of the land as an inheritance (*nachalah*). Here land = inheritance = people of Israel, the three being considered as one and the same. To disrupt the marriage bond is to disrupt this threefold arrangement made by the Lord.

**Mt 5.33:** Again you have heard that it was said to the men of old, “You shall not swear falsely but shall perform to the Lord what you have sworn.”

*The critical Greek text has the following three attached to the verse at hand, so all are commented upon:*

**Lev 19.12:** And you shall not swear by my name falsely and so profane the name of your God: I am the Lord.

Note the three words beginning with the letter *shin* (*sh-*) which lend a certain air to this verse, almost hush-hush: *shavah*, *shem* and *sheqer* (to swear, name and false or vain). If followed through they terminate, if you will, in *chalal* (also, to wound, to pierce) God’s name. For emphasis, God states that he the Lord.

**Num 30.2:** When a man vows a vow to the Lord or swears an oath to bind himself by a pledge, he shall not break his word; he shall do according to all that proceeds out of his mouth.

Here making a vow and swearing an oath (*nadar*, to promise voluntarily) and *shavah* (cf. just above, Lev 19.12; *shevuhah* or pledge derived from the verb) center around not breaking (*chalal*; cf. Lev 19.12 just above) his *davar*, word as expression. Presumably such *davar* is “all” that comes from the Lord’s mouth or the divine *davar*.

**Dt 23.21:** When you make a vow to the Lord your God, you shall not be slack to pay it; for the Lord your God will surely require it of you, and it would be sin in you.

Failure to make a vow (*nadar*, cf. Num 30.2) is equivalent to sin (*chete*). The Lord will require payment of it, the verb *shalam* from which *shalom* is derived.

**Mt 5.34-35:** But I say to you, “Do not swear at all, either by heaven, for it is the throne of God or by the earth, for it is his footstool or by or by Jerusalem, for it is the city of the great king.

**Is 66.1:** Thus says the Lord: “Heaven is my throne and the earth is my footstool; what is the house which you would build for me, and what is the place of my rest?”

In both quotes the persons (Jesus and the Lord) are recorded as uttering essentially the same statement. The first part of this verb has heaven above and earth below, throne and footstool being given not as a contrast but as a pair. In light of this, the Lord asks a rhetorical question with regard to the value of a house (*bayth* infers a temple) and place of rest (*manuchah*). The latter can imply the house/temple compared with the tent used for forty years during Israel’s wandering in the Sinai desert. Such a rhetorical question leads to what the Lord seeks and says in vs. 2, namely, a man who is both humble and contrite in spirit, trembling at his word (*hany*, *nachah* and *charad*). I.e., such a man will be his house/temple compared with the one in Jerusalem.

**Mt 5.38:** You have heard that it was said, “An eye for an eye and a tooth for a tooth.”

**Ex 21.23-24:** If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.

Eight consequences follow from ‘*ason* or harm, this noun also as mischief. The goal is to nullify a given ‘*ason* with an equal ‘*ason*.

**Mt 5.43:** You have heard that it was said, “You shall love your neighbor and hate your enemy.”

**Lev 19.18:** You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.

Taking vengeance and bearing a grudge are contrasted with love of one’s neighbor: *naqam* and *natar* (the latter also as to guard) vs.. ‘*ahav* (cf. 2.15). As for neighbor, or *reah*, it also applies to a companion or friend. This identity between “sons of your own people” and neighbor pertains to those who are Israelites only. As in 5.33, “I am the Lord” is a way the Lord uses to emphasize the importance of this statement.

**Mt 8.17:** This was to fulfil what was spoken by the prophet Isaiah, “He took our infirmities and bore our diseases.”

**Is 53.4:** Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God and afflicted.

A sharp contrast which is manifest in one verse. The first part speaks with certainty concerning the unidentified servant and his griefs and sorrows which a footnote in the RSV has as “sicknesses and pains.” The two words are *choly* and *mak’ov*, the first as disease and sadness and the second as pain. The two verbs are *nasa’* and *saval*, to lift up and to bear in the sense of to be laden with. Despite this two fold graciousness under such stress, the people—put in the first person plural—considered (*chashav* also as to think, to purpose) him in three ways, all at the hands of God: stricken, smitten and afflicted or *chalal* (cf. 5.33), *pashah* and *daka’*. The second implies falling or breaking away and the third crushed.

**Mt 9.13:** Go and learn what this means, “I desire mercy and not sacrifice.” For I came not to call the righteous but sinners.

**Hos 6.6:** For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.

This verse is sandwiched in between two verses, the first with the Lord having slain his people with words from the prophets and the second with the people having transgressed the covenant. The verse at hand has the Lord expressing his desire or *chaphets* (to incline, to take delight in) for two things which have their opposites: *chesed* vs. *zevach* and *dahath* vs. *holah*. *Chesed* is that virtually untranslatable word for loving kindness which is akin to the New Testament agape. *Dahath* is similar, akin to intimate knowledge as between two spouses or friends. *Zevach* is a general term for sacrifices while *holah* applies to those which are burned.

**Mt 10.35-36:** For I have come to set a man against his father and a daughter against her mother and a daughter-in-law against her mother-in-law and a man’s foes will be those of his own household.

**Mic 7.5-6** (*vs. 5 is included because it forms part of a whole sentence with vs. 6*): Put no trust in a neighbor, have no confidence in a friend; guard the doors of your mouth from her who lies in your bosom; for the son treats the father with contempt, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man’s enemies are the men of his own house.

Perhaps it’s Micah himself speaking, a series of laments going back to the beginning of Chapter Six. Three verbs are involved in vs. 5: ‘*aman* has to do with propping up or making firm, the second involves having confidence and the third *shamar* (cf. 4.5-6) with keeping watch. Whereas vs. 5 deals with two examples of

acquaintances (the third can be a lover or concubine), vs. 6 has three sets of intimate, familial relationships. The conclusion? One's enemies are not without but within one's house, *bayth* (cf. 5.34-35) being another word for family both immediate and extended.

**Mt 11.4-5:** And Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. *Vs. 4 is included because it forms part of a whole sentence with vs. 5.*

*Vs. 5 has two quotes incorporated into it:*

**Is 35.5-6:** Then the eyes of the blind shall be opened and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy. For waters shall break forth in the wilderness and streams in the desert.

A key word here is 'az or "then" because the two verses at hand flow from the previous one where God "will come and save you." Four types of healing will take place in the future, 'az, if you will. Not only that, the desert or *midbar* (cf. 3.2) will respond with signs of healing or with streams which *baqah* or break through, also as to cleave which applies to this place's dryness.

