

The Old in the New

The essay composed shortly before the current one is entitled *The Ethiopian Eunuch* where Philip met up with a devout pilgrim to Jerusalem from Ethiopia. He was returning home in his chariot attempting to decipher a passage from the prophet Isaiah as to the identity of what we now call “the suffering servant.” It’s all the more interesting by reason of being sandwiched in between the persecution of the nascent Christian church by Saul and his conversion on the road to Damascus. The time gap is very small but the significance of the story certainly is not. That is to say, the encounter with the Ethiopian is pre-Pauline, not influenced by the epistles which comprise so much of the New Testament. As one of the original twelve disciples, Philip had constant recourse to Jesus Christ during his three years of ministry. As the four Gospels testify frequently (and somewhat embarrassingly), all the disciples, perhaps with the exception of John, failed to grasp the way Jesus fulfilled the scriptures which they heard since childhood. Jesus himself had spoken of their lack of comprehension a number of times, his words just blowing right by them. We can’t attribute this to their low birth and lack of understanding. Such a view fails to account for how Jews of all stripes were keenly attuned to their religious heritage and spent endless hours studying it. Obviously it was next to impossible reconciling this person among them...Jesus...with the God of Abraham, Isaac and Jacob.

All this changed, however, at Pentecost with the descent of the Holy Spirit. At first you might think the author of Acts was adopting a particular style suitable for evangelization along with some exaggeration...early Christian propaganda, if you will. It’s easy to buy into this view, but it fails to account for something vital. Prior to Pentecost the disciples were learning from Jesus, that is, they were doing this as students attached to a rabbi, and naturally a rabbi taught the Torah. After Pentecost they were endowed with the presence of the third Person of the Trinity, the Holy Spirit, who enabled them to interpret the scriptures...the Torah...in a wholly new way but one consistent with their upbringing and still today along the lines followed by modern Jews such as the Hasidim. In other words, the disciples underwent a profound transformation but one on the same essential level. They poured over the scriptures day after day which seems to be at the core of the words “All these with one accord devoted themselves to prayer” [Acts 1.14]. Another similar verse is 6.4: “But we will devote ourselves to prayer and to the ministry of the word.”

The first citation is worth examining because it demonstrates the mind-set of this early band which certainly practiced a very Jewish way of reading which isn’t distinct from prayer. The three words of interest are “devoted, one accord and prayer.” The first is *proskartereo* which consists of the root *krateo*, to be strong or to prevail prefaced with the preposition *pros* signifying direction towards-which. The sense of this verb is thus a being strong with a definite orientation. The second word is the adverb *homothumadon*. The root is the noun *thumos* which can apply to the soul or heart as well as mind and temper. And so *thumos* has a wide variety of meanings suggestive more of our passionate side than the rational one though without excluding it. The third word is *proseuche*, usually oral prayer. It, as well as *proskartereo*, are prefaced with the preposition *pros* thereby giving

this verse a dynamism you wouldn't detect otherwise.

Because of this—going from a pre-Pentecost way of being a Jew to a post-Pentecost one—the disciples and others under their care were able to effortlessly roll off their tongues verses relative to Jesus Christ and the Holy Spirit. The first example is Peter who cited a few verses from the prophet Joel (2.28-32) as well as from Psalms 16.8-11 and 110.1 with reference to the Spirit and Jesus.¹ Shortly afterward Philip did the same thing as various citations in Acts testify. If ever there were proof of a transformation, here it is. The disciples could use scripture to interpret current events and thus give scripture a new value that provides endless insights into the person of Jesus Christ.

Something similar happens with Saul...Paul...in his epistles. He also cites the scriptures on occasion but goes another route, one that seems to stray further from the traditional Jewish way of pouring over scripture despite his claim of being a kind of super-Jew. It's unfortunate because with the revelation of Jesus Christ you'd think you'd get double the value for your money: Judaism's stress on prayer and study along the new religion built upon its parent religion. From this point on there emerged the Church Fathers who did exceptional work in interpreting the Old Testament in light of the New² and passed that on to later generations. While admirable, something seemed to gotten lost, and that something is the just mentioned pre-Pauline glimpse of Christianity when it was virtually indistinguishable from its parent, Judaism. And by this is inferred the way a Jew would be lavish with his time spending endless hours pouring over the Torah.

These introductory words have as their aim a desire to recapture that spirit not just of reading scripture but of making it a way of life along the original and yet contemporary way of “doing Torah.” Should we divest ourselves of the New Testament in its entirety, we're stuck with the Hebrew text. Such was the pre-Pauline (and post-Pauline, for that matter) environment which was governed in a lively way by guidance from the Holy Spirit's recent descent at Pentecost.

