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# Matthew's Use of Old Testament Fulfillment in the Nativity/Childhood Section

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MATTHEW'S USE OF OLD TESTAMENT FULFILLMENT  
IN THE NATIVITY/CHILDHOOD SECTION

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A Thesis  
Presented to  
The Faculty of  
Western Evangelical Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Divinity

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by  
Kenneth James Peterson

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## TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS. . . . .	iii
 Chapter	
1. INTRODUCTION . . . . .	1
The Problem Area . . . . .	1
The Problem. . . . .	3
Limitations of the Study . . . . .	3
Assumptions of the Study . . . . .	3
A Definition of "Messiah". . . . .	5
Importance of the Study. . . . .	6
Procedure for the Solution . . . . .	7
2. THE FACT THAT MATTHEW USED OLD TESTAMENT FULFILLMENT IN THE NATIVITY/CHILDHOOD SECTION. . . . .	9
The Fulfillment "Passages" in the Nativity/Childhood Section	9
The Fulfillment "Formula" in the Nativity/Childhood Section	11
The Use of the Word "Fulfilled" in the Nativity/Childhood Section. . . . .	13
3. MATTHEW'S FULFILLMENT USE (1:23) OF ISAIAH 7:14. . . . .	20
Isaiah 7:14 in Matthew's Context . . . . .	20
Isaiah 7:14 in Isaiah's Context. . . . .	24
Matthew and Isaiah's Contexts Compared . . . . .	32
Matthew's Use of Isaiah 7:14 . . . . .	35

Chapter	Page
9. A SUMMARY/CONCLUSION . . . . .	92
APPENDIX A: MATTHEW'S NATIVITY/CHILDHOOD SECTION . . . . .	96
APPENDIX B: REFERENCES TO MESSIANIC TITLES IN MATTHEW. . . . .	99
APPENDIX C: A LIST OF THE FINDINGS OF MATTHEW'S USE OF THE FULFILLMENT PASSAGES. . . . .	107
APPENDIX D: A SUMMATION OF THE FINDINGS OF MATTHEW'S USE OF THE FULFILLMENT PASSAGES. . . . .	109
BIBLIOGRAPHY . . . . .	110

## Chapter 1

### INTRODUCTION

#### I. The Problem Area

From the beginning of the Christian era the Old Testament has been used as evidence for the messiahship of Jesus Christ.<sup>1</sup> The New Testament is filled with references to the Old Testament, and many of these passages are cited to support Jesus Christ as the fulfillment of the Old Testament messianic hope.<sup>2</sup>

The use that the New Testament makes of the Old Testament to support the messiahship of Jesus Christ has been understood in a variety of ways. Some have understood the New Testament's use of the Old Testament to support the messiahship of Jesus Christ only as the direct fulfillment of Old Testament predictions. Others have seen both direct and typical fulfillment usage of the Old Testament in the New Testament.

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<sup>1</sup>See Jakob Jocz, The Jewish People and Jesus Christ (London: S.P.C.K., 1949), pp. 205-208, 211-214, 295.

<sup>2</sup>Adam Clarke's Commentary (New York: Abingdon Press, n.d.), vol. 4, gives a table showing the many places in the New Testament where the Old Testament is cited. R.T. France, Jesus and the Old Testament (Downers Grove, Illinois: Inter-Varsity Press, 1971), pp. 14-15, brings attention to the fact that the New Testament not only is indebted to the Old Testament for verbatim quotations, but also, with or without a set introductory formula, for references to Old Testament teaching events, verbal allusions, and perhaps significant actions calling attention to prophecies of the Old Testament.

The book of Matthew is a good sample of the New Testament's use of Old Testament fulfillment in support of the messiahship of Jesus Christ. In this book the use of the word "fulfilled" is a frequent way of expressing the Old Testament relationship to Jesus Christ,<sup>3</sup> whom the book aims to prove is the Messiah.<sup>4</sup>

The nativity/childhood section of Matthew's gospel (1:1-2:23) is especially suitable to an investigation of the New Testament's use of Old Testament fulfillment to support the messiahship of Jesus Christ. In this section there are five Old Testament references introduced by a fulfillment formula.<sup>5</sup> Because of the number of references to Old Testament fulfillment in this rather short section, a study of this section of Matthew serves well as an introduction to Matthew's use of Old Testament fulfillment.

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<sup>3</sup>The word fulfilled in the book of Matthew (ASV) is found in 1:22; 2:15; 2:23; 4:14; 8:17; 13:35; 21:4; 26:54; 26:56; and 27:9. The word in fulfillment formula context, in addition to the above places, is found in 27:35 in the KJV. The word fulfill is found in 3:15, and 5:17. In each of these cases πληρωσῶ is used, except in 13:14, where ἀναπληρῶ (meaning, to fill up) is used. Where the KJV uses fulfilled in 5:18 and 24:34, the ASV has accomplished. The Greek word used in these two instances is γίνεσθαι (meaning, to become, come to pass).

<sup>4</sup>Merrill C. Tenney, New Testament Survey (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1961), p. 145, outlines the book of Matthew as "The Gospel of the Messiah." Edward P. Blair, Jesus in the Gospel of Matthew (New York: Abingdon Press, 1960), pp. 54-57, shows that Matthew attempts to prove Jesus is the Messiah of the Jews by the fact of (1) the sixteen or seventeen times "Christ" appears in Matthew (16:21 has "Jesus Christ" in some MSS and others have "Jesus"); (2) Matthew's making it clear that Jesus was descended from David; (3) Matthew's stress that the prophecies of the Old Testament are fulfilled in Jesus; and (4) Matthew's portrayal of Jesus fulfilling the role of the second Moses. Also see Appendix B, which shows the numerous references to messianic titles in Matthew. The appendix shows seventeen or eighteen references to "Christ" in Matthew.

<sup>5</sup>See Chapter 2, Section I.



## II. The Problem

The problem was to show how Matthew used Old Testament fulfillment in the nativity/childhood section (1:1-2:23) to prove Jesus is the Messiah.

The hypothesis was that a reasonable solution to the problem is that Matthew used Old Testament fulfillment in both a direct and a typical<sup>6</sup> way to prove Jesus is the Messiah.

## III. Limitations of the Study

The solution to the problem of Matthew's use of Old Testament fulfillment in the nativity/childhood section was pursued primarily by way of an inductive study of the English Bible. Though much reference was made to works outside the Bible, the emphasis was upon the text of the English Bible itself. The emphasis in the study made reference to the Greek and Hebrew applicable only where it was vital to the problem. The American Standard Version of the Holy Bible was used as the basic text. The investigation was limited to the nativity/childhood section of the book of Matthew, and the use Matthew made in this section of Old Testament fulfillment as introduced by a fulfillment formula.

## IV. Assumptions of the Study

The solution to the problem of Matthew's use of Old Testament fulfillment in the nativity/childhood section was based upon the basic assumption that the Bible is historically reliable. The Gospel of

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<sup>6</sup>For a discussion of what was meant by direct and typical fulfillment see Chapter 2, Section III.

Matthew was assumed to be a reliable and historically accurate account, including the miraculous elements, founded upon eye-witness authority. Matthew was assumed to be the essential, real, apostolic author of the Gospel of Matthew. As the author, it was assumed he gave an honest and true report of the facts as a contemporary witness and historian of the life of Jesus Christ, including the miraculous elements. It was understood that the American Standard Version of the Holy Bible is a reliable translation of Matthew's original treatise. It was also assumed that the prophetic element of the Old Testament is a reality.<sup>7</sup>

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<sup>7</sup>For Support of these assumptions refer to the following works: Dewey M. Beegle, God's Word Into English (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1960), esp. p. 208; F.F. Bruce, The Books and the Parchments (Westwood, N.J.: Fleming H. Revell Co., 1963), esp. p. 243; F.F. Bruce, The New Testament Documents: Are They Reliable? (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1960), esp. pp. 19-20, and pp. 45-46; J. Harold Greenlee, Introduction to New Testament Textual Criticism (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1964), esp. pp. 15-16; Robert Horton Gundry, The Use of the Old Testament in St. Matthew's Gospel: With Special Reference to the Messianic Hope (Leiden, Netherlands: E.J. Brill, 1967), a Ph. D. dissertation, in which on pp. 190-191 he comments on the trustworthiness of the historical events in the gospels; R.C.H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis, Minnesota: Augsburg Publishing House), pp. 5-23, which argues for the author being Matthew; C.S. Lewis, Miracles (New York: The Macmillan Co., 1947); C.S. Lewis, Christian Reflections, edited by Walter Hooper (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1967), see the chapter "Modern Theology and Biblical Criticism," pp. 152-166; Fritz Ridenour, ed., Who Says? (Glendale, California: Regal Books Division, G/L Publications, 1967), which discusses the matter of the trustworthiness of the Bible; Bernard Ramm, Protestant Christian Evidences (Chicago: Moody Press, 1953), which discusses the supernatural in the Bible, and the idea of fulfilled prophecy; Bernard Ramm, Special Revelation and the Word of God (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1961); Bernard Ramm, The Christian View of Science and Scripture (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1954); Merrill C. Tenney, New Testament Survey (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1953), pp. 141-142, which gives brief arguments for Matthew as the author.

## V. A Definition of "Messiah"

In this study the word "Messiah" was used as referring to the person foretold and foreshadowed<sup>8</sup> in the Old Testament as the hope of Israel and the world.<sup>9</sup>

The word itself means "anointed" and is the Hebrew form of the Greek, which is "Christos." The word has special reference to God anointing a person for holy service. In this study it was used as referring to the expected coming One who was "anointed" by God to be the

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<sup>8</sup>Foretold and foreshadowed were used as the O.T. parallels to N.T. direct and typical fulfillment (see Chapter 2, Section III). The O.T. passages that directly foretell the Messianic personage finds direct fulfillment in Jesus. The O.T. events that foreshadow the Messianic personage finds typical fulfillment in Jesus.

<sup>9</sup>F.F. Bruce, "Messiah" in The New Bible Dictionary edited by J.D. Douglas (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1962), pp. 811-818, finds the Messiah (though the term itself was not present at an early date, Messiah is not restricted to the term but the idea of a Messianic personage) in the Old Testament as a 'figure of salvation' which rose from the 'protevangelium' of Genesis 3:15. The Messiah is seen as the antitype ["the person or thing represented or foreshadowed by an earlier type or symbol," as defined by Webster's New World Dictionary (New York: The World Publishing Co., 1960)] of the great historical figures: Adam (seen in the prosperity of Amos 9:13; Isaiah 4:2, 32:15,20; 55:13; Psalms 72:16; and the peace of Isaiah 11:6-9 and 32:1-8); Moses (seen in Deuteronomy 18:15-19; and inferred from Hosea 2:14-23, Jeremiah 31:31-34, Ezekiel 20:34-44 because of the reference to a work God will do again surpassing the Exodus; and also inferred in Isaiah 51:9-11, 52:12, and Jeremiah 23:5-8, where the forecast of the second Exodus is messianic); David (seen in the prophecy about Judah in Genesis 49:9, 10; the prediction of the stability of the Davidic throne in 2 Samuel 7:12-16; the Royal Psalms centering in a king, which are very numerous; the book of Isaiah, such as 7-12; the David of the future in Ezekiel 34:23). There is also the Servant and Anointed Conqueror (who rules over both Jews and Gentiles) of Isaiah. There is the Branch of Jeremiah 22:5ff, and 33:14ff, along with Zechariah 3:8, and 6:12ff [the Branch is also mentioned in Isaiah 11:1ff]. Jakob Jocz, The Jewish People and Jesus Christ, says, "The method of finding the Messiah predicted in the Old Testament is not a Christian invention. It belongs to the ancient tradition of the Synagogue. The Rabbis held that 'all prophets prophesied only of the days of the Messiah'." (P. 205).

Savior and King of both the Jews and the world.<sup>10</sup>

## VI. Importance of the Study

The importance of the study was particularly related to the contribution it made to hermeneutics. The investigation helped give an understanding of the relationship of the Old Testament to the New Testament. Its contribution especially related to an understanding of Old Testament messianic fulfillment in the life of Jesus Christ.

If the hypothesis presented here was correct, then the New Testament's use of Old Testament fulfillment is not only direct predictive fulfillment, but also typical fulfillment.<sup>11</sup> This means an understanding of the idea of the relationship of the Old and New Testaments is more involved than simply an easy obvious predictive use. Though it would not mean that predictive fulfillment in a more obvious form is not present in the Old Testament, and used as such in the New, it would mean that a careful investigation of the Old and New Testament

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<sup>10</sup>Marvin R. Vincent, Word Studies in the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., originally published in 1887, reprinted in 1965) in Vol. I, on pp. 10-11 he writes, "Christ.... properly an adjective, not a noun, and meaning anointed....It is a translation of the Hebrew Messiah, the king an spiritual ruler from David's race, promised under the name in the Old Testament (Ps. ii.2; Dan. ix.25,26)....Anointing was applied to kings (1 Sam. ix.16; x.1), to prophets (1 Kings xix.16), and to priests (Exod. xxix.29; xl.15; Lev. xvi.32) at their inauguration. 'The Lord's anointed' was a common title of the king (1 Sam. xii.3, 5; 2 Sam. i.14, 16). Prophets are called 'Messiahs,' or anointed ones (1 Chron. xvi.22; Ps. cv.15). Cyrus is also called 'the Lord's Anointed,' because called to the throne to deliver the Jews out of captivity (Isa. xlv.1). Hence the word 'Christ' was representative of our Lord, who united in himself the offices of king, prophet, and priest."

<sup>11</sup>For a discussion of what was meant by direct and typical fulfillment see Chapter 2, Section III.

contexts yields also to a kind of fulfillment that demands a deeper insight into the nature of Old Testament revelation in the light of fulfillment in Jesus Christ.

## VII. Procedure for the Solution

In order to establish a reasonable solution to the problem of how Matthew used Old Testament fulfillment in the nativity/childhood section (1:1-2:23) chapter 2 presented the results of the investigation showing the fact that Matthew used Old Testament fulfillment in the nativity/childhood section. In this chapter the fulfillment "passages," the fulfillment "formula," and the use of the word "fulfilled" in the nativity/childhood section was presented.

The second step (chapters 3 through 7) in presenting a reasonable solution to the problem was to give the results of an examination of the five fulfillment "passages" of Matthew's nativity/childhood section. Each of these fulfillment passages was studied in the light of Matthew's context, and the Old Testament context, then Matthew and the Old Testament contexts were compared, and conclusions drawn as to Matthew's use of each of the Old Testament passages in the nativity/childhood section.

The third step (chapter 8) was to show from the investigation of chapters 2 through 7 Matthew's use of the Old Testament in the nativity/childhood section as a whole. Whereas chapters 3 through 7 presented the individual passages and how Matthew used each of them separately, chapter 8 showed the use Matthew made of Old Testament fulfillment in the nativity/childhood section in general from what was observed in particular about the use of each passage.

In the final chapter (chapter 9) a summary/conclusion was given of the investigation made in chapters 2 through 8 of Matthew's use of Old Testament fulfillment in the nativity/childhood section.

## Chapter 2

### THE FACT THAT MATTHEW USED OLD TESTAMENT FULFILLMENT IN THE NATIVITY/CHILDHOOD SECTION

In order to establish how Matthew used Old Testament fulfillment in the nativity/childhood section it was necessary to examine the fact that Matthew used Old Testament fulfillment in the nativity/childhood section. A general overview of the context (Matthew 1:1-2:23) in which the fulfillment "passages" are used, an examination of the fulfillment "formula," and the use of the word "fulfilled" was presented in order to properly introduce the examination of each of the fulfillment passages made in chapters 3 through 7.

#### I. The Fulfillment "Passages" in the Nativity/Childhood Section

In regard to the general overview of the context of Matthew's nativity/childhood<sup>1</sup> section (Matthew 1:1-2:23), it was observed that the entire section is linked together by reference to the Old Testament. Each reference to the Old Testament is presented as a fulfillment of the Old Testament in the birth and childhood of Jesus' life.

Although Matthew's reference to the ancestry of Jesus Christ is not introduced by a fulfillment formula, and although it was not within the limitations of this study to deal with this complex subject, it was

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<sup>1</sup>The word "child" is used in Matthew 1:23 and "young child" in Matthew 2:8, 9, 11, 13 (twice), 14, 20, and 21 referring to Jesus.

observed that Matthew's use of the geneology of Jesus Christ was for the purpose of presenting Jesus, the "son of David," as the Old Testament fulfillment of the Christ.

The first Old Testament passage<sup>2</sup> introduced by the word "fulfilled" refers to the virgin birth of Jesus Christ. This event is presented as a fulfillment of the Old Testament passage found in Isaiah 7:14.

The second passage<sup>3</sup> is not introduced by the word "fulfilled" but by the words "it is written by the prophet," which shows the same intent as the word "fulfilled." The context is that of the wise men seeking out the King of the Jews. According to Matthew, the chief priests and scribes said that the Christ would be born in Bethlehem of Judaea on the basis of the passage found in Micah 5:2.

In the third passage<sup>4</sup> Matthew narrates how the child Jesus was protected from King Herod by Joseph taking Him into Egypt. This, Matthew says, "fulfilled" the passage found in Hosea 11:1.

Matthew's fourth passage<sup>5</sup> relates how Herod slew all the male children of Bethlehem and its coasts who were two years and under because the wise men had not reported to him where Jesus was (2:16), as Herod had wanted to destroy the young child Jesus (2:13). This slaughter of the children by Herod, Matthew says, "fulfilled" the passage found in Jeremiah 31:15.

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<sup>2</sup>See Matthew 1:23, and an examination of the passage in Chapter 3.

<sup>3</sup>See Matthew 2:6, and an examination of the passage in Chapter 4.

<sup>4</sup>See Matthew 2:15, and an examination of the passage in Chapter 5.

<sup>5</sup>See Matthew 2:18, and an examination of the passage in Chapter 6.



The fifth and final reference Matthew makes to the Old Testament<sup>6</sup> with an introductory formula in the nativity/childhood section gives the account of Joseph taking the young child Jesus out of Egypt, going into the land of Israel, turning aside into the parts of Galilee, and dwelling in the city of Nazareth. The fact that Jesus lived in Nazareth, Matthew says, "fulfilled" what the prophets (plural<sup>7</sup>) had spoken.

## II. The Fulfillment "Formula" in the Nativity/Childhood Section

Matthew introduces each of the Old Testament passages by what may be called a "fulfillment formula." The formula for introducing each reference to the Old Testament has some variations. Though there are variations, the fact that Matthew wishes to show the relationship of the Old Testament to the events of Jesus' life is obvious in each case.

The first instance of the formula is found in 1:22: "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying...." The events previous to this formula (centering in the virgin birth of Jesus) all took place that the words of the "prophet" might be "fulfilled."

The second instance of the formula, stated in 2:15, reads, "for thus it is written through the prophet...." The birth of the Christ was to be in Bethlehem (2:4-5) because the "prophet" had "written" of this.

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<sup>6</sup>See Matthew 2:23, and an examination of the passage in Chapter 7.

<sup>7</sup>The plural indicates there is no specific prophecy in mind. This problem was dealt with in Chapter 7.