**Is 61.1:** The Spirit of the Lord God is upon me because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to those who are bound.

*Ruach* or Spirit (also means breath) of the Lord is upon (presumably) the mysterious unidentified servant and comes from the same Lord who has anointed him. *Mashach* is the verb from which derives Messiah. His function? *Basar* or to proclaim good news pretty much as a herald with special attention to those who are afflicted, *hany* (cf. 5.34-35). Despite being chosen by the Lord, we know nothing of him, and that seems to be how the Lord likes it.

The purpose of this anointing is ten-fold (three more being listed in the next verse and three in the verse after that). Four of them are listed here:

- 1) Bring good tidings or *basar* (cf. 52.7) - "afflicted" or *hanav* (cf. 29.19).
- 2) Bind up or *chavash* (cf. 30.26) - brokenhearted or the verb *shavar* (cf. 45.2) with the noun *lev* (cf. 57.17).
- 3) To proclaim or *qara'* (cf. 59.4) - liberty or *deror* as in Ezk 46.17: "But if he makes a gift out of his inheritance to one of his servants, it shall be his to the year of liberty."
- 4) Opening of the prison which is rendered as *peqach-qoach*, the other use of this term in the Bible is bound or 'asar found last in 49.9 but not noted there.

**Mt 11.9-10: Why then did you go out? To see a prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written, "Behold, I send my messenger before your face who shall prepare your way before you."**

Mal 3.1: Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

*Hineh* (cf. 1.23) or behold being as way to get attention with regard to *mal'ak* (cf. Mt 4.5-6) or a messenger which also can translate as angel. Note the personal nature of this messenger/angel, "my messenger." His task? One of preparation or *panah* which fundamentally means to turn oneself and hence to direct one's course of action which here is *derek* (cf. 4.14-15), also applicable to a journey. This alternate definition fits well here, *derek* being a journey of the Lord to his temple. As to its preparation, nothing more is said, but given the nature of *panah*, we can assume that it "turns to" the Lord, that is, is made straight from him to Jerusalem. As for the Lord's coming, it is sudden, *pit'om* being the adverb or in a moment which signals an end to *baqash* or to strive after.

The verse at hand has a second mention of *mal'ak* who may or may not be the same as the first *mal'ak*. His job is tied in with the covenant or *beryth* in which the people (being addressed directly) take delight or *chaphets* (cf. 9.13). *Hineh* also is used with regard to this second *mal'ak*. The Lord tempers the people's delight with a cautionary rhetorical question of two parts. That is, can anyone bear not just his coming but its day, *kul* also as to measure or sustain. The second part consists in whether or not a person can stand (*hamad*) when the Lord appears or is seen (*ra'ah*, the common verb to see), this verb connoting endurance.

**Mt 11.23: And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day.**

Is 14.13-15: You said in your heart, "I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; 14) I will ascend above the heights of the clouds, I will make myself like the Most High." But you are brought down to Sheol, to the depths of the Pit.

Reference here is to the king of Babylon who boasts of his power which has five characteristics, this not unlike those who constructed the tower of Babel, "Let us make a name for ourselves" [Gn 11.4]: 1) ascend to heaven, 2) set throne above God's stars, 3) sit on mount of assembly, 4) ascend above clouds and 5) make himself as the Most High. Such proposals aren't carried out; instead, the king of Babylon says them in his heart (*lev*, cf. 11.9-10). Note that the Lord has been observing him with such

thoughts as he addresses him. Instead, the king will end up in Sheol or the Pit (*bor*, also a cistern or sepulcher), the two being synonymous.

**Mt 12.7-8:** And if you had known what this means, “I desire mercy and not sacrifice,” you would not have condemned the guiltless. 8) For the Son of man is lord of the Sabbath.

**Hos 6.6:** For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.

Note that this reference is found in conjunction with Mt 9.13.

**Mt 12.17-21:** This was to fulfil what was spoken by the prophet Isaiah: "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he shall proclaim justice to the Gentiles. He will not wrangle or cry aloud, nor will any one hear his voice in the streets; he will not break a bruised reed or quench a smoldering wick till he brings justice to victory; and in his name will the Gentiles hope."

**Is 42.1-4:** Behold my servant whom I uphold, my chosen in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations. He will not cry or lift up his voice or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not fail or be discouraged till he has established justice in the earth; and the coast lands wait for his law.

The previous chapter is set against the background of victories by King Cyrus of Persia whom the Lord has chosen (cf. 44.28). Perhaps those whom the Lord addressed there eventually came around to consider the servant (this being the first of four servant songs) as he. The Lord introduces this *heved* (cf. 41.9 but not mentioned there) with the expected *hineh* or “behold” (cf. 41.27) without giving his name which makes him all the more mysterious and perhaps confused with Cyrus. The Lord both upholds and delights in his *heved*, *tamak* (cf. 41.10) and *ratsah* (cf. 40.2). With regard to the latter, the Lord specifically mentions his “soul” or *nephesh* (cf. 38.15), that is, his inmost being. *Ruach* or “spirit” (cf. 41.29) is the direct result of this taking delight and has a special purpose, namely, “justice” (*mishpat*, cf. 41.2), not just for Israel but for all nations. The verb *yatsa’* occurs last in 28.29 where it’s suggestive of issuing forth, not just simply bestowing. In other words, it is a fitting verb to show the relationship between *ruach* and *mishpat* as a flowing-forth.

Vs. 2: He will not cry or lift up his voice or make it heard in the street;

These words and the following with regard to the unnamed *heved* are not what anyone would expect. Compare with the personification of wisdom in Prov 9.14-16:

“She sits at the door of her house, she takes a seat on the high places of the town, calling to those who pass by...Whoever is simple, let him turn in here!” Note that wisdom does not leave her house but bids passers-by to turn in which parallels the *heved* in his activity.

Vs. 3: a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice.

The two examples of dying or near death with regard to a bruised reed and wick echo strongly among the people listening here, especially in light of the meekness of the servant presented at the outset of this new chapter.

This is the second time the Lord is mentioned as bringing forth justice (*yatsa'* and *mishpat* in vs. 1) but with the added feature of doing it faithfully or '*emeth* (cf. 39.8), literally “to (*l-*) justice.”

Vs. 4: He will not fail or be discouraged till he has established justice in the earth; and the coastlands wait for his law.