With this in mind we can turn attention to some Hebrew scriptural references, both direct and indirect, as cited in the Gospels. The ones singled out here speak of “fulfilling” scripture, the verb being *pleroo* which implies diffusion as well as abounding. Thus *pleroo* doesn't apply to an event that had happened in the distant past as it awaits passively some type of completion. That wouldn't be fair to those involved in the earlier event let alone those who are participants in bringing it to completion. And that completion doesn't end with them but is diffused...made to abound...for future generations.

As for Jesus' relationship with these verses, the reader is left unformed whether or not he realized what was going on at the moment when a given verse is implied. The authors of

1 The only pre-Pentecost scriptural citation concerns Judas, that is, Pss. 69.25 and 109.8.

2 Thinking in terms of the “Old” and “New” Testaments is familiar to us all. However, there's something grating about it, that they are separate, with the latter being superior to the former. For this reason such a distinction will be kept to a minimum. Such a desire is behind this essay's title, “The Old in the New.”

the Gospels had been with Jesus day and night and received the Holy Spirit at Pentecost. In the course of writing their accounts, they centered upon certain parts in Jesus' life which concurred with their understanding of how he might fit in with the Hebrew scriptures. As noted above, these disciples began this process immediately after Pentecost when they began mouthing off scripture without reflection. They had received the ability by the Holy Spirit to come off with appropriate precedents relative to Jesus. That means the four evangelists did the same, pretty much automatically as they set in writing each of their Gospels.³

The citations are sometimes given in a general sort of way. That is to say, one may be associated with Isaiah or Jeremiah but not much else to go on. It was assumed that Jews would be familiar with the verses.

Citations are from the **RSV** or **The New Oxford Annotated Bible with the Apocrypha** (New York, 1973) as well as the **Zondervan NIV Study Bible** (Grand Rapids, 2002).

Please note that at the end of the Gospel sections is another section entitled *Supplement*. This contains all the Hebrew scriptural passages in full which are cited in the respective four Gospels. However, they are not identified but pretty much strung together. This is deliberate. By reading them straight through one can get a sense of how the old penetrates the new, making both testaments harmonious in a small yet unique fashion.

This document was composed in LibreOffice Writer. For some reason which couldn't be corrected, the footnotes aren't number correctly. However, that's a minor point because only a few of them are present within the document.

The Gospel According to St. Matthew

All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us). 1.22-23 citing Isaiah 7.14.

“All this” (*touto holon*) refers to the dream Joseph had about taking Mary as his wife, she having conceived by the Holy Spirit. During his sleep (though it goes unrecorded) Joseph must have perceived a connection between the angel speaking with him and ratification of this communication through scripture though he may have not known immediately it was to be found in Isaiah. Nevertheless, the intent is to “fulfill” or *pleroo* “what the Lord had spoken” or *to rhethen* which is a form (aorist passive participle) of *lego*, to say or to speak. Note that the Greek has “of the Lord” instead of “what the Lord.”

3 The Syriac author Dionysius Bar Salibi had remarked that the four authors didn't borrow the typical prophetic utterance “Thus says the Lord” or the like. Instead, their take-off point is the genealogy of Jesus Christ (John, the *Logos*) which fulfills this necessity of divine utterances.

The Hebrew of Isaiah 7.14 is as follows: "Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanu-el."

With regard to Isaiah, the following is lifted from *Expansions on the Book of Isaiah* also on this home page: The Lord knew that Ahaz would refuse an 'oth...a "sign"...so he had one prepared beforehand which perhaps was as far removed from the king's thinking as possible and prefaces it with an exclamation, "behold" or *hineh* (cf. 3.1). The 'oth at hand consists of a "young woman" or *halmah*, a girl of marriageable age (compare with *betulah* or a virgin, not the same). Her identity isn't given which is secondary to the child to whom she will give birth although to Ahaz she must have been visibly pregnant. "Therefore the maidens love you" [Sg 1.3]. This verse is applied to the Virgin Mary and birth of Jesus announced by an unidentified angel to Joseph: "and they will call him Immanu-el which means 'God with us'" [Mt 1.23]. Almost certainly this same angel was present with the Lord and King Ahaz, kept it in mind and therefore was well prepared later on to act in a similar fashion with Joseph, Mary's husband. In this way the angel was bound to get it right.

This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt have I called my son." 2.15 citing Hosea 11.1

The context of this verse is Joseph taking Mary and Jesus by night into Egypt that they may escape the attempt by Herod to destroy all the first born. The complete verse from Hosea runs as "When Israel was a child, I loved him, and out of Egypt I called my son."

Nahar as "son" can range from a boy to a male around twenty years of age. The four hundred years since Joseph invited his brothers into Egypt consisted of this *nahar* period. So when on the threshold of adulthood, the Lord "called" or *qara'* his son-as-Israel from Egypt under the leadership of Moses. In the Hosea verse the preposition *l-* (to) is prefaced to "my son," literally as "to my son."

