

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Master of Sacred Theology Thesis

Concordia Seminary Scholarship

6-1-1955

That the Scriptures Might be Fullfilled

Roy Schroeder

Follow this and additional works at: <https://scholar.csl.edu/stm>



Part of the [Biblical Studies Commons](#)

Recommended Citation

Schroeder, Roy, "That the Scriptures Might be Fullfilled" (1955). *Master of Sacred Theology Thesis*. 163. <https://scholar.csl.edu/stm/163>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Master of Sacred Theology Thesis by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THAT THE SCRIPTURES MIGHT BE FULFILLED

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of New Testament
in partial fulfilment of the
requirements for the degree of
Master of Sacred Theology

by

Roy Schroeder

June 1955

Approved by:

Martin H. Scholten
Advisor

Martin H. Franzmann
Reader

BV
4070
C69
M3
1955
no.7
c.2

51784

TABLE OF CONTENTS

Chapter		Page
I.	INTRODUCTION	1
II.	INTRODUCTORY PHRASES	4
III.	AN EMPIRICAL STUDY	7
IV.	<i>ci</i> <i>(va</i>	63
V.	WORD STUDY	68
VI.	THE SIGNIFICANCE OF THE CONCEPT OF FULFILMENT	72
VII.	KINDS OF FULFILMENT	78
VIII.	CONCLUSION	84
	BIBLIOGRAPHY	87

CHAPTER I

INTRODUCTION

In this thesis we want to study the concept of fulfilment as found in the New Testament. John Marsh points out the importance of this concept when he says:

To an age which has inherited the new and refined instruments of historical study which were developed in the nineteenth century, it has become very difficult to give any intellectual, as distinct from devotional or religious, context to the concept of 'fulfilment' as the Bible understands it.¹

Because this is such a large concept, we are limiting ourselves to a study of those passages which explicitly speak of the fulfilment of Old Testament prophecies in the life of Jesus Himself. We will not consider the fulfilment which took place in the life of the people surrounding Jesus: His disciples and the Jewish people. We will not consider the many allusions to the fulfilment of Old Testament prophecies in the life of Jesus made by the New Testament writers. We will not consider any passages from the Epistle to the Hebrews.

Although the title of this thesis is "That the Scriptures Might be Fulfilled," we will not discuss the scriptures of the prophecies, except to the extent that it is necessary for determining the fulfilment of the prophecies.

The concept of fulfilment in the New Testament raises many questions: Does fulfilment mean any more than the fruition of some historical process? Marsh says:

¹John Marsh, The Fullness of Time (New York: Harper and Brothers Publishers, 1952), p. 78.

There would be no difficulty in thinking of fulfilment if all that were asserted was that in Jesus we see the fruition of some historical process. We might in this way regard the acquiring of universal suffrage in Great Britain as the fulfilment, the end, of a long process of social and political development, or the acquisition of independent nationhood by India and Pakistan as the fulfilment of many years of struggle by their peoples and leaders. But the Bible means more than this when it presents Jesus Christ as the fulfilment of Israel's history, if for no other reason than that his coming is nowhere envisaged as a natural, but always as a supernatural, event.²

How were certain events in the life of Jesus the fulfilment of Old Testament prophecies? Does fulfilment mean coincidence or was there a divine force controlling what the Old Testament prophets said and Jesus did? What is the relationship between the Old Testament prophecies and the New Testament fulfilments? Did the words of the prophets determine the divine plan? Did the divine plan determine the prophecies? Did the words of the prophets or the divine plan control the actions of Jesus? How much of Jesus' life was the fulfilment of prophecy? How important was the concept of fulfilment in the life of the Church? How many kinds of fulfilment are able to be distinguished?

We will not discuss in this thesis certain fundamental problems suggested by our topic: The relationship between the Old Testament and the New Testament, the historical foundation for the events in Jesus' life which are stated as the fulfilment of prophecy, and the validity of the connection made by the New Testament writer between an Old Testament prophecy and an event in the life of Jesus. In other words, we will neither impugn the veracity of any New Testament writer, nor—to put it a little more politely—accuse him of perpetrating a pious fraud.

We shall discuss the many questions formulated above by making an

²Ibid.

exegetical study of the passages which fall within the limits we have set for this thesis. In this study, we shall try to determine the location of the prophecy referred to by the New Testament writer, the intent of the prophecy, and the actions of Jesus which the New Testament writer points to as the fulfilment of prophecy. Then we shall discuss the meaning of ἵνα as it occurs in these passages. In the following chapter, we shall discuss two words important for an understanding of the concept of fulfilment: πληρῶν and τελῶν. Next we shall discuss various miscellaneous details which arise from the exegetical study. Following this, we shall divide the passages into various kinds of fulfilment.

CHAPTER II

INTRODUCTORY PHRASES

In this chapter we want to group the various phrases which introduce prophecies that were fulfilled in the life of Jesus. We will group the passages under certain key-words. A few passages which do not easily fall into any major grouping will be listed under "Miscellaneous."

πληρῶ

1. ἵνα πληρωθῆ τὸ ἐπιθέειν : Mt. 1:22; 2:15; 4:14; 12:17; 21:4.
2. ὅπως πληρωθῆ τὸ ἐπιθέειν : Mt. 2:23; 8:17; 13:35.
3. ἵνα πληρωθῆ ὁ λόγος : Jn. 15:25.
4. ἵνα πληρωθῶσιν αἱ γραφαί : Mk. 14:49; Mt. 26:56.
5. ἵνα ἡ γραφὴ πληρωθῆ : Jn. 13:18; 17:12; 19:36.
6. πῶς οὖν πληρωθῶσιν αἱ γραφαί ὅτι οὕτως δεῖ γενέσθαι :
Mt. 26:54.
7. δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα : Lk. 24:44.
8. εἶδει πληρωθῆναι τὴν γραφὴν : Acts 1:16.
9. πεπλήρωται ἡ γραφὴ αὕτη : Lk. 4:21.
10. ἵνα πληρώσῃ τὰ πάντα : Eph. 4:10.
11. ἦν ἡμελλεν πληροῦν : Lk. 9:31.
12. τὰς φωνὰς τῶν προφητῶν . . . ἐπλήρωσαν : Acts 13:27.
13. ἐπλήρωσεν οὕτως : Acts 3:18.
14. πεπλήρωται ὁ καιρὸς : Mk. 1:15.

τελειῶ

1. ἵνα τελειωθῆ ἡ γραφή : Jn. 19:28.

τελέω

1. τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν :
Lk. 18:31.
2. τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι : Lk. 22:37.
3. ὡς . . . ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα :
Acts 13:29.

γράφω

1. οὕτως γέγραπται : Lk. 24:44-46.
2. καθὼς γέγραπται : Mt. 26:24; Mk. 14:21.
3. καθὼς ἔστιν γεγραμμένον : Jn. 12:14.
4. πῶς γέγραπται : Mk. 9:12.
5. ὃν ἔγραψεν Μωϋσῆς ἐν τῇ νόμῳ καὶ οἱ προφῆται :
Jn. 1:45.
6. τί οὖν ἔστιν τὸ γεγραμμένον τοῦτο : Lk. 20:17.
7. ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα : Jn. 12:16.

γραφὴ

1. οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς : Mt. 21:42.
2. οὐδέ τὴν γραφὴν ταύτην ἀνέγνωτε : Mk. 12:10.
3. κατὰ τὰς γραφάς : 1 Cor. 15:3; 15:4.

ἐπαγγελία

1. ὁ θεός . . . κατ' ἐπαγγελίαν ἤγαγεν . . . Ἰησοῦν :
Acts 13:23.
2. ἐπαγγελία θεοῦ, ἐν αὐτῇ τὸ ναί : 2 Cor. 1:20.

δεῖ

1. δεῖ . . . ἀναστῆναι : Jn. 20:9.

2. ἴδε παθεῖν : Lk. 24:26; Acts 17:3.

See also πληροῦ and τελείω .

Miscellaneous

1. κατὰ τὸ ὤρισμένον : Lk. 22:22.

2. πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν
καθεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας
ταύτας : Acts 3:24.

3. ὧν τε οἱ προφῆται ἐλάλησαν μελλούτων γίνεσθαι
καὶ Μωϋσῆς : Acts 26:22.

4. ὁ προφήτης ὁ ἐρχόμενος : Jn. 6:14.

5. οὗτος ἐστίν : Jn. 7:40; Acts 4:11; 17:3.

6. Δαυὶδ γὰρ λέγει εἰς αὐτόν : Acts 2:25-28.

7. Μωϋσῆς μὲν εἶπεν : Acts 3:22.

8. καὶ ἐν ἑτέρῳ λέγει : Acts 13:35.

CHAPTER III

AN EXEGETICAL STUDY

In studying the passages which are included in the scope of this thesis, we want to determine three points:

1) Where is the prophecy, as referred to by the New Testament writer, located in the Old Testament?

2) What was the intent of the Old Testament writer, i.e., was he making a direct Messianic prophecy, or was he referring to something or someone else which found its ultimate fulfilment in Christ? We will not discuss the validity of the New Testament writer's choice of prophecies, since we believe that the writers of the New Testament wrote by inspiration of God and are correct when they say that a prophecy in the Old Testament was fulfilled in the life of Jesus. Since it is not always easy to determine the intent of the Old Testament writer, when there are several possible theories concerning the intent of the Old Testament author, we shall assume that the interpretation which agrees with the fulfilment of the prophecy as stated by the New Testament writer is the correct one. We adopt this position, because we believe the Scriptures, both Old and New Testament, to be written by inspiration of God, the Holy Ghost; because the writers we shall have to deal with most of the time, Matthew and John, were taught by Jesus Christ Himself and from Him received insights and interpretations of the prophecies of the Old Testament; and because the work of the other writers, Mark and Luke, is included in the canon of the New Testament as represent-

PRITZLAFF MEMORIAL LIBRARY
CONCORDIA SEMINARY
ST. LOUIS, MO.

ing what Peter and Paul taught³ and Peter and Paul were taught by the Lord.

3) What actions of Jesus does the New Testament writer point to as fulfilment of the prophecy?

1. Mat. 1:22-23

And all this happened that the saying by the Lord through the prophet might be fulfilled, "Behold, the virgin shall conceive and shall bear a son, and they shall call his name Immanuel."

A well-attested variant explicitly makes Isaiah the prophet quoted here. The variant is found in D, it, and sy^s c.⁴ The prophecy is a direct quotation from the Septuagint translation of Is. 7:14 with one minor variation.⁵

The prophecy was spoken by Isaiah to King Ahaz of Jerusalem. Rezin of Syria and Pekah of Israel or Ephraim were attacking Jerusalem. God sent Isaiah to King Ahaz to tell him that Jerusalem would not be taken. Isaiah told Ahaz to ask for a sign that Jerusalem would not be captured. Ahaz refused, and Isaiah gave him this prophecy as a sign.

The prophecy spoke of the birth of a child. The only clues as to

³Theodor Zahn, Introduction to the New Testament, translated from the third German edition by John Moore Trout, et al. (Edinburgh: T. and T. Clark, 1901), II, 386-387 and 431. H. Cunliffe-Jones, The Authority of the Biblical Revelation (Boston: The Pilgrim Press, 1948), pp. 75 and 86. Francis Pieper, Christian Dogmatics, translated from German by Theodore Engelder, et al. (St. Louis: Concordia Publishing House, 1950), I, 333-334. C. R. Gregory, Canon and Text of the New Testament (Edinburgh: T. and T. Clark, 1907), pp. 293-294, 224, 283, 257-262.

⁴We are employing the symbols used by Eberhard Nestle, Novum Testamentum Graece (Stuttgart: Privilegierte Wuertembergische Bibelanstalt, 1948).

⁵The variation affects the person of the verb; the Septuagint reads καθ' ἑσέα and Matthew reads καθ' ἑσούαυ.

who the child is to be are the mother and the name of the child. The clues given in v. 15 and 16 are very difficult to understand unless we know who the child is.

The mother of the child is an $\pi\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$. Etymologically the word means a young woman of marriageable age whether actually married or not.⁶ The word neither says that the woman is a virgin nor that she is not. The word is used of women who are virgins and women who are not.⁷ G. W. Wade says, ". . . the expression $\pi\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$ is more natural if the prophet had in his thoughts a woman who at the time when he spoke was unmarried."⁸

From the words of Isaiah it is impossible to determine whether the mother of the child is described as a virgin or not. Isaiah and the people of his day may or may not have been able to decide this problem for us. Both ideas are possible. However, in view of Matthew's stress on the word $\pi\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$ and the context of the passage, we understand $\pi\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$ as meaning a virgin.

Wade gives two interpretations of the name Immanuel. He says that either it expresses a child of exceptional personality, or it is merely commemorative and reflects the circumstances under which he is to be born.⁹ Arthur S. Peake says that the name asserts that God will be present with

⁶G. W. Wade, The Book of the Prophet Isaiah (revised edition; London: Methuen and Co. Ltd., 1929), p. 48.

⁷Arthur S. Peake, "A Critical and Exegetical Commentary on the Book of Isaiah," International Critical Commentary (New York: Charles Scribner's Sons, 1912), I, 126.

⁸Wade, op. cit.

⁹Ibid.

the Jews and that they will experience success, deliverance, and freedom from danger and anxiety.¹⁰ Wade favors the view that the name expresses a child of exceptional personality and gives four reasons for this choice. First, the unrestricted choice offered to Ahaz suggests that the sign would not be one of ordinary character.¹¹ Peake turns this around and says that God had been willing to give Ahaz a miraculous sign, but Ahaz had refused. Now God gives him a very ordinary event.¹² Wade's second reason for favoring the view that the name expresses a child of exceptional personality is the use of the word פִּרְשׁוֹן : it suggests that the child was her firstborn. Third, the references to the child in 8:8. Fourth, the prophecies respecting a godlike king in 9:6-7; 11:1-9; and Mic. 5:2-5.¹³

Matthew's reference to this prophecy agrees much better with Wade's interpretation than with Peake's. Matthew stresses the word Immanuel; he interprets it as meaning "God with us." Looking through the veil which surrounds prophecy, we can say no more than what Wade says: the child will be an exceptional personality. Matthew provides the spotlight which pierces the veil and shows this child to be God Himself.

Many interpretations have been given to this prophecy. Wade lists several. First, it is a prediction of the birth of Hezekiah. Wade rejects this view because Hezekiah must have already been born at this time.¹⁴

¹⁰Peake, *op. cit.*, p. 128.

¹¹Wade, *op. cit.*, p. 124.

¹²Peake, *op. cit.*, p. 124.

¹³Wade, *op. cit.*, p. 48.

¹⁴*Ibid.*, pp. 52-54.

Franz Delitzsch also rejects this interpretation and says that it destroys the prophetic element in Isaiah's words.¹⁵ Furthermore, Delitzsch says,

. . . the condition of pregnancy, which is here designated by the participial adjective הַרְהֵרָה (cf. 2 Sam. xi.5), was not an already existing one in this instance, but (as in all probability also in Judg. xiii.5, cf. 4) something future, as well as the act of bearing, since hinneh is always used by Isaiah to introduce a future occurrence.¹⁶

Theodor Zahn also favors the future idea here, "Freilich gehoert diese Tatsache, wie schon die Ankuendigung v.14a verbuergt, der Zukunft an; aber der Prophet schaut sie als gegenwaertig. . ."¹⁷ In agreement with Delitzsch and Zahn, our position is that the prophecy made by Isaiah spoke of something that would happen in the future, not something that was in the process of taking place.