*Kahah* and *ratsats* or (not) fail and be discouraged. The former suggests being feeble as well as dim: “Let his right eye be utterly blinded” [Zech 11.17]! The latter suggests being oppressed and is found last in 36.6 but not noted there. Both will not stop in the Lord’s way to establish (*sum*, to place or set up, cf. 41.22) justice or *mishpat* (cf. vs. 3). This verse has the first reference to coastlands since 41.1, the place to which the Israelites had fled before the advance of King Cyrus. Now that that crisis is over, people there are waiting for the Lord’s law or *torah* (cf. 30.9), the verb being *yachal* which connotes trust and found next in 51.5, a similar context though the verb is different: “the coastlands wait for me, and for my arm they hope.”

**Mt 12.40: For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth.**

**Jon 1.17:** And the Lord appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

*Manah* is the verb for appointed which fundamentally means to number, to be divided, to allot as well as to make ready. This is the first of three later instances of *manah*: the gourd (4.6), the worm (4.7) and a strong east wind (4.8), all in rapid succession. *Dag* is a general word for fish which here is great (*gadal*), applicable to one great in size and traditionally a whale as used in Matthew’s Gospel. Once the sea had calmed down, the *dag* emerged gradually until its outline was clearly visible just below the surface awaiting the sacrificial victim. *Dag* is quite different from *liwyatan* or the serpent of Ps 104.26: “There go the ships and the serpent which you formed to sport in.” The period of three days and three nights gives time to pause for reflection

before moving on to the experience of Jonah within the fish's belly. With Jonah the image tends not so much as being within the fish's womb or even an empty stomach but as entwined and therefore caught helplessly within its intestines, a less than pleasant image.

**Mt 13.14-15:** With them indeed is fulfilled the prophecy of Isaiah which says: "You shall indeed hear but never understand, and you shall indeed see but never perceive. For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed lest they should perceive with their eyes and hear with their ears and understand with their heart and turn for me to heal them."

**Is 6.9-10:** And he said, "Go, and say to this people: 'Hear and hear but do not understand; see and see but do not perceive.' Make the heart of this people fat and their ears heavy, and shut their eyes; lest they see with their eyes and hear with their ears and understand with their hearts and turn and be healed."

This deals with the Lord's call to Isaiah after his vision of the seraphim and begins on a negative note. That is to say, Isaiah is to contrast hearing and understanding, *shamah* (cf 2.18) and *byn*. Their current *shamah* lacks the ability to pass over to correct *byn*, also as to discern, to separate and from which comes the preposition between. The same applies to seeing and perceiving, *ra'ah* and *yadah* (cf. 11.9-10 and 4.4). If this induced ignorance weren't bad enough, the Lord continues with telling Isaiah to capitalize on it with the following three: 1) the collective heart (*lev*, cf. 11.23) of the people is to be fat, 2) their ears to be heavy and 3) eyes to be shut. I.e., it seems the Lord doesn't want the people to see, hear and understand.

**Mt 13.35:** This was to fulfill what was spoken by the prophet: "I will open my mouth in parables, I will utter what has been hidden since the foundation of the world."

**Ps 78.2-3:** I will open my mouth in a parable; I will utter dark sayings from of old, things that we have heard and known, that our fathers have told us.

This psalm has the inscription "A Maskil of Asaph." A *maskil* is a musical instruction denoting a specific responsive mode of performance defined as complex antiphony because it involves the gathering of distant segments of the text through a dialogue between choirs, each singing a different section of the edited song. Asaph is known as one of the three Levites commissioned by David to be in charge of singing in the temple. Asaph is not just to speak but is to open his mouth, that is, what comes from that mouth is intended for instruction. This is to take two forms: a parable and dark sayings." A parable or *mashal*, as the verbal root intimates, draws comparisons in short, easy to remember expressions which is essentially the composition of Ps 78. Dark sayings or *chydah* (singular) also suggests a song: "I will incline my ear to a proverb; I will solve my riddle to the music of the lyre" [Ps 49.5]. *Chydah* also means

an oracle: “With him (Moses) I speak mouth to mouth, clearly, and not in dark speech; and he beholds the form of the Lord” [Num 12.8]. Such indirect speech is needed for the people in general who are insensitive to a divine revelation similar to Moses.

**Mt 15.4:** For God commanded, “honor your father and your mother” and “He who speaks evil of father or mother, let him surely die.”

**Ex 20.12:** Honor your father and your mother that your days may be long in the land which the Lord your God gives you.

This is the first of the Ten Commandments, deliberately so because it shows the importance of the family relative to the nation of Israel which here may be equated with ‘*adamah*, the land which means earth or ground compared with ‘*erets*, often synonymous with the nation. The command consists in *kavad* (fundamentally as to be heavy) or honoring one’s parents. Such *kavad* isn’t altruistic but if carried out, is designed to allow one to live a long time on the ‘*adamah*.

As for the word “commandment,” it’s more accurate to call it a *davar*, word as expression, which opens this chapter: “And the Lord *davar* all these *davar*, saying.”

**Mt 15.8:** This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men.

**Is 29.13:** A footnote in the critical Greek edition refers this quote as from the **LXX**. It is given here and followed by the Hebrew (**RSV**), the latter consisting of two verse which form one sentence. The notes following both pertain to both; first the **LXX** which consists of vs 13 and second the Hebrew which consists of vss. 13 and 14 because they form one sentence:

“And the Lord has said, “This people draws nigh to me with their mouth, and they honor me with their lips, but their heart is far from me; but in vain do they worship me, teaching the commandments and doctrines of men.”

*Eggizo* or to approach but not quite reach the goal and here applies to the collective mouth (singular) of the people. The same can apply with honoring the Lord, *timao* or to give reverence. Opposite to this *eggizo* is their collective heart (*kardia*) being far from the Lord, the adverb *porhro* and the verb *apecho*, to keep apart (*apo-* from). This self-imposed distance results in worshiping in vain, the verb *sebomai* (to devote oneself) with the adverb *maten*, in vain as well as idly. And so all the elements contribute to teaching human commandments and doctrines (*entalma* and *didaskalia*).

13-14: And the Lord said: "Because this people draws near with their mouth and honors me with their lips while their hearts are far from me, and their fear of me is a commandment of men learned by rote; therefore, behold, I will again do marvelous

things with this people, wonderful and marvelous; and the wisdom of their wise men shall perish, and the discernment of their discerning men shall be hid."