### III. The Use of the Word "Fulfilled" in the Nativity/Childhood Section

The word "fulfilled" used in 1:22, 2:15, 2:17, and 2:23 in the English version is translated from a form of the Greek verb πληρῶ . Young's Analytical Concordance to the Bible indicates this word means "to fill, make full."<sup>9</sup> Lenski sees Matthew's use of this verb as picturing the promise or prophecy as an empty vessel at last filled when the event occurs.<sup>10</sup> The word, then, as used by Matthew, gives the idea of the Old Testament words finding their fullness of meaning in the life of Jesus Christ. The prophetic words are filled full in the historical events Matthew narrates.

This meaning of the word "fulfilled" harmonizes with the idea of both direct and typical fulfillment usage of Old Testament passages. The word is not restricted to a use of direct "promise" and direct "coming to pass." There is no necessity for using the word as an event obviously foretold and then taking place as foretold. There is also room for the idea of typical fulfillment of an event foreshadowed in the Old Testament, which looked forward to Christ. Norman Geisler in Christ: The Theme of the Bible writes, "the Old Testament passages applied to Christ were not all truly predictive, but there was a principle in the passage which was

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<sup>9</sup>Robert Young, Analytical Concordance to the Bible (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., n.d.), p. 378.

<sup>10</sup>R.C.H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis, Minnesota: Augsburg Publishing House, 1943), p. 52.

realized or perfected in Christ."<sup>11</sup> He further observed, "there is a principle involved, whether a Messianic or moral one, that is realized or comes to the full in the life of Christ."<sup>12</sup> R.T. France has noted

The idea of fulfillment inherent in the New Testament typology derives not from a belief that the events so understood were explicitly predicted, but from the conviction that in the coming and work of Jesus the principles of God's working, already imperfectly embodied in the Old Testament, were more perfectly re-embodied, and thus brought to completion.<sup>13</sup>

Dr. France does not mean by "typology" a fanciful allegory with no foundation in history. He writes

. . . typology is not allegory. It is grounded in history, and does not lose sight of the actual historical character of the events with which it is concerned. Typology may be described as the 'theological interpretation of the Old Testament history'. Allegory, on the other hand, has little concern with the historical character of the Old Testament text. Words, names, events, etc. are used, with little regard for their context, and invested with a significance drawn more from the allegorist's own ideas than from the intended sense of the Old Testament. No real correspondence, historical or theological, between the Old Testament history and the application is required.<sup>14</sup>

Bernard Ramm notes that prophecy may be either verbally predictive or typically predictive. When a prophecy is verbally predictive it is found in poetry or prose and speaks of the age to come (e.g. Psalm 22 or Isaiah 53). When a prophecy is typically predictive it is found in typical persons, things, or events that actually are means to forecast

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<sup>11</sup>Ibid., p. 45.

<sup>12</sup>R.T. France, Jesus and the Old Testament (Downers Grove, Illinois: Inter-Varsity Press, 1971), p. 40.

<sup>13</sup>Ibid.

<sup>14</sup>Bernard Ramm, Protestant Biblical Interpretation (Boston: W.A. Wilde Company, 1956), p. 197.

the age to come. To Dr. Ramm, a type is a species of prophecy. He further defines the meaning of typology by contrasting it (in a similar way as Dr. France) with allegory:

Allegorical interpretation is the interpretation of a document whereby something foreign, peculiar, or hidden is introduced into the meaning of the text giving it a proposed deeper or real meaning. Geffcken notes that in allegorical interpretation "an entirely foreign subjective meaning is read into the passage to be explained," and Hoskyns and Davey note that the "allegory expresses the relationship between certain persons and things by substituting a whole range of persons or things from an entirely different sphere of experience."

Typological interpretation is specifically the interpretation of the Old Testament based on the fundamental theological unity of the two Testaments whereby something in the Old shadows, prefigures, adumbrates something in the New. Hence what is interpreted in the Old is not foreign or peculiar or hidden, but rises naturally out of the text due to the relationship of the two Testaments.<sup>15</sup>

Where did the writers of the New Testament get their authority for finding a so-called "historical typology fulfillment" in the life of Jesus Christ? Dr. R.T. France shows that this method of interpretation came from Jesus Himself. His book Jesus and the Old Testament (originally a doctoral thesis) examines all the Old Testament quotations recorded in the Synoptic Gospels which were applied by Jesus to his own status and mission.<sup>16</sup> His careful scholarship concludes that Jesus Himself used the Old Testament in both a directly predictive manner and also in a typical manner, with historical foundations. His conclusions regarding Jesus' use of types is as follows:

Jesus' types are drawn from a wide range of aspects of Israel seen in the Old Testament; they are not restricted to any one period or any single class. Thus he uses persons in the Old

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<sup>15</sup>Ibid., p. 204.

<sup>16</sup>France, pp. 13-14.

Testament as types of himself (David, Solomon, Elijah, Elisha, Isaiah, Jonah) or of John the Baptist (Elijah); he refers to Old Testament institutions as types of himself and his work (the priesthood and the covenant); he sees in the experiences of Israel foreshadowings of his own; he finds the hopes of Israel fulfilled in himself and his disciples and sees his disciples as assuming the status of Israel; in Israel's deliverance by God he sees a type of the gathering of men into his church, while the disasters of Israel are foreshadowings of the imminent punishment of those who reject him, whose unbelief is prefigured in that of the wicked in Israel and even, in two instances, in the arrogance of the Gentile nations.

In all these aspects of the Old Testament people of God Jesus sees foreshadowings of himself and his work, with its results in the new Christian community. Thus in his coming the history of Israel has reached its decisive point. The whole of the Old Testament is gathered up in him. He himself embodies in his own person the status and destiny of Israel, and in the community of those who belong to him that status and destiny are to be fulfilled. . . .<sup>17</sup>

Dr. France does not see Jesus' use of the Old Testament as a uniform method of application. Jesus' method is more of a theological conviction of a "recurring rhythm of the divine activity," and "an historical approach to the understanding of the savings acts of God." It is not a hermeneutical technique by which to extract a set catalogue of types and antitypes.<sup>18</sup> Though it may not be possible to show a uniform method of application, Jesus does use the Old Testament to show that He embodied a principle repeated in His life. Quoting Dr. France again,

Jesus can even take what might seem again to be mere illustrations, and confer on them the status of predictions of a similar state of affairs in his own time (Mk. 7:6-7;

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<sup>17</sup>Ibid., pp. 75-76.

<sup>18</sup>Ibid., pp. 76-77. Webster's New World Dictionary (New York: The World Publishing Company, 1960) defines type as "a person, thing, or event that represents or symbolizes another that is to come," and antitype as "the person or thing represented or foreshadowed by an earlier type or symbol."

9:13; Mt. 13:14). The point of the illustrations was that they embodied a principle which must be repeated in Jesus and his work.<sup>19</sup>

The above findings of Dr. France are in agreement with the observations of Dr. Miller, who regards Jesus as the source of the New Testament's method of using the Old Testament. Dr. Miller writes,

The justification for doing this they got from the risen Lord himself. In Luke 24 we see the risen Lord reaching back into the Old Testament not to find a few specific predictions which were mechanically fulfilled in the events of his life, death, and resurrection, but to lay hold on the whole Old Testament revelation as pointing toward him. "Beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself" (vs. 27). This Old Testament witness to him went clear beyond specific verses. The whole sweep of Old Testament thought had implicit meanings which he made explicit. . . . Before the Resurrection the disciples would have been hard put to it to have found anything like this in the Old Testament. But the events of Jesus' life, death, and resurrection carried the Old Testament forward on its own road, and all that happened in the total Christ-event was "really and reasonably congruous" with the central intention of Old Testament religion. The New Covenant was not a different covenant; it was but a fulfillment of the Old Covenant. It was the releasing of purposes latent in the Old, which did not violence to prophetic thought.

. . . it is becoming increasingly clear that the New Testament writers did not make haphazard use of the Old Testament, giving free reign to their individual idiosyncrasies in this regard, but were controlled by the judgment of the church which found in the Old Testament a series of profound correspondences between the redemptive action of God in the history of Israel and its climax in Jesus Christ.

The early Christian did not search the Old Testament, as some suppose, for mere verbal coincidences or fanciful "proof-texts" upon which they could call to justify their faith in Jesus. They believed that the God who had acted in him was the same God who acted in the Exodus recorded in the Old Testament and in all the events which flowed from it in the history of Israel. They believed that this God had the end in view from the beginning. As a playwright works into the earlier scenes of his play certain ideas which are only perplexing at the time they are introduced, but which are made clear as one looks back to them from the

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<sup>19</sup>France, p. 77.

standpoint of the drama of redemption elements which, when recapitulated in a higher key in Jesus, received a clarity which they did not have in their original setting.<sup>20</sup>

To summarize what has been stated in this chapter regarding the use of the word "fulfilled": (1) the Greek word used by Matthew means "to fill, make full," and in Matthew's context denotes the Old Testament promise finding fullness of meaning in the events of Jesus' nativity and childhood; (2) this meaning harmonizes with the idea direct and typical use of Old Testament fulfillment; (3) the typical fulfillment is not fanciful allegory, but has its roots in a theological interpretation of history, being a kind of prophecy; (4) the typical use of the Old Testament by Matthew gains its authority from Jesus using this method; (5) Jesus' typical use of the Old Testament is not a uniform method but a theological conviction of a divine recurring rhythm; and (6) Matthew's use of this typical method comes from a conviction that Jesus Himself is the fulfillment of the entire Old Testament and not merely a fulfillment of isolated passages that were directly predictive.

It is with this use of the word "fulfilled" that Matthew's use of the Old Testament is more clearly understood. This helps to explain that which was observed in the examination of the Old Testament passages in Matthew's nativity/childhood section. The fact that not all of these passages are directly predictive of the Messiah is explained by the understanding that Jesus embodies the theological history of Israel and

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<sup>20</sup>Donald G. Miller, The Way to Biblical Preaching (New York: Abingdon Press, 1962), pp. 132-133.

the fact that Jesus Himself used the Old Testament in this way.<sup>21</sup>

In Jesus' life the Old Testament finds fulness of meaning--whether in direct or typical fulfillment.

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<sup>21</sup>It should be noted that Matthew's Gospel itself quotes Jesus as finding the Old Testament in general fulfilled in Himself. Jesus says in Matthew 5:17, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill."



## Chapter 3

### MATTHEW'S FULFILLMENT USE (1:23) OF ISAIAH 7:14

There has been much written on Matthew's first fulfillment passage. This is not an easy passage to interpret, and, hence, there has been much disagreement among scholars as to the correct interpretation of the passage in Matthew 1:23 taken from Isaiah 7:14. The solution presented here is what commends itself as a reasonable explanation of Matthew's use of Isaiah 7:14.

This solution was based on the study of: (1) Isaiah 7:14 in Matthew's context; (2) Isaiah 7:14 in Isaiah's context; and (3) Matthew's context compared with Isaiah's context. From the observations in these three areas of study conclusions were given as to Matthew's use (in 1:23) of Isaiah 7:14.

#### I. Isaiah 7:14 in Matthew's Context

An examination of the context of Matthew 1:23, taken from Isaiah 7:14, was the first step in presenting the solution given here. The verse is used within a total setting that sheds light on Matthew's use of the Old Testament passage.

The broader context was first noted. The paragraphs previous (1:1-17) to the paragraph in which this verse is found gives a genealogy of Jesus Christ presented as the "son of David" and the "son of Abraham."<sup>1</sup>

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<sup>1</sup>See esp. 1:1, also 1:2, 6, 17. Though the genealogy is in itself

The Jews expected the Messiah to come from the lineage of king David.<sup>2</sup> Matthew presents Jesus as the "son of David" in several places in his gospels,<sup>3</sup> which is a Messianic title.<sup>4</sup> The association of Jesus with the "son of Abraham" further shows Matthew's intent to relate Jesus to a fulfillment of the Messianic hope, since Abraham was the father of the covenant-promise that in him all the nations of the earth would be blessed (Genesis 12:1-3). The paragraph following (2:1-6) the paragraph in which this verse is found establishes Jesus as being born in the place (Bethlehem) where the King of the Jews was expected to be born (2:1-6).<sup>5</sup> Therefore, the broader context of Matthew's use of the Isaiah 7:14 passage shows Jesus as the seed of David and Abraham, born in the birthplace (Bethlehem) of the expected Messiah.

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a fulfillment properly speaking, it is not within the limitations of this study to deal with the difficulties of Matthew's genealogy, or of the comparative genealogy of Luke 3:23-38. For study on the genealogy difficulties see Albert Barnes, Barnes' Notes on the New Testament (Grand Rapids, Michigan: Kregel Publications, 1962), pp. 1-3; John Albert Bengel, New Testament Word Studies (Grand Rapids, Michigan, 1971), pp. 54-66; Adam Clarke's Commentary (New York: Abingdon Press, n.d.), vol. 5, pp. 35-38; R.C.H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis, Minnesota: Augsburg Publishing House, 1943), pp. 25-38; and Joh. Ylvisaker, The Gospels (Minneapolis, Minnesota: Augsburg Publishing House, 1932), pp. 52-60.

<sup>2</sup>In Matthew 22:42 Jesus asked the Pharisees whose son the Christ was, and they answered, "the son of David," which shows their expectation of the Messiah coming from the lineage of king David.

<sup>3</sup>The title "son of David" is used in reference to Jesus in Matthew 1:1; 9:27; 12:23; 15:22; 20:30; 31; 21:9, 15.

<sup>4</sup>Matthew 22:42 shows the Messianic import of the "son of David" as recognized by the Jewish rulers of Jesus' time.

<sup>5</sup>Micah 5:2 locates the birthplace of the Messiah in Bethlehem, which Edersheim includes in his "List of Old Testament Passages Messianically Applied in Ancient Rabbinic Writings." See Alfred Edersheim, The Life and Times of Jesus the Messiah (New York: Longmans,

In the immediate paragraph (1:18-25) in which Matthew uses Isaiah 7:14 Mary gives birth to a child without sexual relations with a man.<sup>6</sup> This is established outside of the fulfillment passage itself. Verse 18 says "before they [Mary and Joseph] came together she was found with child of the Holy Spirit." In verse 20 an angel of the Lord tells Joseph in a dream that he is not to fear taking Mary as his wife because "that which is conceived in her is of the Holy Spirit." In verse 25 it is recorded that Joseph "knew her [Mary] not till she had brought forth a son [Jesus]."<sup>7</sup> It is in this context that Matthew uses Isaiah 7:14 in relating the events of Jesus' virgin birth to the words found there, "the virgin shall be with child, and shall bring forth a son."

This virgin birth is supernatural and within the context of supernatural happenings. The birth without sexual relations with a man is itself a supernatural happening accomplished by the Holy Spirit (vss. 18 and 20). There is a supernatural visitation of an angel of the Lord

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Green, and Co., 1904), p. 735. In Matthew's narrative it is the Jews who use Micah 5:2 to show where the Messiah was to be born. Matthew here uses the Jewish ruler's interpretation to support his intent to show Jesus as the Messianic fulfillment. See Chapter 4 for an examination of the passage.

<sup>6</sup>There is no attempt here to prove the historical accuracy of the virgin birth of Jesus Christ. J. Gresham Machen's The Virgin Birth of Christ (Grand Rapids, Michigan: Baker Book House, 1965), and James Orr's The Virgin Birth of Christ (London: Hodder and Stoughton, 1908) both give well-studied arguments for the actuality of the virgin birth of Jesus Christ.

<sup>7</sup>The words "knew her not" refer to Mary and Joseph not having sexual relations before the birth of Jesus. To "know" is a common way of speaking of sexual relations in the Bible. See such passages as Gen. 4:1, 17, 25; 19:8; 24:16; 38:26; Numbers 31:17, 18, 35; Judges 21:12; and Sam. 1:19.

appearing to Joseph in a dream and relating to him the situation, which he could not otherwise understand, and telling him to take Mary as his wife (vs. 20). It is within the context of the supernatural that this passage is given as a fulfillment interpretation of Isaiah 7:14.

The virgin-born son's father is of the household of David.<sup>8</sup> In verse 20 the angel of the Lord calls Joseph "thou son of David." As the broader context shows Jesus Christ within the lineage of king David, of whom the Messiah was to come, and born in the city of David (Bethlehem),<sup>9</sup> the birthplace of the expected Messiah, the fact that the angel calls attention to Joseph being of the lineage of David adds weight to Matthew's portrayal of Jesus Christ as the long awaited Messiah.

This miraculous, virgin-born, son of David, who was born in Bethlehem, is regarded as fulfilling that which was spoken by the Lord through the prophet (Isaiah) in regard to His being "God with us," which is interpreted from the name Immanuel. In this paragraph the child is named "Jesus" (vs. 21, 25). He is named "Jesus" because He is to save His people from their sins (vs. 22). "Jesus" (*Ἰησοῦς*) is a transliteration from the Hebrew word "Joshua," which means "Jehovah is salvation," and therefore, "is the Savior."<sup>10</sup> Hiller interprets the

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<sup>8</sup>Though Jesus is not the physical offspring of Joseph He is the legal heir (vs. 24 "and took unto him his wife"). The Jewish procedure of theocratic inheritance laws were bound up with the father, natural progenitor or not, and therefore Matthew establishes that Joseph was of the house of David, and thus making Jesus David's legal successor, and entitled to the throne of his kingdom. See Ylvisaker, op. cit., p. 58.

<sup>9</sup>Luke 2:4 mentions that the "city of David" was "called Bethlehem."

<sup>10</sup>W.E. Vine, An Expository Dictionary of New Testament Words (Westwood, N.J.: Fleming H. Revell Company, 1965), p. 274.

name of Jesus as, "HE WHO IS is SALVATION: yes, the angel interprets it . . . He shall save."<sup>11</sup> To Matthew "Immanuel" ("God with us") and "Jesus" ("Jehovah is salvation") are synonymous.<sup>12</sup> The main idea of both is that of "salvation." In Jesus, according to Matthew, God is with us to bring salvation.

In the immediate paragraph Matthew also says that all of this has taken place "that it might be fulfilled which was spoken by the Lord through the prophet" (vs. 22). The events of the paragraph fill up that which had been written in Isaiah 7:14. Matthew sees the events of the virgin birth of Jesus Christ as being a Messianic fulfillment of Isaiah 7:14.

To summarize, Isaiah 7:14 in Matthew's context takes on the following characteristics. In the broader context Jesus is presented as the Davidic Messiah by legal, geneological right and place of birth (Bethlehem). In the immediate paragraph Jesus is observed as:

- (1) being born of a woman who had no sexual relations with a man;
- (2) being born by and within the context of supernatural happenings;
- (3) belonging to the household of king David; (4) God with us to bring salvation; and (5) Messianically fulfilling Isaiah 7:14 through the events of His birth.

## II. Isaiah 7:14 in Isaiah's Context

The second step in presenting the solution given here was to show the meaning of Isaiah 7:14 in the context of Isaiah chapters 7 through 12.

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<sup>11</sup>Quoted in Bengel, op. cit., p. 69.

<sup>12</sup>Ibid.

Matthew's use of this Old Testament passage needed to be considered in the light of the total context of the verse which he used as a Messianic fulfillment.

The immediate context (Isaiah 7) is introduced by the threat of a confederacy of Syria with Ephraim (ten tribes of Israel) to overthrow Jerusalem (belonging to Judah or the house of David). The king of Judah, Ahaz, and the people trembled with fear at this confederacy and threat to overcome them (7:1-2).

