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Herbert Goerss

Concordia Seminary, St. Louis, ir_goerssh@csl.edu

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THE FULFILLMENT
OF OLD TESTAMENT PROPHECY
IN THE GOSPEL OF ST. MATTHEW
EXEGETICALLY AND DOCTRINALLY TREATED

A Thesis presented to the
Faculty of Concordia Theological Seminary
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

Herbert W. Goerss

Concordia Seminary

April 15, 1940

Approved by:

J. Theodore Mueller
P. E. Kretzmann

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The author wishes to express his gratitude to the Rev. Dr. G. Schenck, who has written the preface to this thesis. He has read the thesis with the greatest interest and has given many valuable suggestions. The author is also indebted to the Rev. Dr. G. Schenck for his kind and helpful criticism of the manuscript. The author is also indebted to the Rev. Dr. G. Schenck for his kind and helpful criticism of the manuscript. The author is also indebted to the Rev. Dr. G. Schenck for his kind and helpful criticism of the manuscript.

In observing the fulfillment of Old Testament prophecies in the New Testament - in this thesis is Matthew - the fundamental principles of the relation between prophecy and fulfillment.

* Luther and Schenck, 33, 48; Einleitung und Erfüllung.

INTRODUCTION

"All this was done, that the scriptures of the prophets might be fulfilled." (Matt. 26, 56.) These words express one of Matthew's main objects in writing the gospel under divine inspiration. This purpose is indicated in almost every section of the book. Matthew's object was to prove to his fellowcountrymen that Jesus Christ, the Son of David, the rod or stem of Jesse, is the promised Messiah, that His entire life, passion, death, and resurrection is the fulfillment of the Old Testament. The geneological table, the continual reference to the Old Testament, the frequent use of the phrase "that it might be fulfilled", furnish plentiful evidence for this. It is the principle fact which the author wishes to impress on his hearers.

G. Stoeckhardt writes: "Vor den andern Evangelien ist das Evangelium St. Matthaei mit alttestamentlichen Citaten ausgestattet. Es ist jetzt wieder ziemlich allgemein anerkannt, dass Matthaeus bei der Abfassung seines Evangeliums sonderlich den Zweck verfolgt hat, Jesum als sen im Alten Testament verheissenen Messias nachzuweisen. Es war die Intention des Heiligen Geistes gerade in diesem Evangelium die Erfuellung der Weissagung, welche durch Christum Jesum geschehen ist, aufzuzeigen und uns ueber das Verhaeltniss von Weissagung und Erfuellung zu belehren. Die wichtigsten Data aus dem Leben, Wirken, Leiden Jesu finden wir hier mit Spruechen der Propheten belegt. Und gerade die Bedeutung des Thuns und Leidens Jesu, der Zusammenhang jener historischen Facta mit dem Rath und Werk der Erloesung wird durch die Vergleichung von Weissagung und Erfuellung in's Licht gestellt."*

In observing the fulfillment of Old Testament prophecy in the New Testament - in this thesis in Matthew - the fundamental principles of the relation between prophecy and

* Lehre und Wehre, 30, 42: Weissagung und Erfuellung.

fulfillment must be kept in mind.

"There is a close relation between the Old Testament prophecies and their fulfillment in the New Testament. This relation has been fixed by God Himself, and therefore no one has the right to change it or to ignore it. The same relation exists also between the prophecies and the inspired account of their fulfillment. For this reason the Christian exegete must always keep in mind that the divine record of the fulfillment of the prophecies plainly shows how God's foreordained plan has been carried out, and that the account of such fulfillment clearly points the way in which he must understand and expound the prophecies. The following rules must be observed: -

"1) In the exposition of a prophetic verse or any passage of the Old Testament it is imperative closely to watch and to search the New Testament for a passage which is expressly recorded as the fulfillment of this particular passage or prophecy. If the exegete finds its fulfillment thus recorded, then he need investigate no further, but may rest assured that he has obtained the absolutely correct sense of the passage and even the meaning of each particular word.

"2) In case no passage can be found in which a particular prophecy is expressly recorded as having been fulfilled, an investigation should be made to find out whether in a particular person or a particular event all the essential parts of the prophecy are found to be fulfilled. If this is the case, the exegete is justified in considering the two passages as being related to each other, especially if no other historical person or event shows all the details of the respective prophecy.

"3) A prophecy pointing directly to the New Testament is found where reference is made in the Old Testament to the discontinuation of the Levitic form of worship and to the abolition of the Old Covenant; also where it says that many heathen will participate in the salvation of Israel; or where a glorious reconstruction of the kingdoms of Israel and Judah is announced.

"4) The prophets of the Old Testament often speak of the blessedness of Christ's kingdom, both the Kingdom of Grace and the Kingdom of Glory, in terms that seem to refer to temporal blessedness and earthly glory; but such statements are to be considered and expounded as relating to spiritual blessedness.

"5) Messianic prophecies occurring very abruptly in historical narratives should not confuse the exegete and keep him from gaining the true intended sense. Another common error of exegetes with regard to Messianic prophecies must be avoided; he must insist that these prophecies may have only one meaning, not two or more. Direct Messianic

interpretation against the so-called typical interpretation." *

"Regarding quotations from the Old Testament in the New Testament, it must not be overlooked that such quotations are by no means all reproduced verbatim; on the contrary, they are often rendered very freely and with great variation. Such modification in form, however, does not stand as an argument against the doctrine of verbal inspiration, but rather confirms it. The only correct explanation is that the Holy Spirit, who is the Author of the entire Holy Scriptures, quotes from His own writings." **

These are the principles we intend to follow in this thesis.

Matthew has some 27 prophecy quotations in his Gospel. We list them here as they occur from time to time in the Gospel, giving the location of the fulfillment, the subject prophesied, and the location of the prophecy. Of course, in some cases, various prophecies have the same fulfillment.

<u>Fulfillment</u>	<u>Subject</u>	<u>Prophecy</u>
1, 1-17	Genealogy	Gen. 12, 3; 18; 18; 17, 19; 28, 14; 49, 10; Numb. 24, 17; Is. 9, 7; 11, 1-5; 2. Sam. 7, 13.
1, 18-25	Virgin Birth	Is. 7, 14.
2, 4-6	Birthplace	Micah 5, 2.
2, 13-15.20	Called out of Egypt	Hos. 11, 1.
2, 16-18	Slaying of Infants	Jer. 31, 15.
2, 23	Called Nazarene	Is. 11, 1; 53, 2; 4, 2; Jer. 23, 5; 33, 15; Zech. 3, 8; 6, 12.
3, 3	John's preaching	Is. 40, 3.
4, 12-17	Jesus Work in Galilee	Is. 8, 22; 9, 1.2.

‡ Theological Hermeneutics ? par. 34, p. 17-18.
** " " " par. 35, p. 18-19.

8, 16-17.	Ministry of Healing	Is. 53, 4.
11, 10-14	John, the Lord's Herald	Mal. 3, 1.
12, 14-21	Christ's Manner in opposition	Is. 42, 1-4.
12, 39-40	The sign of Jonas	Jonah 2.
13, 13-17	Jesus Parables not understood	Is. 6, 9.10.
13, 34.35	Parables contain Secrets	Ps. 78, 2.
15, 7-9	Lipworship	Is. 29, 13; Ezek. 33, 31; Is. 1, 1-5.
16, 4	Sign of Jonas	Jonah 2.
17, 12	Coming of Elias	Mal. 4, 5
21, 1-9	Entry into Jerusalem	Zech. 9, 9; Is. 62, 11.
21, 12-13	The Cleansing of the temple	Is. 56, 7; Jer. 7, 11.
21, 15.16	Babes and Sucklings	Ps. 8, 2.
21, 42	Stone rejected by the Builders	Ps. 118, 22.
26, 24-25	Judas Betrayal	
26, 31	Death of Jesus; Scattering of Disciples	Zech. 13, 7.
26, 47-56	Scripture fulfilled in Christ's arrest and Betrayal.	
27, 8-10	Field of Blood	Jer. 18, 2-3; 32, 6-15; Zech. 11, 13.
27, 35	Parting Jesus' Clothes	Ps. 22, 18.