"And the Lord said" continues into the next verse (13), as though he were interrupting Isaiah in order to speak directly to his people. However, the people don't seem capable of making the distinction between Isaiah's role as speaking in the Lord's name and the Lord himself. Note the contrast between *nagash* and *rachaq* or draw near and far from. For the former, "Let us together draw near for judgment" [41.1]. To the former belong mouth and lips and to the latter, hearts. *Yir'ah* is the noun for fear as a commandment (*mitsvah*) belonging to men, not true fear or fear of the Lord. The phrase "earned by rote" is the verb *lamad* or to teach.

As for vs. 14, it begins with *hineh* (cf. 12.17-21) or behold by the Lord to get the people's attention by once again doing things which are described as marvelous, or *pala'*, also as to make singular or to distinguish. The noun *pele'* is derived it, the text reading literally as "to do a marvelous work among this people, a marvelous work and a wonder." Part of this is to destroy the wisdom (*chamah*) of those who are *chakam*, the prime sense of both words pertaining to the act of passing judgment. Less severe is the discernment (*bynah*, also as understanding) of those who are discerning, the verb *byn* (cf. 13.14-15).

**Mt 18.16:** But if he (one who 'sins against you,' vs. 15) does not listen, take one or two others along with you that every word may be confirmed by the evidence of two or three witnesses.

**Dt 19.15:** A single witness shall not prevail against a man for any crime or for any wrong in connection with any offense that he has committed; only on the evidence of two witnesses or of three witnesses shall a charge be sustained.

Two or three or more witnesses (also testimony) are more favorable than one. The latter cannot stand (*qum*, to arise; cf. 1.23) when it comes to offenses or *chete'*, this word being of the same verbal root as to sin. More are required for a charge (*davar*, cf. 5.33) to be sustained, second instance of *qum*.

**Mt 19.4-5:** He answered, "Have you not read that he who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?"

*These two verses consist of first Gn 1.27 followed by Gn 2.24 as follows:*

**Gn 1.27:** So God created man in his own image, in the image of God he created him; male and female he created them.

The previous verse had God making (*hasah*) whereas the one at hand has creating (*bara'*). The former is a common verb used for the fabrication of any type of object whereas the latter involves the application of artistic skill. You might say that

hasah with regard to image and likeness is a first draft from which the second or final form is derived. Here again the preposition *b-* is prefaced to image and likeness, full presence of divinity in man. The second part of vs. 27 more or less restates the first part, reversing the terms. The first part has God creating man “in his own image” whereas the second, “in the image of God.” It is as though God wanted to get it right this time after having made (*hasah*) man as first draft which was noted in the previous section.

The second part concerns man (*‘adam*) or a human being apart from any sexual distinction who is consequently divided into the genders of male (*zakar*) and female (*neqevah*) which are similarly created (*bara’*). Compare this with Gal 3.18: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”

**Gn 2.24:** Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.

Leaves (*hazav*): note the contrast between such leaving and the divine bringing of animals and the woman to man already discussed. This abandonment pertains to one’s parents which here is lacking because God created ‘adam directly minus human intercourse. The Genesis text does not explicitly say that God has caused this joining which occurs through that “this at last” or *zo’th hapaham* of vs. 23. Cleaves (*davaq*): the opposite of leaving one’s father and mother in favor of a wife. This verse can apply to something like glue. The result of such cleaving is “one flesh” or in Hebrew, “flesh one” which is akin to the days of creation already noted, that is, the adjective following the noun gives the phrase a greater sense of unity.

**Mt 19.7:** They said to him, “Why then did Moses command one to give a certificate of divorce and to put her away?”

*Refer to Mt 5.31 for the passage of Dt 24.1.*

**Mt 19.17-19:** If you would enter life, keep the commandments. He said to him, “Which?” And Jesus said, “You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness, Honor your father and mother and You shall love your neighbor as yourself.”

**Ex 20.12-16:** Honor your father and your mother that your days may be long in the land which the Lord your God gives you. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.

The first three commands are found earlier: 15.4 for honoring one’s father and mother, 5.21 for not killing, 5.27 with regard to adultery. As for not stealing and

bearing false witness, they are added here to complement the entire Ten Commandments.

**Mt 21.4-5:** This took place to fulfill what was spoken by the prophet, saying “Tell the daughter of Zion, ‘Behold, your king is coming to you, humble and mounted on an ass and on a colt, the foal of an ass.’”

*This verse is comprised of two sources:*

**Is 62.11:** Behold, the Lord has proclaimed to the end of the earth; “Say to the daughter of Zion, ‘Behold, your salvation comes; behold, his reward is with him and his recompense before him.’”

This verse contains three instances of *hineh* or behold. The first sums up what has just been proclaimed or *shamah* (cf 13.14-15), the common verb to hear or as in this verse, “has caused to hear.” Ends or *qets* include the circular boarder, if you will, beneath the dome of the sky as it touches the earth. With this in mind, the phrase “daughter of Zion” may be taken as a way of speaking about the center of this dome, the Jerusalem temple. The second *hineh* draws attention to the people’s salvation or *yeshah* (i.e., ‘Jesus’). The third *hineh* draws attention to the divine reward and recompense or (*sakar* and *pehulah*). Note that the first is with the Lord whereas the second is before the Lord, the latter suggestive of him carrying it as a present for all to see.

**Zech 9.9:** Rejoice greatly, O daughter of Zion! Shout aloud, O Daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass.

*Gyl* and *ruah*, the former with the adverb *me’od* connoting excessiveness with regard to the people designated as two types of daughters, Zion and Jerusalem. The former is located within the latter but essentially mean the same. Note the use of *hineh* as in the Is 62.11 reference, here with regard to the king who is coming to you, that is the two types of daughters, so to speak. Two adjective as ascribed to him, *tsadyq* and *yashah*. The former means righteous whereas the latter is a verb meaning to save (the verbal root for the name Jesus). As for the mode of transportation, the ass is a symbol of humility compared with the chariot and war horse in the next verse.

**Mt 21.9:** And the crowds that went before him and that followed him shouted, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”

**Ps 118.26:** Blessed be he who enters in the name of the Lord! We bless you from the house of the Lord.

The psalmist wishes blessings upon the person who enters (temple implied) in the Lord’s name or *shem*. Note the first person plural doing the blessing which is

from the Lord's house (*bayth*) as though the persons involved were on the temple's ramparts.

**Mt 21.13:** He said to them, "It is written, 'My house shall be called a house of prayer;' but you make it a den of robbers."

**Is 56.6-7:** And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord and to be his servants, everyone who keeps the Sabbath and does not profane it and holds fast to my covenant—these I will bring to my holy mountain and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.