Then was fulfilled what was spoken by the prophet Jeremiah: "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." 2.17-18 citing Jeremiah 31.15

"Then" (*tote*) refers to immediately after Herod ordered the death of the male children in Bethlehem. The Hebrew runs as "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.'" The Matthew verse is in the past tense whereas the Jeremiah one is in the present tense. Reference is to Rachel, mother of Joseph and Benjamin, the latter having been born in "hard labor" [Gn 35.16] which caused her

death.

The passive “was heard” puts emphasis more on those who heard Rachel, that her voice echoed throughout Ramah. This is the town where the elders of Israel gathered with Samuel demanding a king, a request that displeased the Lord (cf. 1Sam 8.4+). It is as though Rachel’s voice echoed across the centuries joining both Samuel and the Lord in their strong objection to the request made by Israel. Thus it could be said that both “refused to be consoled” as borne out by what happened to Saul.

Although this verse conveys unspeakable motherly grief, the next one offers consolation, part of which reads “for your work shall be rewarded...and they shall come back from the land of the enemy.” Note the use of “work” or *pehulah*, something made or fabricated. This return has a certain parallel with that of Joseph and his family from Egypt to Israel.

And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled, "He shall be called a Nazarene." 2.23

These exact words aren’t found among the Hebrew scriptures, let alone the town of Nazareth, although the chief reference is Is 11.1: “A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.”

The following is lifted from *Expansions on the Book of Isaiah* also posted on this home page. *Choter* is the noun for “shoot” with one other biblical reference, Prov 14.3: “The talk of a fool is a rod for his back, but the lips of the wise will preserve them.” In the verse at hand, such a shoot will appear in the future yet to be determined. However, it will arise not simply from Jesse (father of King David, cf. 1Sam 16.1-20) but from him as a “stump” or *gezah* which has two other references, one being Job 14.8 and the other 40.24:

“Scarcely are they planted, scarcely sown, scarcely has their stem taken root in the earth when he blows upon them.” In other words, *gezah* represents a tree that had been felled for some reason or another, symbolic of the unfortunate state of decline which befell the line of King David. Even though the time of the shoot’s appearing is not given, for certain the line of King David will remain which is assurance enough.

Netser (i.e., the purported association with ‘Nazarene’) is a “branch” or sprout which has three other biblical references, two of which are in Isaiah, the first being 14.19: “like a loathed untimely birth” (the RSV) whereas the Hebrew reads “a loathed branch.” This branch will come from the very roots of Jesse, suggestive of the glory days of King David or even earlier, when Samuel anointed him as king to succeed Saul.

Now when he heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, 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." 4.14-16 citing Isaiah 9.1-2

This incident takes place right after Jesus' temptation in the desert by the devil which lasted forty days and forty nights which mirrors Moses on Mount Sinai for the same duration. Immediately beforehand is Jesus' baptism by John when the Holy Spirit descended upon him which intimates that the two had become companions, if you will. It seems this same Spirit guided Jesus to Capernaum to fulfill Isaiah's prophecy. That is to say, there is a communication between the two not so much in words but by way of insight. For example, the Spirit could have inspired Jesus to read this passage of Isaiah with full understanding of its contents, more specifically, when he dwelt at Capernaum. Compare Jesus' understanding of the scriptures with the Ethiopian eunuch (the essay by that name on this home page). He was reading about the suffering servant (cf. Is 53.7-8) without knowing about whom the prophet spoke.

The Hebrew of the two verses run as follows: "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." Matthew's citation omits the first verse which speaks of "contempt" being brought upon Zebulun and Naphtali, *qalal* suggestive of being cursed. Both (two of the twelve tribes of Israel) had suffered during the Assyrian invasion and were reduced to sitting in both "darkness and deep darkness," *choshek* and *tsalmaveth* which is a compound of *tsel* (shadow) and *maveth* (death).

The Greek text has two types of sitting, if you will (*kathizo*): those in "darkness" (*skotos* suggests gloom) and those not so much in death but its "region and shadow" or *chora* and *skia*. That is to say, these people did not share the same place as death but were very close to it. To the former belongs a "great light" (*phos*) and to the latter, the dawning of this *phos* which means its first glimmerings over the horizon.

8.16-7: That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and healed all who were sick. This was to fulfill what was spoken by the prophet Isaiah, "He took our infirmities and bore our diseases." 8.16-17 citing Isaiah 53.4

Just before this incident Jesus had cured the mother-in-law of Peter. Interestingly, even is the time when people came to Jesus which seems the most inconvenient time of day or when daylight was failing. However, those possessed by demons would be more a threat at

night rather than the day. If Jesus could expel the demons before sunset, all the better. He seems to have an easy time of it, if you will, for he casts out these demons with a “word” which is more than an utterance. The term is *logos* which means the *Logos* is using a *logos* for this gesture.