These are the prophecies Matthew specifically mentions as being fulfilled. There are other fulfillments which he records, but does not specifically mention as such. For example, Jesus' suffering on the cross is prophesied in very vivid detail in Ps. 22,

27, 44 Jesus' being numbered among the transgressors is prophesied; His burial is foretold by Is. 53, 9, etc.

As can be seen from this long list of fulfillments of the Old Testament prophecies in Matthew, only a few can be treated in the scope of a B.D. thesis. Therefore, we have chosen six fulfillments of prophecy which we think cover the main points of Jesus life and work in a brief way.

Each one of these fulfillments is treated in the following way:

1. The Prophecy in the O.T.
2. The historical setting of the Prophecy.
3. The exegesis of the Prophecy.
4. The Fulfillment as quoted by Matthew.
5. The exegesis of the Fulfillment.
6. The doctrinal content brought out by the Fulfillment.

Occasionally these parts will interlap.

Matthew 1, 18-25 Fulfillment of Is. 7, 14.

The prophecy in Is. 7, 14 reads thus in the original:
 שְׁרָרָה יָלֶדֶת בֵּן וְקָרָא אָמֵן
 וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה
 וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה וְשָׂמָה

"Therefore, the Lord will give you this sign, Behold, the virgin will conceive and bear a son, and she shall call his name Immanuel (with us God)."

This prophecy was spoken by Isaiah to King Ahaz of Judah, who lived and reigned 742 - 726 B.C.* With King Ahaz began a period of great external and internal decay in the kingdom. Gross idolatry, human sacrifices, sacrilege of the Temple, and the seeking of the help of Assyria were the great evils during the reign of this king. According to chapter 7, Ahaz seeks the help of Assyria against the threatened invasion of Israel and Syria; in wanton unbelief he rejects the help of God which had been promised by the prophet.** In this critical moment in Judaeen history, when the confederate kings of Syria and Ephraim, Rezin and Pekah (about 741 B.C.) advanced against Judah to put an end to the rule of the Davidic house and when all the people were greatly worried, the prophet Isaiah appeared before King Ahaz with the prediction that nothing could come of the confederacy. "Thus saith the Lord, It shall not stand, neither shall it come to pass." (Is. 7, 7.) In support of

* Ussher's Chronology

** Fuerbringer: Introduction to the Old Testament, p. 71

a faith thus opposed to probabilities, Isaiah, as the Lord's instrument, offered Ahaz a sign, which he might choose.* The Lord permitted Ahaz to attach his faith to a condition named by himself, so that every excuse of unbelief would be taken from him. But Ahaz in wicked unbelief and disgusting hypocrisy refused, since he had already decided to enlist the Assyrian's help, which he was secretly seeking (2 Kings 16, 7ff). After Ahaz's refusal to ask for a sign, the prophet answers that God will give a sign unasked. "God's wondrous way could not be more graphically described to that generation than was done in this oracle, where the Messiah bringing comfort after its humiliation, was help up before its eyes as a token of what lay before it." **

Exegesis of the Prophecy

ס' י' - "Everywhere in Isaiah it introduces something belonging to the future." ***

ס' י' - from ח' י', to be strong, full of sap and vigor, of the age of puberty. Almah signifies a girl who is near marriage, ripe for it; it can be borne by one who is affianced or even given in marriage.**** Meyer says: " ἡ παρθένος corresponds with haalmah which denotes an unmarried young woman of nubile years, not also a young married woman (for which Prov. 30, 19 is erroneously appealed to by Gesenius and Knobel)." *****From the fulfillment we shall see that the mother of Jesus was and had to be an unwed and undefiled maiden, a virgin in the strictest sense.

* Orelli: The Old Testament Prophecy of the Consummation of God's Kingdom, Traced in its Historical Development, p. 264

** Orelli: op. cit. p. 270.

*** Delitzsch: The Prophecies of Isaiah, vol. 1, p. 173.

**** Delitzsch: op. cit. vol. 1, p.175.

*****Meyer: Critical and Exegetical Com. on N.T. Vol. 1, p. 72ff

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Commentators give various conjectures as the identity of haalmah. 1) It is certainly not the wife of the prophet Isaiah, who at this time was not an almah any longer.

Furthermore, Hinah points to the future. Hengstenberg says:

"Mahershaalhashbaz is not the Messiah spoken of. In ch. 7 there is not the slightest allusion to the prophet being a father; while in ch. 8 this circumstance is expressly pointed out. In ch. 7 it is the mother who gives the name to the child; in ch. 8 it is the prophet. Far closer is the agreement of ch. 9, 5.6 with ch. 7, 14. It especially appears in the circumstances that in neither of them is the father of the child designated." *

2) Another conjecture is that almah is one of the women in the royal harem; perhaps Abija, daughter of Zecharja (2 Kings 18, 2) who became the mother of Hezekiah (2 Chron. 28,1). But Hezekiah cannot be the child of the virgin because of the time limits; Ahaz could only have been 16 years old at the time of his birth. The child of the virgin is the Messiah, whose birth the prophet here anticipates; Isaiah sees Him as actually born in ch. 9, and in ch. 11 as reigning. He sees this as "an inseparable triad of consoling pictures, rising one above the other and woven into three stadia into which the future history of his nation unfolds itself to the prophet." **

3) The idea that the mother and child are merely ideal figures as Duhm and Reuss assert is not correct. ***

4) Hengstenberg says the promise does not refer directly, ^{but} by means of an "ideal anticipation," to Mary and Jesus. ****

* Hengstenberg: Christologie, Vol. 2, p. 53ff.

** Delitzsch: op. cit., Vol. 1, p. 175

*** Meyer: Critical and Exegetical Commentary on the New Testament, Vol. 1, p. 74.

**** Delitzsch: op. cit., Vol. 1, p. 175

5) Neither does haalmah refer to any other mother elsewhere of an ordinary child (Staehelin, H. Schultz).*

6) Having seen that none of these other theories fit, everyone will have to admit with Delitzsch:

"Nothing remains but to assume that the prophet means, on the one hand by almah a virgin belonging to the house of David, as the Messianic character of the prophecy demands, while on the other hand he neither thinks of a particular virgin, nor adds to the promised conception the thought of the human father. The same woman is meant whom Micah 5, 2 calls ioledah. She is a virgin whom the spirit of prophecy makes present to the prophet, and who, although he cannot name her, nevertheless stands before his soul chosen for some extraordinary lot.... How exalted this mother appears to him, we see from the fact that it is she who names her son and names him, too, Immanuel. The sound of pure promise is in this name." **

Kretzmann says concerning haalmah:

"a virgin, literally 'the virgin', that certain virgin whom the Lord had even selected for this purpose, not merely an unwed woman of marriageable age, but an undefiled virgin, maiden, (Ps. 68, 25 alamoth -damsels) shall conceive without carnal knowledge of man, and bear a son, the event being represented as happening now, in the everlasting present of the eternal God, and shall call his name Immanuel." ***

Regarding the oth Delitzsch says:

"A threatening element can only be found in this, that it is not Ahaz, nor of the house of David at all, through which God delivers His people; but that a nameless virgin of low rank, whom God has chosen and shows to the prophet in the mirror of His counsel, will bear the divine deliverer of His people in the impending distresses.....A further question now remains, wherein consists the extraordinary element in the matter of fact announced? It consists in this that according to Is. 9, 5 Immanuel is himself a peleh, wonder, miracle. He is God presenting Himself in the body. Isaiah says the same 9, 5, and cf. 10, 21; his declaration is as clear as possible. The Incarnation is certainly in the Old Testament a mystery not yet unveiled, but the veil is not so thick but that it lets rays shine through it; such a ray is the prophecy of Immanuel. If, however, the Messiah is Immanuel in the sense that, as the prophet expressly says? He is Himself el, His birth must also be a miraculous one;