The second interpretation is that the woman was Isaiah's second wife whom he was about to marry. Wade rejects this because of the terms used to describe the woman in v. 14.¹⁸

Third, Duhm and others suggested that the woman is any young woman about to become a mother.¹⁹ It seems that Peake fits into this group with his interpretation that the child was in no way abnormal but was a child

¹⁵Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, translated from the German third edition by Rev. James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), I, 218.

¹⁶Ibid., p. 216.

¹⁷Theodor Zahn, "Das Evangelium des Matthaeus," Kommentar zum Neuen Testament, edited by Theodor Zahn (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1922), p. 85.

¹⁸Wade, op. cit., p. 52-54.

¹⁹Ibid.

born in the ordinary course of nature who was named Immanuel.²⁰ Peake says that Jewish interpreters have held this view throughout.²¹ Wade rejects this interpretation as not doing justice to the word עִמָּנוֹּּעַל or the prophecies of 8:9-10 and 9:2-7.²²

Fourth, Davidson suggested that the child was a remarkable child to be born the next year. Wade rejects it.²³

Fifth, Porter suggested that it was a prophecy of doom meant to forewarn any mother who might give her child the name Immanuel as expressive of her faith that the Lord is present and supports His people.²⁴

A sixth interpretation, which Wade himself subscribes to, is that this was a prophecy of the coming of a wonderful king. The child was to come very shortly and be the divinely appointed means for ensuring permanent security against Assyria. Wade points out the defect of his own theory by saying, ". . . it necessitates the conclusion that a circumstantial fulfillment of them never occurred."²⁵

A seventh interpretation, which Peake says was held by Christian interpreters for many centuries under the influence of Mt. 1:23, asserts that this prophecy foretold the virgin birth of Jesus.²⁶ Delitzsch argues

²⁰Peake, op. cit., p. 123.

²¹Ibid., p. 122.

²²Wade, op. cit., pp. 52-54.

²³Ibid.

²⁴Ibid.

²⁵Ibid., pp. 48-49.

²⁶Peake, op. cit., p. 122.

for this interpretation. He says that it is certain that the child who was to be born was the Messiah. He connects chs. 9 and 11 with this chapter, saying that in this chapter the birth of the Messiah is foretold; in ch. 9 the Messiah is pictured as actually born; and in ch. 11, He is pictured as reigning.²⁷

A difficulty with this theory is that if Isaiah was prophesying the coming of the Messiah and the Messiah did not come for 700 years, how was this a sign to Ahaz that Jerusalem would not be taken by Rezin and Pekah? Delitzsch says that the sign consisted in the divinity of the child and in the wonderful manner of his birth.²⁸

On the basis of the conception of prophecy which, John Marsh illustrates, was held by the Hebrews, it may not be wrong to suggest that the prophecy itself was the sign given to Ahaz. A prophetic word was not considered a tenuous thing, but the divine word of the Sovereign who controlled history and whose Word had to come to pass.²⁹

Marsh uses the fact that the prophet spoke and wrote in the first person, while the king did not, to illustrate the position of the prophetic word in Jewish thought. The prophet

. . . so spoke because he believed, not that his words were his own, but that God spoke through him. So the prophetic word was a thing of divine authority; and kings and princess, as well as merchants and peasants, must pay it heed. . . .

²⁷Delitzsch, op. cit., p. 218.

²⁸Franz Delitzsch, Messianic Prophecies, translated from the German by Samuel Ives Curtiss (Edinburgh: T. and T. Clark, 1880), p. 66.

²⁹John Marsh, The Fullness of Time (New York: Harper and Brothers Publishers, 1952), p. 80.

The conception of God's Word has played a great part in the development of Hebrew and Christian thought. The pious among the people would always treasure it, but they would find that everyone shared with them a belief in its effectiveness. Just as a man's declared purpose could be thought of as giving notice that a certain event would happen, so God's declaration of purpose in his prophets was held to be notice that certain events would take place. But men knew that their own words were relatively weak and liable to all kinds of frustrations; but God's word was sovereign in history, and what he declared took place.³⁰

Matthew seems to reflect this view by indicating that these were not Isaiah's words, but the words of the Lord through Isaiah.

Marsh uses the story of Micaiah and the false prophets in 1 Kings 22 to show the respect that was given the prophetic word. Before going into battle the two kings consult the prophets to determine "the word of the Lord." Although Micaiah is put into prison for giving the king a prophecy which was unfavorable to him, Marsh says,

. . . we may conclude that it was as much to keep the prophet from speaking further prophecies of doom which would be efficacious, as to punish him for any annoyance he had already caused.³¹

Marsh makes two further points on this subject.

First, the word and the historical event that fulfilled it were not thought of as two separate realities, but as one. 'As rain cometh down...from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it' (Isa. 1 v. 10, 11). Or again Isaiah declares the inextricable connection between God's word and the subsequent event when at the end of a noble passage he says: 'By myself have I (i.e. God) sworn, the word is gone forth from my

³⁰Ibid.

³¹Ibid.

mouth in righteousness' (The Hebrew means 'from a truthful mouth', i.e. one that speaks truth in reality.) (Isa. xiv.23). Whether the fulfilment be near or remote, the point holds, and the word, if it be God's word, enters into and is part of the reality that fulfils it. Second, the word, once uttered and until its fulfilment, has a quasi-objective, independent and dynamic existence of its own. The passages just quoted illustrate this.³²

Marsh summarizes his thinking on this:

We may summarize thus far by saying that God's word, his declaration of purpose, is spoken to men by the prophets, and that such a word unlike man's word, inexorably passes on into the event which fulfils it, and that it has an objective dynamic existence of its own until it enters into the final reality and unity of an event-fulfilling-a-prophecy. The divine word is sovereign in history. What God speaks, is done.³³

Later in his book, Marsh suggests that the prophetic word and the historical fulfilment are identical.

A prophetic word, which is, we might say, a verbal event, may be identical with an actual occasion, which is an historical event; and though the two be far separated in time, they are the same event.³⁴

To support this idea, Marsh quotes Peter's word on Pentecost, "This is that which hath been spoken by the prophet Joel" (Acts 2:16); he also points out the fact that Jesus does not talk about "coming again" and His "second coming" but always His "coming", although the event is a future event.³⁵

In view of this concept of the prophetic word and the relationship between the prophetic word and the event which fulfills it which, Marsh has indicated, was held by Isaiah, it may be possible to say that Isaiah considered the words of his prophecy the sign to Ahaz that Jerusalem would

³²Ibid.

³³Ibid.

³⁴Ibid., p. 130.

³⁵Ibid., pp. 130-131.

not be taken.

Another problem connected with the messianic interpretation of this prophecy is the time element: Isaiah seems to be speaking of something that will happen in the near future. Delitzsch says that this comes under the foreshortening in perspective to which every prophetic view is subject.³⁶

It is possible that there was a partial fulfilment of this prophecy at the time of Isaiah. Charles Augustus Briggs says that some elements of messianic prophecies were realized in historical events before the promised Messiah came.³⁷ That the person was Hezekiah seems doubtful, as we pointed out above. If we reject Hezekiah as a possible partial fulfilment, we do not know who the child was. Even if we admit the possibility of Hezekiah, it is impossible to determine in what way the child partially fulfilled this prophecy. Such a possibility is as yet conjecture.

Zahn's remarks are an appropriate conclusion to this discussion of Is. 7:14:

Wer wie Mt glaubte, dass Jesus der Messias sei und von seinem Lebensanfang zu wissen glaubte, was Mt oder Lc davon erzählten, konnte Jes 7, 14 gar nicht anders, wie als eine in der Erzeugung und Geburt Jesu erfüllte Weissagung betrachten und er konnte nicht mehr wie die Rabbinen, soviel wir wissen, ueber den Hauptpunkt derselben hinwegschleuefen.³⁸

The clue as to what is included in the fulfilment of this prophecy is the phrase $\tau\omicron\upsilon\tau\omicron \delta\epsilon' \acute{\omicron}\lambda\omicron\nu$. Whether we understand this phrase to be part

³⁶Ibid.

³⁷Charles Augustus Briggs, Messianic Prophecy (New York: Charles Scribner's Sons, 1889), pp. 65-66.

³⁸Zahn, Matthaeus, op. cit., p. 86. Concerning the view of the rabbis, Zahn says (p. 84), "Die Rabbinen pflegten aber schon im 1. Jahrhundert n. Chr. diese Weissagung auf den Koenig Hiskia, den Sohn des Ahas, zu welchem Jesaja sprach, zu deuten."

of the speech of the angel, as Zahn does,³⁹ or as Matthew's own remark, makes no difference to the meaning of this phrase and its scope.

The prophecy was fulfilled when Mary became pregnant, although a virgin, through the operation of the Holy Spirit, and Joseph did not divorce⁴⁰ her. The appearance of the angel to Joseph was necessary for the fulfilment of the prophecy, too. Jn. 8:1ff (whether part of the original manuscript of John or a part of oral tradition) indicates that Mary might have been stoned as a harlot had the people taken her for an unwed mother. Jn. 8:1ff is the story of the woman taken in the act of adultery and brought before Jesus. The scribes and pharisees wanted to stone the woman and asked for Jesus' opinion on the matter.

2. Mt. 2:15

That the saying by the Lord through the prophet might be fulfilled, "Out of Egypt I called my son."

"Out of Egypt I called my son" is a quotation from Hosea 11:1. The version of Hosea 11:1 quoted is closer to the Hebrew than to the Septuagint.⁴¹

The section of Hosea from which this passage is taken is obviously an historical section, and the comment "out of Egypt I called my son" is an historical reference to the Exodus. Hosea is comparing for the people God's

³⁹Zahn, Matthaeus, p. 80.

⁴⁰A. Schlatter, Der Evangelist Matthaeus (Stuttgart: Calwer Verlag, 1948), p. 14. He says that ἀποδοξαι is the Palestinian word for "die Entlassung der Frau."

⁴¹C. H. Dodd, According to the Scriptures (New York: Charles Scribner's Sons, 1953), p. 75.

actions toward Israel with Israel's actions toward God. In order to show the relationship of this prophecy to Jesus, it will be necessary to discuss the relationship between the Exodus and Jesus.

God's purpose in the Exodus had been to establish a people of His own on earth.⁴² He had chosen to effect this purpose through the Israelites. The purpose of the Exodus was frustrated by the pride of the Israelites: they followed after gods of their own choosing. The purpose of God in the Exodus was accomplished in Jesus Christ: He made it possible for men to become the children of God. Thus Jesus fulfilled the Exodus; He accomplished that which God wanted to accomplish in the Exodus.

The idea of associating the Exodus and the Messiah does not begin with the New Testament. The Israelites themselves saw the Exodus as the time when God elected them.⁴³ Harald Sahlin says,

Since God had . . . given powerful evidence of His intention to save Israel, it became natural for the Jews to consider the sacred story of the Exodus as a guarantee that God is perpetually active to deliver His peculiar people.⁴⁴

This naturally led to relating the concept of the Messiah and the Exodus on the basis of Deut. 18:15 and 18. Sahlin says, "This typological correspondence between the Exodus and the Messianic act of salvation is often expressed in Rabbinic literature."⁴⁵

⁴²Marsh, The Fullness of Time, op. cit., p. 44.

⁴³Harald Sahlin, "The New Exodus of Salvation according to St. Paul," The Root of the Vine by Anton Fridrichsen et al. (New York: Philosophical Library, 1953), p. 81.

⁴⁴Ibid.

⁴⁵Ibid., p. 82.

If it is true that Jesus fulfilled the Exodus, it would be natural to suppose that Jesus' life would contain either many similarities or many references to the Exodus, since the element of fulfillment is stressed by Jesus and by the Gospel writers. And such is the case.

John Marsh suggests that Matthew consciously tries to portray the life of Jesus as the New Exodus.⁴⁶ Matthew is the only one to record the exile of Jesus in Egypt, and he makes a conscious effort in the text we are studying now (Mt. 2:15) to relate Jesus' return from Egypt to the coming of the Israelites out of Egypt. "The new Israel, like the old, must come up out of Egypt (Matt. ii. 15). . . ."⁴⁷

The next incident in the life of Jesus is His baptism. Marsh connects the rite of baptism and the Exodus.

. . . baptism was that ceremony in which a man, by a symbolic action, shared in the historical action of the people of God when they went out of Egypt through the waters of the Red Sea and were thereby made a people for God's possession.⁴⁸

St. Paul connects the Exodus and baptism in 1 Cor. 10:2: ". . . and all were baptized into Moses in the cloud and in the sea. . . ." (RSV). Thus, when He was baptized, Jesus, in a sense, passed through the Red Sea.

After His baptism, Jesus was taken away into the wilderness where He was tempted by the devil. This corresponds to the wanderings of the Children of Israel in the desert with all its hardships and temptations. Marsh says,

⁴⁶Marsh, op. cit., pp. 84 ff.

⁴⁷Ibid., p. 84.

⁴⁸John Marsh, "Time," A Theological Word Book of the Bible edited by Alan Richardson (New York: The Macmillan Company, 1953), pp. 262-263.

It is hard to resist the thought that to Jesus, as certainly to the evangelists, the period of wandering and testing in the desert was consciously in mind as the past event by which to apprehend the meaning of the present.⁴⁹

Next follows the Sermon on the Mount which closely parallels the giving of the Law at Mt. Sinai. Here Jesus reinterprets and reestablishes the Law of God for the new people of God, His disciples (Mt. 5:1). Marsh comments,

. . . it is difficult to resist the conclusion that Matthew deliberately placed the 'Sermon' material here, in order to make it plain that the Torah of the old Israel finds its fulfilment in the teaching of the new. In the course of the 'Sermon' . . . Jesus several times says: 'Ye have heard that it was said . . . ' and 'But I say unto you . . . ' Such a conscious opposition of new to old implies that Jesus is consciously placing himself in relation to the new People of God in the place that Moses occupied in the Exodus of the old Israel long ago.⁵⁰

One of the favorite figures used to picture Jesus is that of the Good Shepherd. Marsh points out that while this metaphor had its immediate pastoral reference, "it would almost certainly recall just as naturally the passages of Scripture where Moses and Aaron are regarded as the shepherds of the Israelites whom they cared for in the Exodus."⁵¹ Examples of such passages are Ps. 77:20: "Thou leddest thy people like a flock, by the hand of Moses and Aaron," and Is. 63:11: "Where is he that brought them up out of the sea with the shepherds of his flock?"

Jesus chose twelve disciples to be His Apostles and by it signified the fulfilment of the Exodus in His own life. The twelve apostles were the

⁴⁹Marsh, The Fullness of Time, op. cit., pp. 84-85.

⁵⁰Ibid., p. 85.