At first glance the association of Jesus with the servant of Isaiah in this context doesn't seem to fit. That is to say, Jesus has not yet been threatened by the authorities though they must have been aware of his activities. The image in which the Isaiah verse is situated is one where Jesus is actively engaged, not suffering passively.

The Hebrew of the verse at hand runs as “Surely he has borne our griefs (sicknesses) and carried our sorrows (pains); yet we esteemed him stricken, smitten by God and afflicted.” Note the two verbs, “has borne and carried” or *nasa'* and *saval*. The former means a lifting up as from the ground whereas the latter is a carrying about of that which had just been lifted up. This pitiful image makes you assess what is going on, that is, to esteem the servant's plight, *chashav* being the verb which means to reckon or to account for. In other words, the *nasa'* and *saval* done by the servant leads to the estimation—the *chashav*—that God has done three things to him: “stricken, smitten and afflicted.” That is to say, *nagah* (implies touching), *nagaph* (implies striking against) and *hanah* (implies being oppressed). Nothing is said as to how this is manifest, but the next few verses continue along the same line.

And many followed him, and he healed them all, and ordered them not to make him known. This was to fulfill 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, until he brings justice to victory; and in his name will the Gentiles hope." 12.15-21 citing Isaiah 42.1-4

This is one of the more lengthier citations where the Hebrew text runs as follows: “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 coastlands wait for his law.”

Surely while Jesus was engaged in healing the people who had followed him, the disciples were attempting to figure all this out. That is to say, they were trying to discover what kind of man Jesus happens to be. Jesus gives a fruitless order to the people, namely, he “ordered” them. The verb *epitimaō* also means to rebuke, the sense of which is sharpened by use of the preposition *epi* (“upon”) prefaced to verb. In other words, Jesus “rebuked upon” the people. If he hadn't made this futile gesture, chances are he wouldn't have

fulfilled the verses at hand. As for the object of *epitimaō*, it is *phaneros* or “make known” or manifest.

As for the context of the Isaiah verses, Jesus had just engaged the Pharisees in a dispute about healing a man with a withered hand, whether “it is lawful to heal on the sabbath” [12.11]. Jesus knew that the Pharisees disapproved and sought to kill him which leads immediately into the passage at hand.

The passage cited begins with *hineh* or “behold,” an exclamation to get one’s attention to the servant whom the Lord upholds or *tamak* which connotes supporting as well as acquiring. His “soul” or *nephesh* is “well pleased” or *ratsah* compared with the first person singular (‘I’) relative to *tamak*. The object this divine *nephesh* has in mind is “my beloved” or *bachyr* or more precisely, one he has chosen.

The Lord will place his “Spirit” or *Ruach* upon him which is reminiscent of Jesus’ baptism: “the Spirit of God descending like a dove and alighting on him” [Mt 3.16]. Once this *Ruach* is upon the as yet unidentified servant he will bring forth “justice” or *mishpat* to the “Gentiles” or *goyim*, a term used for all non-Israelites which includes the coastlands or western edge of the Mediterranean Sea and perhaps islands in it.

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.’ 13.14-15 citing Isaiah 6.9-10

The Hebrew text of this passage runs as “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.”

Isaiah pretty much knew in advance what the Lord was going to ask of him, that is, through his *chazon*, so the words that follow through the rest of Chapter Six come as no surprise. The words “this people” have a slightly veiled contempt.

Note the double use of “hear” (*shamah*) with respect to “understand” (*byn*) and the same with “see” (*ra’ah*) with respect to “perceive” (*yadah*). Such has been the case all along this early in the Book of Isaiah.

Even though Isaiah was ready and willing to obey, when he heard these words he must have been dismayed. Already the people had become dull and insensitive to things divine, so how bad could it get? No small wonder that in the next verse he asks, “How long?”

The Lord has in mind the triple nature of the people, if you will:

- 1) Note the singular “heart” (*lev*) to the plural people which reveals their collective

nature whether in good or in evil. In the verse at hand, this singular heart will become “fat” or *shaman* which means that Isaiah will have an easy job of it, for already the people have come far along that path.

2) The people’s ears will become “heavy” or *kaved*, almost as though being filled with ear wax.

3) Finally, their eyes will be “shut” or *shahah* which means to look around as well as to be smeared over.

The opposite of these three are see, hear and understanding as noted in the previous verse. However, the Lord adds “turn and be healed” or *shuv* Even though Isaiah was ready and willing to obey, when he heard these words he must have been dismayed. Already the people had become dull and insensitive to things divine, so how bad could it get? No small wonder that in the next verse he asks, “How long?”