In order to quiet the fears of the king of Judah (Ahaz) Jehovah sent Isaiah to him. Isaiah took his son, Shear-jashub, which means "a remnant shall return," with him. Isaiah assured the king that this confederacy would not prevail against Judah, of which his son's name (Shear-jashu) "was a standing memorial to Ahaz and the Jews that the nation should not, notwithstanding the general calamity (vss. 17-25; ch. 8:6-8), be utterly destroyed (ch. 10:21, 22)."<sup>13</sup> Isaiah was in essence telling king Ahaz he need not fear and so not to seek Assyrian aid in a fit of panic (7:3-9).<sup>14</sup>

In the next paragraph of Isaiah 7 the verse (Isaiah 7:14) is found in which particular attention was given in this section of study. Jehovah again spoke to king Ahaz through the prophet Isaiah. Ahaz was directed to ask of Jehovah a sign "either in the depth, or in the height above" (vs. 11) that this confederacy would indeed fail to prevail against Judah (see 7:1-9). King Ahaz refused the Lord's offer, with the

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<sup>13</sup>David Brown, A.R. Fausset, and Robert Jamieson, Commentary on the Whole Bible (Grand Rapids, Michigan: Zondervan Publishing House, 1962), p. 514.

<sup>14</sup>Ibid.

true reason for refusing to ask a sign being "his resolve not to do God's will, but to negotiate with Assyria, and persevere in his idolatry (II Kings 16:7, 8, 3, 4, 10)."<sup>15</sup> Since Ahaz would not ask a sign, the Lord himself gave the house of David a sign.<sup>16</sup> The virgin<sup>17</sup> would conceive, bear a son, and call his name Immanuel (meaning, "God with us"). Before the child would arrive at the age of understanding right and wrong the present threat would be over--Assyria would overcome the two kings now a present threat (7:10-17).

Isaiah 7 through 12 is united through the idea of salvation (12:2-3) for the remnant (7:3, Shear-jashub; 10:20-22; 11:11-16) and the "child" who will bring this about (7:14-16; 9:6-7), who will come from Jesse (Davidic descent) (11:1-5). This section pictures the child as "God with us" (Immanuel) (7:14); the child as a divine, and eternal Davidic governor (9:6-7); and the "branch" of Davidic descent (11:1, "shout out of the stock of Jesse") who rules in justice (11:3-5) over the remnant of Israel (11:11-12), and blesses the entire world with the knowledge of Jehovah (11:9-10).

In regard to Isaiah 7:14's context as it relates to Matthew's use, it was observed that the "sign" here is given in such a way as to cause expectation of something very unusual of supernatural nature to take place.

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<sup>15</sup>Ibid.

<sup>16</sup>Isaiah 7:12 says, "Hear ye now, O house of David," showing the sign was to the house of David, of which Ahaz was the representative.

<sup>17</sup>Machen, op. cit., p. 288, says, regarding the word used here for "virgin," "There is no place among the seven occurrences of 'alma' in the Old Testament where the word is clearly used of a woman who was not a virgin." This is also F.F. Bruce's view in The Books and the Parchments (Westwood, New Jersey: Fleming H. Revell Company), p. 152, footnote 1. The opinion that the word is properly translated "virgin" finds support from the usage of the word in the Old Testament.

Ahaz had been given the opportunity to ask a sign of Jehovah "either in the depth, or in the height above" (7:11). There was no limit to what Ahaz could ask as a sign. This being refused, God himself gave a sign (7:14). The fact that God gave the sign increases the expectation of something supernatural. There is further reason to believe a supernatural happening is involved in the sign because of the word "Immanuel" (7:14), which means, "God with us." The sign would give evidence that God was with them, which points to the supernatural.

The emphasis of the sign is that "God is with us" and not that of the virgin herself. Though there is importance in the idea of the virgin having a son, the total context re-emphasizes the idea of "God with us" in chapter 8, verses 8 and 10. The child being "God with us" is the important factor in the sign.

There is no necessity for supposing this birth is from a woman who was also a virgin after conceiving a child. Though it is supposed that the woman is a virgin before giving birth,<sup>18</sup> it is not clear as to her giving birth without sexual relations with a man. The fact that the supernatural is expected, and that the child is "God with us" does make it clear that the child is unusual, however, though it is not obviously a birth void of sexual union.

The broad context of the passage points to a Messianic prophecy. Since the section (chapters 7 through 12) is united with the idea of salvation for the remnant and the "child" who will bring this about, it is Messianic. The child in 7:14 is Immanuel or "God with us"; in 9:6-7

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<sup>18</sup>See p. 26, footnote 17.



the child is a divine, and eternal Davidic governor; and the child in 11:1-5 is the Davidic "branch" who rules in justice over the remnant of Israel (11:11-12), and blesses the entire world with the knowledge of Jehovah (11:9-10). The broad context necessitates that Isaiah 7:14 is a Messianic prophecy, at least in its fullest sense.

Both the immediate context and the broad context has an emphasis upon political deliverance. Though the spiritual is certainly at the center of the political ("the earth shall be full of the knowledge of Jehovah" in 11:9, and all are to be related to a God-like ruler in 9:6), yet this is all colored with political experiences. "God is with us" for political deliverance from the oppression of Syria and Israel in chapter 7; and "God is with us" even in the midst of the Assyrian calamities of 8:5-8; and "God is my salvation" (12:2) in the gathering of the remnant from among the nations, which was to be like the deliverance from Egypt (11:11-16). The political has a very real emphasis in this Messianic prophecy, though the rulership has godly character. In Isaiah 7 through 12 "God is with us" to bring political and spiritual salvation.

Though the total context points to a Messianic prophecy of a personal Messiah, there are immediate elements in the prophecy. The "Immanuel" prophecy is given in such a way as to give expectation of an imminent birth of a son of the virgin. Verse 16 particularly points to the birth of a child within the near-future historical situation when it says, "before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken." Such immediate elements in the prophecy are accounted for by J. Gresham Machen

by either the nature of prophetic vision<sup>19</sup> (also Henstenberg's view<sup>20</sup>), or there being some immediate birth of a child in view which foreshadows a greater birth to come in the future<sup>21</sup> (also

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<sup>19</sup>Machen's explanation is stated in The Virgin Birth of Christ, pp. 292-3, where he writes, "what shall be done with the plain reference in the sixteenth verse to events belonging to the prophet's own time? How can the coming of Christ to years of discretion some seven centuries later be made to fix the time for the forsaking of the land of Israel and Syria? Surely some more immediate birth of a child must be in view."

"In reply, either one of two things may be said. In the first place, it may be held that the prophet has before him in vision the birth of the child Immanuel, and that irrespective of the ultimate fulfillment the vision itself is present. 'I see a wonderful child,' the prophet on this interpretation would say, 'a wonderful child whose birth shall bring salvation to his people; and before such a period of time shall elapse as would lie between the conception of the child in his mother's womb and his coming to years of discretion, the land of Israel and of Syria shall be forsaken.' This interpretation, we think, is by no means impossible. It is difficult, indeed, to set it forth adequately in our bald modern speech; but the objections to it largely fall away when one reads the exalted language of the prophet as the language of prophetic vision ought really to be read."

"In the second place, one may hold that in the passage some immediate birth of a child is in view, but that event is to be taken as the foreshadowing of the greater that was to come."

<sup>20</sup>E.W. Hengstenberg's view is stated in his Christology of the Old Testament (Edinburgh: T. & T. Clark, 1856), vol. 2, p. 30, where he writes, "The contemporaries, as the representatives of whom the child appears (the Prophet, in the energy of his faith, has transferred the birth of this child from the future to the present), shall, after the short space of about two years, again obtain the full enjoyment of the products of the land, vers. 15. For, before this period has elapsed, destruction will fall upon the hostile kings in their own land, ver. 16. The danger, however--and this is pointed out in ver. 17-25--will come from just that quarter from which Ahaz expects help, viz., from Asshur. But the security for deliverance from this danger also,--the conqueror of the world's power which was soon to begin its course in Asshur, is none other than Immanuel, whom the Prophet, in the beginning of the humiliation of the people of God, makes, so to say, to become man, in order that, during the impending deep humiliation of the people of God, He may accompany it in its history during all the stages of its existence, until He should really become man."

<sup>21</sup>See footnote 19 above, under "In the second place. . . ."

Bengel's;<sup>22</sup> and Jamieson, Fausset, and Brown's view<sup>23</sup>). F. Delitzsch's view is somewhat different--he sees the prophecy as having certain human elements that are justified by the nature of prophecy.<sup>24</sup> Whatever explanation is given for the immediate elements, the use of language and

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<sup>22</sup>John Albert Bengel's view is found in his New Testament Word Studies, p. 71, "Isaiah indicates, in the first instance, some woman who though then a virgin, whose fertility was of course considered doubtful, was to become mother of a son: she however, as the sublimity of the prophet's words clearly show, was a type of that Virgin, who still a virgin was to bear the Messiah; so that the force of the Sign was twofold, applying to the near and to the remote. The virginity of our Lord's Mother is not fully proved by the words of the prophet taken alone; but the manifestation of its fulfillment casts a radiance back on the prophecy, and discloses its full meaning."

<sup>23</sup>Their comment in their Commentary on the Whole Bible reads, "Language is selected such as, while partially applicable to the immediate event, receives its fullest, most appropriate, and exhaustive accomplishment in Messianic events. The New Testament application of such prophecies is not a strained 'accommodation'; rather the temporary fulfillment of an adaptation of the far-reaching prophecy to the present passing event, which foreshadows typically the great central end of prophecy, Jesus Christ (Rev. 19:10). Evidently the wording is such as to apply more fully to Jesus Christ than to the prophet's son; 'virgin' applies, in its simplest sense, to the Virgin Mary, rather than to the prophetess who ceased to be a virgin when she 'conceived'; 'Immanuel,' God with us (John 1:14; Rev. 21:3), cannot in a strict sense apply to Isaiah's son, but only to Him who is presently called expressly (ch. 9:6), 'The Child, the Son, Wonderful (cf. ch. 8:18), the mighty God.' Local and temporary features (as in vss. 15, 16) are added in every type; otherwise it would be no type, but the thing itself. There are resemblances to the great Antitype sufficient to be recognized by those who seek them; dissimilarities enough to confound those who do not desire to discover them."

<sup>24</sup>F. Delitzsch, Commentary on the Old Testament (Isaiah) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1969) writes on pp. 227-228, "the prophecy has its human side as well. When Isaiah speaks of Immanuel as eating thickened milk and honey, like all who survived the Assyrian troubles in the Holy Land; he evidently looks upon and thinks of the childhood of Immanuel as connected with the time of the Assyrian calamities. And it was in such a perspective combination of events lying far apart, that the complex character of prophecy consisted. The reason for this complex character was a double one, viz. the human limits associated with the prophet's telescopic view of distant times,

the broader context makes the passage Messianic, even though immediate elements make a detailed understanding or agreement of interpretation very difficult.

In Isaiah's context Isaiah 7:14 says that "Immanuel" is named by the virgin. Broadus points out that the Hebrew of "shall call" might mean "thou shalt call," which is how the Septuagint translates it.<sup>25</sup> This is also Stendahl's view.<sup>26</sup> The more obvious rendering of the American Standard Version, also lends to the virgin naming the son Immanuel.

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and the pedagogical wisdom of God, in accordance with which He entered into these limits instead of removing them. If, therefore, we adhere to the letter of prophecy, we may easily throw doubt upon its veracity; but if we look at the substance of the prophecy, we soon find that the complex character by no means invalidates its truth. For the things which the prophet saw in combination were essentially connected, even though chronologically separated. When, for example, in the case before us (ch. vii.-xii.), Isaiah saw Asshur only, standing out as the imperial kingdom; this was so far true, that the four imperial kingdoms of the Babylonian to the Roman were really nothing more than the full development of the commencement made in Assyria. And when he spoke of the son of the virgin (ch. vii.) as growing up in the midst of the Assyrian oppressions; this also was so far true, that Jesus was really born at a time when the Holy Land, deprived of its previous abundance, was under the dominion of the imperial power, and in a condition whose primary cause was to be traced to the unbelief of Ahaz. Moreover, He who became flesh in the fulness of time, did really lead an ideal life in the Old Testament history. He was in the midst of it in a pre-existent presence, moving on towards the covenant goal. The fact that the house and nation of David did not perish in the Assyrian calamities, was actually to be attributed, as ch. viii. presupposes, to His real though not His bodily presence. In this way the apparent discrepancy between the prophecy and the history of the fulfillment may be solved. We do not require the solution proposed by . . . Bengel. . . . namely, that the sign consisted in an event belonging to the immediate future, which pointed typically to the birth of the true Immanuel. . . . The prophecy. . . . is directly Messianic; it is a divine prophecy within human limits."

<sup>25</sup>John A. Broadus, Commentary on the Gospel of Matthew (Philadelphia: The American Baptist Publication Society, 1886), p. 12.

<sup>26</sup>Krister Stendahl, The School of St. Matthew and Its Use of the Old Testament (Philadelphia: Fortress Press, 1968), 98.

To summarize, Isaiah 7:14 in Isaiah's context has the following characteristics: (1) the "sign" in its context points to a supernatural event; (2) the emphasis of the sign is that "God is with us," while the idea of the virgin having a son is not the prominent idea; (3) the idea of a birth without sexual relations is not clearly stated; (4) the broad context and the language used points to a Messianic prophecy; (5) the immediate and the broad context emphasize both political and spiritual salvation; (6) the prophecy has certain immediate elements that can be interpreted as relating to prophetic vision, the human limits of prophetic vision, or to a partial typical prophecy finding partial immediate fulfillment as only a foreshadowing of the fuller fulfillment in the Messiah; and (8) the naming of the son "Immanuel" is to be done by the virgin.

### III. Matthew and Isaiah's Contexts Compared

From the observations of Isaiah 7:14 in Matthew's context, and Isaiah 7:14 in Isaiah's context, Matthew and Isaiah's contexts were compared.

It was noted that both contexts emphasize that the child born is "God with us." Whereas in Matthew the child "Immanuel" is "God with us" to save us from our sins, in Isaiah the child "Immanuel" is "God with us" to save politically and spiritually. Though there is somewhat of a difference in the particulars of "God with us" there is a common theological truth that "God is with us." Both teach that God is the One who is with his people in their problems, whether political or spiritual, to bring salvation.

Both contexts are Messianic. In Matthew the child born of a virgin is the fulfillment of the Messianic promise. In Isaiah the child to be born of a virgin is promised as the Davidic Messiah in the larger context, and because of the overflow of the language.

In both contexts the child is born of a virgin. In Matthew the virgin gives birth to the child without sexual relations with a man. In Isaiah a virgin gives birth to a child, but it is not clear as to whether she is a virgin at conception. The language of "virgin" is applicable to both contexts, but in Matthew the verse is more strictly or clearly applicable to the event he narrates than what may have been some partial fulfillment of a child born of a virgin, who ceased to be a virgin following conception of the child (if there was an immediate fulfillment). In both cases the child is born of a virgin.

In comparing the contexts it was seen to be possible to find some partial, historical, typical fulfillment of Isaiah 7:14 in the events of Matthew. It was seen to be possible also to find a complete literal predictive fulfillment. The language of Isaiah (such as "Immanuel") is more applicable to Matthew's events than to the possibility of some child born near in time to the prophecy. However, there are elements of language that point to a fulfillment near to the time of the prophecy. If there was a fulfillment near to the time of the prophecy, this fulfillment is best seen as a historical event that points beyond itself to the Messianic fulfillment. The larger context necessitates that at least the greater fulfillment is found in the Davidic Messiah. These observations show that though there is a definite predictive prophecy fulfilled in the virgin birth of Christ, the prophecy may also have elements of historical fulfillment prior to the Christ event.

In detail the fulfillment is more obvious than the promise. The fact of the sign being "God with us" through the means of a virgin bearing a son without normal relations is emphasized and obvious in Matthew. In Isaiah this last factor is not particularly obvious nor emphasized.

The promise has more political coloring than the fulfillment. Though the spiritual is present in the promise of Isaiah's context, the political stands out. In Matthew's fulfillment the spiritual deliverance from sin is the emphasis of God being with us.

The final comparison of the two contexts has to do with the original verbal form of the verse in Isaiah and the form found in Matthew. The English translation shows some verbal differences in the form of the prophecy:

<u>Matthew 1:23</u>	<u>Isaiah 7:14</u>
Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel;	behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Though there is some verbal difference they both agree in substance. The main verbal difference has to do with the naming of the son "Immanuel." Whereas in Matthew Immanuel is named by the people in general, in Isaiah the son "Immanuel" is named by the virgin. Stendahl found that Matthew probably shows some influence from the Septuagint, but is not contrary to the Hebrew text, and is adapted to the fulfillment of the prophecy in Christ.<sup>27</sup> The fact of Matthew's phrasing the prophecy of Isaiah 7:14 to more completely apply to the fulfillment is seen in Immanuel being named

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<sup>27</sup>Ibid., p. 99.

by the mother in Isaiah, but named Immanuel by people in general in Matthew. Matthew was hence giving the name as a Messianic title of symbolic significance rather than a literal name.<sup>28</sup> Matthew does not quote the Hebrew original nor the Septuagint verbatim, but, following the intended meaning of Isaiah, rephrases the words more specifically to apply to the actual historical fulfillment in Jesus.

#### IV. Matthew's Use of Isaiah 7:14

From the observations of Isaiah 7:14 in Matthew's context, Isaiah 7:14 in Isaiah's context, and the comparison of these contexts, conclusions were drawn as to Matthew's use of Isaiah 7:14.

The first conclusion was that Matthew used Isaiah 7:14 as a Messianic fulfillment of a Messianic promise. The context of Isaiah 7:14 points to a Messianic promise, and Matthew's context shows a Messianic fulfillment of this promise.

The second conclusion was that Matthew's use of Isaiah 7:14 is related to the supernatural. In Isaiah the sign gives supernatural expectation, and in Matthew the supernatural is obvious.

Thirdly, it is possible to see the fulfillment as either having some typical elements and direct predictive elements, or perhaps as only a direct predictive fulfillment. If a strictly direct approach is taken, then times-coloring must be accounted for. If there are historical typical elements in the prophecy, the language and larger context still point to a direct predictive prophecy of the Messiah fulfilled in Jesus.

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<sup>28</sup>Ibid., p. 98.



Fourthly, Matthew's use does not have the times-coloring of the political, but his fulfillment is spiritual. This may be accounted for either by typical elements in the prophecy and/or by the nature of prophecy.

Fifthly, though Matthew's fulfillment is not contrary to the prophecy it is more obvious in detail than the prophecy itself makes clear.

Sixthly, Matthew's use of Isaiah 7:14 is rephrased to be more specifically applied to the actual fulfillment in Jesus. This is not a verbatim quotation of the Hebrew or Septuagint, but a fulfillment wording, not contrary to the Hebrew or Septuagint, but not a mechanical verbal use of the Old Testament.

The seventh and final conclusion, was that Matthew's fulfillment use carries the same basic theological truth as the prophecy. In both contexts the idea of God being with us to save, whether politically or spiritually, is the common theological truth taught.