After speaking of the eunuch, the Lord turns attention to the foreigner, again the verb *lavah* as joining to the Lord. Three other things follow:

- 1) Minister or *sharath* which connotes a waiting upon. "The rams of Nebaioth shall minister to you" [60.7].
- 2) Love or *'ahav* (cf. 48.14) not the Lord but his name or *shem* (cf. 21.9).
- 3) Being the Lord's servants.

All three relate to keeping the Sabbath (*shamar*, cf. 10.35-36), not profaning it (*chahal*, cf. 8.17) and holding fast or *chazaq* to the Lord's covenant, both noted together in vs. 4.

The **RSV** has a set of quotation marks beginning in vs. 6 and most likely contains "these" (the foreigners and eunuchs) whom he will bring to his holy mountain, the temple at Jerusalem. There he will make them joyful or *samach* (cf. 39.2) in that house which is one of prayer or *tephilah* (cf. 38.5). Not only will this place be for the foreigners and eunuchs but for all peoples.

**Jer 7.11:** "Has this house which is called by my name become a den of robbers in your eyes? Behold, I myself have seen it," says the Lord.

An embarrassing rhetorical question put forth by the Lord to his people with regard to trusting in deceptive words (*davar*, cf. 18.16), as vs. 8 puts it. As for house (*bayth*, cf. 21.9), it's the Jerusalem temple. Applying the words "called by my name" is intended to embarrass the people even further. As for the den at hand, *meharah* commonly refers to a cave, the exact opposite of *bayth*. Then as an after-thought, obviously added to bring home the point, the Lord says that he has seen what the people had done.

**Mt 21.16:** And they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read 'Out of the mouth of babes and sucklings you have brought perfect praise?'"

**Ps 8.1-2:** You whose glory above the heavens is chanted by the mouth of babes and infants, you have founded a bulwark because of your foes, to still the enemy and the avenger.

Note emphasis on God's name (*shem*, cf. 21.13) which is "in all the earth" and is majestic, '*adar* meaning to swell and aptly applies to being in the earth or hidden within it much as a fetus in a womb. To become aware of God's presence in creation requires assuming the attention a woman about to give birth has towards her unborn child. Note the contrast: God's name is present "in all the earth" whereas his "glory is above the heavens." Furthermore, only in the heavens is his glory chanted, *natan* being a common word meaning to give, to appoint. Here is another use of *hal* as upon (heavens).

Vs. 2 is a continuation of vs. 1 where the psalmist speaks of God's lofty glory, *hod*. Such an association of heaven with babes (*hol'lym*) or infants is reminiscent of Mt 19.14: "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven." As for the second part of this verse, the Hebrew reads, "for the same of our enemies you have caused to cease the enemy," the verb being *shavath*. This word is the root for Sabbath, day of rest; the psalmist implies that the babes and infants who praise God's glory are instrumental in effecting such Sabbath rest.

**Mt 21.33:** Hear another parable. There was a householder who planted a vineyard and set a hedge around it and dug a wine press in it and built a tower and let it out to tenants and went into another country.

**Is 5.1-2:** Let me sing for my beloved a love song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; and he looked for it to yield grapes, but it yielded wild grapes.

The particle *na'* is an interjection indicative of desire and spontaneity coming from deep within a person as is the case here, "Let me sing." Presumably it is a continuation of Isaiah's vision where he participates in the ups and downs relative to God's dealing with his people. *Dod* means beloved as well as love and sometimes is translated as uncle, this being the only use of the noun in Isaiah. *Kerem* means vineyard and is an image of the Lord's people as is the case at hand. It is reminiscent of the parable of the tenants in Mt 21.33-39. Part of the second sentence translates literally as "in the horn of the son of oil." Such oil (presumably from olives in the vineyard) is the delight of the Lord.

**Mt 21.42:** Jesus said to them, "Have you never read in the scriptures, 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes?'"

**Ps 118.22-23:** The stone which the builders rejected has become the head of the corner. This is the Lord's doing; it is marvelous in our eyes.

*Ro'sh* as head along with *pineh* or head and corner which is from the Lord. Because of this, it is *pala'* or something extraordinary to behold. And so two types of discernment are involved, human and divine.

**Mt 22.24:** Teacher, Moses said "If a man dies having no children, his brother must marry the widow and raise up children for his brother."

**Dt 25.5:** If brothers dwell together and one of them dies and has no son, the wife of the dead shall not be married outside the family to a stranger; her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her.

If the brother of the deceased refuses to take the woman in question, the case will be brought before the elders at the city gate meaning it will be decided in full view of the entire population. If he persists, the widow has the right to spit in his face, pull off his sandal and call his house according to this incident. A parallel incident may be found in Chapter Four of Ruth, for example, vs. 7: "Now this was the custom in former time in Israel concerning redeeming and exchanging: to confirm a transaction, the one drew off his sandal and gave it to the other, and this was the manner of attesting in Israel."

**Mt 22.32:** And as for the resurrection of the dead, have you not read what was said to you by God, "I am the God of Abraham and the God of Isaac and the God of Jacob?" He is not the God of the dead but of the living.

**Ex 3.6:** And he said, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

By identifying himself with the first three patriarchs who lived in Canaan some four hundred years plus before Israel came to Egypt, the Lord is reminding Moses that he is to continue this same relationship. Following this he reminds Moses recognize that the earth upon which he is standing is holy. Actually Moses wasn't far from Canaan and may have strayed there on occasion. Also, he must have come in contact with people living there, even distant descendants of Israel's twelve sons who didn't make the move into Egypt. One thinks of Dinah who had remained behind in Canaan. That makes the Lord's identity with the three patriarchs all the more familiar to him. While the Lord was speaking his angel or messenger (*mal'ak*, cf. 11.9-10) was standing there alongside him within the thornbush not uttering a word. Both were in the midst (*mitok*) of the thornbush, occupying the same space, as it were. Moses wasn't afraid to look at the spectacle before him, but once he recognized the

Lord within it, the same Lord who was unable to be seen but only be heard, only then did he hide his face out of fear to look at God.” *Satar* is the verb for hid and connotes putting a veil over one’s face. As for the verb to be afraid, *yare’* (cf. 4.10), it gives rise to an impulse by Moses to hide his face, *ra’ah* (to see). In the verse at hand the two read *yar’e...lire’oth*, one flowing into the other, if you will. As for looking as it applies directly to God, the verb is *navat* which connotes a regard and respect.