* Meyer: Op. cit., p. 74

** Delitzsch: Op. cit., Vol. 1, p. 177.

*** Kretzmann: Popular Commentary of the Bible; O.T. Vol.2, p. 360

the prophet does not indeed say that the almah, who has yet known no man, will give birth to Him without this, so that He shall be born not so much of the house of David as into it, a gift of heaven; but the haalmah was and remained in the Old Testament a riddle, waiting a solution furnished by its historical fulfillment. Thus the othe is a mystery which on the one hand looks with continual frown upon the house of David, and on the other, with a consoling smile upon the prophet and all believers; thus perplexing in its terror, that those engaged in self-infatuation may not understand it, and that believers may be the more eager to do so."*

The Fulfillment

Matthew quotes the LXX translation of Is. 7, 14

without essential variation. In the LXX Is7,14 reads thus:
 ἀλλὰ τοῦτο ὡσαύτως κύριος αὐτὸς ὄψιν σημεῖον
 ἰδοὺ ἡ παρθένος ἐν γαστρὶ δήκεται, καὶ
 τέξεται υἱόν, καὶ καλέσει τὸ ὄνομα αὐτοῦ
 Ἐμμανουὴλ.

The quotation of the prophecy by Matthew in the Nestle text of the 1932 edition reads thus: v. 23.

ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ
 τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ
 Ἐμμανουήλ.

"Behold, the virgin shall conceive in her womb, and shall bear a son, and they shall call his name Immanuel."

In the exegesis of the prophecy we have discussed the term haalmah and its Greek equivalent he parthenos, and have understood it to mean an undefiled virgin. The evangelist, interpreting the passage according to its Messianic destination, understands the pregnant Mary as the real virgin, which he shows very clearly and unmistakeably in the context. v. 18:
 "When as his mother Mary was espoused to Joseph, before (prin)

* Delitzsch: Op. cit., Vol. 1, p. 177-178.

they came together, she was found with child of the Holy Ghost." v. 19: Joseph realized he was not the father of the child, so he thought to put Mary away. v. 20: The angel reveals that the child has no human father, but is begotten of the Holy Spirit. v. 25: "Joseph knew her not till she had brought forth her firstborn son." This is truly superabundant proof that Mary was truly the virgin mother prophesied by Isaiah 700 years before.

He parthenos - on the article, Bengel appropriately remarks: "ex specula divinae praescientiae singularem demonstrandi vim habet;" she who is present to the prophet's eye is intended. * "The virgin, not any virgin, but the one intended, designated and chosen by God, being with child, was now to bear a son." **

Kalesousi - they will call. The LXX incorrectly gives kaleseis. Here the evangelist generalizes the third person singular of the original Hebrew into the plural.

²Εμμανουήλ - ³אֱלֹהֵינוּ . "God with us", which symbolical name, according to the historical sense in the prophet, derives its significance from the saving by divine help from the destruction of the war in question (Isaiah's time) , but according to its Messianic fulfillment, which the evangelist now sees beginning, has the same essential meaning in the name Jesus. The kalesousi to onoma autou Emmanuel corresponds to the kaleseis to onoma autou Jesoun, v. 21, and, therefore, Matthew has added the interpretation of the significant name.

* Meyer: Op. cit., Vol. 1, p. 74.

** Kretzmann: Op. cit. , N. T., Vol. 1, p. 5.

Meyer writes concerning the name Immanuel:

"The Fathers of the church (Hilary, Chrysostom, Theodoret, Lantantius) and expositors like Calvin, Flacius, Maldonatus, Jansen, Schegg interpreted it of the divine nature of Christ. In the divine nature of the Lord as the Son of God is found the divine help and safety, which make up the meaning of the name (Jerome), its dogmatic foundation in the developed Christian consciousness, as the latter is certainly to be assumed in the evangelists: Matthew 1, 20 "conceived of the Holy Ghost"; Luke 1, 35 "that holy thing which shall be born of thee shall be called the Son of God." According to the evangelists, as a consequence of the superhuman generation, the superhuman character, not merely the Messianic vocation, is to come forth." *

The fulfillment of this prophecy brings before us the most important doctrine in Christology, namely that Christ was true God and true man. Christ had to be true God-man to carry out his great redemptive work. Otherwise all mankind would still be without hope, and doomed to everlasting destruction. The virgin birth is most decidedly taught by the fulfillment of Is. 7, 14 as Matthew here proves 18-25. The virgin birth agrees with the prophecy Gen. 3, 15, where the seed of the woman alone is mentioned as the crusher of the Serpent's head. It finds its final confirmation in the fact that St. Paul refers to it as the most self-evident fact, when he speaks of the Son of God as having been made of a woman, Gal. 4. 4: "But when the fulness of time was come, God sent forth his Son, made of a woman."

This doctrine is a necessary part of Christian faith. It is essential for the full appreciation of the supernatural, the divine character of the Savior. Keyser says of this matter:

"In order to constitute a divine human personality, the divine Being had to enter into the procreative depths of humanity and elect and and assume a huamn nature of His

* Meyer: Op. cit. , Vol. 1, p. 75.

formation and purifying, and unite himself personally with it. It must be bone of our bone, flesh of our flesh, soul of our soul, in order to be organically connected with the human race; but it must be our nature lifted out of itself, separated, purified, transmuted - a human nature, that strangely and mysteriously enough, could be 'tempted in all points, like as we are, yet without sin.' *

Christ "indeed is become a real, true, natural man, but not conceived and born in sins, as other children of Adam. For that reason His mother had to be a virgin whom no man had touched, in order that He might not be conceived in sin, and the devil might have no right or power over Him.... Such mercy we celebrate today in order to thank God that He purified our unclean, unholy conception and birth, and took the curse from us and brought blessing upon us. We by nature have a filthy, sinful conception and birth, and through His holy conception and birth our unclean nature, flesh and blood are blessed and sanctified." **

The fact of the sinless humanity of Christ, guaranteed to us by the Virgin birth, made His being placed under the Law, His perfect fulfillment of it, and thus His entire work of redemption possible.

Also the name which the virgin's Son was to have brings out specific doctrines. "God with us" as St. Matthew interprets it. He is God. "This name characterizes the person, the essence, and the work of the Messiah. The son of the virgin, conceived and born a true human being, yet without sin, is at the same time true, almighty God. It is the great mystery of godliness: God manifest in the flesh, the true Savior, Protector, and Helper of all men." ***

Christ certainly lived up to His name, as the gospels all too clearly show.

Along with countless other fulfillments, the fulfillment

* Kretzmann: Op. cit., N.T. Vol. 1, p. quotes: Keyser, The Rational Test, p. 97.98.

** Kretzmann: Ibidem quotes: Luther 13, 2676, 2679. Cp. Pieper, Christliche Dogmatik 2, 76.77.

*** Kretzmann: Op. cit., O.T., Vol. 2, p. 360

of Isaiah's prophecy indicates the divine inspiration of the Scriptures together with their complete truth and inerrancy, thus proving beyond the shadow of a doubt, that Christ is the true Savior of the world. Matthew brings out the fact of inspiration with this standard phrase: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying."* The Lord spoke the prophecy; He originated it. The prophet who uttered it was merely the instrument of the Lord. The fact that it was then fulfilled in detail shows that it was of the Lord. Matthew uses this same formula repeatedly throughout his Gospel, as we shall see.

* Matthew 1, 22.

In ch. 11 the prophet goes back a third time * to the early times of Israel, and shows how the people had repaid the Lord, for all the proofs of His love with nothing but ingratitude and unfaithfulness; so that it would have merited utter destruction, if God would not have restrained His wrath for the sake of his unchangeable faithfulness. He hoped that after severely chastening them, He might gather together once more those what were rescued from among the heathen. **

This verse rests on Ex. 4, 22. 23** where the Lord directs Moses what to say to Pharaoh. Israel was the son of Jehovah by virtue of its election to be Jehovah's peculiar people. The adoption of Israel as the son of Jehovah forms the first stage in the carrying out of the divine work of salvation, which was completed in the incarnation of the Son of God for the redemption of mankind from sin and ruin.