To summarize, the following may be concluded as to Matthew's use (in 1:23) of Isaiah 7:14: (1) Matthew used Isaiah 7:14 as a Messianic fulfillment; (2) his use is related to the supernatural; (3) the fulfillment was of a direct Messianic promise, though there may be some secondary typical elements; (4) though the prophecy has some times-coloring of the immediate political, the fulfillment does not have them; (5) the fulfillment is more obvious in detail than the prophecy, but not contrary to it; (6) Matthew's use is a rephrasing to more specifically apply to the fulfillment, not being a verbatim quotation of the Hebrew or Septuagint; and (7) Matthew's use carries the same theological truth as the prophecy--God with us to save.

## Chapter 4

### MATTHEW'S FULFILLMENT USE (2:6) OF MICAH 5:2

The second Old Testament fulfillment passage used by Matthew is taken from Micah 5:2. The passage was studied in (1) Matthew's context, (2) in Micah's context, and (3) Matthew's context compared with Micah's context. From the observations in these three areas of study conclusions were given as to Matthew's use (in 2:6) of Micah 5:2.

#### I. Micah 5:2 in Matthew's Context

An examination of the context of Matthew 2:6, taken from Micah 5:2, was the first step in presenting the conclusions given here. This Old Testament verse is used within a total setting that helps clarify Matthew's use of the passage.

Micah 5:2, as used in Matthew 2:6, is within the context of Wisemen (Gr. Magi)<sup>1</sup> from the east seeking the King of the Jews (2:1-2).

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<sup>1</sup>In Matthew 2:11 these Wise-men or Magi fall down and worship Jesus, and offer Him gifts of gold, frankincense, and myrrh. Psalm 72:1, 10, 11 reads, "Give the king thy judgments, O God, And thy righteousness unto the king's son. . . . The kings of Tarshish and of the isles shall render tribute: The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; All nations shall serve him." Isaiah 60:3, 6 reads, "All nations shall come to thy light, and kings to the brightness of they rising. . . . The multitude of camels shall cover thee, the dromedaries (or young camels) of Midian and Ephah; all they from Sheba shall come; they shall bring gold and frankincense, and shall proclaim the praises of Jehovah." E.W. Hengstenberg comments in his Christology of the Old Testament (Edinburgh: T. & T. Clark, 1856), vol. 1, p. 505, "The apostles considered these Magi as the types and representatives of the whole mass of heathen nations who were at a subsequent period, to do homage to the Messiah."

This title of "King of the Jews" is identified as synonymous with the title "Christ" (compare verses 2:2 and 2:4), which is the Greek form of the Hebrew title "Messiah."<sup>2</sup> Therefore, Matthew uses Micah 5:2 as a Messianic fulfillment (though "written" is used in the introductory formula<sup>3</sup>).

It was observed previously that the Christ is the "son of David."<sup>4</sup> In Matthew's genealogy the Christ is identified as being the "son of David" (1:1, 2, 6, 17). In Matthew 22:42 the Pharisees said that the Messiah (Christ) was to be the "son of David." In Matthew Jesus is presented as the "son of David" (1:1; 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15). It was noted, therefore, that Matthew not only presents Jesus as the Messiah, but as the Davidic Messiah. David being the ideal King, the Messiah would be the Davidic King of the Jews.<sup>5</sup> The new born King the Wise-men seek is Matthew's Davidic Messiah, who fulfills the prophecy of Micah 5:2.

It is within this setting of the Wise-men seeking the King of the Jews, which Matthew identifies as the Davidic Messiah, that Micah 5:2 is used to point to the birthplace of the Messiah being in Bethlehem. In Matthew's narrative it is the Jewish religious rulers ("chief priests and scribes of the people") who point out to king Herod that the Messiah ("Christ") was to be born in Bethlehem because of the prediction in Micah 5:2 that a "governor" would come from "Bethlehem" to "shepherd" the people of Israel (2:3-6). The fact that the Jewish religious leaders

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<sup>2</sup>See Chapter 1, p. 6, footnote 10.    <sup>3</sup>See Chapter 2, p. 10.

<sup>4</sup>See Chapter 3, pp. 20-21 (including footnotes).

<sup>5</sup>See Chapter 1, p. 5, footnote 9, and Edward P. Blair, Jesus in the Gospel of Matthew (New York: Abingdon Press, 1960), pp. 48-50.

interpreted Micah 5:2 as a Messianic prediction of His birth in Bethlehem is also supported by the Jewish Targum (an Old Testament interpretive paraphrase<sup>6</sup>), and later rabbis.<sup>7</sup> In Matthew king Herod sends the Wise-men to Bethlehem, there they find Jesus, worship him, and offer him gifts of gold, frankincense, and myrrh (2:1, 7-12).<sup>8</sup> Micah 5:2 is fulfilled according to Matthew's narrative by the birth of Jesus in Bethlehem, the expected birthplace of the Davidic Messiah, or King of the Jews.

From the preceding ideas of a Davidic Messiah being born in Bethlehem in fulfillment of Micah 5:2, the central theological truth presented is that of a specific fulfillment of a Davidic-covenant prediction. In Matthew the fulfillment of the Davidic promise finds fulfillment in that God has kept his covenant with David in providing a king to reign over the house of David forever (see 2 Samuel 7:12-16). The keeping of the Davidic covenant is accomplished through the humble birth of Jesus in the little town of Bethlehem.

The keeping of this Davidic covenant through the humble birth of Jesus in Bethlehem is associated with supernatural happenings. The Wise-men from the east are guided not only by the Jewish ruler's scriptural directions, but also by a star which they saw in the east, which went before them, and stood over the place where the young child was (2:2, 9-10). The narrative gives the impression of a supernatural guidance by a

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<sup>6</sup>F.F. Bruce, The Books and the Parchments (Westwood, N.J.: Fleming H. Revell Co., 1963), p. 133.

<sup>7</sup>See Chapter 3, pp. 20-21, footnote 5.

<sup>8</sup>See Chapter 4, p. 37, footnote 1.

star.<sup>9</sup> Matthew also recounts a dream that came from God. In this dream the Wise-men were warned of God not to return to Herod (for he would destroy the child, 2:16) and they departed to their own country without telling Herod where the child was (2:8, 12). This again is a supernatural visitation connected with the events of the prophecy of Micah 5:2. Both the guidance by the star and the warning from God by a dream indicate supernatural association with the birth of Jesus in Bethlehem.

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<sup>9</sup>Whether or not there was some kind of "natural" phenomena or a purely "supernatural" phenomena that guided the Wise-men is not the basic issue as to supernatural guidance. The timing and specific guidance by the star point to supernatural providence. However, certain factors seem to point to a purely "supernatural" phenomena. Dr. Bernard Ramm writes in his book The Christian View of Science and Scripture (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1954), pp. 163-167, "The details about the star are: (i) The Magi saw the star in the east. . . ., which some take to mean the eastern sky and others the rising of the star. They called it his star. . . . (ii) Herod learns of the time. . . . of its appearance, so it was not a customary sight but something that so came into existence as to be datable. (iii) The star disappears and then reappears to the wise men and they recognize it as the identical star they saw in the east. It was going before them. . . . until. . . . it came and stood over. . . the place where the child was. (iv) Then Matthew records that upon seeing the star again the Magi were exuberant with joy. . . . (v) Next, they were able to go to the very house where the child was. . . .

"The first decision is to decide if the phenomenon was genuinely astronomical or a very special creation of God. Those who consider it genuinely astronomical have suggested that it was a comet, a nova, or a conjunction of planets. The theory of a comet has little support if for no other reason than that such a tremendous display would have attracted far more attention. The theory that it was Nova Cassiopeiae must be rejected as this is a northern star and the wise men would have traveled to Palestine with the star to their backs!

"The most popular view of the phenomenon, first suggested by Kepler, is that the star was a conjunction of Jupiter and Saturn in the constellation Pisces in 7 B.C. . . . From the east Jupiter and Saturn would appear to hang right over Jerusalem. This theory was given considerable undergirding and support by Ideler of Berlin. However, it has been criticized by Pritchard in Smith's Bible Dictionary, as well as in the article on 'Star' in MS, and by E.W. Maunder, 'Star of Magi,' ISBE, V, 2849. For example, the same conjunction occurred fifty-nine years before with no stir among the astrologers or Magi. The planets do not actually come together so as

To summarize, Micah 5:2 in Matthew's context has the following characteristics: (1) Matthew uses Micah 5:2 as a Messianic fulfillment; (2) more particularly, it is a Davidic Messianic fulfillment; (3) the context and the verse show a Davidic Messianic fulfillment of Micah 5:2 in the birth of Jesus being in Bethlehem; (4) the central theological truth is the keeping of the Davidic covenant through the particular of being born in Bethlehem; and (5) this fulfillment is associated with the supernatural.

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to appear as one star. Ideler had to postulate that to weak eyes they would appear as one. Actually the two stars (planets) do not come closer than two times the diameter of the moon.

"The critical issue here is the apparent guiding motion of the star. Was the guidance of the star general or specific? Box defends the position that the guidance of the star was general. . . . If this be the case then the most likely solution to the star of Bethlehem would be the conjunction theory or the nova theory.

"However, if the language be more strictly followed, no known astronomical phenomenon could account for a star as near as this star to even indicate the house where Jesus was. Such a notable event would certainly be noticed in extra-biblical writings, and a star that close would have scorched the populace to death for hundreds of square miles around. The only recourse, if we take the language strictly, is to follow the ancient Patristic interpretation and assert that it was a special luminous manifestation, the sole purpose of which was to guide the Magi to Bethlehem. This was advocated by Augustine in ancient times and Wordsworth in modern times, and we take the language strictly, and so we agree with this interpretation. We believe that it was a special manifestation for the birth of Jesus and that it was seen only by the wise men. Further, we agree with Maunder that the knowledge and meaning of the star was given to the Magi supernaturally, and was not arrived at any other way--although we do admit that Notz's interpretation is very tempting." R.C.H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis, Minnesota: Augsburg Publishing House, 1943), p. 60, also argues for a miraculous phenomenon.

The theological import of this star may be found in Balaam's prophecy (Numbers 24:17-19), "I see him but not now, I behold him but not night. A star goeth out of Jacob, and a sceptre riseth out of Israel, and smiteth the borders of Moab, and destroyeth all the sons of the tumult. And Edom shall be a possession, and Seir shall be a possession--his enemies, and Israel acquireth might. And a Ruler shall come out of Jacob, and destroyeth what remaineth out of the city." E.W. Hengstenberg (pp. 90-95) comments regarding the relationship of this passage to the coming of the Magi through the guidance of "his star." "The star is, in Scripture, the symbol of the splendor of power. The sceptre leads us back

It is with this previous announcement of the glory Zion will attain, that the means to this attainment of exaltation is presented. Micah 5:2 announces the birth of the great Ruler, who will, through His government, lead Israel to this goal of Divine calling.<sup>10</sup> It will be at "the time of Zion's deepest degradation" that "the ruler in Israel will arise out of Bethlehem, who will not only secure for His people deliverance from their foes, but raise them into a beneficent and yet dreaded power to all nations, founding a kingdom of peace, and glorifying Israel into a holy nation."<sup>11</sup>

Other Old Testament references identify this Ruler as a descendent of king David.<sup>12</sup> There is reason to believe that there are allusions to king David in the prophecy. David was born in Bethlehem, and was also a shepherd of his father's sheep (1 Samuel 16:1, 18-19). Since the passage specifically mentions Bethlehem and verse 4 refers to feeding the flock it is natural to suppose Micah alludes to king David, who was the shepherd of Israel (Ezekiel 34:23) (shepherd being a way of referring to rulers, as seen in Genesis 49:24; Ezekiel 34). For these reasons it is in keeping with the language of Micah and other Old Testament passages, to suppose that this ruler in Micah 5:2 is the Davidic Messiah. The ruler is of the same character as that of the Davidic

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<sup>10</sup>C.F. Keil, Commentaries on the Old Testament (Minor Prophets, vol. 1) (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1971), p. 477.

<sup>11</sup>Ibid.

<sup>12</sup>Samuel 7:12-16; Psalms 89:3-4; 132:11, 17-18; Isaiah 9:7; 55:3; Jeremiah 23:5; 30:9; 33:15-17; Ezekiel 34:23-24; 37:24-25; Hosea 3:5; Amos 9:11.

Messianic prophecies concerning him (Isaiah 11:1-16; Jeremiah 33:14-18; Ezekiel 34:20-31), and His "goings forth from eternity" further show Messianic import (Micah 5:2b).

Micah specifically mentions Bethlehem Ephratha as the birthplace of this ruler.<sup>13</sup> As mentioned, Bethlehem relates the passage to David, the birthplace of the great king. The idea is that Bethlehem is a small city (in population). The context shows that from lowliness the people of God will be exalted through the coming Ruler. Keil says, "The birth of the Messiah in Bethlehem, and not in Jerusalem the city of David, presupposes that the family of David, out of which it is to spring, will have lost the throne, and have fallen into poverty."<sup>14</sup> Just as David had come from obscurity in Bethlehem to the glory of Jerusalem, so the coming of the greater Davidic Ruler will come at a time when Israel is in a state of degradation and will thence bring exaltation.

The basic theological truth of the prophecy is thus God's keeping of His covenant with the house of David. The covenant is kept specifically

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<sup>13</sup>The town is five miles Southwest of Jerusalem, 2550 feet above sea level, and in the hill country of Judea. It was called Ephrath ('fruitful') in Jacob's time and was the burial place of Rachel (Genesis 35:16, 19; 48:7). It was called Bethlehem-judah after the conquest of Canaan (Ruth 1:1). It was also the home of Ibzan, the tenth judge (Judges 12:8-10), and Elimelech, father-in-law of Ruth (Ruth 1:1, 2), and Boaz her husband (Ruth 2:1, 4). The great-grandson of Ruth and Boaz, David, kept his father's sheep and was anointed king by Samuel there (1 Samuel 17:12, 15). In Luke 2:11 it is called the "city of David." The modern Bethlehem is a village of less than 10,000 inhabitants. This specific Bethlehem Ephratha is thus distinguished from the Bethlehem of Joshua 19:15, which was a town of Zebulun and is now a village of Beit Lahm, seven miles northwest of Nazareth. Merrill C. Tenney, ed., The Zondervan Pictorial Bible Dictionary (Grand Rapids, Michigan: Zondervan Publishing House, 1964), pp. 111-112. Bethlehem is also specifically mentioned in the blessing of the people and elders on the marriage of Boaz to Ruth in Ruth 4:11-12.

<sup>14</sup>Keil, op. cit., p. 483.



in this case through the Davidic antitype of the type David, which signifies humiliation to exaltation. Out of little Bethlehem comes the great King in both cases.

The prophecy is a direct Messianic prophecy (though the direct stems from the type, David, and the prophecy of Genesis 49:10, 24 forms the basis). There are, however, some times-coloring of a political nature that help to give the prophecy significance to the people of Micah's own time. The Assyrians are mentioned as being overcome by this ruler. Keil and others see the Assyrians as types of the world powers that are opposed to the people of God. Even in this direct Messianic prophecy there is still language that suggests the more immediate.

In summary, the context of Micah 5:2 shows (1) the exaltation of Israel is to come out of the humiliation of the Babylonian captivity; (2) the means of exaltation will be through a coming Ruler; (3) this coming Ruler may well be supposed to be the Davidic Messiah; (4) this Davidic Messiah will spring from the town of Bethlehem; (5) the basic theological truth of the prophecy is the keeping of the Davidic covenant through humiliation to exaltation for Israel; and (6) the prophecy is a direct Messianic prophecy, but the context includes some political times-coloring of Micah's own time.

### III. Matthew and Micah's Contexts Compared

From the observations on Micah 5:2 in Matthew's context, and Micah 5:2 in Micah's context, Matthew and Micah's contexts were compared.

It was noted that both contexts are Messianic. In Micah 5:2 the prophecy is a Messianic promise. In Matthew 2:6 the Micah 5:2 passage is used as a Messianic fulfillment in Jesus.

men being directed by God through a dream not to return to Herod. These point to a God-approved fulfillment of the prophecy in Jesus.

The final comparison of the two contexts relates to the original verbal form of the verse in Micah and the form found in Matthew. The English translation shows some verbal differences in the form of the prophecy:

Micah 5:2  
But thou, Bethlehem Ephratah,  
which art little to be among  
the thousands of Judah, out  
of thee shall one come forth  
unto me that is to be ruler  
in Israel;

Matthew 2:6  
And thou Bethlehem, land of  
Judah, Art in no wise least  
among the princes of Judah:  
For out of thee shall come  
forth a governor, Who shall  
be shepherd of my people  
Israel.

Certain obvious differences were noted in the original form in the Old Testament and the use made of the verse in Matthew. It was noted that Micah has "Ephratah" and Matthew substitutes "land of Judah." Micah has "art little" and Matthew "art in no wise least." Where Micah has "thousands" Matthew has "princes." Micah uses "ruler" and Matthew "shepherd." Matthew inserts the words "for" and "a governor" and "my people" which are not found in Micah. Micah has "unto me" but Matthew omits these words. Stendahl observed that Matthew differs with both the Hebrew and the Septuagint, having only six words in common.<sup>15</sup>

Though the form in Micah 5:2 differs widely in exact verbal form from Matthew 2:6, it does agree substantially with the Hebrew and Septuagint.<sup>16</sup> The changes in Matthew's form merely bring out the real

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<sup>15</sup>Krister Stendahl, The School of St. Matthew and Its Use of the Old Testament (Philadelphia: Fortress Press, 1968), p. 99.

<sup>16</sup>David Brown, A.R. Fausset, and Robert Jamieson, Commentary on the Whole Bible (Grand Rapids, Michigan: Zondervan Publishing House, 1962), p. 883.

Thirdly, the use of Micah 5:2 is that of direct predictive fulfillment in Jesus.

Fourthly, Matthew's use does not have the times-coloring of the exact political wording of the larger context of Micah.

Fifthly, Matthew's use is as obvious in the main sense of the fulfillment as the prophecy itself. It is not a veiled prophecy finding fulfillment in Christ, but the main idea of the birthplace is obvious in both.

Sixthly, the use is not mechanical quoting, but interpretive fulfillment in harmony with the meaning. Though there is not a verbal exact likeness to the prophecy (either in the Hebrew or the Septuagint), the meaning is the same.

The seventh conclusion is that Matthew uses Micah 5:2 with 2 Samuel 5:2 as a composite passage, the main passage and prophecy being Micah 5:2.

The eighth and final conclusion was that Matthew's use of Micah 5:2 carries the same theological truth as the prophecy itself.

To summarize, the following may be concluded as to Matthew's use (in 2:6) of Micah 5:2: (1) Matthew used Micah 5:2 as a Messianic fulfillment; (2) his use is related to the supernatural; (3) the fulfillment was of a direct Messianic promise; (4) Matthew's use does not have the times-coloring of the exact political wording of the larger context of Micah; (5) the main idea of the prophecy is obvious in both the promise and the fulfillment use; (6) the use is an interpretive phrasing in harmony with the meaning of the Hebrew and Septuagint, but the verbal form is not the

same; (7) Matthew used Micah 5:2 as a composite with a secondary reference to 2 Samuel 5:2; and (8) Matthew's use carries the same theological truth as the prophecy in Micah 5:2.