**Mt 22.37: And he said to him (a lawyer), “You shall love the Lord your God with all your heart and with all your soul and with all your mind.”**

**Dt 6.4.5:** Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart and with all your soul and with all your might.

The two verses form one sentence which begins with the important injunction *shamah* (cf. 21.4-5) or hear...not see...which registers more because it inserts this injunction within a person. The adjective ‘*echad* as one can mean first as well as alone. The Israelites will forget this oneness as applied to the Lord shortly after entering Canaan, a fact noted several times in Deuteronomy. Nevertheless the command will be remembered, that is, to love the Lord, ‘*ahav* (cf. 21.13) connoting desire as well as breathing after. This ‘*ahav* is to be done with the following three: heart, soul and might (*levav*, *nephesh* and *me’od*), all prefaced with the preposition *b-* (in) and the adjective *kol* or all which is not unlike ‘*echad* or a human reflection of the divine ‘*echad*.

**Mt 22.39: And a second is like it, “You shall love your neighbor as yourself.” On these two commandments depend all the law and the prophets.**

**Lev 19.18:** You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.

This verse is similar to Dt 6.4-5 just above with regard to ‘*ahav* or love of neighbor being equal to ‘*ahav* of oneself. It’s prefaced by two commands relative to vengeance and bearing a grudge, *naqam* and *natar*, the latter also as to keep guard. Both are with respect to “sons of your people” or one’s fellow Israelites compared with those who aren’t Israelites. To solemnize this, the verse ends with “I am the Lord.”

**Mt 22.43-44: He said to them, “How is then that David, inspired by the Spirit, calls him Lord, saying, ‘The Lord said to my Lord, ‘Sit at my right hand until I put your enemies under your feet?’”**

**Ps 110.1:** The Lord says to my lord: “Sit at my right hand until I make your enemies a footstool.”

Two “Lords:” YHWH and the psalmist’s, ‘Adony, or the king of Israel. Besides the current citation, this verse is frequently quoted in the New Testament: Acts 2.34, 1 Cor 15.25, Eph 1.20 and Heb 1.3, 13, as referring to Jesus Christ as the Messiah. Implied in the psalm is that the king is newly established and will take his place at God’s right hand. Note that this sitting extends for a period (*kairos*) of time: until (God is speaking now) he subdues the king’s enemies and makes them a footstool, *hadom*.

**Mt 23.38: Behold, your house is forsaken and desolate.**

*Vs. 6 is added because it forms a whole sentence with vs. 7.*

**1Kg 9.6-9:** But if you turn aside from following me, you or your children, and do not keep my commandments and my statutes which I have set before you but go and serve other gods and worship them, then I will cut off Israel from the land which I have given them; and the house which I have consecrated for my name I will cast out of my sight; and Israel will become a proverb and a byword among all peoples. And this house will become a heap of ruins; everyone passing by it will be astonished, and will hiss; and they will say, ‘Why has the Lord done thus to this land and to this house?’ Then they will say, ‘Because they forsook the Lord their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them; therefore the Lord has brought all this evil upon them.’”

**Mt 23.39: For I tell you, you will not see me again until you say “Blessed is he who comes in the name of the Lord.”**

**Ps 118.26:** Blessed be he who enters in the name of the Lord! We bless you from the house of the Lord.

This verse consists of two sentences, the first being an exclamation though the one called blessed (*barak*) is unidentified as he enters (presumably) Jerusalem. In the second sentence the people take up this *barak* with regard to the one entering, they being in the house (*bayth*, also as temple, cf. 21.13) or upon the temple’s ramparts.

**Mt 24.15: So when you see the desolating sacrilege spoken of by the prophet Daniel standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains.**

*Note three references in the critical Greek text which are listed here.*

**Dan 9.27:** And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.

The prince who is causing such havoc will make a covenant (*beryth*, cf. 11.9-10) which is strong, this being the verb *gabbar* suggestive of prevailing and not usually associated with a covenant made by the Lord because force is involved. The time of one week is not determined, most likely at the end of the extended span of time consisting of nine-hundred and twenty-four years noted in vs. 25. If true, both sacrifice and offering (*zevach*; only use of this term in Daniel) and *minchah*; vs. 21) will continue despite dreadful circumstances. How this will come about is unspecified, but certainly force is involved.

The symbol of wings intimates the swiftness and suddenness of the one who makes desolate which consists of the verb *shamem* (cf. vs. 26; compare with desolator or the same verb) and the noun *shaquts* which pertains to contamination as well as loathing. It is found next in 11.31 which is close to the sense of this verse: “And they shall set up the abomination that makes desolate.” And so the image of wings suggests the positive influence of the divine *ruach* (spirit, cf. 12.17-21) hovering over creation with its wings.

*Kalah* means end in the sense of completion and is decreed or *charats* as in vs. 26. It is found next in 11.16: “and all of it shall be in his power.” Compare with *qets* as end in vs. 26. *Natak* means poured out (cf. 9.11), usually associated with curses, and is not unlike the flood of the previous verse. And so the full end will resemble a torrential rain or flood to drown the desolator, *shamem*.

**Dan 11.31:** Forces from him shall appear and profane the temple and fortress and shall take away the continual burnt offering. And they shall set up the abomination that makes desolate.

*Zeroah* is the noun for forces and more specifically means an arm as in vs. 22. The original text lacks the verb shall appear. *Chalal* means profane and fundamentally means to pierce, to slay. “Like one forsaken among the dead, like the slain that lie in the grave” [Ps 88.5]. *Sur* means take away (cf. 9.11) and applies here to the continual (*tamyd*, cf. 8.11) burnt offering, this phrase not being in the original text. *Natan* means shall set up (cf. 9.3) and means to give. In the verse at hand, it refers to the abomination or *shiqots* which makes desolate, *shamem* (cf. 9.27). The former usually pertains to something unclean in the religious sense: “their soul delights in their abominations” [Is 55.3].

**Dan 12.11:** And from the time that the continual burnt offering is taken away, and the abomination that makes desolate is set up, there shall be a thousand two hundred and ninety days.

This verse hearkens back to 11.31 with the following words noted there: burnt offering is lacking in the original text but found in 11.31. Here is present just the word continual or *tamyd*, again as in vs. 31, *shiqots* (abomination) and *shamem* (makes desolate). The verse at hand has the third mention of a specific time, 1,290 days.

**Mt 24.21:** For then there will be great tribulation such as has not been from the beginning of the world until now, no, and never will be.

**Dan 12.1:** At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble such as never has been since there was a nation until that time; but at that time your people shall be delivered, every one whose name shall be found written in the book.