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The context of this citation from Isaiah is a question the disciples asked, “Why do you speak to them in parables” [13.10]? Although Jesus responds by saying that they know the “secrets of heaven,” the overall context of the Isaiah verses reveal that they hadn’t a clue as to its meaning. After the citation Jesus adds, “many prophets and righteous men longed (*epithumeo*) to see what you see and did not see it” [vs. 17]. The verb means an intense longing upon, hence the preposition *epi* (upon) prefaced to the root.

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. 13.35 citing 2nd Chronicles 29.30

The RSV has a footnote citing the Second Chronicles verse which runs: “And Hezekiah the king and the princes commanded the Levites to sing praises to the Lord with the words of

David and of Asaph the seer. And they sang praises with gladness, and they bowed down and worshiped.” This verse gives the author (actually two, David and Asaph) of the actual verse at hand which comes from Ps 78.2: “I will open my mouth in a parable; I will utter dark saying from of old (things that we have heard and known, that our fathers have told us).⁴

The psalmist assumes the role of King Solomon in the Book of Proverbs (vs. 1), more precisely, the person of Wisdom in 8.1: “Does not wisdom call, does not understanding raise her voice?” 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.

This citation is preceded by a verse saying that Jesus spoke in a parable to the crowd, and after it “he left the crowds and went into the house” where the disciples asked him to explain the Psalm verse. *Diasapheo* is the verb for “explain” which consists of the root *saphes* (adjective, clear) with the preposition *dia* or through prefaced to it...literally, to make clear through.

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.” 21.4-5 citing Isaiah 62.11; Zechariah 9.9

Reference is to Jesus asking his disciples to procure “an ass tied and a colt with her” [vs. 2]. He also tells them that the owner will respond immediately which intimates that he had some knowledge of the fulfillment of these words even if he didn't comprehend them fully. In other words, this unidentified man had greater insight here than the disciples who had been with Jesus some three years.

There are two references to this verse. The first is a bit less specific, if you will, and comes from Isaiah which runs as “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.'” The word for “proclaimed” is *shamah*, the common verb for to

4 The second verse is in parenthesis to flesh out the actual citation in Matthew though it isn't included there.

hear...“the Lord has caused to hear.” As for the “end” of the earth (*qatsah*), the sense is extremity which practically means the four cardinal points of the compass. So the *shamah* directed to the daughter of Zion will echo from there at once and consists of three parts: “salvation, reward and recompense” or *yeshah* (the proper name 'Jesus'), *sakar* (implies wages) and *pehulah* (whatever one performs). Note that *yeshah* comes, *sakar* is with the Lord and *pehulah* is before the Lord.

The second verse from Zechariah is more to the point, namely, mention of the ass and colt: “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 the foal of an ass.” *Gyl* is the verb for “rejoice” and more fundamentally means to go (dance) in a circle. The king is coming as “triumphant, victorious and humble” or *tsadyq* (more as righteous), *yashah* (a verb from which *yeshah* in paragraph above is derived) and *hany* (whose verbal root fundamentally means to respond, to answer).

But how then should the scriptures be fulfilled, that it must be so?" 26.54

This verse takes place when the mob came to arrest Jesus in the garden. There is no specific scriptural reference for this verse though the NIV suggests Zechariah 13.7 which fits in well here: “Awake, O sword, against the 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.’” The one to be struck down is next to the Lord, on the same plane as he.

But all this has taken place, that the scriptures of the prophets might be fulfilled." Then all the disciples forsook him and fled. 26.56

This excerpt takes place just a few verses from the previous one but has no specific reference. It comes after Jesus saying that “Day after day I sat in the temple teaching, and you did not seize me.”

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." 27.9-10 citing Zechariah 11.12-13 and Jeremiah 32.6-9

This prophecy takes place just after Judas hanged himself. The Hebrew of Zechariah runs as follows: “Then I said to them, '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.' So I took the thirty shekels of silver and cast them into the treasury in the house of the Lord.” The context of these verses is a contrast between the good and wicked shepherd. That means the one casting the silver into the temple's treasury is the good one compared with the reference to Judas.

The second reference from Jeremiah runs as "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.'" The context of these verses is the purchase by Jeremiah of land in Anathoth. He uttered them while imprisoned by King Zedekiah while Babylon was besieging Jerusalem. It is to fulfill what the Lord says in vs. 15, "Houses and fields and vineyards shall again be bought in this land." That is to say, there is a future for Israel despite the dire situation of being under siege. This is back up further by a quote mirroring the words from Ex 3.8 in an equally dire situation or when Israel was enslaved by the Egyptians: "and you gave them this land which you swore to their fathers to give them, a land flowing with milk and honey, and they entered and took possession of it" [vss. 22-23].