Keil-Delitzsch says of this:

"The development and guidance of Israel as the people of God all pointed to Christ; not, however, in any such sense as that the nation of Israel was to bring forth the Son of God from within itself, but in this sense, that the relation which the Lord of heaven and earth established and sustained with that nation, was a preparation for the union of God with humanity, and paved the way for the incarnation of His Son, by the fact that Israel was trained to be a vessel of divine grace. All essential factors in the history of Israel point to this as their end, and thereby become types and material prophecies of the life of Him in whom the reconciliation of man to God was to be realized, and the union of God with the human race was to be developed into a personal unity.

* of. Hosea 10, 11; 9, 10.

** C.F. Keil & F. Delitzsch: Biblical Commentary on the Old Testament; Keil: The Twelve Minor Prophets, Vol. 1, p. 136.

*** Ex. 4, 22.23: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me."

"It is in this sense that the second half of our verse is quoted by Matt. 2, 15 as a prophecy of Christ, not because the words of the prophet refer directly or immediately to Christ, but because the sojourn in Egypt, and the return out of the land, had the same significance to the development of the life of Christ, as it had to the nation of Israel. Just as Israel grew into a nation in Egypt, where it was out of the reach of heathenish ways and Canaanitish influences, so was the child hidden in Egypt from the hostility of Herod." *

The Fulfillment

Matthew quotes the second part of the prophecy:

ΕΣ ΑΙ ΥΠΟΥΣ ΕΚΑΛΕΣΑ ΤΟΝ ΥΙΟΝ ΜΟΥ.

"Out of Egypt I have called my son."

The whole fulfillment is recorded thus: "The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt. And was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.....(fulfilment)

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel..." **

Matthew relates these events in a way characteristic of him. He has details enough, only his details are all quite essential to his aim and purpose. Lenski says:

*Keil: Op. cit. ,Vol. 1, p. 136
** Matthew 2, 13-15. 19-23.

"Matthew's eye is on the O.T. where God drew the outlines of the coming Messiah, and these outlines Matthew fills in with the actual history of the Messiah who had come. This greater purpose is enough for Him, and all that is less he leaves aside." *

Here Matthew discards the LXX with its plural ta tekna, which is not an exact rendition of the prophet's words. Hence he translates the Hebrew himself: "Out of Egypt I have called my son."

Hosea 11, 1 is really only a historical statement though made by Jehovah himself. The first line of the passage, "When Israel was a child, then I loved him," shows that Jehovah is speaking of the childhood period of Israel, when the young nation grew up in Egypt. Matthew reads Hosea 11, 1 exactly in that sense, and changes nothing. And yet he says that this statement of the prophet found its fulfillment when the child Jesus dwelt in Egypt. In what sense does Matthew mean "that it might be fulfilled"?

He certainly means more than a mere coincidence. The Magi could have taken the child Jesus along to escape Herod, but God had a special purpose. The antitype reveals the type as to what really ~~is~~ is in God's original intention. So here we see how the wickedness of Jacob's sons brought Joseph to Egypt, and then sheltered Jesus in Egypt in the same way. Into the type God laid the key for the future recognition of the antitype. Matthew does not refer merely to the fact of Israel's early sojourn in Egypt. The fact contains no key. He takes Hosea's inspired statement of fact in which the child Israel is called by Jehovah himself

* R.C.H. Lenski: Interpretation of St. Matthew's Gospel
p. 75

"my son". Read in connection with the antitype Jesus "my son" becomes very significant. Deut. 32, 18 * states how Israel was begotten as Jehovah's son, and this is a fatherhood exceeding that of Abraham and Jacob,**and thus pointing to the miraculous begetting of the Son Jesus "of the Holy Spirit".

Both had to leave the Holy Land; all the Messianic hopes connected with them seemed to be utterly lost in far off Egypt; Yet "did call out of Egypt" places the sure hand of God behind all these hopes.

Lenski makes an interesting side-remark:

"it was the king's intent to murder alone that compelled the stay in Egypt. The child could not learn the black arts of the Egyptians as some of the Jewish slanderers of the first century slandered (Zahn, Matthaeus, 1080). He was there only 3½ years. ***Jews say he was taught the magical arts in Egypt, scratching the formulas into his skin, which he afterwards practiced in the Holy Land as miracles." ****

Concerning this same matter Kretzmann says:

"All accounts of Christ's stay in Egypt, as found in apocryphal sources, are entirely fanciful and gross pieces of superstition." *****

The doctrine of inspiration is again demonstrated by the fulfillment of this prophecy, the inspiration by which the prophets of the Old Testament spoke. Only if they were inspired by God could they speak truth. "That it might be fulfilled which was spoken of the Lord by the

* Deut. 32, 18: "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee."

** Is. 63, 16: "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer."

*** See note on following page.

**** Lenski: Op. cit., p. 77.

***** Kretzmann: Op. cit., N.T., Vol. 1, p. 11.

by the prophet." * The Lord spake; the prophet was His mouthpiece.

The fulfillment of this prophecy shows us this doctrine in Christology, that Christ in His state of humiliation did not use the divine majesty communicated to His human nature, at all times. In this instance He permitted Himself to be driven out of the Holy Land. His state of humiliation is further brought out by the fact that He was a child, who had to be protected by God and by His parents from His enemies. All this shows that He was true man. However, he is also God's son, as the words "my son" indicate. Therefore, He is also true God.

We have also a locus for angelology in this fulfillment. The angels are ministering spirits sent forth to minister unto them, who are God's children, protecting and guiding them. In this fulfillment we see God's Son administered to and protected by the angel, which God sent to warn Joseph.

*** From preceding page. Kretzmann: Op. cit., N.T., p. 11, says that Herod died the same year Jesus went to Egypt, as far as can be proved from the nearest historical calculations.

* Matt. 2, 15.

Matthew 8, 16.17 Fulfillment of Is. 53, 4

The prophecy in Isaiah 53, 4 reads as follows in the original:

∘ 11 3 7 0 99 2 3 5 7 12 4 3 14 4 99 3 11
T T T T T T T T T T T T T T T T T T

"Surely he hath borne our sicknesses and carried our sorrows."

Isaiah spoke the section in which the 53 chapter is contained in the latter years of King Hezekiah's reign.* Hezekiah was a pious king, but foolishly showed his treasures to the ambassadors of the Babylonian king and thus formed a closer connection with the rising world power by this act of friendliness, which was nevertheless sinful. For this reason the prophet foretells the future of the kingdom whose peoples were becoming more and more unrepentant and unbelieving. Isaiah also comforts them with the sure hope of salvation, of deliverance for the repentant and believing exiles. In the section ch. 49 - 57 Isaiah prophesies of the servant of Jehovah in his humility and glory. ** In this section comes the 53 chapter with its verse 4a, which Matthew quotes, as being fulfilled by Christ in His work.

Matthew renders the prophecy in his own words, not following the LXX: αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἔβαρτασεν.

Matthew saw the fulfillment of the prophecy in the help which Jesus rendered to those having diverse illnesses. Indeed in Is. 4a it is not sin which is spoken of, but the

* Ussher's Chronology says 726-694 B.C. is time of Hezekiah.
** Fuerbringer; OP. cit. , p. 72.

evil which is the consequence of human sins, though not always the immediate consequence of the sin of the individual. *

Matthew excellently renders nasah by elabe, and sabal by ebastase. Concerning the meaning of these words Delitzsch says:

" For while sabal signifies the toilsome bearing of a burden taken on oneself, nasah combines the ideas of tollere and ferre. With the Accusative of "sin", it signifies to take the guilt of the sin upon oneself as one's very own and to bear it, i.e. to acknowledge and feel it.... more frequently to bear the punishment that has been incurred because of the sin." **

Jesus took (nasah - lambanein) and "bore" (sabal - bastazein), carried as a load all the ailments that came upon man as a result of sin. The thought is by no means that He took hold of these ailments and rid the sufferer of them. This is the shallow interpretation which is bent on eliminating the vicarious nature of Christ's work. Is. 53, 4-7 describes the Messiah as our substitute.*** Loaded down with our terrible burden he appears as the suffering and dying Messiah. From this grand prophetic portrait Matthew draws one line, which he reads only as part of the

* John 9, 3: "Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him."