⁵¹Ibid.

spiritual fathers of the new Israel. That Jesus was consciously making this connection with the old Israel is brought out in His words that they would sit "upon twelve thrones, judging the twelve tribes of Israel" (Mt. 19:28).

Another "deliberate 'fulfilment' of an 'Exodus' theme"⁵² is indicated in Luke's account of Jesus' appointment and sending out of seventy disciples (Lk. 10:1). Moses appointed seventy elders to help in the work of ruling the old Israel (Ex. 18:33ff.). "Jesus now appoints seventy to share with him in the mission and preaching of his kingdom, and their ministry is to be equated with his own (Luke x. 16)."⁵³

Important for this study is the story of the Transfiguration (Lk. 9:28ff.). On the Mount of Transfiguration, Moses, the leader of the Exodus, and Elijah, who "might be called the first great fighter for a revived Mosaism,"⁵⁴ appear with Jesus. Luke tells us (Lk. 9:31) that these three ελεγον τὴν ἐξοδὸν αὐτοῦ, ἣν ἔμελλεν πληροῦν. The King James Version translates this, "spake of his decease which he should accomplish." As Marsh says, "There is no doubt but that a man's 'exodus' is his death or departure, as it is, e.g., in 2 Pet. i.15, Wisdom iii.2, vii.6 . . ."⁵⁵ But in view of what has already been said, in view of the fact that by His suffering and death in Jerusalem Jesus would fulfill the Exodus, and because the word ἐξοδὸν is used in such close association with the word πληροῦν, it is irresistible to translate this with the word "Exodus", particularly if we are interested in

⁵²Ibid., p. 86.

⁵³Ibid.

⁵⁴Ibid., p. 87.

⁵⁵Ibid., p. 86.

keeping as much of the connotation of the original as possible.

Other matters which we could elaborate on are the fact that Jesus chose the Passover season in which to complete His work of redemption, Paul's reference to Jesus as our Passover in 1 Cor. 5:7, Jesus' reference to His death as "baptism" in Lk. 12:50 which act we have already connected to the passing of the Israelites through the Red Sea, all of the allusions present in the institution of the Lord's Supper: the covenant, the wine and the blood, etc., and Jesus' institution of baptism as the means by which a person becomes a member of the new Israel (Mt. 28:19).

It has become plain that there is a close connection between Jesus and the Exodus. However, it must be stated that, as far as we can determine, Hosea was not thinking here of the Messiah of the future but rather of the Exodus of old. Still these words do have a prophetic character. E. B. Pusey says that the words of Hosea are prophetic, because the event they speak of was prophetic.⁵⁶

Matthew says that Jesus fulfilled the saying made through the prophet Hosea. Hosea was restating the happening of the Exodus and thus can be considered here only an intermediary of what Matthew was getting at. Matthew was thinking of the Exodus. Hosea 11:1 contained a concise statement of that which Matthew wanted. Matthew might have used other references by other prophets which tell the same story. Matthew wanted to relate the historical act of Jesus' coming out of Egypt with the coming out of Egypt of the Israelites. The relationship between Jesus and the Exodus at this point is not the fulfilment of the purpose of the Exodus; this is referred

⁵⁶E. B. Pusey, "Hosea," The Minor Prophets (New York: Funk and Wagnalls, Publishers, 1885), p. 110.

to in Lk. 9:31. The point made here is the historical event itself: God brought the Israelites out of Egypt. In this event God showed His great love for the Israelites. In the care shown for the child Jesus, God showed His love for Him. God called Israel out of Egypt, Hosea points out, when Israel was young; God called Jesus out of Egypt when He was young. The love of God for Israel shown in the Exodus was fulfilled when God showed His love for Jesus and called Him out of Egypt.

Matthew says that Jesus' sojourn in Egypt was a fulfilment of the coming of the Israelites out of Egypt. Although Matthew points out the fulfilment after he says that Jesus fled to Egypt and lived there until the death of Herod, it is obvious that he includes the return which comes in vss.19-22. The flight to Egypt and the sojourn there were necessary for a return from Egypt. In the same way the appearance of the angel to Joseph was also part of the fulfilment.

Vss.19-22 tell the strict fulfilment of the words. Hosea's words, "I have called" indicate a supernatural impulse given the Israelites for leaving Egypt. A supernatural impulse is recorded in the record of the event which fulfilled it: an angel of the Lord appeared to Joseph in a dream and told him to take Jesus and Mary back to Israel. Joseph went "out of Egypt" returning to the land of Israel.

3. Mt. 2:23

. . . to fulfill the saying through the prophets, for he shall be called a Nazarene.

Eberhard Nestle, in the margin of his edition of the Greek New Testament, suggests three sources for the prophecy referred to in this

passage.⁵⁷ His first suggestion is Lev. 21:12. This verse in Leviticus is that part of the description of the duties of the High Priest which parallel those of a Nazirite. To the same group belongs Judges 13:5. Judges 13:5 is part of the story of Samson; the angel told Samson's parents that Samson should be a Nazirite. The second suggestion is Is. 11:1. The connection here is the Hebrew word for branch נֶזֶר , which is similar in sound to that of Nazarene. The third suggestion of Nestle is Is. 53:2. This is that part of the description of the Suffering Servant which describes him as having "no form nor comeliness" and "no beauty that we should desire him."

Of the three suggested interpretations, the first, Lev. 21:12, is the weakest. We agree with Plummer, "No connexion with 'Nazirite' can be intended; our Lord was not a Nazirite."⁵⁸

The second suggestion, Is. 11:1, is possible. The idea rests on a mere similarity of sound; yet, word-plays are not unusual in the Old Testament. Hosea uses the name of King Shallum to announce that נִזְוִי , i.e. the time of divine visitation, has come (9:7). To Jeremiah, the Lord describes Himself as an almond branch, i.e. נֶזֶר , because He is נֶזֶר , i.e. a Waker, a Watcher (Jer. 1:11.12). God shows Amos a basket of summer fruit, i.e. נֶזֶר to announce נֶזֶר , i.e. the end (8:2).⁵⁹

There may be a connection between נֶזֶר in Is. 11:1 and Is. 53:2.

⁵⁷Nestle, op. cit., p. 5.

⁵⁸Alfred Plummer, An Exegetical Commentary on the Gospel according to S. Matthew (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), pp. 18-1

⁵⁹Alfred von Rohr Sauer, "The Message of Law and Gospel in the Old Testament," Concordia Theological Monthly, XXVI, (March, 1955) 177.

Is. 53:2 describes the Suffering Servant as "a tender plant" and "a root"; however, the word $\sqrt{\text{X}}$ is not used. The connection between Is. 53:2 and Mt. 2:23 through the word "root" or "plant" is indirect. The direct connection between the two is the description of the Suffering Servant as having "no form nor comeliness" and "no beauty that we should desire him."

Actually, the choice of Is. 53:2 is an arbitrary one; other passages could have been cited which express the same idea. That Matthew is not thinking of only one prophecy is proved by his use of the plural $\tau\epsilon\phi\alpha\eta\tau\omega\upsilon$. Schlatter says, "Deutlich ist, dasz Mt. nicht an ein einzelnes prophetisches Wort, sondern an mehrere gedacht hat." However, he continues, ". . . an welche, bleibt undeutlich."⁶⁰

Flummer reports that Zahn does not take this as a prophetic utterance because the word $\lambda\epsilon\gamma\acute{o}\nu\tau\omega\upsilon$, after the word "prophets" is missing.⁶¹ Matthew commonly inserts $\lambda\epsilon\gamma\acute{o}\nu\tau\omega\upsilon$ when he quotes a prophetic utterance, cf. 1:22; 2:15.17; 3:3; 4:14; 8:17; 12:17; 13:35; 21:4; 27:9; 13:14; 15:7; 22:31.

The $\acute{o}\tau\iota$ is not the $\acute{o}\tau\iota$ recitativum, but, as Flummer suggests, the causal $\acute{o}\tau\iota$.⁶² We have translated it above with the word "for." The objection can be raised that the causal construction is awkward with a verb in the future tense. However, perhaps this translation is justifiable if we think of Matthew as putting himself in the historical situation: the child Jesus who is moving into the city of Nazareth will one day be called a Nazarene. This explanation of $\acute{o}\tau\iota$ seems to fit best, since, as we have

⁶⁰Schlatter, op. cit., p. 43.

⁶¹Flummer, op. cit., pp. 18-19.

⁶²Ibid.

pointed out, the words following the ^{ci} 07c are not a quotation of the prophet's words. Plummer points out that this is the Evangelist's justification of what precedes.⁶³

Since Matthew is referring to no specific passage, and other passages could be cited of which we are using Is. 53:2 as characteristic, we shall not go into the background of the passage to determine the relationship between passages like Is. 53:2 and Jesus any more than we already have.

Matthew says that Jesus fulfilled the prophecies concerning His unattractiveness, humility, and lack of outward beauty by coming from the city of Nazareth. That Nazareth was a despised city and that people coming from there were little respected by the rest of the Jews can be illustrated from the life of Jesus. When Philip told Nathanael he had found the prophet spoken of by Moses and said that He was Jesus of Nazareth, Nathanael's reply was, "Can any good thing come out of Nazareth?" (Jn. 1:46). Whether this contempt was for the city of Nazareth itself, or for the entire territory of Galilee is uncertain.

4. Mt. 4:14-16

. . . that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles - the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." (RSV)

Matthew here is quoting from Is. 9:1-2 (Is. 8:23-9:1 in the Septuagint). He used all the place names of v. 1 and all of v. 2, but he seems to be using a different version from the Septuagint. Perhaps he translated directly from the Hebrew or used a different Greek translation.

⁶³Ibid.

Plummer says that Matthew has given a new meaning to the prophecy of Isaiah.

Isaiah is thinking of the devastation of Palestine by the Assyrians in the reign of Pekah, and he has a vision of deliverance from the ravagers by a ruler of the house of David In Mt. it is spiritual desolation (ix. 36) and a spiritual Deliverer (i. 21) that is meant.⁶⁴

We disagree with Plummer and think that Isaiah was looking for no one less than the Messiah. This is brought out in the divine names he gives Him in v. 6, e.g. "the Mighty God."

According to the King James translation it is very difficult to make Is. 9:1 a messianic prophecy. The King James Version reads: ". . . afterward did more grievously afflict her by the way of the sea. . . ." Delitzsch gives this translation, ". . . and in the last He brings to honor the road by the sea. . . ." ⁶⁵ Julius A. Bewer is inclined to agree with Delitzsch's translation rather than King James. ⁶⁶ With this translation, we are able to say that this is a direct messianic prophecy. In 9:5, Isaiah is looking forward to the days when "the Mighty God" will be born.

Matthew says that Jesus fulfilled the prophecy of Isaiah when He went to live in the city of Capernaum, v. 12. Matthew identifies Capernaum as a city situated by the sea in the regions of Zebulun and Naphtali. Capernaum was situated at the northern end of the Sea of Galilee. Two sites vie for honors as the location of the ancient city; they are two and one-half miles apart. The more popular view is a location two and one-half miles

⁶⁴Ibid., p. 47.

⁶⁵Delitzsch, Isaiah, op. cit., p. 243.

⁶⁶Julius A. Bewer, The Book of Isaiah (New York: Harper and Brothers Publishers, 1950), I, 32n.

southwest of the mouth of the Jordan River⁶⁷ which would place it "across" the Jordan, according to Jewish terminology.

The "light" which came to the people who had been ravaged by all the invasions from the north was Jesus and His message. Jesus is frequently pictured in the New Testament as a light. When old Simson held the baby Jesus in his arms, he called Him "a light to lighten the Gentiles" (Lk. 2:32). The Word of Jn. 1 is called the Light: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (Jn. 1:4-5). John the Baptist is introduced as a witness of the light: "The same [John] came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man which cometh into the world" (Jn. 1:7-9). Several times Jesus called Himself the light of the world. When speaking to the people, He said, "I am the light of the world" (Jn. 8:12). Jesus told His disciples, "As long as I am in the world, I am the light of the world" (Jn. 9:5). During the last week of His life, Jesus cried out, "I am come a light into the world that whosoever believeth on me should not abide in darkness" (Jn. 12:46)

Since Jesus' person and message are tied together, we can also speak of His message, in a sense, as light. According to Matthew's usage,⁶⁸ we can use the section following the prophecy as well as the verses preceding

⁶⁷John D. Davis, "Capernaum," Westminster Dictionary of the Bible, revised and rewritten by Henry Snyder Gehman (Philadelphia: The Westminster Press, 1944), p. 93.

⁶⁸See the discussion of Mt. 2:15 on p. 22, and the discussion of Mt. 1:22-23 on p. 17.

to describe the fulfilment of the prophecy. V. 17, verse immediately following our text, reports the beginning of Jesus' preaching: His message was that the Kingdom of Heaven is near.

5. Mt. 8:17

. . . that the saying might be fulfilled by Isaiah, the prophet, "He himself bore our sicknesses and carried our diseases."

Is. 53:4 is quoted here in a non-Septuagintal version.

Is. 53 speaks of the Suffering Servant. Once again⁶⁹ Plummer gives this prophecy an immediate contemporary fulfilment. He says, "The original passage refers to one of the Prophet's own contemporaries. . . ." ⁷⁰ It is difficult to harmonize this theory with the description given of the Servant in vss. 11-12. The prophet speaks of the Suffering Servant as bearing the sins of others, justifying many, making intercession for transgressors, returning to life after death, and God being satisfied with the travail of his soul. This kind of intermediary work could hardly be ascribed to a contemporary of Isaiah.

The identification of the Suffering Servant has varied greatly. Alfred von Rohr Sauer reviews the history of the attempts that have been made.

Since the time when Duhm identified the Servant of these poems with a historical individual (1892), scholars have differed in their opinions as to who the Servant might be. During a ten-year span (1921-1931) Mowinkel began by identifying the Servant with Deutero-Isaiah, but finally he conceded that this was merely a possibility. Sellin shifted from an identification with Zerubbabel

⁶⁹See the discussion of Mt. 4:14-16 on pp. 26-27.

⁷⁰Plummer, op. cit., p. 128.

to one with Jehoiachin, Moses, and finally Second Isaiah. Rowley advances the point of view that the concept of the Servant is a fluid term, which may shift in meaning from a group to an individual. Those who still regard the Servant poems as prophecies of the coming Savior include Johann Fischer and Edward J. Young, whose point of view the writer shares.⁷¹

The various theories on the Suffering Servant can be divided into those who interpret him as an individual and those who interpret him as representing the nation of Israel. Those who interpret him as an individual do not always mean the Messiah, e.g. Flummer, S. O. P. Mowinckel, and Ernst Sellin; but H. H. Rowley in his article "The Servant of the Lord in the Light of the Decades of Criticism" demonstrates that it is difficult to think that the prophet is speaking of anyone other than a future individual.⁷²

Many present day interpreters combine the idea of the individual and the corporate in interpreting the Servant Songs. John Bright says,

It was a very composite concept which stood at times for the people Israel, at times for the elect in Israel, the true Israel. . . . The prophet at other times intended the Servant as an individual: the redeemer of his people, the leader of the true Israel—thus as a messianic figure, at least in the broader sense of that term.⁷³

Rowley likes the idea of a development from the corporate to the individual in the Servant Songs. He says,

The first song has the closest connections with Israel passages outside the songs, and the author's thought here seems to have been dominantly of the collective Servant, Israel, destined to carry the light of true religion to all the world, in a mission of gentle persistence and unflagging zeal. In the second song the prophet realizes that only a purified Israel can fulfill this mission, and there is therefore a mission to Israel as well as through Israel. This may still have been thought of as a mission

⁷¹Sauer, *op. cit.*, (April 1955), p. 256.