## Chapter 5

### MATTHEW'S FULFILLMENT USE (2:15) OF HOSEA 11:1

The third Old Testament fulfillment passage used by Matthew is taken from Hosea 11:1. The passage was studied in (1) Matthew's context, (2) in Hosea's context, and (3) Matthew's context compared with Hosea's context. From the observations in these three areas of study conclusions were presented as to Matthew's use (in 2:15) of Hosea 11:1.

#### I. Hosea 11:1 in Matthew's Context

An examination of the context of Matthew 2:15, taken from Hosea 11:1, was the first step in presenting the conclusions given here. Hosea 11:1 is used in a setting that helps clarify Matthew's use of the passage.

Hosea 11:1, as used in Matthew 2:15, is within the context of Joseph taking the young child Jesus into Egypt (2:13). An angel of the Lord had appeared to Joseph in a dream instructing him to take Jesus and to flee from Herod, who wished to destroy the young child (2:14). This, Matthew says, fulfilled the words spoken by the Lord through the prophet (from Hosea 11:1), "Out of Egypt did I call my son."

Since the broader context of the nativity/childhood section sees the Old Testament as fulfilled in Jesus as the Messiah, it is clear that Matthew here uses Hosea 11:1 as a Messianic fulfillment in Jesus.

In Matthew the "son" of Hosea 11:1 relates to Jesus. It is Jesus who is delivered from Herod by fleeing into Egypt, and this is seen as a fulfillment of "my son" being called out of Egypt.

In Matthew Jesus flees into Egypt in fulfillment of the words called "out of Egypt." It should be noted that in Matthew 2:20 Jesus does leave Egypt and comes to dwell in Nazareth in Matthew 2:23. There is first a fleeing into Egypt in order to escape the slaughter of the children by Herod (2:16), and later a going out of Egypt to dwell in Nazareth.

The basic theological truth of the passage, as used by Matthew, is that of providential preservation of the life of the infant Messiah. God preserves the life of the child Jesus through his being brought into Egypt. Matthew sees the preservation of the life of Messiah, hence the covenant, through Jesus' going into Egypt.

The passage, as used by Matthew, is within the context of the supernatural. It is through the agency of an angel appearing to Joseph in a dream that Jesus' life is preserved from harm (2:13).

To summarize, Hosea 11:1 in Matthew's context has the following characteristics: (1) Matthew uses Hosea 11:1 as a Messianic fulfillment; (2) in Matthew the "son" of Hosea 11:1 is "Jesus"; (3) in Matthew Jesus is first brought into Egypt to flee the slaughter of the children by Herod, fulfilling being called "out of Egypt," and later is brought out of Egypt to dwell in Nazareth; (4) the central theological truth is the providential preservation of the life of the infant Messiah, hence the preservation of the covenant hope; and (5) the fulfillment is associated with the supernatural.

## II. Hosea 11:1 in Hosea's Context

An examination of the context of Hosea 11:1 was the second step in presenting the conclusions given here. Hosea's context of the passage

contributes to an understanding of how Matthew used Hosea 11:1.

Hosea contrasts the love shown to Israel by Jehovah with the unfaithfulness of Israel sacrificing to Baalim, and burning incense to graven images (11:1, 2). Jehovah had drawn Israel with bands of love (11:4), but because of their unfaithfulness the judgment of the Assyrians would come upon them (11:5, 6). Yet, Jehovah still loved Israel and asks, "how shall I cast thee off, Israel?" (11:8). He is still "thy God from the land of Egypt" (12:9), who had brought Israel out of Egypt by a prophet in order to preserve them (12:13). He pleads with them to return to Him, and he would heal their backsliding, and love them freely (14:1, 4). In the end they will return and be revived (14:7).

The passage under examination, Hosea 11:1, is used as an historical statement of fact in the past.<sup>1</sup> The passage does not look forward in prophetic anticipation, but backward in reminder of the loving faithfulness of Jehovah to Israel as an incentive to repentance.

The historical fact of the past is that in the infancy of Israel's national existence, Jehovah had preserved them by his loving providence and power. In the first place, they had been preserved by the providence of Joseph, though ill treated, being brought into Egypt and thereby preserving the family of Israel from famine to keep a seed alive, or preserve His covenant with Israel (Genesis 39-50, esp. 45:7; 46:1-4; 50:18-20, 24-25). In the second place, they had been preserved by the power of Jehovah delivering them from the wicked hands of Pharaoh in Egypt (Exodus 1-14). Thusly, Jehovah proved His faithful love in keeping

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<sup>1</sup>R.C.H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis, Minnesota: Augsburg Publishing House, 1943), p. 77.

his covenant He had made with Abraham (Genesis 12-22), Isaac (Genesis 26:4), Jacob (Genesis 28:13-15; 35:9-12; 46:2-3; 48:3-4, 21; 49), and Joseph (Genesis 45:7; 50:19-25).

In Hosea 11:1 it is Israel that is called God's "son." It is Israel that was preserved from famine by going into Egypt, and was delivered from the hands of the oppressing Pharaoh by being brought out of Egypt. In Exodus 4:22-23 Jehovah calls Israel "my son." It was while Israel was in Egypt that God called Israel His son and told Moses to tell Pharaoh to let his son (Israel) go that His son may serve Jehovah.

The basic historical-theological truth of the historical statement on the past is God's faithful love in providentially and powerfully preserving Israel and thus keeping His covenant.

In summary, the context of Hosea 11:1 shows (1) Hosea 11:1 as an historical statement of fact of the past, without prophetic anticipation of the statement itself, (2) the historical fact of the statement is that in the infancy of Israel's national existence God had lovingly preserved them by his providence and power, (3) in the preservation of Israel God had been faithful to His covenant with Israel, (4) Israel is called God's "son" in Hosea 11:1, and (5) the basic historical-theological truth is God's faithful love in providentially and powerfully preserving Israel and thus keeping His covenant.

### III. Matthew and Hosea's Contexts Compared

Following the observations on Hosea 11:1 in Matthew's context, and Hosea 11:1 in Hosea's context, Matthew and Hosea's contexts were compared.



Whereas Hosea 11:1 in Matthew's context is used as a Messianic fulfillment, the passage in Hosea's context is an historical statement of fact of the past, without any prophetic Messianic anticipations for the statement itself.

In Matthew the reference to "my son" refers to Jesus, but in Hosea's context "my son" clearly refers to Israel.

In Matthew Jesus is brought into Egypt as a fulfillment of Hosea's statement that Israel was called out of Egypt. Matthew refers both to Jesus being brought into Egypt and later being brought out of Egypt at a later time. Hosea's statement refers firstly to the fact of God's love for Israel in their being preserved from famine by their going into Egypt, and, secondly, to their being brought out of Egypt in deliverance from Pharaoh. In both Matthew and Hosea, then, into Egypt and out of Egypt are inter-related to the fact of God's preservation.

In both Matthew and Hosea there is a common theological truth grounded in history. They both teach, by historical facts regarding the sojourn in Egypt, that God in faithful love preserves his covenant. In Hosea the reference is to the covenant kept through God's faithfulness to Israel; and in Matthew the covenant is kept through God's preservation of Jesus, the Messiah, in whom the hopes of the covenant find fulfillment.

The passages were also compared in regard to their wording:

<u>Hosea 11:1</u>	<u>Matthew 2:15</u>
When Israel was a child, then	Out of Egypt did I call my
I loved him, and called my son	son.
out of Egypt.	

The English version here is the same in verbal correspondence and meaning, though the order of the words is varied. Stendahl notes

Matthew has given an exact translation of the Hebrew.<sup>2</sup> The Septuagint renders Hosea 11:1 as "Out of Egypt have I summoned his children."<sup>3</sup> Aquila, who was a Jew that translated the Old Testament into Greek around A.D. 130, translated it as, "From Egypt have I called My son."<sup>4</sup> If Matthew had rendered the passage "children" instead of "son" the force of the passage would have been lost as used by Matthew. Matthew uses the Hebrew instead of the Greek Septuagint and thus makes an accurate translation and hence is able to apply this to Jesus, who is God's son in the most special sense.

#### IV. Matthew's Use of Hosea 11:1

From the observations of Hosea 11:1 in Matthew's context, Hosea 11:1 in Hosea's context, and the comparison of these contexts, conclusions were drawn as to Matthew's use of Hosea 11:1.

From the observations made thus far regarding Hosea 11:1, it is unreasonable to conclude that Hosea 11:1 could be used validly as a direct Messianic prophecy. Donald Miller has given his insight regarding this difficulty.

On the surface, it may look as though the writer of Matthew saw here nothing but a verbal correspondence upon which he seized as an Old Testament prediction of an event in the life of Jesus and thereby misused the passage. But is this a valid criticism of him? It would not seem to be asking too much to suppose that the New Testament writer was intelligent enough to see the problem he had created for his readers, if he were dealing with only surface meanings. Furthermore, even granted

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<sup>2</sup>Krister Stendahl, The School of St. Matthew and Its Use of the Old Testament (Philadelphia: Fortress Press, 1968), p. 101.

<sup>3</sup>John Albert Bengel, New Testament Word Studies (Grand Rapids, Michigan, 1971), p. 80.

<sup>4</sup>Ibid.

that the Jewish mind to which he may have been appealing was not adverse to such use of Scripture, yet many of his readers were not believers in Jesus and could easily have discarded such an apologetic on the part of Matthew by the patent rebuttal that the Old Testament passage cited had nothing to do with Jesus. No, it is quite unlikely that the writer of the First Gospel was either so naive in his use of the Old Testament or so lacking in astuteness as an apologist.<sup>5</sup>

If, then, Matthew was not so naive in his use of the Old Testament as to fail to see the lack of conviction in an apologetic based merely upon verbal correspondence, with no contextual support of an actual Messianic reference in Hosea 11:1, what was his argument for a Messianic fulfillment? It would seem reasonable to conclude that Matthew used Hosea 11:1 as a typical fulfillment in Jesus.<sup>6</sup>

Dr. Franklin Johnson noted the typical relationship of Israel to Jesus Christ:

That Israel is regarded by the Spirit of inspiration as a type of Christ is certain both from the New Testament and the Old; and it is equally certain that the typical relationship is traced in various minute details, as well as the broader outlines of the sacred history. The passage of Israel through the Red Sea is a type of the baptism which Christ instituted and observed (1 Cor. 10:1, 2). The Passover is a type of the Lord's sacrifice (1 Cor. 5:7), and its memorial, the Lord's Supper (1 Cor. 5:8), as are also the manna and the water from the rock (John 6:26-59; 1 Cor. 10:3-5, 16, 17). The forty years of wandering in the wilderness can scarcely be regarded otherwise than as a type of the forty days of temptation in the desert. All the rites and ceremonies of the Mosaic ritual were "a shadow of the good things to come" (Heb. 10:1). Many of the great men of the Hebrew records were types of the Messiah, like Melchizedek (Heb. 7), and Moses (Deut. 18:15; Acts 3:22; 7:37). The whole people of Israel, in so far as it suffered "for righteousness' sake," was a type of the suffering Saviour of men. This is presented most

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<sup>5</sup>Donald G. Miller, The Way to Biblical Preaching (New York: Abingdon Press, 1962), p. 135.

<sup>6</sup>See Chapter 2, Section III, pp. 13-19 on the use of the word "fulfilled" as applicable to both direct and typical prophecy fulfillment.

graphically in the prophecies of Isaiah, where "the servant of Jehovah" is sometimes Israel (41:8-13), while at other times he can be none else than the Messiah (42:1-9; 53:2-12).<sup>7</sup>

The fact that Matthew was using Hosea 11:1 in a typical relationship is shown by the fact that a typical relationship between the historical fact of Israel's sojourn in Egypt and the historical fact of Jesus' sojourn in Egypt is the same.<sup>8</sup> Keil notes, "Just as Israel grew into a nation in Egypt, where it was out of reach of Canaanitish ways, so was the child Jesus hidden in Egypt from the hostility of Herod."<sup>9</sup> Jamieson, Fausset, and Brown observe, "The same general reason, danger of extinction, caused the infant Jesus, and Israel in its national infancy. . . . to sojourn in Egypt."<sup>10</sup> Lenski writes,

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<sup>7</sup>Franklin Johnson, The Quotations of the New Testament from the Old (Philadelphia: American Baptist Publication Society, 1895), pp. 291-2.

<sup>8</sup>It is possible that Matthew was showing this typical fulfillment of the Old Testament and the facts associated with this fulfillment partly for the reason of refuting a Jewish slander against Jesus. Lenski, op. cit., p. 78, writes, "We have seen that Matthew connects Hosea's word with the stay of Jesus in Egypt and not with the return from Egypt, which is not reported until v. 21. This rightly leads to the conclusion that something is connected with that stay. Back into the first century the Jewish slanders have been traced (Zahn, Mathaeus, 108) which prolonged the stay of Jesus in Egypt and made him there learn the magical arts, the formulas of which he etched into his skin and afterward practiced as miracles in the Holy Land. Matthew meets these slanders effectively. Israel itself lived in this same Egypt for a long time; only as a small child was Jesus in Egypt, for three years and six or seven months; and it was the Jewish king's intent of murder that necessitated the stay in Egypt. The true facts remove the slanderous allegations."

<sup>9</sup>C.F. Keil, Commentaries on the Old Testament (Minor Prophets, vol. 1) (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1971), p. 137.

<sup>10</sup>David Brown, A.R. Fausset, and Robert Jamieson, Commentary on the Whole Bible (Grand Rapids, Michigan: Zondervan Publishing House, 1962), p. 778.

. . . here we see how the wickedness of Jacob's sons brought Joseph to Egypt, and Herod's wickedness did the same in the case of Jesus. Again, God caused this wickedness to lead to a refuge for the youthful people of Israel in the shelter of Egypt, and then sheltered Jesus in Egypt in the same way.<sup>11</sup>

He continues,

Both had to leave the Holy Land, and 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. Israel returned from Egypt for its mission, and so did this greater Son, Jesus.<sup>12</sup>

It should be observed that Matthew's use of the Hosea 11:1 passage is associated with the supernatural. The supernatural points to the authentication of Matthew's use of the Old Testament. The supernatural intervention and providence of God in the nativity/childhood section puts a stamp of approval and unusualness on the life of Jesus. The supernatural happenings make Matthew's usage credible, in that it is the same supernatural God of the Old Testament that preserves Jesus, just as Israel of Old.

The typical use of Hosea 11:1 does not eliminate the prophetic fulfillment but enhances the extent of prophetic utterance. The typical fulfillment points out that there is not only direct prophecy in the Old Testament that finds fulfillment in the life of Jesus, but also that the entire Old Testament history was originally intended by the Spirit of God to point forward to Christ in foreshadowings, which is a form of prophecy, yet, only fully comprehended and recognizable in the fulfillment. Hosea 11:1 used as a typical fulfillment means that it is a prophetic

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<sup>11</sup>Lenski, op. cit., p.78.

<sup>12</sup>Ibid., p. 136.

fulfillment, but not in a directly recognizable form in the Old Testament setting until the fulfillment sheds light upon the type and makes its prophetic intent recognizable.

The following are the conclusions as to Matthew's use of Hosea 11:1: (1) Matthew used Hosea 11:1 as a Messianic fulfillment; (2) the fulfillment was typical; (3) the typical fulfillment is a form of prophetic promise but not a direct form; (4) Matthew used the passage in a supernatural setting; (5) the historical correspondence has the same theological truth in both the Old Testament context and the New Testament usage; and (6) Matthew follows the original Hebrew.

## Chapter 6

### MATTHEW'S FULFILLMENT USE (2:18) OF JEREMIAH 31:15

The fourth Old Testament fulfillment passage used by Matthew is taken from Jeremiah 31:15. The passage was studied in (1) Matthew's context, (2) Hosea's context, and (3) Matthew's context compared with Hosea's context. From the observations in these three areas of study conclusions were presented as to Matthew's use (in 2:18) of Jeremiah 31:15.

#### I. Jeremiah 31:15 in Matthew's Context

An examination of the context of Matthew 2:18, taken from Jeremiah 31:15, was the first step in presenting the conclusions given here. Jeremiah 31:15 is found in a setting that gives insight to Matthew's use of the passage.

Jeremiah 31:15 as used in Matthew's 2:18 is within the context of Herod slaying all the male children two years and under in Bethlehem and its borders (2:16)<sup>1</sup> Jesus had escaped this slaughter by fleeing into

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<sup>1</sup>Joh. Ylvisaker, The Gospels (Minneapolis, Minnesota: Augsburg Publishing House, 1932), pp. 98-99, comments on the historicity of this account, "Neither Josephus nor other secular historians make any reference to this murder of the infants. . . . Many have therefore concluded that this account in the Gospel is spurious and a later embellishment. But the fact that no reference is contained in Josephus is no conclusive proof. He omits every event that may be connected with the story of Jesus just as he completely ignores the Messianic hope of Israel. This crime on the part of Herod, was, moreover, insignificant compared with the other wrongs which this monster had perpetrated, and Bethlehem was only a little village. Perhaps there were no more than fifteen or twenty male children of that age. . . . the account is in complete accord with the sordid reputation of Herod and with the situation on the whole."

Egypt (2:13). The slaughter of the male children was for the purpose of destroying the child Jesus (2:13, 16). This slaying of the children by Herod, according to Matthew, fulfilled the words of Jeremiah 31:15, "A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she would not be comforted, because they are not."

Since the broader context of the nativity/childhood section sees the Old Testament as fulfilled in Jesus as the Messiah, it is clear that Matthew here uses Jeremiah 31:15 as a Messianic fulfillment in Jesus.

In the context it is through a supernatural intervention of an angel guiding Joseph by a dream that Jesus escaped this slaughter (2:13).

Since the slaughter of the innocents was for the intent of destroying the child Jesus, whom Matthew portrays as the Messiah, and on whom the covenant hope of Israel depended, the preservation of the covenant Messianic hope is associated with this idea of fulfillment in Matthew.

In summary, Jeremiah 31:15 in Matthew's context shows: (1) Matthew uses Jeremiah 31:15 as a Messianic fulfillment; (2) the slaughter of the children was for the purpose of destroying Jesus, portrayed as the Messiah; (3) the theological truth as taught in this historical fulfillment is the preservation of the covenant Messianic hope in the midst of the apparent defeat of this hope; and (4) the fulfillment is associated with the supernatural.

## II. Jeremiah 31:15 in Jeremiah's Context

An examination of the context of Jeremiah 31:15 was the second step in presenting the conclusions given here. Jeremiah's context for the passage contributes to an understanding of how Matthew used Jeremiah 31:15.



The book of Jeremiah pronounces judgment and promises restoration (Jeremiah 1:10 and 31:28 shows this two-fold purpose). The ten tribes had previously gone into Assyrian captivity about 722 B.C.<sup>2</sup> because of their sins. Jeremiah foretold the 70 years of Babylonian captivity for Judah because of their sins (1:13-19; 4:27-31; 5:19; 6:1-30; 7:1-34; 25:1-14, etc.), which broke the covenant (11:9-13), and took place about 586 B.C.<sup>3</sup> Though Jeremiah emphasizes the judgment of the Babylonian captivity, in chapters 30 through 33 the emphasis is upon the hope of return from captivity through the establishment of a new covenant with the remnant of Israel from both Judah and the ten tribes (30:3; 31:7), and the raising up of the Davidic Messiah (30:9; 33:14-26).