The heavenly being who has the appearance of a man [10.18] continues to speak with Daniel, having begun back in that verse and continues throughout Chapter Eleven. The subject at hand deals with mostly historical events that will occur in the future. Now with Chapter Twelve the tone is changed, that is, non-historical elements are introduced as pertaining to the “the end,” vs. 13 or the concluding verse. This concluding chapter begins with the now familiar phrase “at that time” or at that *heth* (cf. 11.40). So when Daniel hears all this, especially the various references, he is obliged to store them up in his memory and once his vision is over, sort them all out. However, the text does not end with Daniel bringing a conclusion to his vision, if it may be put that way. So what comes next leaves us in suspense. Will Daniel return to Israel along with his fellow exiles? That would be a huge sacrifice not unlike Moses, perhaps more, since Daniel was well established in the court of Babylon. The same happened to John the Evangelist; nothing is said of his personal fate upon completion of his vision in the Book of Revelation.

Michael is first introduced in 10.13 as one of the chief princes whereas here he is the great (*gadal*; verbal root in 11.37) prince. This being, just as mysterious as all those heavenly beings with whom Daniel has spoken, is in charge of the Israelites, the verb being *hamad* (to stand; cf. 11.9-10) with the preposition *hal-*. Literally it reads “standing upon your people” pretty much like a guardian which must have given Daniel great comfort in all that he has experienced thus far. So when the time arises (*hamad*), Michael will “stand” (*hamad*) upon his people. I.e., a double standing, if you will.

*Heth* is used a second time as one of trouble or *tsarah* which connotes distress, this one which will be unprecedented and universal. During this *heth* Daniel’s people or the Israelites who have been in exile...chiefly in Babylon but in other lands as well...shall be delivered or *malat* (cf. 11.41 which connotes escape). That is to say, they will escape the lands of their exile and return home. However, some (and this could be a sizeable number) will opt to stay where they are. They have put down roots and have accommodated themselves to foreign gods not entirely unlike the Israelites during their four hundred years in Egypt. Perhaps that’s the reason for mention of a book (cf. 10.21 for ‘book of truth’), to keep an accurate record of those who will escape.

**Jl 2.12-13:** “Yet even now,” says the Lord, “return to me with all your heart, with fasting, with weeping and with mourning; and rend your hearts and not your garments.”

The first part of this verse reads literally “also” (*gan*) now” which can be taken in light of the previous verse where the Lord speaks of a day which is very terrible. Despite this, one is invited to return to the Lord with one’s entire heart (*lev*, cf 13.14-15), *shuv* implying a going back to one’s original condition. Three other “withs” are included, each prefaced with the preposition *b-*, literally “in.” As for the *lev* involved, it is to be rend, *qarah* also as to cut into pieces.

**Mt 24.29-31:** Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken; then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

*These verses are strung together because they form one sentence. The Greek critical text notes the following five references to which this verse alludes.*

**Is 13.10:** For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light.

Four heavenly bodies are mentioned with various luminosity, each of which is countered by its opposite: *halal* or (not) to give light which will be stopped, *chashak* or to be dark (implies misery as well as ignorance) and *nagah* or (not) to be bright or to shine.

**Ezk 32.7:** When I blot you out, I will cover the heavens and make their stars dark; I will cover the sun with a cloud, and the moon shall not give its light.

Similar to the verse just above, three heavenly bodies will fail to give their light: *kasah* (also as to veil), *qadar* (to be of a dirty, blackish color), second use of *kasah* and ‘*or* or (not) to give light, the noun being ‘*or* from the same verbal root. All three will occur when the Lord will blot out the people, *kavah* also as to be extinguished.

**Jl 2.10-11:** The earth quakes before them, the heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining. The Lord utters his voice before his army, for his host is exceedingly great; he that executes his word is powerful. For the day of the Lord is great and very terrible; who can endure it?

Reference apparently is to locusts which cause two heavenly luminaries to loose their light. Note two words with regard to divine utterance: *qol* and *davar* (cf. 3.2 and 21.13), voice and word as utterance. As for “day,” by reason of its association

with the Lord, it will give light instead of the sun and moon. This verse bears a parallel to Rev 9.7-10 or locusts resembling horses. Also parallel these locusts with the Lord's host which is exceedingly great.

**Mt 26.14-15:** Then one of the twelve who was called Judas Iscariot went to the chief priests and said, "What will you give me if I deliver him to you?" And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him.

**Zech 11.12-13:** Then I said to them (traffickers of sheep), "If it seems right to you, give me my wages; but if not, keep them." And they weighed out as my wages thirty shekels of silver. Then the Lord said to me, "Cast it into the treasury—the lordly price at which I was paid off by them."

A footnote in the **RSV** says that those who buy and sell are the Ptolemaic overlords (of Egypt), and the good shepherd is one rejected by his own sheep. Thus it's easy to make a comparison between them and the current Roman occupation under which Jesus was put to death. The wage of thirty shekels of silver is equivalent to the price of a slave (cf. Ex 21.32). At the Lord's initiative, the prophet is to cast the silver into the treasure most likely a part of the Jerusalem temple. This is in contrast to Judas having returned his thirty pieces of silver to the chief priests and elders (cf. 27.3-5). I.e., both cast the coins in the temple but with an immense difference between them.

**Mt 26.31:** Then Jesus said to them, "You will all fall away because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'"

**Zech 13.7:** "Awake, O sword, against my shepherd, against the man who stands next to me" says the Lord of hosts. "Strike the shepherd that the sheep may be scattered; I will turn my hand against the little ones.

This verse applies to the shepherd king against whom the Lord awakens (*hur*, also to arouse) his sword which until now had been in its scabbard. The unidentified person is next to the Lord, the preposition *him* also as with. As with the previous verse, this one can apply easily to Judas who was *him* Jesus, if you will. *Nakah* is the verb to strike, also as to beat down. Once applied to the shepherd, the sheep will be scattered, *puts* also as to disperse, to break into pieces. At the same time this is being done, the Lord himself will turn his hand against (*hal*, upon) the little ones, *tsahar* also as to be brought low. Thus there seems to be a distinction between sheep and little ones which could be taken as lambs.

**Mt 26.64:** Jesus said to him (high priest), “You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power and coming on the clouds of heaven.”

*This verse is comprised of the following two references:*

**Ps 110.1:** The Lord says to my lord: “Sit at my right hand until I make your enemies your footstool.”

For reference, cf. 22.43-44.

**Dn 7.13:** I saw in the night visions and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days, and was presented before him.