⁷²H. H. Rowley, "The Servant of the Lord in the Light of Three Decades of Criticism," The Servant of the Lord and Other Essays on the Old Testament (London: Lutterworth Press, 1952), pp. 1 ff.

⁷³John Bright, The Kingdom of God (New York: Abington Press, 1953), p. 208.

to Israel through the pure core or Remnant of the nation, a leavening of Israel as the prelude to Israel's leavening of the world. The third song deals with the suffering and shame which the Servant will experience in the execution of his mission. By this time the prophet realizes that the mission will be no easy one, but it is not unmistakably clear whether he is thinking of the collective Servant, or of an individual representative and leader, in whose person the mission of Israel would be both symbolized and supremely expressed. The fourth song is, in my opinion, unmistakably individual, and it perceives that the suffering will not be merely incidental to the mission, but its organ.⁷⁴

The location of the four Servant Songs is as follows: the first song is in Is. 42:1-4, the second Is. 49:1-6, the third Is. 50:4-9, and the fourth Is. 52:13-53:12.⁷⁵

Rowley takes both the collective and the individual aspects of the songs as finding their fulfilment in Christ. He says of the various interpreters,

. . . most are content to find an embodiment of the conception of the Servant in Christ, whatever thought they ascribe to the author of the songs, and to leave any collective fulfilment without thought or word. Yet with this collective element I stress the future individual element in the fulfilment, so that though I approach the question along different lines from the traditional messianic view, I have much in common with its solution.⁷⁶

When speaking of the collective idea, i. e. the Servant as Israel, there is a parallel with the Exodus prophecies discussed under Mt. 2:15.⁷⁷

Since the first song, Is. 42:1 ff., and the fourth song, Is. 52:13 ff., are quoted in the New Testament passages as finding their fulfilment in

⁷⁴Rowley, op. cit., pp. 51-52.

⁷⁵Marsh, The Fullness of Time, op. cit., p. 90.

⁷⁶Rowley, op. cit., pp. 56-57.

⁷⁷See pp. 17-22.

the life of Jesus, we shall say a further word about them especially. Joachim Jeremias says that the rabbis considered both Is. 42:1 ff. and 52:13 ff. as messianic.⁷⁸ He offers Lk. 23:35 as proof that at the time of Jesus the people considered the first Servant Song distinctly messianic. Lk. 23:35 is, "He saved others; let Him save Himself if He is the anointed (Christ) of God, the elect." Jeremias suggests that ὁ ἐκλεκτός refers back to Is. 42:1. The Jewish leaders here connect the name ὁ ἐκλεκτός with the Messiah.⁷⁹

Mt. 8:17, which quotes Is. 53:4, is the passage we are especially interested in here. Is. 53:4 is part of the fourth song which we quoted Rowley as saying is "unmistakably individual," and which we quoted Jeremias as saying was considered by the rabbis as messianic. Supporting this is a quotation used by Delitzsch:

"Christian scholars," says Abravanel, "interpret this prophecy as referring to that man who was crucified in Jerusalem about the end of the second temple, and who, according to their view, was the Son of God, who became man in the womb of the Virgin. But Jonathan ben Uziel explains it as relating to the Messiah who has yet to come; and this is the opinion of the ancients in many of their Midrashim."⁸⁰

In another statement on this matter, Jeremias says, "Schritt fuer Schritt wird Tg Js 52,13-53,12 die glanzvolle Aufrichtung der messianischen Herrschaft ueber Israel geschildert!" Jeremias says the messianic idea was so deeply embedded in this Targum that the Jews had great difficulty when they tried to get rid of it after the time of Christ.⁸¹

⁷⁸Joachim Jeremias, "παῖς ἑταῖος" Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Friedrich (Stuttgart: W. Kohlhammer Verlag, 1952), V, 693.

⁷⁹Ibid., p. 687.

⁸⁰Delitzsch, Isaiah, op. cit., II, 303.

⁸¹Jeremias, op. cit., p. 693.

Matthew says that the prophecy of Isaiah was fulfilled in the miracles of healing that Jesus performed. Julius Schniewind suggests that with this word of prophecy Matthew is tying together the three accounts of healing which he records before the prophecy in this chapter: healing the leprous man of v. 2, healing the centurion's servant of v. 6, and healing Peter's mother-in-law in v. 14.⁸² We can also include the account of the many people who were brought to Jesus and healed by Him the evening He healed Peter's mother-in-law; this is told in v. 16.

6. Mt. 12:17-21

. . . that the saying by Isaiah, the prophet, might be fulfilled, "Behold my servant whom I have chosen, my beloved with whom my soul is well pleased; I will put my spirit on him and he will announce justice to the Gentiles. He will not wrangle nor cry, nor will anyone hear his voice in the streets. A bruised reed he will not break and smoking flax he will not put out, until he has cast out justice into victory. And in his name will the Gentiles hope."

The quotation is from Is. 42:1-4. It is strange, as Dodd says, that while Matthew is closer to the Massoretic text than the Septuagint throughout most of this long quotation, yet, in v. 21 he goes along in thought with the Septuagint against the Hebrew of the Massoretic text.⁸³ However, it is clear that the prophecy Matthew refers to is Is. 42:1-4, and in this study we are not especially concerned with the variations.

Is. 42:1-4 is the first Servant Song. We discussed the relationship

⁸²Julius Schniewind, Das Evangelium nach Matthaeus (Goettingen: Vanderhoeck and Ruprecht, 1950), p. 112.

⁸³Dodd, op. cit., p. 89.

of the Servant Songs to Christ under Mt. 8:17.⁸⁴ Of the first song, Delitzsch says,

. . . what is here affirmed of this servant of Jehovah goes infinitely beyond anything to which a prophet was ever called, or of which a man was ever capable. It must therefore be the future Christ; and this is the view taken in the Targum. . . .⁸⁵

Dodd sees in 18a, ἰδοὺ ὁ παῖς μου ὃν ἠρέτισα , ὁ ἀγαπῶς μου ὃν εὐδόκησεν ἡ ψυχὴ μου an attempt by Matthew to refer back to the baptism of Jesus recorded in Mt. 3:17⁸⁶ The next phrase, θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, also has found its fulfilment in the baptism of Jesus.

The phrase about not wrangling, crying, or being heard in the streets seems to be the particular point Matthew had in mind when quoting this passage here. V. 18 is put in to keep the reader aware that this is the Son of God who has power to destroy His enemies, but who is humbling Himself and patiently bearing His suffering. Plummer says,

. . . the Servant of Jehovah is spoken of as the special object of the Divine love, and as anointed with the Spirit to judge the heathen. Yet this servant does not enter into controversies, nor promote public excitement.⁸⁷

Jesus' reason for telling the people not to make known His miracles which testify to His deity, v. 16, was that He did not want to stir up trouble. Many of the people, including at least some of Jesus' disciples, had the idea that Jesus would effect the release of the Jewish people from Roman domination and give them the standing in the world they had when David was king (Acts 1:6, et al.)

⁸⁴See pp. 24 ff.

⁸⁵Delitzsch, Isaiah, op. cit., II, 174.

⁸⁶Dodd, op. cit., p. 89.

⁸⁷Plummer, op. cit., p. 175. See Mt. 12:14-16.

The tender care for people brought out in v. 20 is shown in Jesus' care for the sick people who followed Him and in the motley group that He associated with, people such as those mentioned in 9:11: publicans and sinners. Another passage bringing out Jesus' tender care for people is 9:36 which relates how Jesus was moved when He saw the people with their troubles wandering around as sheep with no shepherd.

7. Mt. 13:35

. . . in order to fulfill the saying by the prophet, "I will open my mouth in parables, I will pour forth things having been hidden from Creation."

A variant reading supported by aleph and theta makes Isaiah the prophet referred to here. However, the other manuscripts form a majority against this reading. The words quoted here are taken from Ps. 78:2 (Ps. 77:2 in the Septuagint).

The writer of Ps. 78 is Asaph, a prophet, who is teaching the people "the praises of the Lord, and his strength, and his wonderful works that he hath done" (v. 4). Asaph accomplishes his task by reviewing God's past doings with Israel: how He made them and kept them His people. He tells of the formation and growth of Israel by means of parables, he says in v. 2. The history of Israel is the story of one of God's attempts to establish His kingdom of grace on earth. Friedrich Hauck comments on this passage, "In Ps. 78,2 bezeichnet der Dichter seinen Psalm mit Maschal als ein Lehrgedicht, das das schwere Raetsel in der Gesch des Volkes loesen soll."⁸⁸

⁸⁸Friedrich Hauck, "παροιμία" Theologisches Woerterbuch, op. cit., V, 745.

Asaph gives no indication in the Psalm that he is foreshadowing the work of Jesus; yet, Asaph, in his prophetic office, was a type of Christ. Deut. 18:15 ff. places all the prophets in this relationship to Christ.⁸⁹ Other prophets spoke of the kingdom of God as Asaph did! When Christ told the parables of the kingdom, He, by this act, fulfilled the work of Asaph, Matthew says.

The problem arises with this Old Testament quotation whether Matthew is stretching the words of Asaph beyond their meaning or not. In order to determine whether Matthew is stretching Asaph's words, it is necessary to determine the extent of Asaph's remark. The crucial word of the quotation is παραβολαῖς which translates Asaph's $\int\psi\eta$. Hauck defines $\int\psi\eta$ in the following way:

$\int\psi\eta$ ist Bezeichnung fuer alle Aussprueche, die einen Vergleich enthalten, entweder unmittelbar, oder so, dass sie eine allg. Wahrheit zum Vergleich mit andern ungenannten Faellen abbilden.
 $\int\psi\eta$ ist ein Spruch, der etwas bedeutet, hinter dem etwas steckt.
 Das Wort hat im Lauf der Zeit eine sehr grosse Spannwite gewonnen.⁹⁰

The same breadth of meaning given the word $\int\psi\eta$ in Asaph's usage must be given the Greek word παραβολή, for as Hauck says, "Der synt. Gebrauch von παραβολή entspricht ganz dem weiten von $\int\psi\eta$ (παραβολή) im AT u im rabbinischen Schrifttum."⁹¹ Under these circumstances our problem disappears: although it is obvious that the kind of παραβολαῖς employed by Jesus are radically different from Asaph's παραβολαῖς, the word παραβολή or $\int\psi\eta$ is general enough to include both.

⁸⁹Ibid., p. 744.
 See pp. 56-57.

⁹⁰Hauck, op. cit., p. 744.

⁹¹Ibid., p. 748.

Moreover, it is our contention that the most important part of Asaph's words for Matthew is not the first part, "I will open my mouth in parables," but the second part, "I will pour forth things having been hidden from Creation." In Mt. 13:11 Jesus stated His purpose for telling parables: that His disciples might know the mysteries of the kingdom of heaven. Matthew relates this with Asaph's pouring forth "things having been hidden from Creation." Jesus' stress is not the parabolic form, although He used them so that they would not be understood by the people who were not His followers (v. 13). The important thing for Jesus was the content of the parables. Asaph used parables in an attempt to bring to the people the very things which Jesus treated of in His parables. Zahn says,

Indem Mt an die Stelle der Raetsel aus der Urzeit (Israels) solches stellt, "was von der Weltschoepfung her verborgen war," steigert er die Aehnlichkeit durchaus nicht; denn nicht die parabolische Form, die als Einkleidung der beabsichtigten Lehre dienenden Vorgaenge, welche der im Grundtext entsprechende Ausdruck bezeichnet, sondern die darin dargestellten Dinge, τὰ μυστήρια τῆς βασιλείας (v. 11) sind τὰ κεκρυμμένα ἀπὸ καταβολῆς . 92

Matthew records five of Jesus' parables which he says fulfilled Asaph's words in 13:1-33: the parable of the Sower in vss. 3-9 and 18-33, the parable of the Tares among the Wheat in vss. 24-30 and 36-43, the parable of the Grain of Mustard Seed in vss. 31-32, and the parable of the Leaven in v. 33. In the parables Jesus spoke of the formation and growth of the Kingdom of God. These were the mysteries of the Kingdom of God which Asaph related in Ps. 78. That he was not completely successful is brought out in Mt. 13:17: "Verily I say to you, many prophets and righteous people desired to see the things which you see and did not see, and to hear the things which you hear and did not hear." Asaph attempted; Jesus fulfilled his attempt.

⁹²Zahn, Matthaeus, op. cit., p. 481.

Nestle traces the greeting of Jn. 12:14 to Is. 40:9. The exhortation not to fear is found in Is. 40:9 in connection with a passage speaking of the messianic king; however, it is not coupled with the address "Daughter of Zion." The main reference in John as in Matthew is Zech. 9:9. Although John's version is abbreviated and different than either Matthew or the Septuagint, it is easy to see that he, too, is referring to Zech. 9:9.

We will consider only Zech. 9:9 and omit the other allusions.

The person upon whom the people are encouraged to fix their attention in the prophecy is "thy king." E. B. Pusey shows from this that the person referred to is the Messiah: "He does not say 'a king,' but 'thy king:' thy king, thine own, the long-promised, the long-expected; He who, when they had kings of their own, given them by God, had been promised as the king. . . .⁹⁶ The passages that Pusey uses to make his point are Ps. 2, Ps. 72, Is. 32:1, and Jer. 23:5. That Zech. 9:9 is a prophecy is brought out in v. 1: this discourse is called a "burden." We understand this to be a direct messianic prophecy.

The fulfilment of this prophecy, as brought out by both Matthew and John, was the triumphal entry of Jesus into Jerusalem on what we now call Palm Sunday. Matthew uses this prophecy in much the same way that he used the prophecy of 2:15.⁹⁷ He places the prophecy after the preparations for the fulfilment are made--here the fetching of the colt, v. 1-3--and before the fulfilment. We, therefore, include the preparations which made the ride into Jerusalem possible as well as the actual event in the fulfilment of the prophecy.

⁹⁶E. B. Pusey, "Zechariah," The Minor Prophets (Grand Rapids: Baker Book House, 1950), II, 402.

⁹⁷See p. 19.

9. Mt. 26:24; Mk. 14:21; Lk. 22:22.

The Son of Man goes as it is written about Him. . . .

The Son of Man goes as it is written about Him. . . .

The Son of Man goes as it has been determined. . . . (RSV)

There is no reference here to any specific passage. Vincent Taylor says, "There is no OT passage (except Dan. vii. 21) in which the suffering destiny of the Son of Man is affirmed." He suggests, therefore, that the Son of Man is here identified as the Suffering Servant.⁹⁸ The passages alluded to here, therefore, include all the passages which speak of the Suffering Servant, especially Is. 53.

The fulfilment which these three passages refer to is the entire passion history, especially to the act of betrayal which initiated the passion of our Lord.