In the midst of these chapters is Jeremiah 31:15, which Matthew uses in his nativity/childhood section as a Messianic fulfillment in Jesus. Jeremiah 31:15 reads,

Thus saith Jehovah: A voice is heard in Ramah, lamentation,  
and bitter weeping, Rachel weeping for her children; she  
refuseth to be comforted for her children, because they are not.

Previous to this verse, in verse 13, it is prophesied that in the return from captivity Jehovah "will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." And in the verses following, verses 16 and 17, Jehovah comforts,

Refrain they voice from weeping, and thine eyes from tears; for  
thy work shall be rewarded, saith Jehovah; and they shall come  
again from the land of the enemy. And there is hope for thy  
latter end, saith Jehovah; and thy children shall come again to  
their own border.

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<sup>2</sup>Samuel J. Schultz, The Old Testament Speaks (New York: Harper and Row, Publishers, 1960), p. 154.

<sup>3</sup>Ibid.

It is thus seen that Rachel is poetically in this verse representative of Israel weeping over her captivity because the hopes of Israel seem to be lost in defeat. Keil writes,

Just as the people are often included under the notion of the "daughter of Zion," as their ideal representative, so the great ancestress of Ephraim, Benjamin, and Manasseh is here named as the representative of the maternal love shown by Israel in the pain felt when the people are lost.<sup>4</sup>

The lament is that of the Mother of Israel (ideally speaking) weeping over her children taken captive,<sup>5</sup> and in the captivity the hopes of Israel seem bitterly to be lost. But Jehovah comforts her by the promise that the remnant of Israel will return (31:7, 16, 17). Jeremiah 31:15 is a poetic lamentation of the deportation of Israel from their promised land. It is found within the prophecy of hope, though the verse itself does not refer to this hope of restoration, which culminates in the David Messianic era.<sup>6</sup> The prophecy is given to raise hope in the heart of Israel who thought the prophetic word must have failed because the captivity seemingly had destroyed the possibility of a fulfillment of the Abrahamic-Davidic covenant with Israel.

As to the import of the reference to the voice heard in Ramah, it is difficult to know the exact reference that Jeremiah meant. It could have reference to either the Assyrian captivity of the past or the near future Babylonian captivity. The gathering of Judah for the Babylonian

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<sup>4</sup>C.F. Keil, Commentaries on the Old Testament (Jeremiah, vol. 2) (Grand Rapids, Michigan: Zondervan Publishing House, 1962), p. 25.

<sup>5</sup>E.W. Hengstenberg, Christology of the Old Testament (Edinburgh: T. & T. Clark, 1856), vol. 1, p. 502.

<sup>6</sup>In Jeremiah 31 the immediate reference seems to be to the return from the Babylonian captivity that took place under Ezra and Nehemiah and prophesied in Jeremiah 25. The fullest reference, however, to the "new covenant" must be to the Davidic Messiah, begun in the advent of Jesus Christ and culminating in the second coming (Jer. 31:31-34; 33:14-26).

captivity was at Ramah (Jeremiah 40:1). Jeremiah may be referring to this event as the completion of the captivity as a whole for both the ten tribes and Judah and Benjamin. Ephraim, the chief tribe of the ten,<sup>7</sup> is specifically mentioned in verses 18 and 20, and so the reference may point to the Assyrian captivity of the ten tribes. If this is the reference, then Ramah would be mentioned as a lamentation of Rachel there because it is "the most loftily situated border-town of the two kingdoms, whence the wailing that had arisen sounded far and ear, and could be heard in Judah."<sup>8</sup> Whether the lamentation of Rachel in Ramah refers to the Babylonian or the Assyrian captivity, it is certain that the reference is to the captivity.

The central thought of the verse is the perishing of hope because of the captivity. In context, the central reason for mentioning this lamentation is to give comfort in light of the prophecy of the return. Hope is not lost, but they will return, Jehovah will establish a new covenant with Israel, and set up the Messianic kingdom of the greater David.

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<sup>7</sup>Keil, p. 24.

<sup>8</sup>Ibid., p. 25. In regard to the location of Ramah it is thought to be "Ramah of Benjamin" which was near Bethel, and 5 miles north of Jerusalem. It is held by many to be near the tomb of Rachel. See J.D. Douglas, The New Bible Dictionary (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1962), pp. 1075-6. Keil, op. cit., p. 24, disagrees that Rachel was buried near Ramah. He says, "But why is the lamentation of Rachel heard at Ramah? Most expositors reply, because the tomb of Rachel was in the vicinity of Ramah; in support of this they cite 1 Sam. x.2. . . . But this assumption is opposed to Gen. xxxv.16 and 19, where it is stated that Rachel died and was buried on the way to Bethlehem, and not far from the town. . . .which is about five miles south of Jerusalem, and thus far from Ramah. . . .We must therefore reject, as arbitrary and groundless all attempts to fix the locality of Rachel's sepulchre in the neighborhood of Ramah. . . ."

To summarize, Jeremiah 31:15 in Jeremiah's context shows the following: (1) the broader context of the passage refers to the return of the remnant of Israel from captivity; (2) Rachel, in the verse, is poetically representative of Israel weeping over the captivity; (3) the weeping is over the apparent possibility of the fulfillment hopes of Israel, which are especially associated with the Messiah, being lost; (4) the reference to Ramah is related to the captivity, whether Assyrian or Babylonian; and (5) the passage itself is not a Messianic prophecy, but only introduces a Messianic prophecy.

### III. Matthew and Jeremiah's Contexts Compared

From the observations on Jeremiah 31:15 in Matthew's context, and Jeremiah in Jeremiah's context, Matthew and Jeremiah's contexts were compared.

Whereas Jeremiah 31:15 in Matthew's context is used as a Messianic fulfillment, the passage in Jeremiah's context refers to the captivity of Israel, and is not a Messianic prophecy in itself.

In Matthew's context the passage is used with reference to the slaughter of the children by king Herod. In Jeremiah's context the passage refers to the captivity of Israel.

In Matthew the "children" of Jeremiah 31:15 refers to those children killed at the hands of king Herod. In Jeremiah the "children" in the passage refer to those going into captivity.

In Matthew "Rachel" is seen to weep as a representative mother over the children killed by Herod. In Jeremiah "Rachel" is the poetic representative mother of Israel and weeps over those going into captivity.

In Matthew "Ramah" is represented as the place where the voice of weeping is heard over the slaughter of the innocents in Bethlehem and its borders. In Jeremiah "Ramah" could refer to the place where Judah was gathered to go into Babylonian captivity, or, if the reference is to the Assyrian captivity, to a place well situated on the border of both of the two kingdoms of Israel (northern of Ephraim and southern of Judah) so that the wailing could be heard in Judah as well as the northern kingdom going into captivity. In Jeremiah, then, "Ramah" represents a place of weeping over the captivity, and in Matthew a place of weeping over the slaughter of the innocents by Herod.

In Matthew the cause for the slaughter was the jealousy of Herod who intended to kill Jesus, represented as the Messiah--to Herod a rival to his kingship. In Jeremiah the cause for the captivity is the persistence of Israel in sin.

In Matthew the point of the passage, it may be assumed, is the apparent defeat of the Messianic hope, as it may seem that Jesus would have been destroyed, though God providentially preserved Him. In Jeremiah the point of the passage is the apparent defeat of the hope of Israel, which finds fulfillment in the Messiah, as the captivity would seem to swallow up all hope of the promises to Israel.

In Matthew the slaughter of the innocents, which would appear to do away with the child Messiah, do not destroy the Messiah, and so the hope of the Messianic mission of Jesus is not defeated. In Jeremiah the captivity is not the final word, though it would appear to defeat the hope of Israel; there will be a return, a new covenant and a Messianic era under the Davidic Messiah.

The passages were also compared with regard to their wording:

<u>Jeremiah 31:15</u>	<u>Matthew 2:18</u>
a voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not.	A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not.

Though the English version does not show an exact verbal correspondence there is no particular difference, and the meaning is the same. Stendahl observed that Matthew gives an abbreviated translation of the Hebrew, and with the possibility of some influence from the Septuagint.<sup>9</sup> Lenski has noted that Matthew's translation of Jeremiah 31:15 follows the Hebrew with only minor changes.<sup>10</sup> Though Matthew gives his own translation he does not change the original meaning of the wording of the passage.

#### IV. Matthew's Use of Jeremiah 31:15

From the observations of Jeremiah 31:15 in Matthew's context, Jeremiah 31:15 in Jeremiah's context, and the comparison of these contexts, conclusions were drawn as to Matthew's use of Jeremiah 31:15.

From the observations made thus far regarding Jeremiah 31:15, as was found with Hosea 11:1, it is unreasonable to conclude that Jeremiah 31:15 could be used validly as a direct Messianic prophecy. Broadus had commented regarding this difficulty:

If we are unable to see in the language of Jeremiah any distinct reference to this massacre, it will not follow that the Evangelist has merely made an apt quotation. He and his Jewish readers had the general conviction that everything in the history of their nation was sacred and significant. And wherever Matthew saw a resemblance between

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<sup>9</sup>Krister Stendahl, The School of St. Matthew and Its Use of the Old Testament (Philadelphia: Fortress Press, 1968), p. 102.

<sup>10</sup>R.C.H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis, Minnesota: Augsburg Publishing House, 1943), p. 82.

an event in the history of Israel and an event in the life of Messiah, he might consider that this resemblance was divinely designed, and wished his readers to take the same view. He may have used the word 'fulfill' in this sense, not intending to assert that there is here (and in most cases) a definite prediction, distinctly fulfilled, but only a discernible and noteworthy point in the general relation between the older sacred history and the new.<sup>11</sup>

Rather than looking at Matthew's use of Jeremiah 31:15 as a fulfillment of a direct Messianic prophecy, it is more reasonable to conclude that Matthew used Jeremiah 31:15, as he did Hosea 11:1, as a fulfillment of a foreshadowing found in the Old Testament history. Matthew's use of Jeremiah 31:15 is a typical fulfillment in the life of Jesus. There is not merely a superficial likeness found between the two contexts of the passages. There is an inner relation of historical-theological import. In both cases it is the covenant-Messianic hopes of Israel that are at stake. Broadus points out this specific relation between the two events:

The massacre at Bethlehem, like the occurrence at Ramah threatens to destroy the nation's future, which all really depends on Messiah. If the infant Messiah is slain, then is Israel ruined. Suppose only that some at Bethlehem, who had heard of the shepherds and the Magi, now despondingly believed that the new-born king was slain, and their mourning would really correspond to that mourning at Ramah, which Jeremiah poetically described. In both cases, too, the grief at actual distresses is unnecessarily embittered by this despair as to the future, for the youthful Messiah had not really perished, just as the captivity would not really destroy Israel. In both cases the would-be destroyer fails, and blessings are in store for the people of God.<sup>12</sup>

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<sup>11</sup>John A. Broadus, Commentary on the Gospel of Matthew (Philadelphia: The American Baptist Publication Society, 1886), p. 25.

<sup>12</sup>Ibid., p. 25. Franklin Johnson has noted in The Quotations of the New Testament from the Old (Philadelphia: American Baptist Publication Society, 1895), p. 302, that though the deportation was a magnificent event in Jeremiah and a relatively small event of the slaughter of a few

It should be observed that Matthew's use of the Jeremiah 31:15 passage is associated with supernatural happenings. The supernatural points to the authentication of Matthew's use of the Old Testament. The supernatural providence of God in the nativity/childhood section puts a stamp of approval and unusualness on the life of Jesus. The supernatural happenings make Matthew's usage credible, in that it is the same supernatural God of the Old Testament that providentially preserves Jesus, the Messiah, just as Israel was providentially preserved to come out of the Babylonian captivity.

The typical use of Jeremiah 31:15 does not eliminate the prophetic fulfillment but enhances the extent of prophetic utterance. The typical fulfillment points out that there is not only direct prophecy in the Old Testament that finds fulfillment in the life of Jesus, but also that the entire Old Testament history originally was intended by the Spirit of God to point forward to Christ in foreshadowings, which is a form of prophecy, yet, only fully comprehended and recognizable in the fulfillment. Jeremiah 31:15 used as a typical fulfillment means that it is a prophetic fulfillment, but not in a directly recognizable form in the Old Testament setting until the fulfillment sheds light upon the type and make its prophetic intent recognizable.

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babes in Matthew, "the smallest events narrated in the Gospel become magnified by virtue of their relation to the Son of God and the salvation of the world."

It may be noted further that some have seen an inner relation between the two events in the fact that in both cases it is the same sin which caused the weeping. It was the sin of Israel that caused the captivity, so that in Jeremiah "they are not." It was this same sin that laid the foundation for the fact that "a foreign monster, the Idumean Herod," was placed on "the Jewish throne at the time of the birth of the Messiah and thus enabled him to slay the children of Bethlehem, so that of them too, it was true: 'they were not.'" Lenski, op. cit., pp. 81-82, and Keil, op. cit., p. 26.



The following are the conclusions reached as to Matthew's use of Jeremiah 31:15: (1) Matthew used Jeremiah 31:15 as a Messianic fulfillment; (2) the fulfillment was typical; (3) the typical fulfillment is a form of prophetic promise but not a direct form; (4) Matthew used the passage in a supernatural setting; (5) the historical correspondence has the same theological truth in both the Old Testament context and the New Testament usage; and (6) Matthew gives his own translation which follows the Hebrew very closely, but may have some influence from the Septuagint.

## Chapter 7

### MATTHEW'S FULFILLMENT USE (2:23) OF "THE NAZARENE PASSAGE"

The fifth Old Testament fulfillment passage introduced by the fulfillment formula in Matthew's nativity/childhood section is not a verbal quotation from the Old Testament. The passage reads, "that he should be called a Nazarene." and was termed, for a lack of specific Old Testament quotation, as "the Nazarene passage." This passage was studied in relation to the following: (1) "the Nazarene passage" in Matthew's context, (2) "the Nazarene passage" in the Old Testament context, and (3) Matthew and the Old Testament contexts compared. From the observations in these three areas of study conclusions were presented as to Matthew's use (in 2:23) of "the Nazarene passage."

#### I. "The Nazarene Passage" in Matthew's Context

An examination of "the Nazarene passage" in Matthew's context was the first step in presenting the conclusions given here. "The Nazarene passage" is found in a setting that gives understanding as to Matthew's use of the passage.

After the death of king Herod an angel of the Lord appeared to Joseph in a dream while Joseph, Mary and Jesus were still in Egypt (2:19). The angel instructed Joseph to take the young child (Jesus) and his mother (Mary) and go into the land of Israel, because the danger of Herod slaying the young child was now over (2:20). They came to the land of Israel (2:21) and found that Archelaus was reigning over Judaea in the

place of his father Herod and were afraid to go into his territory. God warned Joseph in a dream and he withdrew to Galilee (2:22), making their home in the city of Nazareth. This Matthew says fulfilled that which the prophets (plural) had said, "that he should be called a Nazarene" (2:23).

Since the broader context of the nativity/childhood section sees the Old Testament as fulfilled in Jesus as the Messiah, it is clear that Matthew here uses "the Nazarene passage" as a Messianic fulfillment in Jesus.

In the context it is through the supernatural guidance of God through an angel and dreams that Jesus providentially came to live in Nazareth.

The main point of the context is that Jesus living in Nazareth is a fulfillment of what the prophets had said, namely, "that he should be called a Nazarene." The city of Nazareth, and that which the prophets said are specifically related and is the focal point of the paragraph.

Matthew does not use the word "prophet" (singular), which would point to a specific prophet, but he uses "prophets" (plural), which would point to either the prophets in general or the Old Testament as a whole. This would mean that a quotation of substance and not one of verbal correspondence may be in view.

In summary, "the Nazarene passage" in Matthew's context shows: (1) Matthew uses "the Nazarene passage" as a Messianic fulfillment, (2) the main point of the context is the relation Jesus' living in Nazareth is to the fulfillment of the prophets saying the he (the Messiah) should

be called a Nazarene, (3) Matthew using "prophets" (plural) points to either the prophets in general or the Old Testament as a whole, (4) Matthew's introduction of the passage with the word "that" implies that he is giving the substance of the "prophets" and not a verbal quotation from them, and (5) the fulfillment is associated with the supernatural.

## II. "The Nazarene Passage" in the Old Testament Context

Though there is no quotation in the Old Testament that says, "he should be called a Nazarene," many have seen in "the Nazarene passage" a reference to Isaiah 11:1. Isaiah 11:1 reads, "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit."

The "branch" of Isaiah 11:1 is netzer in Hebrew. It means "a shoot" or "branch."<sup>1</sup> It is a "fresh green shoot."<sup>2</sup> In context this "fresh green shoot" will be a descendent of Jesse, pointing to Davidic origin as David was born of Jesse, and will bear fruit. The Spirit of Jehovah will be upon him, he will be a just judge (11:1-5), it will be a peaceful reign, the earth will be full of the knowledge of Jehovah (11:6-9), he will bless the nations (11:10), and recover the remnant of Israel (11:11-16).

The passage is introduced by the fact that the high towering trees of the nations will be brought low, or the great and proud nations

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<sup>1</sup>James Strong, The Exhaustive Concordance of the Bible (New York, Nashville: Abingdon-Cokesburg Press, 1890), Hebrew and Chaldee Dictionary, p. 80, no. 5342.

<sup>2</sup>F. Delitzsch, Commentary on the Old Testament (Isaiah) (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1969), p. 281.

will be brought to humility (10:33-34). In contrast to the greatness of the so-called high towering trees of the nations, the Davidic Messiah<sup>3</sup> will come out of the lowly origin of Jesse, a defeated nation, but will bear fruit in righteousness and universal reign. The Messiah will be a "Branch" or out of the lowly origin of the defeated nation, and will blossom or bear fruit in bringing in the Messianic era. Out of the lowly origin of Messiah will he be exalted.

"The Nazarene passage" may very well have a relationship to Isaiah 11:1, as the origin of the word "Nazarene" is thought to be from the word netzer or "shoot" or "branch."<sup>4</sup>

There are other Old Testament passages where the word "Branch" is used in relation to the Messiah. In the other passages, however, there is a different Hebrew word used, which is not a root of Nazarene, though it has a similar meaning as netzer. The word used in these passages is tsemach, or "a sprout," "branch," or "bud."<sup>5</sup> Jeremiah 23:5 reads,

Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

The passage is definitely Messianic and gives the sense of the context of Isaiah 11:1. In Jeremiah 33:15 it says,

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<sup>3</sup>Isaiah 11:1 is among the passages in Alfred Edersheim, The Life and Times of Jesus the Messiah (New York: Longmans, Green, and Co., 1904), vol. 2, "List of Old Testament Passages Messianically Applied in Rabbinic Writings," p. 723.

<sup>4</sup>Merrill C. Tenney, ed., The Zondervan Pictorial Bible Dictionary (Grand Rapids, Michigan: Zondervan Publishing House, 1964), p. 573.

<sup>5</sup>Strong, op. cit., p. 100, no. 6780.

In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute justice and righteousness in the land.

Again, the passage is Messianic and gives the sense of the context of Isaiah 11:1. Zechariah 3:8 and 6:12 also mention the Messianic servant whose name is "the Branch."