The Gospel According to St. Mark

Day after day I was with you in the temple teaching, and you did not seize me. But let the scriptures be fulfilled." 14.49

This is the only reference to the fulfillment of prophecy in Mark's Gospel yet has no direct scriptural citation. As with the reference pertaining to Mt 26.54, the NIV suggests Zechariah 13.7 which is given here once again: "Awake, O sword, against the 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.'" Again as with Mt 26.56 it comes in the context of the previous verse, "Day after day I was with you in the temple teaching, and you did not seize me."

The Gospel According to St. Luke

And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this scripture has been fulfilled in your hearing." 4.20-1 citing Isaiah 61.1-2 & 58.6

The context of this verse is when Jesus came to the synagogue in his hometown of Nazareth “as his custom” or *eiethos*. The drama is heightened by Jesus “having stood up to read,” the verb being *anagignosko* which is the root *gignosko* (to know) prefaced with the preposition *ana*, generally as “up.” Just as dramatically after the reading Jesus “closed the book and gave it back to the attendant and sat down” [vs. 20]. Unfortunately this didn't end well, for those in the synagogue not only moved to throw him out but to kill him.

The passage which Jesus reads runs as follows: “The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.”

The Hebrew text in full runs as “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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor,⁵ and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion—to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the Lord, that he may be glorified. They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. Aliens shall stand and feed your flocks, foreigners shall be your plowmen and vine dressers; but you shall be called the priests of the Lord, men shall speak of you as the ministers of our God; you shall eat the wealth of the nations, and in their riches you shall glory...Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?

Interestingly, just before returning to Nazareth and therefore the synagogue, Jesus “returned in the power of the Spirit” [vs. 14], *dunamis* (connotes capacity) with regard to the *Pneuma* which dovetails with the *Ruach* in Isaiah. Thus before entering the synagogue already Jesus had the *dunamis* of this *Pneuma/Ruach* which enabled him to pick out the verse in the book which in actuality means unrolling a scroll. Note the two words “preach and proclaim,” *euaggelizo* and *kerusso* or to speak of good news and to herald.

Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it; for these are days of vengeance, to fulfill all that is written. 21.21-22 in reference to Isaiah 63.4, Jeremiah 5.29

5 Here the quote from Luke ends.

and Hosea 9.7

This verse has references from three prophets according to a footnote in the NIV although no exact quote is given. It is in the context of Jesus' remarks about the coming destruction of Jerusalem (by the Romans) followed by celestial signs about the Son of man “coming in a cloud with power and great glory” [vs. 27]. The citations are as follows:

Isaiah 63.4: “For the day of vengeance was in my heart, and my year of redemption (literally, 'the year of my redeemed') has come.”

Jeremiah 5.29: “Shall I not punish them for these things,' says the Lord, and 'shall I not avenge myself on a nation such as this'”?

Hosea 9.7: “The days of punishment have come, the days of recompense have come; Israel shall know it. The prophet is a fool, the man of the spirit is mad because of your great iniquity and great hatred.”

The first two references deal with vengeance, the verbal root being *naqam* whereas the third is not unlike them, speaking of days of “punishment” or *pequdah* which derives from a verbal root with military connotations and essentially means to muster (as an army). In addition to this Hosea mentions days of “recompense” or *shilum* (only two other biblical references and closely related to *shalom*).

“He said to them, 'But now, let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one. For I tell you that this scripture must be fulfilled in me, `And he was reckoned with transgressors!'; for what is written about me has its fulfillment.” 22.36-7 citing Isaiah 53.12

This verse comes shortly before the arrest of Jesus in the garden of Gethsemane when he had perhaps the clearest realization of fulfilling the scriptures, hence he words “this scripture must be fulfilled in me” and “has its fulfillment.” Instead of the verb *pleroo* being used as with other scriptural verses, this one has *teleioo* which has the connotation of coming to an end as well as perfection.

The quote he has in mind comes from Isaiah which runs according to the Hebrew as “Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many and made intercession for the transgressors.” This verse speaks first of victory or reward for “having made intercession,” the verb being *pagah* which means to reach or to meet. The preposition *l-* (to) is prefaced to “transgressors” which makes this intercession more direct and personal.

Then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." 24.44

This verse contains no special reference but includes the three major division of the Hebrew scriptures. That, of course, means “everything that is written” or *panta ta gegramma*. Each and every verse is open to being interpreted in the life, works and words of Jesus Christ. Note that Jesus said “these are my words which I spoke to you while I was with you,” the preposition *pros* or “with” suggestive of direction towards-which, of constantly on the move and headed to a goal.