** Delitzsch: Op. cit., Vol. 2. p. 282

*** Is. 53, 4-7: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgression, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. all we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

whole. He sees Jesus as carrying all our sins and all their penalties. In His atoning death the whole load would be borne away. But all through the course of that ministry of Jesus men's sins and the terrible ravages of these sins Jesus took up and treated as His own burden. With all His preaching and teaching He was freeing men from the grip of their sins, and with His constant healings He was freeing them also from the disease and pains brought on them through sin.

Like the prophet Matthew does not separate the two. For only Jesus would die for our sins on the cross and work an eternal redemption from sin; only He could work a ministry of healing men from disease. To think of a transfer of these sicknesses to the body of Jesus is a foolish, mechanical notion. This old Jewish view even imagined the Messiah a leper. For just as the sins expiated were not His own sins (He had to be and was holy and sinless) , so the diseases of the people did not become the diseases of His own body, which was and had to be untainted by the results of sin for the sake of His vicarious work. He had the power to heal the diseases because He expiated the sins immediate or remote which brought about those diseases.

"He took and bore." Concerning this Lenski says:

"it means a vicarious ethical assumption of this burden. It was vastly more than typical, i.e. only picturing in what he did with the diseases what he could do with the sin from which they sprang." *

Meyer says, ** bringing out his typical interpretation,

* Lenski: Op. cit. , p. 325.

** Meyer: Op. cit. Vol. 1, p. 255.

that the passage is not quoted according to the historical meaning of the original, which would involve the necessity of representing the Messiah, in the present instance, as the atoning sin-bearer, which, however, (he says) is not suited to the connection - but rather according to that special typical (he declares) reference, which also seems to have been contemplated by that prediction when read in the light of the healing performed by Jesus. Meyer states:

"At the same time lambanein and bastazein must not be taken in a sense contrary to that of nasah and sabal, to take, to remove; but when their ailments are taken away from the diseased, the marvellous compassionate one who does this stands forth as he who carries them away, and, as it were, bears the burden lifted from the shoulder of others. The idea is a plastic, poetic one, and not to be understood as meaning an actual personal feeling of the diseases thus removed." *

"He himself took and bore" means actual removal, and this is part of all the sinburden that was destroying us. It was done by His word (logw) just as He forgave sins by His Word.** But both the pardonings and the healings rest on His atoning death.*** These are the words of Lenski.****

"He himself took and bore" can never be reduced to mean only the drain put upon the heart of Jesus in the sympathy he spent upon the sufferers; not the mental and physical strain of healing so many, for the first ones healed would not tire Jesus. All His compassion and all His strain of prolonged labor were only incidental to this part of the burden, and not at all comparable to the final

* Meyer: Op. cit., Vol. 1, p. 255.

** Matt. 9, 5: "Whether it is easier to say, thy sins be forgiven thee, or Rise up and walk."

*** Is. 53, 11: "He shall see the travail of his soul, and shall be satisfied."

**** Lenski: Op. cit., p. 327.

ordeal of the Great Passion. Matthew introduces Is, 53, 4 at this point not as closing the section on miracles, but as fitting the healings just recorded.

The fulfillment of this prophecy gives us a good picture of the work of Jesu. It describes Him in His office as prophet and priest. As priest he removed the sins of the people and thus could heal the sickness which is a result of their sins. He that bears the greater is master of the smaller. Our High Priest, touched with the feeling of our infirmities, had sympathy with the results and consequences of sin, knowing its curse, its destructive influence on body and soul.* Of course, His person as true God and true man is the requisite enabling Him to do all this, to bare our sins and infirmities, so that they no longer are a curse.

This fulfillment of prophecy shows that also Jesus' work as prophet and especially as high-priest was known by the prophets of the Old Testament. Since this prophecy is fulfilled by Jesus' activity, it proves that Jesus is the true and long-awaited Messiah.

* Hebr. 4, 15: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are."

Hebr. 5, 2: "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."

life in all its relations, religion as the ordering of life, nomos." * "The rights and priveleges of the New Covenant, of the Gospel of mercy in Jesus 'hrist, for it is in this message that God declares us to be righteous in and through the merits of our Savior." ** God endues His servant with His Spirit in virtue of which he shall bring forth judgment.

v. 2.

ד'ש'ץ - if it can be taken according to Hos. 13, 1 *** , as bearing its own object itself, these three predicates of the verse will form the contrast to tumult, self-exaltation, and mountebank arts. But between ways, between predicates that designate ways of becoming audible, lisah can hardly have another object than י'ש'ץ, whether it be that kolo belongs to both, or that it is to be mentally supplied. These expressions emphasize the meekness and humility of Jesus of Nazareth, which He applied throughout His work.

v. 3.

ד'ש'ץ - what is bruised and therefore already half broken.
ד'ש'ץ - what burns faintly, and is nearly going out, a wick at the point of being extinguished.

The Savior would use true pastoral mildness in dealing with hearts which are broken and contrite, not only by not driving them to despair, but by seeking them and caring for them with a full love, which the Savior alone has.

ד'ש'ץ - truth as the cognition and recognition of the

* Delitzsch: Op. cit., Vol. 2, p. 119.
** Kretzmann: Op. cit., O. T., Vol. 2, p. 355.

true state of the case in the manifold varieties of human circumstances, a recognition which determines one to moderation and gentleness. "He brings judgment unto truth to the Gentiles, making it known to them in deed and truth, working faith in their hearts." *

v. 4.

Since only the latter part of this verse is quoted by Matthew we shall give only the exegesis of that, discussing the omission under the fulfillment. Delitzsch prefers this as an independent clause: "and for his teaching shall the isles wait". **

יָדָהּ יְדָהּ? יְדָהּ - can only mean to wait longingly for the instructions from one.*** This reason especially applies here where no thought is so readily suggested as that the messenger of the heathen world will be welcomed by a felt need in the latter. It expresses and presupposes that there is a gratia praeperans at work in the heathen world. It shows the longing for a deliverance from this present world, unconscious and inarticulate as it is, being satisfied only in the redemption earned and offered by Christ.

This entire paragraph was fulfilled in the person and work of Jesus Christ, as Matthew plainly states in Matthew 12, 18-21. Matthew records this prophecy in the Greek (17-21): ἔρα πάντων ἐπὶ ἐν ἑσέρ δὲ

* Kretzmann: Op. cit., O.T., Vol. 2, p. 355.

** Delitzsch: Op. cit., Vol. 2, p. 120.

*** Ps. 119, 74. 81: "because I have hoped in thy word.... My soul fainteth for thy salvation: but I hope in thy word."

Job. 29, 23: " And they waited for me as the rain."

2 Η γαίου τοῦ προφήτου λέγοντος·

18. Ἰδοὺ ὁ παῖς μου ὃν ἠρέτινα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχή μου. Θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κείσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

19. οὐκ ἐρίσει οὐδέ κεαυγάσει, οὐδέ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

20. καλαμὸν οὐκ ἐτελειωμένον οὐ κατεδάσει καὶ λίνον τυφωμένον οὐ σβήσει, ἕως ἄν ἐκβάλη εἰς γῆκος τὴν κείσιν. 21. καὶ τὸ ὄνομα αὐτοῦ ἔθνη ἐλπιοῦσιν.

- "That it might be fulfilled which was spoken by Esaias, the prophet, saying,
 Lo, my servant, whom I did select
 My beloved, in whom my soul is well pleased.
 I will place my spirit upon him,
 And he shall announce right to the Gentiles.
 19. He will not wrangle, nor will he shout;
 Not shall anyone hear his voice in the streets.
 20. A reed that has been bruised he will not break in pieces,
 And a flex smoking he will not quench.
 Until he puts forth to victory the right.
 21. And in his name Gentiles shall hope."