Along with the lowliness associated with the idea of "the Branch" of Isaiah 11:1, and the other passages found in Jeremiah and Zechariah, commentators have found in "the Nazarene passage" the idea of the Old Testament theme of lowliness and rejection related to the Messiah. The classic passage is Isaiah 53. Isaiah 53 gives the idea of the same lowliness of the Messiah<sup>6</sup> in verse 2, "For he grew up before him as a tender plant, and a root out of dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him." The "growing up as a tender plant, and as a root out of dry ground" again gives the same idea as Isaiah 11:1, where the Messiah is pictured in lowliness. Connected with the idea of lowliness is that of rejection. Verse 3 reads, "He was despised, and rejected of men, a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not." The rejection, however, ends in triumph (as Isaiah 11:1 teaches that the lowliness ends in exaltation) for in verse 12, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong," which speaks of triumph. The tender, lowly Messiah, will be a rejected One, who will triumph in the end.

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<sup>6</sup>Frederick Alfred Aston in his work The Challenge of the Ages (Scarsdale, New York: Research Press, 1971) has forcefully shown the Messianic import of Isaiah 53.

The theme of lowliness and rejection of the Messiah is found in other Old Testament passages besides Isaiah 53. Psalm 22:6 says, "But I am a worm, and no man; A reproach of men, and despised of the people." The Psalm is one of rejection and suffering and ends in triumph. It declares in verse 28, "the kingdom is Jehovah's; And he is the ruler over the nations." Here again is the teaching of rejection that ends in triumph, as the lowliness and exaltation of Isaiah 11:1, and the lowliness, rejection, and triumph of Isaiah 53. In Isaiah 49:7 the Messiah is again spoken of as being despised, but the nations will end in worshipping him. The Bethlehem passage, Micah 5:2, as was seen in the body of this work in chapter 4, teaches that the lowliness ends in greatness for the Messiah. The theme of lowliness, and hence rejection, with eventual triumph, is taught throughout the prophets.

To summarize, "the Nazarene passage" in the Old Testament context is: (1) not found as a verbal quotation; (2) the "branch" of Isaiah 11:1 is netzer in Hebrew, and means "shoot"; (3) Isaiah 11:1's "branch" teaches the idea of the lowliness of the Messiah, which ends in exaltation; (4) Nazarene is thought to come from the word netzer, or "the branch" of Isaiah 11:1, (5) there are several other Old Testament passages that refer to this lowly "Branch" who is the Messiah, though the Hebrew word tsemach instead of netzer is the word used, which has the same meaning; and (6) associated with the lowly "Branch" is the theme of lowliness and rejection taught throughout the prophets.

### III. Matthew and the Old Testament Contexts Compared

From the observations on "the Nazarene passage" in Matthew's context, and the study of the Old Testament netzer or "Branch" and

lowliness and rejection, Matthew and the Old Testament contexts were compared.

In Matthew's context "the Nazarene passage" is used as a Messianic fulfillment. The passage given by Matthew is not stated in the Old Testament verbatim. The word Nazarene and Nazareth, of which the word Nazarene comes, is not even mentioned in the Old Testament, nor does it appear in Josephus.<sup>7</sup> The root of the words Nazarene and Nazareth do appear, however. The root of the words is netzer, meaning "Branch."

In Matthew's context "the Nazarene passage" is connected with the fact of Jesus living in Nazareth, which is said to fulfill the prophets' saying he (the Messiah) would be called a Nazarene. In the Old Testament the Messiah is specifically called "the Branch," which is the Hebrew root for Nazarene.

In Matthew the prophets in general or the Old Testament as a whole is referred to in relation to the fulfillment of Jesus being called a Nazarene. There is a theme of lowliness in the Old Testament taught in the doctrine of "the Branch" and the prophets in general, which is associated with the Messiah.

#### IV. Matthew's Use of "the Nazarene Passage"

From the observations of "the Nazarene passage" in Matthew's context, the study of the Old Testament theme of lowliness and rejection of the Messiah, and the comparison of these contexts, conclusions were drawn as to Matthew's use of "the Nazarene passage."

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<sup>7</sup>E.W. Hengstenberg, Christology of the Old Testament (Edinburgh: T. & T. Clark, 1856), vol. 2, p. 109.



The fact of Jesus living in Nazareth, and hence, being called a Nazarene, is especially associated with the idea of rejection, because of the lowly reputation of Nazareth. The town of Nazareth may have received its name from the fact that it is over-grown with low bushes, compared with the stately trees of other parts of the country.<sup>8</sup> At the time of Jerome it was called Nazara.<sup>9</sup>

Nazareth is a town in lower Galilee, and belonged to the tribe of Zebulun.<sup>10</sup> Franklin Johnson comments on the contempt of the Jews toward the area and city:

All Galileans were regarded in Jerusalem as uncultivated and rude. . . . In the Talmud he [a Galilean] is held to be incapable of understanding the Scriptures rightly. The Pharisees said that no prophet could arise out of Galilee (John 7:52). Nazareth would share the general contempt in which all Galilee was held. But it had, in addition a low reputation of its own, even in Galilee, as is evident from the words of Nathanael, himself a Galilean: "Can there anything good come out of Nazareth?" (John 1:46).

The bad character of the Nazarenes, so well known to the evangelist and his Jewish readers, would render the meaning of the quotation clear to them. To us the character of the Nazarenes is a subject of curious inquiry, and we determine it by consulting ancient documents, in which we glean but a hint here and there; but to the Jews of the first century it was an ever-present odium; and hence, while to some modern critics the residence of Jesus in Nazareth may seem a questionable fulfillment of the predictions of his lowliness and the contempt with which his countrymen should regard him, to his immediate followers, acquainted but too well with the ill-savor of the town, it would need only to be mentioned in order to be recognized as a most sad instance of his humiliation and suffering, which the prophets had foretold in many passages too long to reproduce in full.<sup>11</sup>

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<sup>8</sup>Ibid.

<sup>9</sup>Ibid., p. 108.

<sup>10</sup>Zondervan Pictorial Bible Dictionary, p. 573.

<sup>11</sup>Franklin Johnson, The Quotations of the New Testament from the Old (Philadelphia: American Baptist Publication Society, 1895), pp. 111-12.

The rejection Jesus received had association with his living in Nazareth, and therefore called the Nazarene. It has been observed that if he had been called "Jesus the Bethlehemite," instead of "Jesus of Nazareth," it would have been an honor, for Bethlehem had rich associations with David and the Messianic expectations (though he was, of course, born in Bethlehem).<sup>12</sup> Instead, "In the Talmud. . . .the contemptuous name of Ben Nezer, i.e. the Nazarene, is given to Christ."<sup>13</sup> The synagogue cursed the Christians as Nazarenes in their prayers, according to the Talmud.<sup>14</sup>

The contempt and rejection Jesus received with the association of the name Nazareth and Nazarene help to understand Matthew's use of "the Nazarene passage." Since Isaiah 11:1 uses the word netzer in relation to the lowliness of the Messiah, is taught through the doctrine of "the Branch" in other prophets, and is prophesied by the prophets in the concept of the lowliness and rejection of the Messiah, the association of the word netzer as the root word of Nazareth and Nazarene (a word connected with rejection) it is not a strained accommodation to find a relationship between the Old Testament idea of rejection and the idea of rejection with the names Nazareth and Nazarene. Isaiah 11:1 gives a specific reference in regard to the word in essence, and the prophets in general enforce the idea of the rejection and lowliness of the Messiah,

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<sup>12</sup>John A. Broadus, Commentary on the Gospel of Matthew (Philadelphia: The American Baptist Publication Society, 1886), p. 28.

<sup>13</sup>Hengstenberg, op. cit., p. 106.

<sup>14</sup>R.C.H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis, Minnesota: Augsburg Publishing House, 1943), p. 87.

fulfilled in part by the fact that Jesus lived in Nazareth and was called a Nazarene. The providence of God is seen in the very name of his home town, and the fulfillment of rejection associated with it.

The fact that the supernatural is associated with this prophecy in Jesus' life points to the authentication of Matthew's use of the Old Testament. The supernatural providence of God in the nativity/childhood section puts a stamp of approval and unusualness on the life of Jesus. The supernatural happenings make Matthew's usage credible, in that it is the same supernatural God of the Old Testament that providentially led Jesus, the Messiah, to grow up in Nazareth, and hence, experience the rejection prophesied.

In summary, Matthew's use of "the Nazarene passage" shows the following: (1) the passage is used as a Messianic fulfillment; (2) Matthew's use is related to the supernatural; (3) there was no specific verbal quotation in the Old Testament referred to, which follows Matthew's claim; (4) there is both a specific Old Testament passage and a theme in the Old Testament that gives a theological teaching regarding the Messiah associated with the passage; (5) Matthew's use is a directly predictive Messianic fulfillment; and (6) the main idea of the prophecy is obvious in the Old Testament (lowliness and rejection), granting that Nazareth and Nazarene were well known to the first century Jews as names of derision.

## Chapter 8

### MATTHEW'S USE OF OLD TESTAMENT FULFILLMENT IN THE NATIVITY/CHILDHOOD SECTION

From the observations made on the use of the word "fulfilled" in the nativity/childhood section in chapter 2, and the investigation of Matthew's use of each individual Old Testament fulfillment passage in the nativity/childhood section in chapters 3 through 7, conclusions were drawn as to Matthew's use of Old Testament fulfillment in general in the nativity/childhood section. The previous chapters gave the results of the study of each of the five Old Testament passages introduced by the fulfillment formula. This chapter gave the results of the investigation of Matthew's use of the Old Testament passages in general.

The first section of this chapter gave the findings regarding Matthew's use of the Old Testament fulfillment passages in the nativity/childhood section. It gave the totality of the findings from the previous chapters. The second section gave an explanation of Matthew's use of the fulfillment passages. It attempted to give a reasonable interpretation that explains the finding of the previous chapters. The third section discussed the import of the findings of Matthew's use of the passages. It dealt with the importance and implications that the findings have in regard to Matthew's use of Old Testament fulfillment in the nativity/childhood section.

## I. The Findings from the Passages

This section of the chapter gave the findings regarding Matthew's use of the Old Testament fulfillment passages in the nativity/childhood section from the investigation made in the previous chapters. A tabulation was made of all the conclusions reached in each chapter regarding Matthew's use of the passages. From the list of findings of each individual passage, a summation of the findings was made of the total use of the passages. These were labeled Appendix C ("A List of the Findings of Matthew's Use of the Fulfillment Passages")<sup>1</sup> and Appendix D ("A Summation of the Findings of Matthew's Use of the Fulfillment Passages").<sup>2</sup>

All of the Old Testament passages introduced by the fulfillment formula used by Matthew in the nativity/childhood section were used as Messianic fulfillments. Matthew's use of the passages showed an intent to teach the Old Testament's relationship to Jesus as the Messiah.

Three of the passages used by Matthew (Isaiah 7:14; Micah 5:2; and "the Nazarene passage") are direct Messianic promises or a theme found in the Old Testament. The use of two of these direct Messianic passages (Isaiah 7:14; and Micah 5:2) has more immediate political times-coloring in the Old Testament context than in the setting of the nativity/childhood section. One of the direct Messianic passages (Isaiah 7:14) is more obvious in detail in its fulfillment in Matthew than in its Old Testament prophetic context. Though Matthew uses Old Testament passages

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<sup>1</sup>See Appendix C.

<sup>2</sup>See Appendix D.

that are directly prophetic of the Messiah, his use reveals that the fulfillment does not have a mechanical exactness in regard to political times-coloring, and the fulfillment in one instance is more obvious in detail in its fulfillment in Jesus than in the Old Testament context, though the fulfillment is not contrary to the prophecy.

There are two passages Matthew used that are typical Messianic fulfillments (Hosea 11:1 and Jeremiah 31:15), and one passage (Isaiah 7:14) may have secondary typical elements in its Old Testament setting, and one of Matthew's passages (Micah 5:2) shows typical influence from the Messiah's relationship to king David. Where the passages in Matthew's nativity/childhood section were typical Messianic fulfillments they show a historical correspondence to the same theological teaching of the Old Testament events. The typical use Matthew makes of Messianic fulfillment is not a strained accommodation or a mere play on likeness in wording, but though there is a providential likeness in wording corresponding to the New Testament event, there is also a correspondence to the theology taught through the historical event. The typical element in Matthew's nativity/childhood section is related to a theological historical correspondence of the Old Testament to the fulfillment in Jesus. The typical element in the passages that are direct Messianic prophecies show that Matthew's use of Old Testament fulfillment has a prominent relationship to the typical element in the Old Testament, and that the Old Testament has a prominent typical element in its Messianic teaching.

All of the passages are used with the same theological teaching as their Old Testament contexts. The theological teaching of all of Matthew's passages in the nativity/childhood section is related to the

covenant with Israel. Four of the passages (Isaiah 7:14; Micah 5:2; Jeremiah 31:15; and "the Nazarene passage") are related to the Davidic covenant with Israel. The passages in their Old Testament context, therefore, are especially related to the covenant, of which Messianic fulfillment is the culminating hope of the covenant. The passages are, hence, in line with Messianic prophecy in general. In two of the passages used (Micah 5:2 and "the Nazarene passage") the theological truth of the passages relates to the humiliation of the Messiah. The use Matthew makes of the Old Testament in this section, then, is theologically rooted in the Old Testament, in harmony with it, especially related to the covenant teaching, especially the Davidic covenant, and the humiliation associated with the Messianic covenant teaching.

There were findings regarding the form of the Messianic fulfillment passages. All of the passages were seen to be used by Matthew in harmony with the original Old Testament Hebrew scriptures. Three of the passages (Isaiah 7:14; Micah 5:2; Jeremiah 31:15) may have been influenced in their use from the Septuagint. There is, therefore, no problem in regard to the meaning of the passages in relation to the form of the original. There is a difference in form in each case in relation to the original, but not in meaning. Each passage is rephrased, but not changed in meaning, so that they are harmonious with the Hebrew. One of the passages (Micah 5:2) is a composite quotation. The main passage is Micah 5:2, but a combination was made with 2 Samuel 5:2 in a secondary sense without changing the meaning of the original main passage. One of the passages refers to a Messianic theme ("the Nazarene passage") rather than to a verbal quotation. This would mean that this quotation is a quotation of substance. The passage was used to give the sense of

has only begun, the fulfillment continues until the second coming, and the fulfillment will be consummated in the day Christ sets up His Messianic kingdom upon earth.

The matter of the typical Messianic fulfillment in Matthew's nativity/childhood section was dealt with in chapter 2. The typical relationship has been seen by others as finding its authority in Jesus Christ Himself, and His use of the Old Testament. The fact that in Matthew's use of typical fulfillment in this section is sane use. He relates the passage to the context of the Old Testament and New Testament history, and the theology of those historical events. This makes his typical use credible. The credibility of the typical use is also strengthened by the typical element in direct Messianic prophecy and the influence that it had in the making of direct prophecy. The direct prophecy of the Messiah's birth in Bethlehem is related to the fact that the typical David was of the humble town of Bethlehem. The Old Testament itself, then, points toward its typical element.

The emphasis Matthew places upon the covenant points to Matthew's regard for the repeated theme of the Old Testament. His use of the specifically Davidic covenant points to the Messianic tie that his passages have in their fulfillment use. The humiliation idea in the fulfillment in Jesus fits in well with the Servant idea of Isaiah, and the servant ministry, suffering, and crucifixion of Jesus. These theological findings in Matthew's use point to his respect for the teaching of the Old Testament in context.

In regard to the form of the passages as used by Matthew, his use would seem to be in harmony with all the findings of Franklin Johnson in



his work The Quotations of the New Testament from the Old: Considered in the Light of General Literature. The rephrasing of the Old Testament passages in Matthew's use is in harmony with what Dr. Johnson calls "exegetical paraphrase" found in all literatures.<sup>3</sup> Matthew's use of a "composite quotation" is also in harmony with the "custom common to all ancient literatures" such as Plato, and Philo, and "though more common in ancient literature" is also found "in modern."<sup>4</sup> The matter of Matthew's use of a "quotation of substance" ("the Nazarene passage") can also be explained by the general use of "quotations of substance" in other literature. Dr. Johnson cites examples from Greek and Latin literature, and shows how Aristotle quotes Plato, though when Aristotle uses the words "says Plato" his quotation "is not a textual citation of Plato; it is only a condensed statement of his theory."<sup>5</sup> Since Matthew is in harmony with the original meaning of the context of the Hebrew and his method of quotation is in harmony with the general use of quotation in all literature, Matthew's use of Old Testament quotation in the nativity/childhood section cannot be challenged as unusual or lacking in credibility.

### III. The Import of Matthew's Use of the Passages

The import of the findings of Matthew's use of Old Testament fulfillment in the nativity/childhood section is especially related to

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<sup>3</sup>Franklin Johnson, The Quotations of the New Testament from the Old: Considered in the Light of General Literature (Philadelphia: American Baptist Publication Society, 1895), pp. 74 and 84.

<sup>4</sup>Ibid., pp. 92-101.

<sup>5</sup>Ibid., pp. 103-104.

an understanding of the relationship of the Old Testament to the New Testament. The findings show that Messianic fulfillment in Jesus Christ is much more closely related to the Old Testament than merely a fulfillment of a few direct Messianic prophecies. The typical element in Matthew's fulfillment usage shows that to Matthew the history of Israel, which is central to the nature of the Old Testament, is but a foreshadowing or type of the Messiah, which Matthew shows is Jesus. This means that Jesus is at the very heart of the Old Testament, and that He is the One Who was especially present in the world through the nation of Israel. Matthew's use shows, in part, that Old Testament theology is really Christology, and that Christology is not contrary to the theological teaching of the Old Testament.

The import is also found in the matter of the nature of prophecy. Prophecy, in the light of the findings, has a relationship to the people of the day in which it was uttered as well as to the days of its fulfillment. The typical relationship of the New Testament especially points to the importance of the revelation to those of the past as well as the present regarding the experience of the "Christ" event.

The above is certainly a matter of implication rather than a thorough proof, but the findings of Matthew's use of the Old Testament in the nativity/childhood section at least point in the direction of the above. The findings should be an incentive to further investigate the entire idea of Messianic prophecy in the Old Testament and Messianic fulfillment in the New Testament. The findings should also cause one to be cautious about concluding a fulfillment is not credible in its New Testament usage in the light of the contextual background and credible

usage of the Old Testament in Matthew's nativity/childhood section.

The findings encourage both a thorough investigation as to whether or not a passage is used as a typical or a direct Messianic fulfillment, and a humility as to the credibility of a New Testament author's use of the Old Testament. The Person who sees only direct Messianic fulfillments in the Gospels should be encouraged by these findings to investigate further the passages to see if they are in truth typical fulfillments instead of fulfillments of direct prophecies. The person who feels the Gospel writers are naively misusing the passages should be cautioned by these findings to look deeper and further in the Old Testament for a historical and theological relationship that would point to a typical fulfillment usage.

## Chapter 9

### A SUMMARY/CONCLUSION

The problem of the study was to show how Matthew used Old Testament fulfillment in the nativity/childhood section (1:1-2:23) to prove Jesus is the Messiah. Matthew's nativity/childhood section has five Old Testament passages introduced by a fulfillment formula (Isaiah 7:14; Micah 5:2; Hosea 11:1; and "the Nazarene passage"). The study showed how these passages were used in the Gospel of Matthew.

The hypothesis of a reasonable solution to the problem was that Matthew used Old Testament fulfillment in both a direct and a typical way to prove Jesus is the Messiah.