After these words Jesus gave the means to his disciples for understanding what he had done and said in light of the scriptures: “then he opened their minds to understand the scriptures.” This echos vs. 32: “Did not our hearts burn within us while he talked to us on the road while he opened to us the scriptures?” Note the two uses of the verb *dianogo* (to open) which has the preposition *dia* prefaced to it, more as an opening-through as applied to the scriptures. The road to Emmaus example is more or less obvious, a discussion walk walking along whereas the former is not spelled out but must have elements of the other. In fact, all the citations about fulfillment of the scriptures may be centered upon these two verses. Apparently there's a time gap between when Jesus opened-through the scriptures in the first reference and the next verse when he speaks of the necessity for the Christ to suffer followed by his resurrection. Then the Gospel speeds to a close with Jesus' ascension into heaven. We don't know the length of that time gap...it doesn't matter, really...because Jesus acted like a rabbi discussing with his disciples the Torah, prophets and psalms, cramming all those books had to say about him within a brief period of time.

The Gospel According to St. John

Though he had done so many signs before them, yet they did not believe in him; it was that the word spoken by the prophet Isaiah might be fulfilled: "Lord, who has believed our report, and to whom has the arm of the Lord been revealed?" Therefore they could not believe. For Isaiah again said, "He has blinded their eyes and hardened their heart, lest they should see with their eyes and perceive with their heart, and turn for me to heal them." 12.37-40 citing Isaiah 53.1 and 6.10

There are no citations along the lines of those given in this document until late in the Gospel or towards the end of Jesus' public ministry. It comes after his words about “the light being with you for a little longer” [vs. 35] and after he had done many works though the people didn't believe in him.

The first quote runs as follows according to the Hebrew: “Who has believed what we have heard? And to whom has the arm of the Lord been revealed?” In other words, the same wording except the Greek adds “Lord.” The two questions are asked more or less rhetorically concerning the not yet identified servant who was not visibly pleasing.

The second quote: “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.” With regard to this verse, some of what is said about it is lifted from *Expansions on the Book of Isaiah*, also on this home page:

Even though Isaiah was ready and willing to obey, when he heard these words he must have been dismayed. Already the people had become dull and insensitive to things divine, so how bad could it get? No small wonder that in the next verse he asks, “How long?”

The Lord has in mind the triple nature of the people, if you will:

1) Note the singular “heart” (*lev*) to the plural people which reveals their collective nature whether in good or in evil. In the verse at hand, this singular heart will become “fat” or *shaman* which means that Isaiah will have an easy job of it, for already the people have come far along that path.

2) The people’s ears will become “heavy” or *kaved* (the verbal root means 'to glory') almost as though being filled with ear wax.

3) Finally, their eyes will be “shut” or *shahah* which means to look around as well as to be smeared over.

The opposite of these three are see, hear and understanding as noted in the previous verse. However, the Lord adds “turn and be healed” or *shuv* and *rapha*, the latter fundamentally meaning to sew together or to mend.

I am not speaking of you all; I know whom I have chosen; it is that the scripture may be fulfilled, `He who ate my bread has lifted his heel against me. 13.18 citing Psalm 41.9

This context is the Last Supper where Judas is about to betray Jesus.

The Hebrew of this Psalm verse runs as follows: “Even my bosom friend in whom I trusted, who ate of my bread has lifted his heel against me.” “Bosom friend” literally means “man of peace” (*shalom*).

It is to fulfill the word that is written in their law, 'They hated me without a cause.' 15.25 citing Psalm 35.19

The complete Hebrew text: "Let not those rejoice over me who are wrongfully my foes, and let not those wink the eye who hate me without cause."

Jesus calls this verse from the Psalter "law" which obviously means Torah. Compare with Lk 24.44 cited above: "then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled."

While I was with them, I kept them in thy name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. 17.12

The noun for "perdition" here is *apoleia* which also means destruction...one who causes it and is destroyed himself. It derives from the verb used here for "is lost" or *apollumi*.

There is no direct scriptural quote here but reference to two psalms:

Ps 41.9 cited with reference to 13.18 ('Even my bosom friend in whom I trusted, who ate of my bread has lifted his heel against me').

Ps 109.4-5 & 7-8: "In return for my love they accuse me, even as I make prayer for them. So they reward me evil for good and hatred for my love." "When he is tried, let him come forth guilty; let his prayer be counted as sin! May his days be few; may another seize his goods!"

Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfill the word which he had spoken, "Of those whom you gave me I lost not one." 18

This verse doesn't cite any of the Hebrew scriptures but is included anyway since it refers to Jesus' earlier words listed as follows:

"And this is the will of him who sent me, that I should lose nothing of all that he has given me but raise it up at the last day" [6.39].