As far as this dream goes, it is the last time Daniel uses the verb *chazah* (to see) which implies that while asleep, his heart and mind were awake to divine communication through his night visions. Now Daniel sees...'*aru* (behold)...a person resembling the son of man. This is the first (and last) time such a man appears in the Book of Daniel, perhaps the person who will restore the exiled Israelites in Babylon to their homeland. Note the word “like” which means Daniel had an inkling of this son of man, perhaps a messiah or sorts. This mysterious person arrives on the scene with the clouds of heaven, that is, he descends to the court after the four beasts had been judged and dispensed with.

The son of man in Daniel presents himself at court and then approaches the Ancient of Days. While drawing near, he has the full attention of the thousands and ten of thousands, all focused on what was to transpire although they knew the reason for his coming. Upon reaching the throne, the son of man is presented or *qarav*, a verb which means to draw near but in the sense of being escorted by some of the vast assembly present. Nothing verbal is communicated here and in the following verses which describe the interaction taking place.

**Mt 27.9-10:** Then was fulfilled what had been spoken by the prophet Jeremiah, saying, “And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter’s field as the Lord directed me.”

*The Greek critical text notes the following two excerpts are included in this quote:*

**Zech 11.12-13:** For reference, cf. Mt 26.14-15.

**Jer 32.6-9:** Jeremiah said, "The word of the Lord came to me: Behold, Hanamel the son of Shallum your uncle will come to you and say, 'Buy my field which is at Anathoth for the right of redemption by purchase is yours.' Then Hanamel my cousin came to me in the court of the guard in accordance with the word of the Lord and said to me, 'Buy my field which is at Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself.' Then I knew that

this was the word of the Lord. "And I bought the field at Anathoth from Hanamel my cousin, and weighed out the money to him, seventeen shekels of silver.

These verses open with the *davar* (cf. 24.29-31) of the Lord speaking with Jeremiah concerning purchase of a field. Jeremiah does this to show his confidence in the future of Judah. And so by reason of this *davar* more than a transaction is taking place. Note that the noun *davar* occurs with regard to Jeremiah. To him belongs the right of possession and redemption, *mishpat* (cf. 12.17-21) and *yerushah*.

**Mt 27.34:** They offered him wine to drink mingled with gall; but when he tasted it, he would not drink it.

**Ps 69.21:** They gave me poison for food, and for my thirst they gave me vinegar to drink.

Note the pair of opposites: 1) *r'osh* and *baruth* also as head (by reason of appearance) and the second being the only occurrence in the Bible. 2) *Tsama'* and *chomesh* or to thirst and vinegar.

**Mt 27.35:** And when they crucified him, they divided his garments among them by casting lots.

**Ps 22.17-18:** I can count all my bones—they stare at me and gloat over me; they divide my garments among them, and for my raiment they cast lots.

While the psalmist is counting his bones by reason of being deprived of nourishment, the “company of evildoers” [vs. 16] are making no distinction between staring and gloating over him. The verbs are *navat* (cf. 31.32) and the common *ra'ah* but with the preposition *b-*, literally “to look in me.” As for the taking of his garments and raiment, those near the psalmist consider him almost dead, but he is still alive and observing the situation.

**Mt 27.39-40:** And those who passed by derided him, wagging their heads and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.”

*The critical edition of the Greek contains the following three references:*

**Ps 22.7:** All who see me mock at me, they make mouths at me, they wag their heads.

Note three aspects of disgrace: 1) *Lahad* or to mock as in Ps 2.4 which implies speaking in a barbarous fashion. 2) *Patar* in reference to mouths in the sense of spitting and alternately to open (as the womb). It implies greater contempt, coming, as it were, from deep inside the person who does the *patar*. The Hebrew of this verse reads graphically, “shoot out of the lip.” 3) To wag the head (singular) or *nuah* which also can apply to drunkenness: “The earth staggers like a drunken man, it sways like a hut” [Is 24.20].

**Ps 109.25:** I am an object of scorn to my accusers; when they see me, they wag their heads.

*Cherpah* or scorn implies contempt from the psalmist's accusers (lacking in the Hebrew text) or those seeing (*ra'ah*, cf. 27.35) him which in the context at hand is identical to wagging their heads, *nuah* as in the previous entry.

**Lam 2.15:** All who pass along the way clap their hands at you; they hiss and wag their heads at the daughter of Jerusalem; "Is this the city which was called the perfection of beauty, the joy of all the earth?"

Accompanying the rhetorical question are clapping of hands, hissing and wagging (*saphaq*, *sharaq* and *nuah*). Note the similar sound of the first two; the first is a sign of indignation and the second also means to whistle contemptuously. The third is found in the last two entries.

**Mt 27.43:** He trusts in God; let God deliver him now if he desires him; for he said, "I am the Son of God."

**Ps 22.8:** He committed his cause to the Lord; let him deliver him, let him rescue him, for he delights in him!

Words uttered by those mocking the psalmist (cf vs. 7). To commit derives from the verbal root *galal* meaning to roll, so these words may read, "He rolled to ('el) the Lord." Also cf. Ps 37.5 ('Roll upon the Lord your way'). The act of rolling takes place downhill, so the psalmist can be seen as gradually rolling down a slope into divine hands ready to receive him. *Palat* as to deliver (cf. Ps 17.13) is the first of two taunts directed towards the psalmist, the second one being *natsal* (to deliver) which also means to draw out as well as to deprive; usually it is associated with exiting as "I will deliver my flock from their mouth" [Ezk 34.10]. *Chaphats*, to delight (cf. Ps 1.2) with its sense of bending (down) aptly fits in this verse as God were stooping over to pluck the psalmist from danger.

**Mt 27.46:** And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, lama sabach-thani?" That is, "My God, my God, why have you forsaken me?"

**Ps 22.1:** My God, my God, why have you forsaken me? Why are you so far from helping me, from the words of my groaning?

*Hazav* is the word for to forsake, with a sense of letting go as in Ps 9.10 ("For you have not forsaken those who seek you"). The person uttering these words posits a sharp distinction between help and distance, *yeshuah* and *rachaq*, this latter term augmenting the notion of remoteness by the prefix *m-* (from) to *yeshuah*. God also is *rachaq* from groaning *sha'ag* being the verbal root which connotes roaring as of a lion: "They shall roar like young lions" [Is 5.29].

**Mt 27.48:** And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink.

**Ps 69.21:** They gave me poison for food, and for my thirst they gave me vinegar to drink.

Refer to Mt 27.34.