In order to show how Matthew used the Old Testament fulfillment passages in the nativity/childhood section a preliminary chapter (chapter 2) showed the fact of Matthew using Old Testament fulfillment in the nativity/childhood section. The chapter showed the five "passages" in the section, the fact of each of these passages being introduced by the fulfillment "formula," and discussed the use of the word "fulfilled" (meaning, "to fill full"). The word "fulfilled" was shown to be applicable to both a direct predictive fulfillment of the Old Testament, and a typical fulfillment of the Old Testament. The direct predictive fulfillment was defined as a fulfillment whose Old Testament context verbally and directly foretold the Messiah. A typical fulfillment was defined as a fulfillment whose Old Testament context foreshadowed the Messiah in theological and historical perspective but did not directly

foretell the Messiah in itself. Both methods of using Old Testament fulfillment were seen to be used by Jesus and the authority for the use of typical fulfillment in Matthew was seen to come from Jesus.

In chapters 3 through 8 each of the five Old Testament passages were studied in regard to their context in Matthew, their Old Testament context, Matthew and the Old Testament contexts compared, and from these three areas of observation conclusions were reached as to the use Matthew made of each of the five passages.

In chapter 8 conclusions were drawn as to Matthew's use of Old Testament fulfillment in general in the nativity/childhood section. In chapters 3 through 7 the five passages were studied individually, and conclusions were reached as to Matthew's use in each case. In chapter 8 a summation was made as to Matthew's use of the passages in general. A list of the findings of each passage was made and labeled Appendix C, and from this list a summation of the findings of Matthew's use of the fulfillment passages was made and labeled Appendix D.

The following findings are concluded as Matthew's use of Old Testament fulfillment in the nativity/childhood section: (I) In regard to the fact that Matthew used all of the five passages (Isaiah 7:14; Micah 5:2; Hosea 11:1; Jeremiah 31:15; and "the Nazarene passage") as Messianic fulfillments (1) three passages used (Isaiah 7:14; Micah 5:2; and "the Nazarene passage") are direct Messianic promises or a theme. The use of two of the direct Messianic passages (Isaiah 7:14; and Micah 5:2) has more immediate political times-coloring in the Old Testament than in the fulfillment. One of the direct Messianic passages (Isaiah 7:14) is more obvious in detail in its fulfillment than in its Old

nativity/childhood section as both direct and typical fulfillments of the Old Testament.

## APPENDIX A

### MATTHEW'S NATIVITY/CHILDHOOD SECTION (American Standard Version)

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; 3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram; 4 and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; 5 and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; 6 and Jesse begat David the king.

And David begat Solomon of her that had been the wife Uriah; 7 and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; 8 and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; 9 and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; 10 and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; 11 and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.

12 And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; 13 and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor, 14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been bethrothed to Joseph, before they came together she was found with child of the Holy Spirit. 19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. 20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. 21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

Matthew 1:23

23 Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel;

Isaiah 7:14

behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

which is, being interpreted, God with us. 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; 25 and knew her not till she had brought forth a son: and he called his name JESUS.

1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, 2 Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. 5 And they said unto him, In Bethlehem of Judaea: for thus it is written through the prophet,

Matthew 2:6

6 And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel.

Micah 5:2

But thou, Bethlehem Ephratha, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel;

7 Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. 9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 And when they saw the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an 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 tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt; 15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying,



Matthew 2:15

Out of Egypt did I call my son.

Hosea 11:1

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

16 Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. 17 Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

Matthew 2:18

18 A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not.

Jeremiah 31:15

a voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, 20 Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. 21 And he arose and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judaea in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, 23 and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets,

Matthew 2:23

that he should be called a Nazarene.

Old Testament

(Not a verbal quote from)

## APPENDIX B

### REFERENCES TO MESSIANIC TITLES IN MATTHEW

The book of Matthew contains many references to Messianic titles--used in various ways. It was the purpose of this appendix to show what references regarding these Messianic titles are found in the gospel of Matthew. The titles are "Christ" (the anointed, which is equivalent to Messiah), "Son of David," "Son of God," "Son of Man," (also "My Son," "beloved," or "the Son"), and "King." This appendix dealt with these titles in order and followed the order of references through the gospel.

#### I. References to "Christ"

There are seventeen references using the title or name "Christ" in the book of Matthew.<sup>1</sup> They are found in 1:1; 1:16; 1:18; 2:4; 11:2; 16:16; 16:20; 22:42; 23:10; 24:5; 24:23; 24:24; 26:63; 26:68; 27:17; and 27:22. The book itself is called the generation of Jesus "Christ" (1:1). The title is used in reference to being born of Mary, Joseph being her husband (1:16). "Christ" is further used in the generations table traced through David's line as coming fourteen generations after the carrying away to Babylon (1:17). The birth of the Christ is stated to be by the Holy Spirit of a virgin woman in fulfillment of prophesy (1:18). The place of the birth of Christ is stated to be expected by the chief

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<sup>1</sup>Some MSS have "Jesus Christ" in 16:21 and others "Jesus." If "Christ" was in the original, then there are eighteen references in Matthew using the title or name "Christ." Edward P. Blair, Jesus in the Gospel of Matthew (New York: Abingdon Press, 1960), p. 54, footnote 29.

priests and scribes in Bethlehem of Judaea according as it was written through the prophet (2:4). John heard of the work of the Christ and asked if he were the one that cometh and Jesus pointed to what could be seen and heard of him (11:2). Simon Peter confessed that Jesus was the Christ, the Son of the living God, showing he associated the Son of God title with the title of Christ (16:16). Jesus stated that only the Father could have revealed this to him (16:17). Jesus then charged his disciples not to tell that he was the Christ (16:20). Following this he began to teach his disciples regarding the fact that he would be killed and resurrected (16:21), which shows that he associated the title of Christ, which he was accepting, with death and resurrection. Jesus asked the Pharisees whose son the Christ was. They answered, "The son of David." They therefore recognized that the Christ must be a descendent of David (22:41, 42). Jesus then asked them why David then called him Lord, but they could not answer (22:43, 44, 45). Jesus taught his disciples that only one was their master--Christ (23:10). He also warned them there would be many who would come in his name saying they were Christ and lead many astray (24:5), which history well attests to having happened. The disciples were not to believe persons who say here is Christ, for false Christs would arise with great signs and wonders, but He would come in clouds of heaven (24:23, 24, 30, 31). The high priest adjured Jesus to tell them if he were the Christ, the Son of God (26:63). This evidences that the high priest associated the term Son of God with the title Christ. Jesus answered the high priest by saying "Thou hast said" or in other words, "I am." He further said henceforth they would see the Son of man sitting at the right hand of power and coming on the clouds of heaven (26:64). This indicates that Jesus associated the titles

Christ, Son of God, and Son of man as being one person in himself as the Messiah of the Jews. Jesus was mocked with the title "Christ" (26:68). Pilate asked the people whether they would have Barabbas or Jesus, who is called Christ, released to them. It was therefore recognized that Jesus was before his death openly called Christ (27:17). The people asked for Jesus who is called Christ to be crucified (27:22).

## II. References to "Son of David"

Jesus Christ is called the "son of David" in the genealogy, which opens the book (1:1). Joseph is also called the "son of David" by the angel (1:22). Two blind men called Jesus the "son of David" (9:27). The multitudes were amazed at Jesus and questioned if he could be the "son of David" (12:23). A Canaanitish woman also called Jesus the "Son of David" (15:22). Two other blind men called Jesus by this title (20:30, 31). When he rode into Jerusalem the multitudes cried out to him as fulfilling the title (21:9). Children in the temple also cried out as him being the "son of David." At this the chief priests and scribes were indignant (21:15). Jesus asked the Pharisees who the Christ was and they answered it was the "son of David" (22:42). Jesus questioned how the Christ could be the "son of David" and, yet, David call him Lord (22:45).

## III. References to "Son of God"

Though the references in the book of Matthew to the "Son of God" is not an often used title, there are several. Though Jesus never used the title of himself in Matthew, he does clearly accept the title as belonging to him. The tempter used the title of him with the words "if thou art" as a means of tempting him (4:3, 6). Two possessed with demons

called him the Son of God. They recognized his authority of judgment upon them (demons) in the future (8:29). His disciples worshipped Jesus and said that he was of a truth the Son of God (14:33). This had been prompted by his walking on the water and the wind ceasing. Simon Peter confessed Jesus at once the Christ, the Son of the living God (16:16, which Jesus said was revealed to Peter by the Father (16:17)). The high priest asked if Jesus were the Son of God at once with the title Christ and Jesus answered "Thou hast said" or "I am" and then said they would see the Son of man coming in power in the clouds (26:63). The chief priests mocked Jesus on the cross saying that if he were the Son of God he could come down from the cross (27:40, 43). The centurion saw all the amazing things happening (earthquake, etc.) at the crucifixion and said that Jesus truly was the Son of God (though some say this may mean only "a" son of God, the context of the gospel would seem to warrant "the" Son of God) (27:54).

#### IV. References to "Son of man"

"Son of man" is the Messianic title Jesus uses of himself in the gospel of Matthew. He said that foxes have holes and birds have nests, but, referring to himself, the Son of man has no where to lay his head (8:20). He healed a palsy as a declaration that the Son of man (himself) had power on earth to forgive sins (something reserved for God alone, so Messianic in import) (9:6). He told the disciples they would not have gone through the cities of Israel till (himself) the Son of man come (10:23). He said that the Son of man was called a winebibber and friend of publicans and sinners, referring to himself (11:19). He declared the Son of man lord of the sabbath (12:8). Jonah was three days and nights

in the belly of the whale and in like manner the Son of man would be three days and nights in the heart of the earth, who was greater than Jonah or Solomon (12:40, 41, 42). The one who sows the good seed in Jesus' parable is the Son of man (13:37). He said that the Son of man would send his angels and cast the wicked into a furnace of fire, but the righteous would shine as the sun (13:41, 42, 43). Jesus asked his disciples who men said he the Son of man was. Some said John the Baptist, some Elijah, and others Jeremiah, or one of the prophets. He then asked who they said he was. Simon Peter confessed him as the Christ, the Son of the living God, which Jesus said the Father had revealed to him (16:13-17). Jesus said the Son of man would come in the glory of his Father with his angels and render to every man according to his deeds (16:27). He said there were some standing there who would not taste death till they saw the Son of man coming in his kingdom (16:28), and the transfiguration followed. After the transfiguration Jesus commanded them not to tell anyone of this event until the Son of man was risen from the dead (17:9). He told the disciples the Son of man was to suffer (17:12), and the Son of man would be delivered into the hands of men and be killed, but raised the third day (17:22, 23). Jesus said that the Son of man came to save that which was lost (many authorities add this) (18:11). In the regeneration the Son of man would sit on the throne of his glory (19:28). The Son of man would be delivered to the chief priests and scribes, condemned to death, mocked, scourged, and crucified, and raised the third day (20:18). The Son of man came not to be ministered to but to minister and give his life a ransom for many (20:28). The Son of man would come as lightning seen from east to west (24:27). The sign of the Son of man would appear in heaven, the tribes of the earth mourn, and would see the

Son of man coming on the clouds of heaven with power and great glory (24:30). The coming of the Son of man would be as in the days of Noah (24:37, 39). They should therefore be ready for the Son of man would come in an hour when they think not (24:44). The Son of man would judge as a shepherd who separates sheep from goats (25:31). The Son of man would be delivered up to be crucified (26:2). The Son of man was to go as it was written but the betrayer of him would have been better not to have been born (26:24). The Son of man was betrayed into the hands of sinners (26:45). Before the high priest Jesus declared that the Son of man would come in the clouds of heaven and sitting at the right hand of power (26:64). All of these references are used of Jesus himself.

#### V. References to "My Son," "beloved," "the Son"

Matthew refers the words in the scriptures of "my son" being called out of Egypt as being fulfilled in Jesus (2:15). A voice at the baptism of Jesus declared Jesus as "my beloved Son," whom he was well pleased with (3:17). Here God is in essence calling Jesus the Son of God, for he is called "my" Son, and "beloved." Though Jesus uses the title Son of man referring to himself, it is obvious from his use of "the Son" in relationship to the Father that he considers himself as the Son of God. He says that no one knows the Son but the Father and no one knows the Father but the Son and he to whom the Son wills to reveal him (11:27). At the transfiguration a voice again says of Jesus that he is "my beloved Son," whom pleases him and that they were to hear him (17:5). In a parable Jesus makes reference to a son ("his son," "my son," and "the son") being killed, which refers to himself (21:37, 38).

## VI. References to "King"

The title of "King" is used several times in a Messianic sense in the gospel of Matthew. There are references to King of the Jews, thy King, a certain king, and King of Israel. Christ is the anointed King of the Jews, the Son of David, whom God declared to be His beloved Son or the Son of God. Jesus sees himself as the Son of man, who suffers death for the sins of men, raises from death, and comes finally on the kingly throne of heaven to judge the world. The wise-men asked where the King of the Jews was to be born, showing the expectation of such a person (2:2). Matthew refers to Jesus as the King that cometh meek and riding on an ass and the colt of a foal of an ass as a fulfillment of scripture (21:5). The Son of man who separates the sheep from the goats is the King who gives the kingdom to those on his right hand (25:34). Pilate asked Jesus if he were the King of the Jews, and Jesus answered "Thou sayest" or "I am." Jesus was mocked as a king, called King of the Jews, with a crown of thorns, a scarlet robe, a reed, and mockingly kneeled before (27:29). An accusation was written over him at his crucifixion, "This is Jesus the King of the Jews" (27:37). Mockingly at the cross the chief priests and scribes said, "He is the King of Israel" (27:37).

From the above uses of Messianic title in the book of Matthew, it may be seen that there was an expectation of a Messianic Person, that many did recognize Jesus as the fulfillment of that Messianic expectation, and that Jesus himself so believed himself to be the Messiah (Christ), the Son of David, the Son of God, the Son of man, the King of Israel, who would die, raise from the dead, and come in glory to judge the world. It



may further be seen that in the context of the reactions of the priests and scribes who were opposed to Jesus, that these titles had Messianic meaning to them.

## APPENDIX C

### A LIST OF THE FINDINGS OF MATTHEW'S USE OF THE FULFILLMENT PASSAGES

#### Chapter 3. ISAIAH 7:14 IN MATTHEW 1:23 ("Virgin Birth")

1. Used as a Messianic fulfillment.
2. Use is related to the supernatural.
3. Used a direct Messianic promise (perhaps secondary typical elements).
4. Used a prophecy with immediate political times-coloring.
5. Used a prophecy more obvious in detail in the fulfillment than in the prophecy, but not contrary to it.
6. Use carries the same theological truth as the prophecy--God with us to save.
7. Used a prophecy related to the Davidic covenant with Israel.
8. Use is a rephrasing to more specifically apply to the fulfillment.
9. Use shows some possible influence from the Septuagint, but is not contrary to the Hebrew.

#### Chapter 4. MICAH 5:2 IN MATTHEW 2:6 ("Bethlehem")

1. Used as a Messianic fulfillment.
2. Use is related to the supernatural.
3. Used a direct Messianic promise (the promise stems from a typical relation to David).
4. Used a prophecy having more immediate political times-coloring.
5. Use carries the same theological truth as the prophecy--the Davidic covenant associated with humiliation to exaltation.
6. Used a prophecy related to the Davidic covenant with Israel.
7. Used a prophecy with a theological truth related to the humiliation of the Messiah.
8. Use is a rephrasing to a large extent, which brings out more clearly the original meaning.
9. Use is in harmony with the Hebrew and Septuagint meaning, but differs in verbal form.
10. Used as a composite quotation with a secondary reference to 2 Samuel 5:2.
11. Use is related to God's providential guidance.

## Chapter 5. HOSEA 11:1 IN MATTHEW 2:15 ("Son in Egypt")

1. Used as a Messianic fulfillment.
2. Use is related to the supernatural.
3. Use is related to God's providential guidance.
4. Used a typical event in Israel's history.
5. Use shows a historical correspondence to the same theological truth as the Old Testament event-- God providentially preserving His covenant with Israel.
6. Used a passage related to the covenant with Israel.
7. Use is a rephrasing of the order of words but with the same verbal correspondence and meaning as the original.
8. Use follows the original Hebrew.

## Chapter 6. JEREMIAH 31:15 IN MATTHEW 2:18 ("Infants Slayed")

1. Used as a Messianic fulfillment
2. Use is related to the supernatural.
3. Use is related to God's providential guidance.
4. Used a typical event in Israel's history.
5. Use shows a historical correspondence to the same theological truth as the Old Testament event-- out of apparent defeat the covenant is kept.
6. Used a passage related to the Davidic covenant with Israel.
7. Use is a rephrasing, but in harmony with the original meaning.
8. Use follows the Hebrew very closely, but may have some influence from the Septuagint.

## Chapter 7. "THE NAZARENE PASSAGE" IN MATTHEW 2:23

1. Used as a Messianic fulfillment.
2. Use is related to the supernatural.
3. Use is related to God's providential guidance.
4. Used a Messianic theme rather than one specific quotation, though probably related to Isaiah 11:1.
5. Used a quotation of substance rather than a verbal quotation.
6. Used a direct Messianic prophetic theme.
7. Use carries the same theological truth as the Messianic prophetic theme--lowliness and rejection of the Messiah.
8. Used a prophetic theme related to the Davidic covenant with Israel.
9. Used a prophetic theme with a theological truth related to the humiliation of the Messiah.
10. Use probably influenced by the Hebrew word netzer.

## APPENDIX D

### A SUMMATION OF THE FINDINGS OF MATTHEW'S USE OF THE FULFILLMENT PASSAGES

#### I. All of the passages are used as Messianic fulfillments.

1. Three passages used (Isaiah 7:14; Micah 5:2; and "the Nazarene passage") are direct Messianic promises or a theme. The use of two of the direct Messianic passages (Isaiah 7:14; and Micah 5:2) has more immediate political times-coloring in the Old Testament than in the fulfillment. One of the direct Messianic passages (Isaiah 7:14) is more obvious in detail in its fulfillment than in its Old Testament context.
2. Two passages are used as typical Messianic fulfillments (Hosea 11:1 and Jeremiah 31:15), and one may have secondary typical elements (Isaiah 7:14), and one shows typical influence (Micah 5:2). Where the passages used were typical Messianic fulfillments they show a historical correspondence to the same theological truth of the Old Testament event.
3. All of the passages are used with the same theological truth as their Old Testament context. All of the passages are related to the theological teaching of the covenant with Israel, and four (Isaiah 7:14; Micah 5:2; Jeremiah 31:15; and "the Nazarene passage") are related to the Davidic covenant with Israel. In two of the passages used (Micah 5:2 and "the Nazarene passage") the theological truth relates to the humiliation of the Messiah.

#### II. The following were the findings regarding the form of the passages:

1. All passages are rephrased, but have the same meaning in usage as the Old Testament context.
2. All of the passages as used are in harmony in meaning with the Hebrew, and three (Isaiah 7:14; Micah 5:2; Jeremiah 31:15) may have been influenced from the Septuagint.
3. One passage (Micah 5:2) is a composite quotation (combined with 2 Samuel 5:2).
4. One passage ("the Nazarene passage") refers to a Messianic theme rather than a verbal quotation, meaning it is a quotation of substance.

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