In quoting this Matthew follows the Hebrew, and not the Lxx, except in the last line, v. 21, where for lethoratho, he has like the LXX, "in his name". Matthew omits the first part of Is. 42, 4. These and a few other minor points are not warrant for the conclusion that Matthew followed some Targum, instead of the Hebrew, or had peculiar readings in his Hebrew original. The purpose of the quotation is not the literal reproduction of the original, but applying the ancient prophecy to the great beginnings of its fulfillment.

Concerning the evedh Jahve Lenski has the following to say:

"Matthew flatly contradicts the Jewish rabbinical and the naturalistic-modernistic exegesis, which sees in this servant, (pais) and in the "beloved" of Jahve the people of Israel, instead of the Messiah Christ. This false exegesis seeks support in the LXX, which has "Jacob, my servant," and

"Israel, my chosen". This support vanishes when we note that the great concept "Servant of Jehovah", like "Seed of Abraham", resembles a pyramid: its broad base is the whole nation; on this rests the believing part of the nation; and on this rests the apex Christ. Or in the center of the broad circles of humanity is Christ, the second Adam; and in the narrower circle of the Jewish nation the center is Christ, the second Adam, the other David; in the still narrower circle is Christ the Seed. * The interpretative translation of the LXX thus accords with no naturalistic conceptions." **

v. 18.

ὁ παῖς μου - ὁ ἀγαπητός μου - He is Jehovah's own. Both titles go with the additions which express his great mission.

ἠρέθη - Jehovah took him with great firmness, "chose Him" to perform the great Messianic task. "this is my beloved son, in whom I am well pleased." *** In Him is nothing that could displease Jehovah. Thus Christ's relation to His Sender is described.

τὸ πνεῦμά μου - His equipment and His task are next given. "My spirit" God gave Him at His baptism, **** which enabled His human nature to do its great part. Here the entire Trinity appears in working out our redemption. "My spirit" is much more than mere earthly power and glory. The mission of the Savior is to "announce right to the Gentiles", "to bring it out to them." The idea is that from the chosen

* He is one; Gal. 3, 16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

** Lenski: Op. cit., p.458.

*** Matthew 3, 17.

**** Matthew 3, 16.

people, among whom this "right" has its home, Jehovah's servant shall carry it out to all the world, which, of course, will be by means of the Word.

κρίσις - mishpat is certainly not "religion", but "right" as established forensically at the judgment bar of Jehovah. Christ brings it with gentleness (v. 19), not with force; it neither bruises nor breaks (v. 20); in it is the Gentiles hope (v. 21). This right is not the Sinaitic law, but the Gospel verdict which conveys "righteousness", dikaioσune, the acquittal of pardon by God's grace. Back of it lies redemption. This description of Christ's mission takes its ultimate object, the bringing of the Gospel of grace, redemption, and justification from Israel, where it was prepared, to the whole Gentile nation and world. This is what Matthew saw going forward now into fulfillment. How Christ's present work was already reaching out to the Gentiles we see in Mark:* Idumea, Tyre, Sidon. **

Meyer says concerning krisin:

"Krisin - not: quod fieri par est (Fritzsche); not: justice and righteousness (Bleek); not the good cause (Schegg); or the cause of God (Baumgarten - Crusius); not: recta cultus divini ratio (Gerhard); nor: doctrina divina (Kuinoel); - which interpretations have been given in view of mishpat of the original, where it denotes the right; i.e. what is right and matter of duty in the true theocracy.... But in the New Testament Krisis has no other meaning but that of final sentence, judgment (also in

* Mark 3, 8.

** Lenski: Op. cit. , p. 459.

23, 23); and this, in fact, is the sense in which the Hebrew was understood by the LX^A. Matthew's Greek expression is doubtless to be understood no less in the sense of a judicial sentence, i.e. the Messianic judgment, for which the Messiah is preparing the way through His whole ministry, and which is to be consummated at the last day! * **

Verse 19 describes the manner in which He will make His announcement of the divine verdict. Verse 15 gives the fulfillment: "But when Jesus knew it " ; i.e. that the Pharisees were plotting how they might destroy Him - "he withdrew himself from thence....and charged them (those healed) that they should not make him known."**** Jesus did not want to intensify the hate and opposition of the Jews against Himself. Jesus' method is the opposite of violence; He will not even cry down His opponents. He does not want to harden their hearts against Him. He is no turbulent agitator. What a contrast He makes when compared with the conduct of the Jewish teachers. "His spirit would be neither that of contention nor of blantant self-advertising after the manner of the preachers that bring their name to the front, but forget the Gospel they were sent to preach. " ****

In verse 20 the negatives "he will not break in pieces," by treading down, "he will not quench" form a litotes, a negation where corresponding affirmation is meant. The bruised reed he carefully binds up until the contusion is healed; the weak Christian receives strength

* Cf. Delitzsch in the exegesis of the prophecy in thesis.

** Meyer; Op, cit, Vol. 1, p.

*** Matthew 12,16.

**** Kretzmann: Op. cit., N.T., Vol. 1, p. 67.

from above. Those almost destroyed by sin, Jesus will save.

By this manner of working in and through the Gospel the Messiah will lead His Gospel to victory over all the forces of Satan and man's pride.

- "Much ado is made over Matthew's eis nikos, 'unto truth' in Isaiah, 'unto victory' here. LXX has eis aletheian. But the Hebrew means only 'in reality and truth', like 1 John 3, 18, i.e. with actual success. Hence v. 21 (and the entire 4th verse of Isaiah), which, after the prophet's frequent manner, verifies this success. Actually to bring the Gospel "right" or righteousness to success is to put it forth "to victory". Matthew translates the thought and is not hampered by mechanical literalism." *

V. 21.

Matthew omits the first two lines of Is. 42, 4. We need not speculate on the reason for this abbreviation. It lies in the phrase "to victory", which has already expressed the thought of the omitted lines, that Christ shall not fail. So Matthew closes with the final line: "And in his name Gentiles shall hope", reproducing: "And the isles shall wait for his law". The rendering is plainly interpretative. The inhabitants of the islands were the Gentiles. To wait for is to hope. And Thorah, law, is His name. Here is one of the many instances in which the onama denotes "the revelation which Makes Christ (or God) known to men, only part of which is in the special terms used as personal names." "This waiting and hoping is misconceived in Pelagian fashion when it is made an unconscious religious desire, by the so-called better class of pagans for Christ and the Gospel." **

* Lenski, Op. cit., p. 460

** Ibidem, p. 461.

1 Cor. 1, 23 teaches the opposite.* This waiting and hoping expresses the great pagan need for Christ. In the whole world the heathen can find nothing that can save them; their only hope is Christ, even though they do not know it.

The fulfillment of this prophecy is indicated by Matthew with his regular formula: "that it might be fulfilled which was spoken by Esaias, the prophet, saying," ** This prophecy gives a short comprehensive statement Christ's Messianic work, concerning the miracles of His prophetic office. Concerning fulfillment of prophecy in every detail Meyer says:

"It should be observed generally, and especially in the case of the somewhat lengthened quotations from the Old Testament, that it is not intended that every detail is to find its corresponding fulfillment, but that such fulfillment is to be looked for only in connection with that which the connection shows to be the main subject under consideration. ***

Here the manner of Jesus' working is brought out. Jesus worked without pomp and ceremony. When His work aroused enmity, he withdrew from that place. He did not want His miracles publicized to anybody's spiritual harm.**** He was operating in the state of humiliation in that He did not use continually the divine power and majesty, communicated to His human nature. He did not want people to think Him a man looking for His own glory, that He was a mere sensationalist.

* 1 Cor. 1, 23. "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness."