10. Mt. 26:54

How then would the writings be fulfilled, because it is necessary that they be so?

This statement is made by Jesus in the midst of His capture in the Garden of Gethsemane. It refers to more than the act of capturing, however. This statement includes the entire passion history.

⁹⁸Vincent Taylor, The Gospel according to St. Mark (London: Macmillan and Co. Ltd., 1953), p. 542.

11. Mt. 26:56; Mk. 14:49

All this happened that the writings of the prophets might be fulfilled.

. . . but that the writings might be fulfilled.

It is clear in Mark that Jesus is speaking, but it is not clear in Matthew whether Jesus or Matthew is speaking, Nevertheless, the passages express the same idea and are related to the same incident.

That which Matthew says fulfilled the writings of the prophets is the suffering and death of Jesus. As in 1:22-23,⁹⁹ 2:15,¹⁰⁰ and 21:4-5,¹⁰¹ Matthew places the statement of fulfilment after describing the happenings which are going to make the fulfilment possible. The event which makes the fulfilment of the writings possible is the capture of Jesus. In this sense, Jesus' capture is the fulfilment of the writings, too.

Mt. 26:56 is much like 26:54 with one difference: this passage restricts the writings to those of the prophets.

12. Mk. 1:15

The time is fulfilled.

We are including this passage in our study, because we do not consider it to be a hidden reference to the fulfilment of prophecy in the life of Jesus but an important, open reference from the lips of Jesus Himself.

⁹⁹See p. 17.

¹⁰⁰See p. 23.

¹⁰¹See p. 39.

The words are not a quotation of an Old Testament passage, although Dodd says that there is here an allusion to Dan. 7:22.¹⁰²

Crucial for our understanding of what is fulfilled here is the word *καιρός*. *καιρός* is to be differentiated from *χρόνος*. *χρόνος* indicates the measurement of time: days, weeks, months, years. *καιρός* stresses the content of time; John Marsh, for this reason, calls it "realistic time."¹⁰³ Concerning the use of the word here, Marsh says,

. . . in its setting within Jewish history and on the lips of Jesus at this moment in history the word is charged with all those meanings we have seen to be associated with the Jews' anticipation of a "time" when a new Messiah would finally deliver and restore them.¹⁰⁴

Marsh explains that the source of this anticipation was the prophecies made by the prophets.

In the earlier days of prophecy in Israel the word spoken by the true prophet, being God's word, was expected to come true, to be fulfilled, immediately. God's word was itself creative, and if the prophet spoke it, then it would create the conditions of its fulfilment. But as Jeremiah knew, in the agony of his own heart-searching, sometimes the word of the Lord seemed to tarry. Jeremiah, after much inner wrestling, could not conclude that the word given to him had not come from God, and so drew the only other possible inference—that fulfilment must wait. Messianic prophecy could indeed be explained in no other way, and in the synagogue Jesus asserted that the time spoken of by Isaiah and defined by its content had now in historical fact arrived.¹⁰⁵

Marsh's paraphrase of Jesus' statement brings out strongly the fulfilment idea:

The prophets of old looked forward to a time when God would once more, and finally, intervene in human history, to reconstitute

¹⁰²Dodd, op. cit., p. 69.

¹⁰³Marsh, The Fullness of Time, op. cit., pp. 20-22.

¹⁰⁴Ibid., p. 76.

¹⁰⁵Marsh, "Time," op. cit., p. 262.

his people and covenant with them, so that in and through them the divine purposes should be fulfilled. That time has now come, and has begun with my ministry among you. If you want to understand what takes place as I now go on to carry out my ministry, you must have in your mind those prophecies which speak of that time when God shall finally establish his people. If you do that, you will be able to interpret what follows in its true significance, and you will recognize that now at last with my advent the final rule of God has begun, and you will yourselves repent and accept the good news.¹⁰⁶

The writers of the Old Testament had written about a time of God's activity; Jesus now says that this is "the time," *ὁ καιρός*.

The content of the time referred to by Jesus and that which Jesus says is fulfilled in His life, death, and resurrection. We see that Matthew's habit of anticipating the completion of the fulfilment, to which we have referred several times,¹⁰⁷ is taken from Jesus Himself: Jesus began His ministry with these words; the fulfilment preceded and followed it.

John Bright agrees with what we have said about this passage. He says that with the phrase "the time is fulfilled," the New Testament indicates that Jesus is the "fulfilment of all the hope of Israel." "He is the fulfilment of all that the law community had tried to do, and all that prophet hope had envisioned."¹⁰⁸

13. Mk. 9:12

And how is it written about the Son of Man, that He should suffer many things and be utterly despised?

There is no specific reference here to any passage of the Old Testament. Rather this verse refers to all the passages which speak of the suffering

¹⁰⁶Marsh, The Fullness of Time, op. cit., pp. 81-82.

¹⁰⁷See pp. 17, 23, 39 and 41.

¹⁰⁸Bright, op. cit., pp. 190-191.

and death of Jesus. The outstanding passage is Is. 53:3: "He is despised and rejected of men; . . . he was despised. . . ."

Is. 53:3 is part of the fourth Servant Song. We have already discussed the Servant Songs, specifically the fourth song, in our treatment of Mt. 8:17.¹⁰⁹

The story of how Jesus suffered many things and was utterly despised is recorded by Mark in chs. 14 and 15: the passion history.

14. Lk. 4:18-19.21

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." . . . and he began to say to them, "Today this passage has been fulfilled in your ears."

The prophecy quoted is obviously Is. 61:1-2, although there is a phrase borrowed from Is. 58:6. The idea expressed with the words borrowed from Is. 58:6 is also found in Is. 61:1-2. We shall consider only Is. 61:1-2.

Delitzsch says that the person described in Is. 61:1-2 is the Servant of Jehovah or the Suffering Servant.¹¹⁰ Dodd agrees with this:

It is true that the person here described is not given the title "Servant," but his functions are so like those of the Servant in chapter 42 that the identification is easily made--and is in fact not far astray.¹¹¹

For the relationship between the Suffering Servant and Jesus, see the discussion under Mt. 8:17.¹¹²

¹⁰⁹See pp. 29-33.

¹¹⁰Delitzsch, Isaiah, op. cit., II, 424-425.

¹¹¹Dodd, op. cit., p. 94.

¹¹²See pp. 29-33.

The fulfilment of this prophecy is stated in Jesus' words, "Today this passage has been fulfilled in your ears." In preaching to the people before Him, Jesus was fulfilling the prophecy. In telling the people that the prophecy is fulfilled, Jesus was fulfilling the prophecy. Zahn says,

Indem nun Jesus nach Verlesung des Textes unter gespannter Aufmerksamkeit aller Anwesenden (20) seine Rede mit den Worten beginnt (21): "Heute ist diese Schrift vor euren Ohren erfuehlt," erkluert er nicht nur dasz ihm diese Predigt das Wesentliche seines Berufs sei, sondern dasz er eben jetzt, indem er Gottes Wort verkuendigt, diesen seinen Beruf ausuebe, und dasz somit die von ihm angekuendigte Gnadenzeit angebrochen sei. Sein Verkuendigung der guten Gegenwart als der Zeit der Erfuehlung der Weissagung.¹¹³

It seems that Luke also means to include Jesus' entire public ministry as fulfilment of this prophecy. Luke uses this story to introduce Jesus' public ministry, although he himself recognizes that this is not the first time that Jesus made Himself known as more than a mere man (v. 23). Plummer says that this passage admirably expresses Christ's work of redemption.¹¹⁴

Dodd and Plummer agree that Is. 61:1-2 is referred to again in Lk. 7:22.¹¹⁵ Between 4:18-19 and 7:22, we have the complete fulfilment of this passage. The "poor" are the first ones mentioned in Luke's record of the Sermon on the Mount (6:20). If by "captives" we understand the people possessed by the devil, we have stories of Jesus casting out devils in 4:33-36, 4:41, 6:18, and 7:21. If we think of the spiritually captive, we can refer to the Sermon on the Mount again where Jesus offers hope for the spiritually distressed (6:20-49). We can also point to the teaching He gave the scribes

¹¹³Theodor Zahn, Das Evangelium des Lukas (Leipzig: A. Deichert'sche Verlagsbuchhandlung Nacf., 1913), pp. 238-239.

¹¹⁴Alfred Plummer, Gospel According to St. Luke (New York: Charles Scribner's Sons, 1925), p. 121.

¹¹⁵Dodd, op. cit., p. 94, and Plummer, Luke, op. cit., p. 123.

and pharisees in 5:33-6:10. Special mention is made of the "blind" in 7:21: Jesus gave them sight. The many miracles mentioned and alluded to in this section would cover those who are "bruised" physically; the story of the man sick of palsy and the calling of Levi, the publican, in 5:18-32 represent Jesus' care for those "bruised" spiritually. That Jesus wherever He went was preaching the Kingdom of God is stressed in 4:43. It appears, therefore, that between 4:18-19 and 7:22, Luke is trying to show the fulfilment of the prophecy of Is. 61:1-2.

15. Lk. 9:31

. . . who [Moses and Elijah] being seen in glory spoke of his exodus, which he was about to fulfill in Jerusalem.

The connection between this passage and the study we are making is the word "exodus." We have explained our position on this passage under Mt. 2:15.¹¹⁶

16. Lk. 18:31

And taking the twelve he said to them, "Behold we go up to Jerusalem, and everything which has been written by the prophets about the Son of Man shall be completed."

The events in Jerusalem Jesus refers to are His suffering and death. We discussed the term Son of Man in connection with Jesus' suffering under Mt. 26:24.¹¹⁷

¹¹⁶See pp. 17 ff.

¹¹⁷See p. 40.

Since the verb $\tau\epsilon\lambda\epsilon\omega$, which can be translated "to complete,"¹¹⁸ is used, in this verse, the prophecies alluded to include all the prophecies concerning Jesus, not only those which speak of His last week in Jerusalem. The specific reference, however, is to the events which were about to take place. These include being delivered to the Gentiles, mocked, treated shamefully, spit upon, and killed.

17. Lk. 22:37

For I say to you that what has been written it is necessary to be to be fulfilled in me, namely, "And he was numbered with criminals."

There is no doubt that the quotation is taken from Is. 53:12.

The idea of the Suffering Servant, especially as expressed in Is. 53 has been discussed under Mt. 8:17.¹¹⁹

The clue to the scope of fulfilment in this passage is the word $\tau\epsilon\lambda\epsilon\omega$. Under Lk. 13:31, we translated this word in the sense of completing a serious of actions some of which have already taken place. In this sense, the past actions of Jesus would be those which caused the pharisees to criticize Jesus of breaking the Law. He was accused of breaking the ceremonial law (5:33). He was criticized for His associates (5:30 and 15:2). He was wanted by Herod (13:21). They wanted to take Him by force (20:19-20; 22:2-6). This series of actions would be completed when Jesus was captured, put on trial, and crucified.

¹¹⁸Marsh, The Fullness of Time, op. cit., p. 99, and J. Y. Campbell, "Fulfill," A Theological Word Book of the Bible, op. cit., pp. 87-88.

¹¹⁹See pp. 29 ff.

τελεσθῆναι can also refer to the fulfilment of a single series of events none of which have as yet taken place. In this sense, the fulfilment would be found in Jesus' capture, trial, and crucifixion. The difference between the two ideas in this instance is not sufficient to argue about.

18. Lk. 24:25-27

And he said to them, "O lacking in understanding and slow in heart to believe all that the prophets said! Was it not necessary for the Christ to suffer these things and to enter into his glory?" And beginning with Moses and with all the prophets he interpreted to them in all the writings the things concerning him.

No specific prophecy is mentioned, but all the prophecies of Moses and the prophets are referred to in a general way. Marsh comments on this passage:

He began his exposition of 'fulfilment' with Moses: can we doubt that this fulfilment centred in the 'Exodus' as we have come to understand it?—the deliverance from Egypt, the crossing of the Sea, the destruction of the enemy, the reception of a new law and way of life, a new covenant with God and the march forward to the land of promise. Moreover, since it is clear that the obstacle to belief in the hearts of the disciples was precisely the Passion and Death of our Lord, can we reasonably doubt that the exposition of the prophets included as a chief ingredient, an application of the Servant Songs to his Passion, Death and Resurrection.¹²⁰

We discussed the relationship of the Exodus to Jesus in our discussion of Mt. 2:15¹²¹ and the suffering Servant in our discussion of Mt. 8:17.¹²²

Three things are brought out as fulfilment of prophecy here: 1. Jesus' suffering; 2. Jesus' entering into His ^{ῥῆσιν} ^{ῥῆσιν}; 3. Jesus' redemption of Israel. The third point belongs here, because the purpose of Jesus' talk with the two

¹²⁰Marsh, The Fullness of Time, op. cit., p. 98.

¹²¹See pp. 17 ff.

¹²²See pp. 29 ff.

disciples was to show them that He was the "one who would come to redeem Israel" (v. 21).

19. Lk. 24:44-46

And he said to them, "These are my words which I spoke to you while I was still with you, that it was necessary to fulfill all the things which had been written in the law of Moses and in the prophets and in the Psalms concerning me." Then He opened their minds to understand the writings, and He said to them, "Thus it was written that the Christ should suffer and should rise from the dead on the third day.

This passage mentions no specific prophecy but refers to all of the prophecies in general. Three specific groups of writings of the Old Testament are mentioned: the Law of Moses or the Pentateuch, the prophets, and the Psalms. This covers what we call the Old Testament today.

The items of fulfillment specifically referred to are Christ's suffering, death, and resurrection. His death is not mentioned, but it is inferred in His resurrection.

20. Jn. 1:45

Philip found Nathanael and said to him, "Whom Moses in the Law and the prophets wrote about we have found; he is Jesus of Nazareth, the son of Joseph."

No prophecy is mentioned specifically, but all the prophecies concerning the coming Messiah in Moses and the prophets are included.

The fulfillment of the prophecies of Moses and the prophets referred to is the existence of Jesus. He is identified as the one concerning whom Moses and the prophets wrote. What caused Philip to believe that Jesus was the Messiah is not explicitly stated. It may be that Andrew and Peter told him about Jesus (v. 44).

21. Jn. 12:38

. . . that the word of Isaiah, the prophet, might be fulfilled which he said, "Lord, who believed our report? and to whom was the power of the Lord revealed?"

The prophecy is taken from Is. 53:1.

The concept of the Servant of the Lord, specifically applied to Is. 53, was discussed under Mt. 8:17.¹²³

This passage comes at the end of Jesus' public ministry. John uses it as a summary statement of the reaction of the people to the work of Jesus. B. F. Westcott says that it refers to both the message and the signs of Jesus.

The prophecy itself sets forth the two sides of the divine testimony, the message as to the servant of God which appealed to the inward perception of truth; and the signs of the power of God which appealed outwardly to those who looked upon them. In both respects the testimony failed to find acceptance. The message was not believed; the signs were not interpreted.¹²⁴

In this way, the prophecy was fulfilled.

22. Jn. 13:18; Jn. 17:12; Acts 1:16

I speak not concerning all of you; I know whom I have chosen; but that the scripture might be fulfilled, "He eating my bread with me lifted up his heel against me."

