

OLD TESTAMENT QUOTATIONS
IN THE NEW TESTAMENT
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ISA 7:14 and MATT 1:23

הִנֵּה הַעֲלָמָה הָרָה וַיְלַدֶת בָּן
וַקָּרְאָת שְׁמוֹ עַמְנוּאֵל

Behold the young woman is pregnant and is bearing a son;
and she will call his name Emmanuel

LXX

ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουὴλ

[Matthew reads καλέσουσιν]

Behold the virgin will conceive and will bear a son;
and you will call his name Emmanuel

[Matthew reads “they”]

The adjective and participle **הָרָה וַיְלַדֶת** became in the LXX a future active and a future middle verb—as though the Hebrew text were **תְּהָרָה וַתְּלַدֶת**. The **וַקָּרְאָת** (a *waw*-consecutive perfect with the force of the main imperfect verb in the phrase **יְהִי אָדָם**) became a future active verb in the LXX (2 sg.) and in Matthew (3 pl. = **וַקָּרְאָא**). The unusual 2fs **קָרְאָת** (see GKC 74^g), in lieu of the normal **קָרְאָה**, could be (1) repointed as the participle **קָרְאָת**, indicating that the pregnant woman had already named her unborn son, or (2)

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read with the DSS which has וְקָרָא, “he will be called.”

On the uses of “almah” “young woman” and *bethulah* “virgin,” the following texts are important.

- Gen 24:43 הַעֲלִמָה הַיֹצְאָת “the young woman (*almah*) going forth”; and αἱ θυγατέρες . . . ἐξελεύσονται “the daughters going forth.”
- Proverbs 30:19 וְדַרְךָ גֶבֶר בַעַלְמָה “an the way of a man with a young woman (*almah*”); and καὶ ὁδοὺς ἀνδρὸς ἐν νεότητι “an the way of a man in youth.”
- Exod 2:8 וְתַלְךָ הַעֲלִמָה “and the young woman (*almah*”)_went”; and ἐλθοῦσα δὲ ἡ νεᾶνις “and the young woman (*neanis*) went.”
- Deu 22:23 נָעָרָה בַתּוֹלָה מֵאֲרָשָׁה לְאִישׁ “young woman, a virgin (*bethulah*) espoused to a man”; and παῖς παρθένος μεμνηστευμένη ἀνδρὶ “a young virgin (*parthenos*) espoused to a man.”
- Gen 24:16 וְהַנָּעָר טָבֵת מִרְאָה מִאָד בַתּוֹלָה וְאִישׁ לְאִידָעָה “The maiden was very fair to look upon, a virgin (*bethulah*), whom no man had not known”; and παρθένος θένος ἦν καλὴ τῇ ὄψει σφόδρα παρθένος ἦν ἀνὴρ οὐκ ἔγνω αὐτήν, “The virgin (*parthenos*) was very fair to look upon, a virgin (*parthenos*), whom no man had not known.”

The term “Virgin” (בתולה / *bethulah*) was used as a title of honor in the epithets “the Virgin Daughter Judah” (Lam 1:15), “the Virgin Daughter Sidon” (Isa 23:12), “the Virgin

Daughter Babel” (Isa 47:1), and “the Virgin Daughter Egypt” (Jer 46:11). Anat, the Canaanite goddess of love and war, was known by the epithet “the Virgin Anat.” In Aramaic *betūltā*⁹ “virgin” refers to a young woman having difficulty in bearing her first child. Mohammed’s daughter Fatima, who was married to Ali Ibn Abu Talib and was the mother of Hasan and Husein, is honored by nine titles, including *batūl* “Virgin.”