** Matthew 12, 17.

*** Myer: Op. cit., Vol. 1, p.

**** Matthew 12, 16.

The doctrine of the application of Jesus work to man also comes into consideration (Pneumatology). By His miracles of healing Jesus strengthened the weak and sinful, not quenching or destroying their faith, but nourishing and strengthening it, by showing man His kindness and power.

This fulfillment and prophecy treats mainly of Jesus prophetic office, and its fulfillment shows that Jesus was the true messenger and prophet of God, upon Whom God had put His spirit. Through His miracles Jesus proved that His message of spiritual help, cure, and hope was as being absolutely true, reliable, and unassailable.

Zechariah portrays the King Messiah so clearly and plainly that Luther has justly called Zechariah "one of the most comforting of all the prophets". * **

Our prophecy occurs in the first section of the third major part of the book. The third major part, made up of chapters 9-14 presents a prophetic description of the future of God's people. The first of the two sections into which this part is divided, ch. 2-11 describes the Good Shepherd, the King Messiah, who will judge and protect His people and will unify them and lead them to victory. ***

יְהוּדָא - יִשְׂרָאֵל - the personified population of Jerusalem as the representative of the nation of Israel, namely the believing members of the covenant nation; the members of the Lord's people.

מֶלֶךְ - "Thy king"; the coming one is described as the King appointed for Zion, and promised to the covenant nation. This is the Messiah.

לְךָ - not only "to thee" but also for thy good. ****

אֲנִי - animated with righteousness, and maintaining in His government this first requisite of a true ruler.

יְשׁוּעָה - endowed with salvation, help from God, or furnished with the assistance of God requisite for carrying on his government. "Having salvation, bearing the

* Luther XIV, 66

** Fuerbringer: Op. cit. , p. 107-111.

**** Ibidem p. 109.

**** Keil: Op. cit., Vol. 2, p. 333.

salvation which the Lord had planned." *

זָנָה - not gentle, but lowly, miserable, bowed down, full of suffering.

רָכַב - "Riding upon an ass" is supposed by most of the modern commentators to be a figurative emblem of the peacefulness of the King. However, Keil comes to the conclusion that we must be satisfied with the explanation, that in accordance with the predicate oni the riding of the King of Zion upon the foal of an ass is an emblem, not of peace, but of lowliness, as the Talmudists themselves interpreted it.** "For the ass is not a more peaceful animal, than the horse, but a more vicious one." (Kbiefoth).

The Fulfillment

Matthew shows how Zechariah's prophecy was fulfilled by Jesus. Jesus gives his disciples specific directions as to how they were to get the ass and the foal. Then Matthew tells why all this was to be done, namely to fulfill the prophecy. Then he describes the actions of the disciples, of Jesus, and of the multitudes, who received Jesus. The reason for all this Matthew states in these words:

v. 4. Τοῦτο δὲ γέγονεν ἵνα πληρωθῆ τὸ
ἐλεῖν διὰ τοῦ προφήτου λέγοντος
v. 5. εἶπατε τῇ θυγατρὶ Σιών.
Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σου
πέχυσ καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
καὶ ἐπὶ πῶλον υἱὸν ὑποβοσγίου.

* Kretzmann: Op. cit. , O.T. vol. 2, p. 712.
** Keil: Op. cit. , Vol. 2., p. 335.

The entire occurrence, with all its single incidents, was done in just this way in order that the words of the prophet might be fulfilled. Lenski says that Jesus consciously fulfilled the prophecy:

"The point to note is that here already, when Jesus gives this order to the two disciples, Matthew places the statement that the prophecy was fulfilled here instead of after verse 7, after Jesus mounted the colt and rode forward. This can only have one meaning, namely that Jesus Himself knows, ~~and~~ by His order proceeds to fulfill the prophecy. He did not fulfill it unconsciously, in the way the Jews ignorantly fulfilled so many prophecies concerning Him." *

The passive to heathen makes God the speaker, and dia makes the prophet his medium or mouth-piece. This is the biblical doctrine of inspiration.

For the jubilant ^{and} call of Zechariah to rejoice, Matthew substitutes: "Say you to the daughter of Zion," which is taken from Is. 62, 11. ** Regarding this substitution Lenski says:

"The idea of the substitution seems to be that when the daughter of Zion is told who is coming, she will greatly rejoice. But it is necessary that she be told who this is that comes, for she does not recognize him for what he is, and for the joy he brings her. The substitution, then is interpretive. The biblical writers in every case refuse to quote mechanically in slavish fashion." ***

Matthew omits the term "daughter of Jerusalem"; "the daughter of Zion" answers his purpose. "Zion" seems to have been the locality where Jerusalem was built, and

* Lenski: Op. cit., p. 779.

** Is. 62, 11: "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him."

*** Lenski: Op. cit., p. 779ff.

then was restricted to the highest eminence of the city. "The daughter of Zion" thus names the people from the most prominent eminence which distinguished the capital. By a legitimate transfer this name is now given to the New Testament Israel, the Christian Church.

Zion's king is now coming to her. Zion is to wake out of its indifference and unbelief, and is to welcome this King. The great moment has come at last.

"Thy King " belongs to Zion. He is the Son of David. There is no King like Him. He has a kingdom not of this world, a kingdom which is everlasting. In the verb erchomai lies the thought of all that He brings. Therefore, "to thee" has the sense of "for thy benefit, for thy salvation." The subjects of other kings come humbly to them; this King comes to His subjects. Other kings draw all that they have from their people; this King gives all that He has to the people. Lenski quotes Luther: *

"He is a peculiar King: thou dost not seek him, he seeks thee; thou dost not find him, he finds thee; for the preachers come from him, not from thee; their preaching comes from him, not from thee; thy faith comes from him, not from thee; and all ~~that~~ thy faith works in thee comes from him, not from thee."

Matthew omits Zechariah's next line "he is just and having salvation". Lenski says Matthew does so, because it does not pertain to the royal entry into Jerusalem, showing that the evangelists never quote mechanically, and are not misled by wrong LXX translations, quoting

* Lenski: Op. cit. , p. 780.

on the other hand with full intelligence. * Matthew is stressing the King's relation to Zion. Matthew retains the LXX translation Praus, "meek". The very mission on which Jesus came excluded His use of force, as He told Pilate †**, and as He proved all through His passion. He came to win men's hearts with the truth, not to coerce them with force. Concerning the word Praus Kretzmann says:

"In the Hebrew language the word 'poor' is very closely related with the word 'gentle' and 'meek', for the Hebrews call a person 'poor'; that is humble, meek, restless, and downcast in spirit. All Christians, all believers in general are called 'poor' in Scriptures. For he is truly gentle and meek who does not consider the harm done his neighbor in any other light but done to himself, takes it to heart accordingly, and has compassion on him. As such a person, that was poor and martyred for our sake, and truly meek, the Evangelist describes Christ, who comes tortured without evil and is ready to help us with the greatest meekness and love." ***

This meekness of Jesus is symbolized by His riding into Jerusalem astride an ass. The ass is nothing but the common ass of the Orient; it is no superior beast. The idea of using an ass is not specifically to bring out Jesus peaceful entry into the city. The ass is no more peaceful than the horse; it is only far more inferior. "The idea of peace, however, may be added to this King's meekness, because asses were employed for the humble tanks that go with times of peace; horses were used especially when war times arrived." **** In his great meekness the great Prince of Peace enters His capital riding only an ass.

* Lenski: Op. cit., p. 781.

** John 19, 36-37.

*** Kretzmann: Op. cit., N.T. Vol. 1, p. 116.

**** Lenski: Op. cit., p. 782.

The fact is worth noting that the old Jews all understood Zechariah's prophecy as referring to the Messiah. All the evangelists report its literal fulfillment, Matthew and John quoting the prophecy. This fulfillment would not have been so striking, if Jesus had usually ridden about the country, but He always went on foot, until now when by His own orders this beast was found for Him. Yet, although so striking, the fulfillment of the prophecy was not perceived even by the disciples * at the time, to say nothing of the Jews generally or of their rulers.