When I was with them, I kept them whom you gave to me in your name, and I guarded them, and none of them was lost except the son of perdition, that the scripture might be fulfilled.

Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas who was guide to those who arrested Jesus. (RSV)

¹²³ Ibid.

¹²⁴ B. F. Westcott, The Gospel According to St. John (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), p. 184.

The Old Testament reference is Ps. 41:9 (40:10 in the Septuagint).

The translation is not the Septuagint.

Ps. 41 is ascribed to David. The work of David as king of Israel is typical of the work of the Messiah who would establish and rule the people of God. For this reason, the prophets often spoke of the Messiah as David redivivus: Hosea 3:5; Zech. 9:9, Is. 9:7, Jer. 30:9, Ezek. 34:23, and many others. For this reason, too, many of the experiences of David were typical of the experiences of the Messiah, especially those brought out in his Psalms. Delitzsch is of the opinion that David was aware of his relationship to the Messiah. He says,

. . . he [David] is aware in all his psalms, that his destiny and that of his enemies, stand, according to the divine decree, in causal connection with the final result of human history, and he prophesies concerning the Messiah, not as an objective person of the future, but as represented by himself, since he regards himself sub specie Christi.¹²⁵

Ps. 41 is one of the psalms in which David speaks of the Messiah "as represented by himself."

Dodd arrives at about the same conclusion by a different route. He says that phenomena similar to the concept of the Suffering Servant and the Son of God show up in some of the Psalms. This phenomenon is that an individual is described who gives evidence of being a "corporate, or representative, character." Ps. 41, he says, is one of these Psalms.¹²⁶ Dodd illustrates this point with Ps. 69, which we shall discuss next under Jn. 15:25.

The identification of the person whom Jesus is speaking of is made in Jn. 13:26, Judas Iscariot. Judas, who was one of the twelve disciples, led the band of soldiers which captured Jesus, and led Him to His suffering and crucifixion. The story is told in Jn. 18:1-11.

¹²⁵Delitzsch, Messianic Prophecies, op. cit., p. 47.

¹²⁶Dodd, op. cit., pp. 96-101.

23. Jn. 15:25

But that the saying which is in their law might be fulfilled,
"They hated me without just cause."

The quotation can be traced back to either Ps. 35:19 or 69:5. The wording in both places is exactly the same. The fact that this is a quotation from the Psalms raises a problem as to the meaning of the word used here. The word *ψαλμός* is used for other writings besides the five books of Moses.¹²⁷ Westcott says, "The same usage is found in Rabbinic writers."¹²⁸ Edwyn Clement Hoskyns quotes Calvin to explain the reason for this usage, "For all the doctrine of the prophets was nothing else but an appurtenance of the Law."¹²⁹ Here the word *ψαλμός* obviously includes the Psalms.

Both Ps. 35 and 69 are Psalms attributed to David. We have discussed the relationship of these ^Psalms to Jesus under Jn. 13:18.¹³⁰ To support the argument that these Psalms do have a relationship to Jesus, we quote Dodd's description of Ps. 69 in which he shows that the individual is not thinking only of himself, but of himself as he represents a larger unity:

The psalmist appeals to God out of a situation of dire distress. He describes his sufferings, which are endured in God's cause, and the malice of his enemies, prays for their overthrow and for his own deliverance, and ends with thankful praises to God for the certainty of salvation. Through most of the poem we should suppose the writer to be speaking of his individual lot, but from time to time it is evident that he represents a larger unity, and in the end it is the salvation of Zion which is acclaimed.¹³¹

¹²⁷Jn. 12:34 and 10:34.

¹²⁸Westcott, *op. cit.*, p. 160.

¹²⁹Edwyn Clement Hoskyns, *The Fourth Gospel* edited by Francis Noel Davey (London: Faber and Faber Limited, 1954), p. 481.

¹³⁰See p. 50.

¹³¹Dodd, *op. cit.*, pp. 96-97.

Jesus had given the Jews every reason for respecting Him and recognizing Him as God: He had performed many miracles, told them many of the mysteries of God, and pointed out how He fulfilled the prophecies concerning the Messiah. The people respected Jesus for this (Jn. 11:47); yet, they hated Him and rejected Him. Thus the prophecy was fulfilled: they could not even justify themselves in their own eyes. The lame logic which resulted in Caiaphas' statement explaining the reason Jesus should die is indicative of this: ". . . it is expedient for you that one man should die for the people, and not that the whole nation should perish" (Jn. 11:47-50).

24. Jn. 19:28

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

The Old Testament passage is not quoted but only referred to by John. Hoskyns says that this passage echoes a series of passages in the Psalms, namely, 42:2; 63:1; 69:21.¹³² Dodd links this verse with Ps. 69:21b. He says that Ps. 69:21b is recalled here in John and in Mk. 15:36.¹³³ Westcott agrees with Dodd.¹³⁴

It is possible that the ["]*iva* clause goes with the preceding word, Zahn favors this interpretation.¹³⁵ We favor the interpretation that it goes with Jesus' word.

¹³²Hoskyns, op. cit., p. 531.

¹³³Dodd, op. cit., p. 58.

¹³⁴Westcott, op. cit., p. 277.

¹³⁵Theodor Zahn, Das Evangelium des Johannes (Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf., 1908), pp. 648-650.

Since there is no clear cut case for any Old Testament passage in connection with this fulfilment, we will not discuss the relationship of the various passages to Jesus. We want to make only one comment: Ps. 69:21 and 63:1 fall under the heading of Davidic Psalms which were discussed under Jn. 13:18 and 15:25.¹³⁶

John says that Jesus fulfilled the scripture by saying, "I thirst."

25. Jn. 19:36

For these things happened that the writing might be fulfilled, "A bone of him shall not be broken."

The Old Testament passage referred to here can be either Ex. 12:46 or Ps. 34:20 (21 in the Septuagint). Num. 9:12 is also given, but it is a parallel of Ex. 12:46. Ps. 34 is a Psalm of David, and Ex. 12:46 gives directions for the preparation of the paschal lamb.

Dodd favors Ps. 34:20. His reason is that Ps. 34 is one of a group of Psalms which are frequently referred to in the Passion History. For this reason it seems to him more probable that Jn. 19:36 draws upon Ps. 34:20 rather than Ex. 12:46. Concerning the relationship of Jn. 19:36 to the Septuagint version of the two passages, he says, "In neither case is there an exact quotation of the words of the LXX, but Ps. xxxiv. 20 is slightly nearer to Jn. xix. 36."¹³⁷

Since it is uncertain which Old Testament passage John is quoting, we will not discuss the relationship to Christ, except to say that Ps. 34 is one of the Davidic Psalms which we discussed under Jn. 13:18 and 15:25.¹³⁸

¹³⁶See pp. 51 and 52.

¹³⁷Dodd, *op. cit.*, pp. 98-99.

¹³⁸See pp. 51 and 52.

John says that the Old Testament prophecy was fulfilled when the soldiers did not break the legs of Jesus as He hung on the cross.

26. Jn. 20:9

For they did not yet know the writing, that it was necessary for him to rise from the dead.

No Old Testament passage is quoted to show which one John had in mind. It is possible that he was thinking of Is. 53:10b-12a: ". . .when thou shalt make his soul an offering for sin, he [the Lord] shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death. . . ."

27. Acts 2:25-28; Acts 13:35; 1 Cor. 15:4

For David says concerning him, "I saw the Lord always before me, for he is at my right hand that I may not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover my flesh will dwell in hope. For thou wilt not abandon my soul in Hades, nor let thy Holy One see corruption. Thou hast made known to me the ways of life; thou wilt make me full of gladness with thy presence." (RSV)

Wherefore also in another Psalm he [God] says, "You will not give your holy one to see corruption."

. . . and that he was raised on the third day, according to the writings. . . .

The Old Testament passage quoted is Ps. 16:8-11.

Ps. 16 is one of the Davidic Psalms we discussed under Jn. 13:18 and 15:25.¹³⁹

¹³⁹See pp. 51 and 52.

That Jesus' resurrection from the dead is the fulfilment of this Psalm is explicitly stated in Acts 13:33: ". . . this God fulfilled to our children having raised Jesus."

28. Acts 3:18

But what God announced beforehand by the mouth of all the prophets, namely that his Christ (anointed) should suffer, thus he fulfilled it.

All the prophecies of the prophets concerning Jesus' suffering are referred to; none are mentioned specifically.

The fulfilment of the prophecies is not stated here. The mere statement is made that the prophecies concerning the suffering of Jesus were fulfilled.

29. Acts 3:22-23; Jn. 6:14; Jn. 7:40-41

Moses said, "The Lord God shall raise up for you a prophet from your brethren like me; hear him according to all that he shall say to you. And it shall be that whoever does not hear that prophet shall be utterly destroyed from the people."

Therefore the men seeing the things which He did said, "This is truly the prophet who is coming into the world."

When they heard these words, some of the people said, "This is really the prophet." Others said, "This is the Christ." (RSV)

We have included Jn. 6:14 because we feel that it refers back to the same prophecy quoted in Acts. Dodd takes this position, too, and says, "Jesus has just given bread to the people, as Moses had given manna in the wilderness. He is therefore hailed as the coming prophet like Moses."¹⁴⁰ On the basis of Jn. 6:14, we include Jn. 7:40-41.

The prophecy is taken from Deut. 18:15.

¹⁴⁰Ibid., p. 56.

Deut. 18:15 seems to refer to a single prophet. The indefinite singular noun נָבִיִּים is used in Hebrew and reflected accurately in the Septuagint and the translation used here. Yet, in view of what he continues to say in vss. 20-22, Moses seems to be including a succession of men. For this reason Edward J. Young says,

Deuteronomy eighteen . . . seems to contain a double reference.

1. There was to be a body of prophets, an institution, which would declare the words that God commanded.
2. There was to be one great prophet, who alone would be like Moses and might be compared with him, namely, the Messiah.¹⁴¹

Charles Augustus Briggs insists that the characteristics of the prophet demand that this prophecy refers to Jesus.

The characteristics of the prophet predicted are thus: (1) that he is to be an Israelite, (2) that he is to be like Moses, (3) that he is to be authorized to declare the whole word of God with authority. There is no prophet in Jewish history who at all satisfied these conditions. None can compare with Moses, or be said to stand as his superior in completing his revelation; none in the history of Israel until the advent of Jesus Christ. (Jn. 1:15-18)¹⁴²

That the Jewish people understood Moses' words as referring to the Messiah is brought out in Jn. 6:14.

On the basis of Deut. 18:20-22, we feel justified in including also the line of Old Testament prophets in the prediction of v. 15. Each of the prophets was typical of the prophet, Jesus.

The fulfilment brought out by Peter is the existence of Jesus: He was the Messiah. On the basis of Deut. 18:15-22, we can also say that Jesus was the fulfilment of all the prophets, i.e., their office as prophets.

¹⁴¹Edward J. Young, My Servants the Prophets (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952), pp. 34-35.

¹⁴²Briggs, Messianic Prophecies, op. cit., p. 114.

30. Acts 3:24

And all the prophets who have spoken, from Samuel and those who came afterwards, also proclaimed these days. (RSV)

There is no specific reference made; all the prophets are referred to.

This passage indicates that Jesus fulfilled all the prophecies made by the prophets concerning Him.

31. Acts 4:11; Mt. 21:42; Mk. 12:10-11; Lk. 20:17

This is the stone which was rejected by you builders, but which has become the head of the corner. (RSV)

Jesus said to them, "Have you never read in the writings, 'A stone which the builders rejected, has become the head of the corner; this is from the Lord, and it is wonderful in our eyes?'"

Have you not read this writing, "A stone which the builders rejected, has become the head of the corner; this is from the Lord, and it is wonderful in our eyes?"

And he looking up at them said, "What is this which has been written, 'A stone which the builders rejected has become the head of the corner?'"

The quotation is clearly Ps. 118:22.

A. F. Kirkpatrick says that the speaker in this Psalm is Israel or a representative of Israel who speaks in the name of the nation.¹⁴³ Dodd, agreeing with Kirkpatrick, says,

Ps. cxviii . . . consists mainly of praise for the assured experience of divine deliverance, while recalling the trouble out of which the Psalmist has been delivered. Its central theme is the great reversal of fortune (*peripeteia*) announced in verse 22. It begins with the praises of all Israel, then gradually contracts, through the House of Aaron and "those who fear the Lord," to the individual sufferer--at least in appearance; but when the Psalmist declares, "All nations

¹⁴³A. F. Kirkpatrick (ed.), The Book of Psalms (Cambridge: at the University Press, 1906), p. 692.

compassed me about: in the name of the Lord I will cut them off," it is clear that his attention is in no way confined to an individual case.¹⁴⁴

Kirkpatrick says, "Israel is the 'head corner-stone'. . . . The words express Israel's consciousness of its mission and destiny in the purpose of God."¹⁴⁵ The words are spoken concerning Israel and not concerning Jesus. The connection between these words and Jesus is that Israel is a type of Christ.

God made the children of Israel a nation in the Exodus experience. His purpose in the Exodus was to make a people for Himself. That Israel failed to accomplish God's purpose for them is brought out strongly in the prophets and is an historical fact. Jesus fulfilled the purpose of God for Israel by making it possible for men to become the children of God.¹⁴⁶ Kirkpatrick says, "The principle underlying this New Testament use of the words originally spoken of Israel is that Christ was the true representative of Israel, who undertook and fulfilled the mission in which Israel had failed."¹⁴⁷ Jesus fulfilled the purpose of God for Israel in His life, suffering, death, and resurrection. Peter, in this same sermon, mentions Jesus' crucifixion and resurrection (v. 10). Therefore, we can say that the rejection of the stone is Jesus' crucifixion, and that the stone became the head of the corner when God raised Jesus from the dead.

¹⁴⁴Dodd, op. cit., p. 99.

¹⁴⁵Kirkpatrick, op. cit., p. 698.

¹⁴⁶See pp. 17 ff.

¹⁴⁷Ibid.

32. Acts 13:23

Of this man's [David] posterity God has brought to Israel a Savior, Jesus, as he promised.

No specific passage of the Old Testament is mentioned. The subject matter of the prophecies is mentioned: the promise of the Savior through the seed of David. An example of such a prophecy is Is. 11:1.

The fulfilment mentioned is that Jesus was born of the tribe of David.

33. Acts 13:27-29

For those who live in Jerusalem and their rulers, because they did not recognize him [Jesus] nor understand the utterances of the prophets which are read every sabbath, fulfilled these by condemning him. Though they could charge him with nothing deserving death, yet they asked Pilate to have him killed. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb.

In this passage, the entire passion history is referred to as the fulfilment of prophecy. Certain key events in the passion history are mentioned. "By condemning him" refers to the judgment handed down by the Sanhedrin; it can also include the agreement of the people to this judgment demonstrated in the scene before Pilate's court and the crucifixion scene. "They asked Pilate to have him killed" includes the formal charge submitted to Pilate by the rulers of the Jews and the shouted approval of the people for Jesus' crucifixion when Pilate asked for their judgment. His innocence is affirmed in the words, "they could charge him with nothing deserving death." His death on the cross is referred to; they would have to crucify Him before "they took him down from the tree." The burial of Jesus is also mentioned.