Mic 5:2 and Matt 2:6

וְאַתָּה בֵּית־לֶחֶם אֲפִרְתָּה
 צָעִיר לְהִזְמֹן בְּאַלְפֵי יְהוּדָה
 מִמֶּךָּ לְיִ וַצֵּא לְהִזְמֹן מַוְשֵׁל בִּישְׁרָאֵל
 וּמוֹצָאָתָיו מִקְרָם מִימֵי עוֹלָם:

But you, O Bethlehem *Ephrathah*,
 who are *little* to be among the *clans/rulers* of Judah,
 from you shall come forth for me one who is to be ruler
 in Israel,
 whose origin is from of old, from ancient days.¹

LXX

καὶ σύ Βηθλέεμ οἶκος² τοῦ Εφραθα
 ὀλιγοστὸς εἰ τοῦ εἶναι ἐν χιλιάσιν Ιουδα
 ἐκ σοῦ μοι ἔξελεύσεται τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ
 Ισραὴλ
 καὶ αἱ ἔξοδοι αὐτοῦ ἀπ’ ἄρχῆς ἐξ ἡμερῶν αἰώνος

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And thou, Bethleem, **house** of Ephratha,
art **few** in number to be among the thousands of Judah;
out of thee shall one come forth to me, to be a ruler of
Israel;
and his goings forth were from the beginning, from days of
the age

Matt 2:6

And you, O Bethlehem, **in the land of Judah**,
are **by no means least**³ among the *rulers* of Judah;
for from you shall come a ruler who will govern my people
Israel.

Isa 40:3 and Matt 3:3

A voice crying, in the wilderness

OR

A voice crying in the wilderness,

Isa 42:1 and Matt12:18

Matthew has the future θέσω “**I will put** (my spirit in him)” for the MT נָתַת “I put (my spirit upon him)” and the LXX aorist ἔδωκε “**I have put** (my spirit in him).” The MT יְצִיאָה “**I have put** (my spirit in him).” The MT يُצִיא “**I have put** (my spirit in him).” The MT equals the LXX ἐξίσει “**he shall bring forth** (justice to the nations מִלְגֵנִים); whereas Matthew 12:18 has ἀπαγγελεῖ “**he shall proclaim**”

Matthew omits לֹא יִכְהַה וְלֹא יִרְוַי “he will not fail or be discouraged.” For the “servant” Israel (not a servant Messiah) Isa 42:19, where the servant is deaf and blind, is noteworthy.

Other servant songs are 49:1–6, especially vs. 3; 50:4–11; 52:13–53:12).

Isa 6:9-10 and Matt 13:14

Why did Jesus speak in parables? In order “. . . to fulfil” (לְגַמֵּר = “to perfect, to end, to complete”) so as to keep most people dumb and ignorant of God’s word). Isaiah’s imperatives in vs. 9 became future tenses in Matthew 13:14, whereas the imperatives in Isaiah 6:10a become past tenses in Matthew 13:15.

Psalm 78:2 and Matt 13:35

Why parables? ... “to fulfil” לְקִיּוּם, so that, according to Ps 78, everyone will know what had been kept secret. RSV “dark sayings” = חִידּוֹת “riddles,” indirect statements, or enigmas requiring interpretations.

Malachi 4:5 and Matt 17:10 (and 11:13-14)

(John the Baptist as the Elijah to come)

These are cross references on prophecy fulfilment, not direct quotations of the text.

Isa 62:11 and Zec 9:9 and Matt 21:5, .

(Palm Sunday, riding on an ass)

Isa 62:11

אָמַרְנוּ לְבַת־צִיּוֹן הָנָה יִשְׁעָךְ בָּא
הָנָה שָׁכַרְוּ אֶתְךָ וְפָעַלְתָּךָ לִפְנֵינוּ

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Say to the daughter of Zion,
“Behold, your salvation comes.”