"And I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand" [10.28].

"While I was with them, I kept them in your name which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture may be

fulfilled" [17.12].

When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the scripture, "They parted my garments among them, and for my clothing they cast lots." 19.23 citing Psalm 22.18

The Psalm quote in full is as follows: "They divide my garments among them, and for my raiment they cast lots." The noun for "garments" is *beged* which refers to any out garment.

After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst." 19.28 citing Psalm 22.15

The Psalm quote in full is as follows, that is, as coming three verses before vs. 18 cited in the last section: "My strength is dried up like a potsherd, and my tongue cleaves to my jaws; you laid me in the dust of death."

The verb *teleioo* is noted in Lk 22.36-7, the second time instead of the more frequent *pleroo*, here as "finished" and "to fulfill."

For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced." 19.36-7 citing Exodus 12.46 and Zechariah 12.10

The two references are as follows;

"In one house shall it (Passover lamb) be eaten; you shall not carry forth any of the flesh outside the house; and you shall not break a bone of it" [Ex 12.46]. *Bevayth 'echad* or "in one house" reads literally "in house one" which is not unlike the Genesis account of the days of creation ('day one,' etc.). The house may be taken as the embryonic church often associated with the piercing of Jesus' side with blood and water flowing out. That is to say, the verse at hand is cited in conjunction with this event. The flesh of Jesus, if you will, is not to be brought outside this house but to remain within it.

"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication so that when they look on him whom they have pierced, they shall mourn for him as one mourns for an only child and weep bitterly over him as one weeps over a first-born" [Zech 12.10]. As with the previous citation, this one has

mention of “house” with respect to King David upon which the Lord “will pour out” (*shaphak* intimating profusion) a “spirit” or *ruach* which has two qualities: 1) “compassion,” *chen* signifying grace or good-will and 2) “supplication” or *techanun* which derives from the same verbal root for the noun *chen* and implies prayer on behalf of someone. Both cause those looking at the unidentified person they have pierced to weep over him, *navat* as the verb here which suggests beholding.

Supplement

As noted towards the beginning of this document, the Supplement contains all the Hebrew scriptural references in full minus their references. The purpose is to read them straight through and get an idea of how the old fits into the new.

St. Matthew

Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanu-el.

When Israel was a child, I loved him, and out of Egypt I called my son.

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.”

A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.

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.

Surely he has borne our griefs (sicknesses) and carried our sorrows (pains); yet we esteemed him stricken, smitten by God and afflicted.

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 coastlands wait for his law.

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.”

And Hezekiah the king and the princes commanded the Levites to sing praises to the Lord with the words of David and of Asaph the seer. And they sang praises with gladness, and they bowed down and worshiped.” This verse gives the author (actually two, David and Asaph) of the actual verse at hand which comes from Ps 78.2: “I will open my mouth in a parable; I will utter dark saying from of old (things that we have heard and known, that our fathers have told us).

Behold, the Lord has proclaimed to the end of the earth: say to the daughter of Zion, “Behold, you salvation comes; behold, his reward is with him and his recompense before him.”

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 the foal of an ass.

“Awake, O sword, against the 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.”

Then I said to them, “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.” So I took the thirty shekels of silver and cast them into the treasury in the house of the Lord.

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.

St. Mark

“Awake, O sword, against the 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.

St. Luke

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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn.

Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?

For the day of vengeance was in my heart, and my year of redemption (literally, 'the year of my redeemed') has come.

“Shall I not punish them for these things,” says the Lord, and “shall I not avenge myself on a nation such as this”?

The days of punishment have come, the days of recompense have come; Israel shall know it. The prophet is a fool, the man of the spirit is mad because of your great iniquity and great hatred.

Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many and made intercession for the transgressors.

St. John

Who has believed what we have heard? And to whom has the arm of the Lord been revealed?

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.

Even my bosom friend in whom I trusted, who ate of my bread has lifted his heel against me.

Let not those rejoice over me who are wrongfully my foes, and let not those wink the eye who hate me without cause.

Even my bosom friend in whom I trusted, who ate of my bread has lifted his heel against me.

In return for my love they accuse me, even as I make prayer for them. So they reward me evil for good and hatred for my love.

And this is the will of him who sent me, that I should lose nothing of all that he has

given me but raise it up at the last day.

And I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand.

They divide my garments among them, and for my raiment they cast lots.

My strength is dried up like a potsherd, and my tongue cleaves to my jaws; you laid me in the dust of death.

In one house shall it (Passover lamb) be eaten; you shall not carry forth any of the flesh outside the house; and you shall not break a bone of it.

And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication so that when they look on him whom they have pierced, they shall mourn for him as one mourns for an only child and weep bitterly over him as one weeps over a first-born.

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