34. Acts 17:2-3

. . . and on three sabbaths he [Paul] argued with them from the writings, explaining and proving that it was necessary for the Christ [anointed] to suffer and to rise from the dead, and, "He is Christ Jesus whom I preach to you."

Dodd enumerates the ideas of fulfilment brought out in this passage,

The points that he made are summed up as follows: (i) that the Messiah is a suffering Messiah; (ii) that the Messiah rises from the dead; and (iii) that this Messiah is identical with Jesus.¹⁴⁸

35. Acts 18:28

. . . for he [Paul] powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus. (RSV)

That which is the fulfilment of Scriptures, as Paul points it out, is that Jesus is the Christ.

36. Acts 26:22-23

. . . saying nothing more than what both the prophets and Moses said would happen: if the Christ was destined to suffer, and if he is the first of the resurrection of the dead, light ought to be proclaimed to both the people and the Gentiles.

F. F. Bruce says, "By these headings Luke summarizes the arguments from OT used by Paul to Agrippa."¹⁴⁹ The argument that Paul uses is that Jesus fulfilled the prophecies of Moses and the prophets. The two points that he mentions as fulfilment of prophecy are Jesus' suffering and His resurrection.

¹⁴⁸Dodd, *op. cit.*, p. 16.

¹⁴⁹F. F. Bruce, *The Acts of the Apostles* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 447.

37. 1 Cor. 15:3

I delivered to you, in the first place, what also I received, namely, that Christ died for our sins according to the writings. . . .

The point is made that Christ's death was the fulfilment of prophecy.

38. 2 Cor. 1:20

For all the promises of God find their Yes in him. (RSV)

The general statement is made that all the prophecies were fulfilled in Jesus.

39. Eph. 4:10

He who descended is also he who ascended above all the heavens, that he might fulfill all things.

This is a very fitting conclusion to our exegetical study of fulfilment. It indicates that Jesus did more than fulfill the prophecies of the Old Testament; He fulfilled all things. Westcott explains this passage in this way, "That He might by His presence bring all things to their completeness, give reality to all that the universe of created things presented in sign and promise."¹⁵⁰

¹⁵⁰Brooke Foss Westcott, Saint Paul's Epistle to the Ephesians (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), pp. 61-62.

CHAPTER IV

εί
iva

A key word in the most frequently used phrase of the passages we studied in the last chapter is *εί*. Among the fifty-one passages we studied, the word *εί* is used significantly thirteen times. The words *εί πηνρω θη* are found nine times: five times in Matthew (1:22; 2:15; 4:14; 12:17; 21:4) and four times in John (13:18; 15:25; 17:12; 19:36). The plural *εί πηνρω θων* occurs twice (Mt. 26:56 and Mk. 14:49). *εί τελεω θη* occurs in Jn. 19:28, and *εί πηνρωση* in Eph. 4:10.

The translation of the word *εί* in these connections is difficult. The translators of the King James Version consistently translate it with the more or less neutral word "that"; we employed this word in our translations in the previous chapter because we consider it a neutral word. The Revised Standard Version translates *εί* with "to" ("to fulfill"), as introducing a purpose clause six times (Mt. 1:22; 2:15; 12:17; 21:4; Jn. 15:25; 19:28). The Revised Standard Version uses the word "that" five times (Mt. 4:14; 26:56; Jn. 13:18; 17:12; 19:36). Since the translators of the Revised Standard Version seem to differentiate "that" from "to", they seem to intend "that" as a translation for the result clause. Once the Revised Standard Version reproduces the elliptical *εί... πηνρω θων* with "let" (Mk. 14:49).

Since the phrase *εί πηνρω θη* is used frequently in John and Matthew, it gives the appearance of being a formula. Willoughby C. Allen says that it

appears frequently in rabbinic writings.¹⁵¹ The Hebrew phrase corresponding to *ἵνα πληρωθῆ τὸ ἐνθεῖς* *תנבואתך נא*.¹⁵²

The problem is whether *ἵνα* is to be translated as purpose or result. Whether the phrase is a purpose clause or a result clause has an important bearing on the concept of fulfilment presented in these passages.

Problems present themselves with either translation. If we translate the phrase as a purpose clause, "in order to fulfill the prophecies," the implication exists that the prophecy or the fulfilment of prophecy was the driving force behind Jesus' actions on the occasions cited. Such an interpretation is superficial. Jesus is God who is not controlled but who controls (Eph. 1:11). The time is here, Mk. 1:15 says.¹⁵³ Jesus' life was "the time" from which all time derives meaning and to which all time points. "The scriptures testify concerning Me," Jesus said (Jn. 5:39). Prophecy pointed to Jesus but did not control His actions.

If we translate the phrase as a result clause, "with the result that prophecy was fulfilled," the implication can be derived that the fulfilment in Jesus' life of the prophecies of the Old Testament was a matter of chance. We reject this idea, too, for the prophecies of the Old Testament directly point to Jesus. "The Scriptures testify concerning Me" (Jn. 5:39), and "Moses wrote about Me" (Jn. 5:46), Jesus said.

¹⁵¹Willoughby C. Allen, "A Critical and Exegetical Commentary on the Gospel according to S. Matthew" International Critical Commentary (New York: Charles Scribner's Sons, 1907), p. 10.

¹⁵²Hermann L. Strack and Paul Billerbeck, Das Evangelium nach Matthaeus erlaeutert aus Talmud und Midrash (Muenchen: C. H. Beck'sche Verlagsbuchhandlung, 1922), p. 74.

¹⁵³See pp. 41-42.

Walter Bauer, in his discussion of *ἔρα* says that result and purpose are often not clearly distinguished in the New Testament:

In vielen Faellen ist Absicht u. Folge nicht streng geschieden u. daher mit *ἔρα* d. Folge als der Absicht des Subj. od. Gottes entsprechend bez. Bes. bei goettl. Willensentscheidungen ist wie im jued. Denken Absicht u. Erfolg identisch.¹⁵⁴

Because neither the idea of purpose nor the idea of result fits this use of *ἔρα*, and because in Jewish thought purpose and result are often identical, we will call the use of *ἔρα* in our passages, the "*ἔρα* of the divine will." With this term we want to indicate that both the prophecy and Jesus' actions reflect the divine will. Jesus' life was directed by the divine will (Jn. 11:18 and 6:38). The prophecies were partial revelations of the foreordained divine will (Acts 4:28 and Heb. 1:1-2). The prophecy quoted in Mt. 1:22-23 is identified as "the saying by the Lord through the prophet." The *δεῖ* passages which we listed in Chapter II emphasize that the actions of Jesus had to conform to the prophecies which had been made. The reason for this is that the prophecies expressed the same divine will which directed Jesus' actions. That both prophecy and fulfilment comes by God's impulse is quite clearly indicated in Acts 13:23: "Of this man's [David] posterity God has brought to Israel a Savior, Jesus, as he promised." 2 Pet. 1:20-21 brings out that the prophecies of the Old Testament did not originate with the prophets, but the men of God spoke as they were moved by the Holy Spirit.

This idea of the "*ἔρα* of the divine will" agrees with what C. H. Dodd says was the interpretation of history which the New Testament writers and

¹⁵⁴Walter Bauer, Griechisch-Deutsches Woerterbuch (Berlin: Verlag Alfred Toepelmann, 1952), p. 128.

prophets shared.

They [the New Testament writers] interpret and apply the prophecies of the Old Testament upon the basis of a certain understanding of history, which is substantially that of the prophets themselves. Though not stated explicitly in the New Testament it is everywhere presupposed. History, upon this view, or at any rate the history of the people of God, is built upon a certain pattern corresponding to God's design for man His creature. It is a pattern, not in the sense of a kind of master-plan imposed upon the order of human life in this world by the Creator Himself, a plan which man is not at liberty to alter, but within which his freedom works. It is this pattern, disclosed "in divers parts and divers manners" in the past history of Israel, that the New Testament writers conceived to have been brought into full light in the events of the gospel story, which they interpret accordingly.¹⁵⁵

We do not wish to enter upon a discussion of the tension between fulfilment and the freedom of man's will which is raised here. Such a study might develop into another thesis as long as this.

What about the related phrase $\acute{\omicron}\pi\omega\varsigma \pi\lambda\eta\rho\omega\theta\eta\zeta$ which occurs three times in Matthew (2:23; 8:17; 13:35)? $\acute{\omicron}\pi\omega\varsigma$ introduces purpose clauses but not result clauses.¹⁵⁶ For that reason, while it is related to the idea of the "Iva of the divine will," it is not identical with it. In translating the $\acute{\omicron}\pi\omega\varsigma$ phrases as purpose clauses, we reject the implication that the prophecies controlled the life of Jesus, except to the extent and in the sense previously stated.

It is significant that in all three instances, $\acute{\omicron}\pi\omega\varsigma$ is used to express the fulfilment of prophecies which are in themselves very general in character. In fact, if Matthew had not pointed them out to us, we probably should not

¹⁵⁵C. H. Dodd, According to the Scriptures (New York: Charles Scribner's Sons, 1953), p. 128.

¹⁵⁶A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (second edition; New York: George H. Doran Company, 1915), pp. 985-986.

have applied them to acts of Jesus. We have already discussed the passages in detail in Chapter III. Here we will only refer to them. Mt. 2:23 quotes no specific prophecy and refers to several prophecies of which we briefly discussed Is. 53:2.¹⁵⁷ The words of Is. 53:2 which we called prophetic here were the words "no beauty that we should desire him." The fulfilment was that Jesus spent His life in Nazareth. The relationship between the two ideas is quite hidden. Mt. 8:17 is somewhat clearer.¹⁵⁸ The prophecy said that the Suffering Servant would take our weaknesses and carry our diseases. The act of fulfilment here designated is that Jesus performed miracles of healing. The relationship is not obvious. The third passage, Mt. 13:35, is the quotation of Asaph's Psalm.¹⁵⁹ The relationship between the hidden mysteries which Asaph told and the mysteries of the kingdom which Jesus expounded in His parables is not easily caught. Only because Matthew connected the Psalm and Jesus' teaching in parables do we connect them. In these three tenuous relationships between prophecy and fulfilment, Matthew used a word which binds more strongly than *εἶπε* ; he used the word *εἶπεν* . This may explain his usage.

¹⁵⁷See pp. 23 ff.

¹⁵⁸See pp. 29 ff.

¹⁵⁹See pp. 35 ff.

CHAPTER V

WORD STUDY

πληρῶν

J. B. Lightfoot says that the verb πληρῶν has two senses: it signifies 1) to fill, or 2) to fulfill, complete, perfect, accomplish.¹⁶⁰ Walter Bauer says that in the sense of to fill, πληρῶν can be used of things or persons.¹⁶¹

Bauer includes Eph. 4:10: πληρῶσα τὰ πάντα, under the meaning of filling things.¹⁶² However, B. F. Westcott understands the word in this passage in the second sense, to "bring all things to their completeness."¹⁶³ We have included Eph. 4:10 in this study, because we agree with Westcott.

Mk. 1:15 brings out that πληρῶν can be used of time. Bauer places it under the meaning: "eine Zeitspanne vollmachen, einen Zeitraum (space of time or period) vollenden, den Abschluss erreichen."¹⁶⁴ "Eine Zeitraum vollenden" probably fits Mk. 1:15 best.

Most of the passages discussed in Chapter III come under Lightfoot's second sense, to fulfill, complete, perfect, accomplish. Bauer lists the following things as able to be fulfilled: eine Voraussage, e. Verpflichtung, e. Versprechen, e. Gesetz, e. Bitte, e. Willen, e. Verlangen, e. Hoffnung, e. Obliegenheit, e. Verhaengnis, e. Schicksal u. ae.¹⁶⁵

¹⁶⁰J. B. Lightfoot, St. Paul's Epistle to the Colossians and to Philemon (London: Macmillan and Co., 1875), p. 323.

¹⁶¹Walter Bauer, Griechisch-Deutsches Wörterbuch (Berlin: Verlag Alfred Töpelmann, 1952), pp. 1221-1223.

¹⁶²Ibid.

¹⁶³Brooke Foss Westcott, Saint Paul's Epistle to the Ephesians (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), p. 61.

¹⁶⁴Bauer, op. cit.

¹⁶⁵

In this sense, *πληρῶ* is used of the fulfilment of prophecies and promises of God through their occurrence.¹⁶⁶ J. Y. Campbell says that *πληρῶ* is used "of the happening of things so predicted."¹⁶⁷ An example of this meaning of *πληρῶ* is Moses' prophecy in Deut. 18:15 ff. Moses said that a prophet like him would come. The fulfilment of this prophecy happened when Jesus lived.¹⁶⁸

The passages included in our study which fall under this meaning of *πληρῶ* are: Mt. 1:22; 2:15; 2:23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:54; 26:56; Mk. 14:49; Lk. 4:21; 9:31; 24:44; Jn. 13:18; 15:25; 17:12; 19:36; Acts 1:16; 3:18; 13:27;¹⁶⁹ and Eph. 4:10. We include Eph. 4:10 in this group on the basis of the explanation made above.

In Chapter II we listed the various phrases which introduce quotations of prophecy. The subject of *πληρῶ* is τὸ ἑνθὲν, ὁ λόγος, αἱ γραφαί, or ἡ γραφή. There seems to be no important distinction made between the terms. The use of the phrase ἵνα πληρωθῆ τὸ ἑνθὲν (ὁ λόγος, ἡ γραφή, or αἱ γραφαί) suggests, as Adolf Schlatter points out, that the word of prophecy remains empty until the act of fulfilment; then the word of prophecy is full.¹⁷⁰ John Marsh suggests that prophecies are "verbal events," that is to say, "the prophetic word . . . may be identical with an actual occasion, which is an historical event . . . though the two be far separated

¹⁶⁶Ibid.

¹⁶⁷J. Y. Campbell, "Fulfill," A Theological Word Book of the Bible, edited by Alan Richardson (New York: The Macmillan Company, 1953), pp. 87-88.

¹⁶⁸See pp. 56 ff.

¹⁶⁹Bauer, op. cit.

¹⁷⁰A. Schlatter, Der Evangelist Matthaeus (Stuttgart: Calwer Verlag, 1948), p. 21.

in time. . . .¹⁷¹ Marsh does not equate the word of prophecy and the act of fulfilment; they are separated in time. The prophetic word is considered a "verbal event" because it is God's Word, and God's Word must be realized.¹⁷² Fulfilment, Marsh says, is "the 'actualization' of a word uttered in the past."¹⁷³ Nevertheless, because the prophecy is God's Word, it remains in a "quasi-objective state" until it is actualized.

Although *τελειώ* is an important word for the study of the fulfilment concept, it is not very important in our study. It is used only one time, Jn. 19:28, "That the writing might be fulfilled, he [Jesus] said, 'I thirst.'" In this passage *τελειώ* is synonymous with *πληρώ*. Martin H. Franzmann, when commenting on a passage in James, says,

Linguistically the verb *teleioo* does not necessarily mean completion by the addition of something hitherto lacking in a quantitative sense; compare John 19:28, where the verb is used of the fulfilment of something written in Scriptures.¹⁷⁴

However, B. F. Westcott disagrees with this meaning and says that *τελειώ* here indicates "the perfect completion of the whole prophetic image."¹⁷⁵

Τελεῖ

The first meaning of *τελεῖ* given by Bauer is to conclude, to bring to a finish.¹⁷⁶ The second meaning is to carry out, to accomplish, to execute,

¹⁷¹John Marsh, The Fullness of Time (New York: Harper and Brothers Publishers, 1952), pp. 130-131.