LXX

εἴπατε τῇ θυγατρὶ Σιων
ἰδοὺ σοι ὁ σωτὴρ παραγίνεται

Say to the daughter of Zion,
“Behold, your savior has come to you

Zec 9:9

גִּילֵי מָאָד בַּת־צִוֹן הַרִּיעֵי בַּת יְרוּשָׁלָם הַנֶּה מֶלֶךְ
יָבוֹא לְךָ צָדִיק וַנּוּשָׁע הוּא עֲנֵנִי
וּרְכֵב עַל־חַמּוֹר וְעַל־עִיר בֶּן־אַתְנּוֹת:

LXX

χαῖρε σφόδρα θύγατερ Σιων

κήρυσσε θύγατερ Ιερουσαλημ

ἰδοὺ ὁ βασιλεὺς σου

ἔρχεται σοι δίκαιος καὶ σωζων αὐτός

πραῦς καὶ ἐπιβεβηκώς ἐπὶ ὑποζύγιον⁴

καὶ πῶλον (“colt”) νέον (“young”).⁵

Rejoice greatly, O daughter of Zion!

Shout aloud, O daughter of Jerusalem!

Behold, your king comes to you; triumphant and victorious
is he,
humble and riding on an ass and / yea on a young colt.

Matthew 21:5

Εἴπατε τῷ θυγατρὶ Σιών,
 Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πραῦς
 καὶ ἐπιβεβηκὼς ἐπὶ ὄνον (“she-ass”) καὶ ἐπὶ πῶλον
 (“colt”) υἱὸν ὑποζυγίου (“son of an ass”).

Say to the daughter of Zion,
 Behold, your king comes to you humble
 and riding on a she-ass and/yea on a colt, a young one.

Psalm 110:1 and Matt 22:44

(Christ is not the “son of David”)

נָאָם יְהוָה לְאָדָנִי
 שֶׁב לַיְמִינִי עַד־אָשִׁית אֵיבֵיךְ הַרְלָם לַרְגָּלִיךְ:

The **oracle** of Yahweh to my lord:
 sit at my right hand until I make your enemies a **stool** for
 your feet.

εἶπεν ὁ κύριος (Ιερωνύμος) τῷ κυρίῳ μου (**אָדָנִי**)
 κάθου ἐκ δεξιῶν μου ἔως ἂν θῶ τοὺς ἔχθρούς σου
 ὑποπόδιον τῷν ποδῶν σου

The **Lord said** to my lord,
 Sit on my right hand, until I make your enemies
 a **footstool** for your feet.

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Matthew 22:44

Εἶπεν κύριος (Ιησούς) τῷ κυρίῳ μου (Ἄνδρι),
Κάθου ἐκ δεξιῶν μου, ἔως ἂν θῶ τοὺς ἔχθρούς σου
ὑποκάτω τῶν ποδῶν σου.

The **Lord said** to my lord, sit at my right hand until I put
your enemies **under** your feet.

NOTES

1. The following texts are significant for demonstrating that the phrase “from of old, from ancient days” refers to an ancient time rather than pre-existence:

Malachi 3:4

וְעַדְתָּה לִיהְוֹה מִנְחָת יְהוָה וַיְרֹשֶׁלָם
כִּימֵי עוֹלָם וּכְשָׁנִים קָדוּמִינִות:
καὶ ἀρέσει τῷ κυρίῳ θυσίᾳ Ιουδα καὶ Ιερουσαλημ
καθὼς αἱ ἡμέραι τοῦ αἰώνος
καὶ καθὼς τὰ ἔτη τὰ ἔμπροσθεν.

And the sacrifice of Juda and Jerusalem
shall be pleasing to the Lord,
according to the former days,
and according to the former years.

Amos 9:11

וְבָנֵיתִיהָ כִּימֵי עוֹלָם
And I will build it as in the days of old.

2. The οἶκος “house” is a doublet of the Βηθ of Βηθλέεμ.

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3. The MT צָעִיר לֹהֲיוֹת “small to be” was read in Matthew as לא הַיּוֹת צָעִיר “not (at all) small / insignificant.”
4. The ὄποζύγιον “ass” is an animal under the yoke.
5. The πῶλον νέον was a young colt.