Doctrinally the fulfillment of this prophecy proves that Jesus was the Messianic King. It is true that He did not stand forth in all His divine glory and majesty. He still was in the state of Humiliation, in which He did not shine at all times with the divine majesty, which was His as God, and in which His human nature had part by communication. In this fulfillment of prophecy we see the meekness and lowliness of the King of kings. Christ thus discouraged all carnal Messianic hopes and ideas. He did not come in the manner of the conqueror² here, as the worldly minded people of Jerusalem expected.

Jesus is the King of Grace, coming into the hearts of the believers, not by force but in meekness and offering undeserved kindness to all who receive Him. Whoever believes that Christ comes in this way, has Christ in His heart. In His Kingdom of Grace He comes to the daughter of Zion

* John 12, 16.

who are the believers. In this kingdom he offers to all the result of His work, what He has earned for all men, forgiveness of sin, life, and salvation. To the believers he is "thy King"; He came for the benefit of believers to the believers. This brings out the doctrine of Soteriology.

Matthew 26, 31 Fulfillment of Zechariah 13, 7b.

Zechariah's prophecy reads thus in the original:

יָשָׁר יְהוָה יָקָם עַל־יָדָיו וְעַל־יָדָיו יִשְׁפֹּךְ דָּמָם וְעַל־יָדָיו יִשְׁפֹּךְ דָּמָם וְעַל־יָדָיו יִשְׁפֹּךְ דָּמָם

"Awake, O sword, against My Shepherd, and against the Man that is My fellow, saith the Lord of hosts; Smite the Shepherd, and the sheep shall be scattered, and I will turn upon the little ones my hand."

This prophecy occurs in the second section of the third major part of the book of Zechariah. * This second section describes the glory of the New Testament Jerusalem, whose enemies have been judged and in whose midst the Lord dwells. ** This is in line with the comfort the Lord gives the people of Israel through Zechariah's prophecies. The prophet with this verse takes a different turn from the previous verses, as he with great abruptness, sets forth the manner in which the redemption was secured.

"The shepherd of Jehovah, whom Jehovah describes as a man who is His next one, neighbor, cannot of course be a bad shepherd, who is displeasing to Jehovah, and destroys the flock, nor can he be the foolish shepherd mentioned in ch. 11, 15-17." *** The Shepherd is the Messiah who is the true God, together with the Father and the Holy Spirit, for the Messiah is the eternal Son of God,

* In regard to the historical background of Zechariah's book cf. p. 37-38 of this thesis.

** Fuerbringer: Op. cit., p. 109.

*** Keil: Op. cit., Vol. 2. p.397.

who was in the bosom of the Father from eternity and by Him begotten in the great eternal today.

The Lord summons the sword for the Messiah's great passion, to carry out the infliction of suffering by which the redemption of mankind was to be gained. The sword is merely introduced as a weapon used for killing, without there being any intention of defining the mode of death more precisely. The smiting of the shepherd would have definite consequences: the flock would be scattered. The flock will be given up to the misery to which a flock without a shepherd is exposed. Keil gives the whole prophecy a typical meaning, which however does not agree with the literal fulfillment of the prophecy as quoted by Jesus Himself. Keil says:

" The thought is therefore this: Jehovah will scatter Israel or His nation by smiting the shepherd. ... We cannot infer from this that the shepherd himself is to blame, nor does the circumstance that the smiting of the shepherd is represented as the execution of a divine command, necessarily imply that the death of the shepherd proceeds directly from God. According to the biblical view, God also works, and does that which is done by man in accordance with His counsel and will, and even that which is effected through the sin of men. Thus Is. 53, 10 describes the mortal sufferings of the Messiah as inflicted upon Him by God, although He had given up His soul to death to bear the sin of the people. In the prophecy before us, the slaying of the shepherd is only referred to so far as it brings a grievous calamity upon Israel; and the fact is passed over, that Israel has brought this calamity upon itself by its ingratitude toward the shepherd. (cf. 11, 8, 12). The flock, which will be dispersed in consequence of the slaying of the shepherd, is the covenant nation, i.e. neither the human race nor the Christian church as such, but the flock which the shepherd in ch. 11, 4 had to feed." *

* Keil: Op. cit., Vol. 2, p. 397.

In Matthew Jesus Himself quotes the prophesy.

He refers it to His own death, and the "scattering" to His disciples. According to Matthew Jesus quotes the prophesy thus: πάντες ὑμεῖς σκαρδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ· παταξω τὸν ποιμένα, καὶ διασκοετηθήσονται τὰ πρόβατα τῆς ποιμνῆς,

"Then Jesus said unto them, All you shall be trapped in connection with me this night. For it is written, I will smite the shepherd, and scattered wide shall be the sheep of the flock."

Jesus spoke these words to the disciples after they had sung the Great Hallel, and were on their way out to Gethsemane. All eleven of the disciples shall be caught, σκαρδαλι^{σκαρδαλι}~~σκαρδαλι~~^{σκαρδαλι}, in a trap en emoi, in connection with Jesus. The idea in the verb is that of a crooked stick to which the bait is affixed, and by which the trap is sprung. They will be trapped by what will happen to Jesus; it will upset them completely. Speaking of this Lenski says:

" The translations: 'Ye shall be offended because of me' and 'in me' , are both incorrect and misleading. The disciples took no offense because of Jesus, of anything that He was or did this night. They were simply caught (trapped) and overwhelmed by what Jesus underwent, namely His sudden arrest and trial. And this caught them en emoi 'in connection with Jesus', and certainly not 'in (within) me' or 'because of me'." *

"They would not be able to reconcile their ideas of His divinity with the evidence of His greatest humiliation, as it would be presented to them that night." **

* Lenski: Op. cit., p. 1012.

** Kretzmann: Op. cit., N.T., Vol. 1, p. 147.

Jesus then explains his startling statement, to the effect that the disciples would be trapped in connection with Him. The word "for" intends to explain, by pointing to what "has been written" and is still on record, the prophecy of Zechariah. Jesus employs only two statements from the prophecy, and translates those Himself from the Hebrew. Whatever other fulfillment Zechariah's prophecy may have, Jesus here uses it of His own death and of its effect on His disciples.

"I will smite the shepherd" means that God will give Jesus into death. This ordeal the disciples must undergo of seeing their Master be smitten. The result: the disciples will be so upset in every way so that they will leave Jesus and like a shepherdless flock fly apart in all directions. "The shepherd is the one appointed by God Himself, Jesus Christ, and the sheep are His disciples." * As a herd of sheep without a shepherd, without a leader soon wanders astray, and is in great danger of becoming a prey to ravenous beasts, so the disciples without the assurance of Christ's almighty power and presence, would become victims of doubt, and be in danger of losing their faith altogether. However, though this sad and terrible thing is to happen, it means much that Jesus forewarns the disciples of this. "This advanced warning contemplates bringing these scattered sheep together again." **

* Myer: Op. cit., Vol. 2. p. 217.

** Lenski: Op. cit., p. 1013.

The fulfillment of this prophecy, regarding the disciples being trapped and scattered, occurred not many hours later, when Matthew tells us in this same chapter: "Then all the disciples forsook him and fled." * Peter subsequently denied His Lord; the disciples, except J_ohn were afraid to come near to Jesus or to go to the cross; after Jesus death they shut themselves up in fear and trembling behind locked doors.

God smote the Shepherd. In eternity He had determined this to be the way the redemption of sinful mankind would be brought about. Jesus had to suffer arrest, thus being seized out of the midst of His flock. Then finally He died on the cross, being truly smitten, thus completely fulfilling the prophecy which Zechariah, as God's mouthpiece, spoke. Jesus reiterated this prophecy and declared that it would go into fulfillment that very night; he did this to warn His disciples and comfort them. Thereupon He suffered the prophecy to be carried out by the Jews and the Romans.

This passage contains Christology, showing Jesus in His sacerdotal role. It shows Jesus in His deepest stage of humiliation, suffering and death at the hands of His creatures.

* Matt, 26, 56.

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