

OLD TESTAMENT QUOTATIONS
IN THE NEW TESTAMENT

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ISA 7:14 and MATT 1:23

הַיָּנָה הַעֲלֵמָה הָרָה וְיִלְדֶת בֵּן
וְקָרְאתָ שְׁמוֹ עִמָּנוּ אֵל

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 Ἐμμανουήλ

[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 וְיִלְדֶת** became in the LXX a future active and a future middle verb—as though the Hebrew text were **תִּהְרָה וְתִלְדִּי**. The **וְקָרְאתָ** (a *waw*-consecutive perfect with the force of the main imperfect verb in the phrase **וְיִתֵּן אֲדֹנָי**) became a future active verb in the LXX (2 sg.) and in Matthew (3 pl. = **וְקָרְאוּ**). The unusual 2fs **קָרְאתָ** (see GKC 74^s), in lieu of the normal **קָרְאתָה**, could be (1) repointed as the participle **קָרְאתָת**, 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 הַיְצֵאתָ הַעֲלָמָה “the young woman (*‘almah*) going forth”; and αἱ θυγατέρες . . . ἐξελεύσονται “the daughters going forth.”
- Proverbs 30:19 וְדַרְךְ וְדַרְךְ בְּעֵלְמָה “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 וַתֵּלֶךְ הַעֲלָמָה “and the young woman (*‘almah* ”)_went”; and ἐλθοῦσα δὲ ἡ νεάνις “and the young woman (*neanis*) went.”
- Deu 22:23 נַעֲרָה בְּתוּלָה מְאֻרָּשָׁה לְאִישׁ “young woman, a virgin (*bethulah*) espoused to a man”; and παῖς παρθένος μεμνηστυμένη ἀνδρὶ “a young virgin (*parthenos*) espoused to a man.”
- Gen 24:16 וְהִנֵּעַרָ טֹבַת מְרֵאָה מְאֹד בְּתוּלָהּ וְאִישׁ לֹא יָדָעָהּ “The maiden was very fair to look upon, a virgin (*bethulah*), whom no man had not known”; and παρ-θένος ἦν καλὴ τῆ ὄψει σφόδρα παρθένος ἦν ἀνήρ οὐκ ἔγνω αὐτήν, “The virgin (*parthenos*) was very fair to look upon, a virgin (*parthenos*), whom no man had not known.

The term “Virgin” (בְּתוּלָה / *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 *betûltā* “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 *batûl* “Virgin.”

Mic 5:2 and Matt 2:6

וְאַתָּה בֵּית־לְחֶם אֶפְרַתָּה
 צָעִיר לְהִיּוֹת בְּאַלְפֵי יְהוּדָה
 מִמָּדָד לִי יֵצֵא לְהִיּוֹת מוֹשֵׁל בְּיִשְׂרָאֵל
 וּמוֹצֵאתוֹ מִקְדָּם מִיָּמֵי 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 Βηθλεεμ οἶκος² τοῦ Εφραθα
 ὀλιγοστός εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰουδα
 ἐκ σοῦ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ
 Ἰσραηλ
 καὶ αἱ ἕξοδοι αὐτοῦ ἀπ’ ἀρχῆς ἐξ ἡμερῶν αἰῶνος

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And thou, Bethlehem, **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 Matt 12:18

Matthew has the future $\theta\eta\sigma\omega$ “**I will put** (my spirit in him)”
for the MT נָתַתִּי “I put (my spirit upon him)” and the LXX
aorist $\epsilon\delta\omega\kappa\alpha$ “**I have put** (my spirit in him).” The MT יְבִיֵאֵל
equals the LXX $\epsilon\lambda\theta\iota\sigma\epsilon\iota$ “**he shall bring forth** (justice to the
nations לַגּוֹיִם)”; whereas Matthew 12:18 has $\alpha\pi\alpha\gamma\gamma\epsilon\lambda\epsilon\iota$ “**he
shall proclaim**”

Matthew omits $\text{וְלֹא יִכָּזֵם וְלֹא יִבָּזֵם}$ “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 Matt13:35

Why parables? ... “to fulfil” לְקַיֵּם, so that, according to Ps 78, everyone will know what had been kept secret. RSV “dark sayings” = חִידוֹת “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

אָמְרוּ לְבַת־צִיּוֹן הִנֵּה יִשְׁעֶךָ בָּא
הִנֵּה שְׁכַרוּ אֶתוֹ וּפָעֲלָתוֹ לְפָנָיו

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

LXX

εἶπατε τῇ θυγατρὶ Σιων
ἰδοὺ σοι ὁ σωτὴρ παραγίνεται

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

Zec 9:9

גִּילִי מְאֹד בְּתִצִּיּוֹן הָרִיעִי בֵּת יְרוּשָׁלַם הִנֵּה מֶלֶךְךָ
יָבוֹא לָךְ צָדִיק וְנוֹשָׁע הוּא עִנִּי
וְרֹכֵב עַל־חֲמֹר וְעַל־עֵיר בֶּן־אֲתָנֹת:

LXX

χαῖρε σφόδρα θύγατερ Σιων
κήρυσσε θύγατερ Ἰερουσαλημ
ἰδοὺ ὁ βασιλεύς σου

ἔρχεται σοι δίκαιος καὶ σώζων αὐτός
πραῦς καὶ ἐπιβεβηκῶς 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

Εἶπατε τῇ θυγατρὶ Σιών,
 Ἴδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πραϋς
 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”)

נָאֵם יְהוָה לַאֲדֹנָי
 שֵׁב לְיְמִינִי עַד-אֲשִׁית אִיבִיךָ הָרֵם לְהַגְלִיךָ:

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 (יהוה) τῷ κυρίῳ μου (אדני)
 κάθου ἐκ δεξιῶν μου ἕως ἄν θῶ τοὺς ἐχθρούς σου
 ὑποπόδιον τῶν 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 (יהוה) τῷ κυρίῳ μου (אדני),
Κάθου ἐκ δεξιῶν μου, ἕως ἄν θῶ τοὺς ἐχθρούς 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

וְעִרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַם
בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמֹנִיּוֹת:

καὶ ἀρέσει τῷ κυρίῳ θυσία Ἰουδα καὶ Ἱερουσαλημ
καθὼς αἱ ἡμέραι τοῦ αἰῶνος
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

וּבְנִיתִיהָ בְּיָמֵי עוֹלָם

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

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

3. The MT **לְהִיּוֹת זָעִיר** “small to be” was read in Matthew as **לֹא הָיָה זָעִיר** “not (at all) small / insignificant.”
4. The **ὑποζύγιον** “ass” is an animal under the yoke.
5. The **πῶλον νέον** was a young colt.