¹⁷²See pp. 12-14.

¹⁷³Marsh, op. cit., pp. 87-88.

¹⁷⁴Martin H. Franzmann, "Critique of the Revised Standard Version of the Epistle of St. James," Concordia Theological Monthly, XXVI (January, 1955), 51.

¹⁷⁵B. F. Westcott, The Gospel According to St. John (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), p. 277.

¹⁷⁶Bauer, op. cit., pp. 1473-1474.

to fulfill.¹⁷⁷ The passages of our study that fall under this meaning are
 Ik. 18:31; 22:37; and Acts 13:29.¹⁷⁸

The use of the word *τελειω* indicates that the prophetic word is not
 restricted to a single event when it is actualized; sometimes it finds its
 fulfilment in a series of events.¹⁷⁹

¹⁷⁷Ibid.

¹⁷⁸Ibid.

¹⁷⁹See pp. 46-47.

CHAPTER VI

THE SIGNIFICANCE OF THE CONCEPT OF FULFILMENT

The concept of fulfilment is very important for the proper understanding of the New Testament. The fulfilment of prophecy was the message of the New Testament. John Marsh says, "Israel's history and hope are presupposed on every page, in almost every line, of the New Testament; but that history and hope are experienced and interpreted as fulfilled."¹⁸⁰ ". . . the New Testament claims to recount a history that fulfills the story of the Old. . . ."¹⁸¹

In his book The Apostolic Preaching and its Developments, C. H. Dodd brings out the importance of fulfilment in the apostolic preaching. On the basis of Peter's sermons in the book of Acts, Dodd summarizes the preaching of the early Church at Jerusalem. Two of the six items he mentions have to do with fulfilment. "First, the age of fulfilment has dawned. . . . Secondly, this has taken place through the ministry, death, and resurrection of Jesus . . . with proof from the Scriptures that all took place through the 'determinate counsel and foreknowledge of God'"¹⁸² Dodd goes on to show how the preaching of Paul,¹⁸³ the Gospel of Mark,¹⁸⁴ the Gospel of Matthew,¹⁸⁵ and the other records of the preaching of the early Church are related to the preaching of the early Church in Jerusalem. In all of them the concept of fulfilment is strong.

¹⁸⁰John Marsh, The Fullness of Time (New York: Harper and Brothers Publishers, 1952), p. 75.

¹⁸¹Ibid., p. 78.

¹⁸²C. H. Dodd, The Apostolic Preaching and its Developments (New York: Harper and Brothers Publishers, 1951), p. 21.

¹⁸³Ibid., pp. 24 ff.

¹⁸⁴Ibid., p. 47

¹⁸⁵Ibid.

The importance of fulfilment in the preaching and teaching of Jesus and His disciples is brought out quite clearly in the passages we have studied.

Jesus

Fulfilment was important in the preaching of Jesus. Marsh says, "The announcement of the content of Jesus' preaching in Mk. 1:15 is intended, we believe, to be a summary of the gospel which he proclaimed. It was a gospel of 'fulfilment'."¹⁸⁶ Marsh is not far wrong in interpreting Mk. 1:15 in this way. At the very least, Mk. 1:15 summarizes Jesus' preaching when He went into Galilee.

Marsh says that three dominant strands from the Old Testament seem to have been uppermost in Jesus' mind during His life: the Exodus, the Suffering Servant, and certain Psalms.¹⁸⁷ We have explicit reference by Jesus to all three strands among the passages we are studying. The Exodus is mentioned in Lk. 9:31, the Suffering Servant in Lk. 22:37 and in other passages, and certain Psalms in Jn. 19:28; 13:18; and 15:25. The fulfilment of prophecy was the point of Jesus when He made Himself known to the people of Nazareth in Lk. 4:16-30. After reading to them from the book of Isaiah, He said, "Today this passage has been fulfilled in your ears."

In His condemnation of the chief priests and elders of the people, Jesus pointed to a prophecy which was being fulfilled in Him. When the chief priests and elders of the people asked Jesus where He received the power to do miracles, He asked them if they had never read about the rejected stone which became

¹⁸⁶Marsh, *op. cit.*, p. 44.

¹⁸⁷*Ibid.*, p. 84.

the cornerstone (Mt. 21:23-42). Parallel accounts of this story are in Mk. 12:10-11 and Lk. 20:17.

Jesus tried to warn His disciples of His suffering and death using the Old Testament prophecies. Jesus asked His disciples, "And how is it written about the Son of Man, that he should suffer many things and be utterly despised?" (Mk. 9:12). Other similar passages are Lk. 18:31; 22:37; Mt. 26:24; Mk. 14:21; Lk. 22:22; Jn. 13:18; 17:12; 15:25.

When Jesus was captured in the Garden of Gethsemane, He interpreted the event as the fulfilment of prophecy (Mt. 26:54 and Mk. 14:49).

After His resurrection, Jesus showed the two disciples who were going to Emmaus and the Eleven how He had fulfilled the prophecies (Lk. 24:25-27 and 44-46).

In five of the passages we cited, Jesus stressed the necessity (δεῖ) of fulfilling the prophecies. An example is Mt. 26:54, "How then would the writings be fulfilled, because it is necessary that they be so?" Other passages like that are Lk. 22:37; 24:44-46; 24:25-27. The idea of necessity is also brought out in the ἵνα constructions which we have discussed in greater detail.¹⁸⁸

In speaking of fulfilment, Jesus said that He was spoken of in all parts of Scripture. In Lk. 18:31, He includes everything written by the prophets. In Lk. 24:25-27, He refers to Moses and the prophets. In Lk. 24:44-45, He mentions the Law of Moses, the prophets, and the Psalms. In these three groups, He includes all that we understand today by the Old Testament Scriptures. He speaks of fulfilling the Scriptures in a general and all-inclusive way in Mt. 26:54 and Mk. 14:49.

¹⁸⁸See Chapter IV.

If we understand the prophecy concerning the conception of Jesus referred to in Mt. 1:22 as spoken by an angel,¹⁸⁹ the angels, too, were conscious of the fulfilment of the Old Testament in the life of Jesus (cf. 1 Pet. 1:10-12).

The People

The fact that Jesus stressed fulfilment in His teaching and preaching suggests that the people to whom Jesus spoke were able to think in terms of fulfilment. Marsh points out that prophecy and its converse, fulfilment, played a great part in the life of the Jews of Jesus' day. The text-book for the education of the Jewish boy was the Old Testament. The family ceremonies and possessions reminded the people of their history. The fringes on the garments of the men, the presentation of the firstborn male of the herd and flock, the Sabbath celebration, the great festivals--all of these transmitted to the Jewish people a knowledge of their history and reminded them of the many prophecies God had made to them.¹⁹⁰

Several of the passages in John which we studied show that it was natural for the common people to think in terms of fulfilment and that they were looking for the promised Messiah. In Jn. 1:45, when Philip found Nathanael he introduced Jesus as "Whom Moses in the Law and the prophets wrote about we have found; he is Jesus of Nazareth, the son of Joseph." Other passages expressing the same thought are Jn. 6:14 and 7:40-41.

Considering this fact, we see that the concept of fulfilment is important for an understanding of the New Testament. Only when we understand

¹⁸⁹See p. 17.

¹⁹⁰Marsh, op. cit., pp. 79-80.

the concept of fulfilment will we understand the background from which the writers of the New Testament wrote and the background of the people for whom they were writing.

The Disciples

Continuing the proclamation of the Gospel of Jesus, the disciples stressed the idea of fulfilment in their preaching. Even before Pentecost, they were conscious of fulfilment in their experience. Judas' defection and the necessity of replacing him were explained as the fulfilment of the writings (Acts 1:16; 20-21). After Pentecost they preached fulfilment with great power. In his sermon on Pentecost, Peter preached that Jesus' resurrection from the dead was the fulfilment of one of the Davidic Psalms (Acts 2:25-28). Other expressions like this are in Acts 3:18; 3:22-23; 3:24; 4:11. Fulfilment was very important in the preaching of Paul and in the work that he did. At least the broad outline of Paul's sermon in the synagogue in Antioch of Pisidia on the first missionary journey is recorded in Acts 13. In this sermon, Paul said that Jesus' suffering and death were the fulfilment of prophecy (Acts 13:27-29). Other places which are similar are Acts 13:23; 13:35; 17:2-3; 18:28; 26:22-23. In his epistles, Paul stressed fulfilment very much. We have included in this study only a few passages which explicitly refer to the life of Jesus. They are 1 Cor. 15:3; 15:4; 2 Cor. 1:20; Eph. 4:10.

Almost every phase of Jesus' life was marked, or characterized, as the fulfilment of Old Testament prophecies by Jesus and His disciples. His conception is mentioned in Mt. 1:22-23 as the fulfilment of prophecy; His birth from the tribe of David in Acts 13:23; His exile in Egypt in Mt. 2:15; the town in which He lived most of His life in Mt. 2:23; His baptism in Mt. 12:17-21; His entire public ministry in Lk. 4:18-19, 21; His preaching in Galilee in Mt. 4:14-16; His miracles in Mt. 8:17; His tender care

for people in Mt. 12:17-21; the content of His teaching in Mt. 13:35; His triumphal entry into Jerusalem in Mt. 21:4-5 and Jn. 12:14-16; the people's rejection of Him in Jn. 12:38 and 15:25; the passion history as a whole in Mt. 26:24; Mk. 14:21; Lk. 22:22; Mt. 26:56; Mk. 14:49; 9:12; Lk. 9:31; 18:31; 24:25-27; 24:44-46; Acts 3:18; 13:27-29; 17:2-3; 26:22-23; His betrayal in Jn. 13:18; 17:12; and Acts 1:16; His capture in Mt. 26:54; 26:56; Mk. 14:49; and Lk. 22:37; His trial in Lk. 22:37; His sixth word on the cross in Jn. 19:28; His death in 1 Cor. 15:3; His resurrection in Lk. 24:44-46; Jn. 20:9; Acts 2:25-28; 13:35; 17:2-3; 26:22-23; and 1 Cor. 15:4. There is a marked heaping up of references to fulfilment when His suffering and death are being treated.

CHAPTER VII

KINDS OF FULFILMENT

The problem of various kinds of fulfilment arises only because there are various kinds of prophecy. Perhaps it is even incorrect to speak of various kinds of fulfilment, and one should speak of the fulfilment of various kinds of prophecies. However, since this is a study on fulfilment and not on prophecy, we are speaking of various kinds of fulfilment.

We shall distinguish two kinds of fulfilment: word and type. This distinction is also used by William Arndt when he speaks of typical messianic prophecies; he distinguishes between "Tatweissagungen" and "Wortweissagungen."¹⁹¹

By word-fulfilment, we mean passages expressing the fulfilment of prophecies which were expressed in words by the prophet. Such passages are: "And all this happened that the saying by the Lord through the prophet might be fulfilled, 'Behold, the virgin shall conceive and shall bear a son, and they shall call his name Emmanuel'" (Mt. 1:22-23). "That the saying by the Lord through the prophet might be fulfilled, 'Out of Egypt I called my son'" (Mt. 2:15). ". . . to fulfill the saying through the prophets, for he shall be called a Nazarene" (Mt. 2:23). ". . . that what was spoken by the prophet Isaiah might be fulfilled: 'The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned'" (RSV) (Mt. 4:14-16). ". . . that the

¹⁹¹William Arndt, "Typisch messianische Weissagungen," Lehre und Wehre, LXVII (St. Louis: Concordia Publishing House, 1921) 360.

saying might be fulfilled by Isaiah, the prophet, 'He himself bore our sicknesses and carried our diseases'" (Mt. 8:17). ". . . that the saying by Isaiah, the prophet, might be fulfilled, 'Behold my servant whom I have chosen, my beloved with whom my soul is well pleased; I will put my spirit on him and he will announce justice to the Gentiles. He will not wrangle nor cry, nor will anyone hear his voice in the streets. A bruised reed he will not break and smoking flax he will not put out, until he has cast out justice into victory. And in his name will the Gentiles hope'" (Mt. 12:17-21).

"And this happened that the saying by the prophet might be fulfilled, 'Say to the daughter of Zion; behold your king comes to you meek and being mounted on an ass, on a colt the offspring of an ass'" (Mt. 21:4-5). The parallel is Jn. 12:14-16. "'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.' . . . and he began to say to them, 'Today this passage has been fulfilled in your ears'" (Lk. 4:18-19, 21). "For I say to you that what has been written it is necessary to be fulfilled in me, namely, 'And he was numbered with criminals'" (Lk. 22:37).

". . . that the word of Isaiah, the prophet, might be fulfilled which he said, 'Lord, who believed our report? and to whom was the power of the Lord revealed?'" (Jn. 12:38). "Moses said, 'The Lord God shall raise up for you a prophet from your brethren like me; hear him according to all that he shall say to you. And it shall be that whoever does not hear that prophet shall be utterly destroyed from the people'" (Acts 3:22-23). Some of these passages need a few words of explanation.

In commenting on Mt. 2:15,¹⁹² we said that this was purely an historical statement by Hosea; yet, we are also including it under word-fulfilment. The double classification of this prophecy was suggested by E. B. Pusey's statement: "The words [of Hosea] are prophetic, because the event which they speak of was prophetic."¹⁹³ Hosea speaks of an historical prophetic event; thus at the same time, his words are prophetic.

Mt. 12:17-21 is a combination of both word and type fulfilment. The prophecy mentioned in Mt. 12:17-21 was taken from Is. 42, the first Servant Song. We quoted H. H. Rowley to the effect that the collective idea is strong in the first Servant Song;¹⁹⁴ yet, the prophecy finds its complete fulfilment in Jesus. Both Israel, as a type, and the words of Isaiah were fulfilled by Jesus. The prophetic word spoken by Isaiah was reiterated in the history of the Israelites. This phenomenon was noted by Charles Augustus Briggs:

Messianic prophecy is an advancing organism expressing in ever richer and fuller representations the ideal of complete redemption through the Messiah. History advances with prophecy toward the same goal, but prediction points the way. History constantly approximates to the Messianic ideal.¹⁹⁵

These words seem to imply a theory of double fulfilment, but Briggs rejects such an idea.

There is no double sense to Hebrew prediction. The prediction has but one sense. But inasmuch as the prediction advances from the temporal redemption of its circumstances to the eternal redemption of the Messiah, and it is part of a system of predictions in which

¹⁹²See pp. 17 ff.

¹⁹³E. B. Pusey, "Hosea," The Minor Prophets (New York: Funk and Wagnalls, Publishers, 1885), p. 110.

¹⁹⁴See p. 30.

¹⁹⁵Charles Augustus Briggs, Messianic Prophecy (New York: Charles Scribner's Sons, 1889), p. 63.

the experience of redemption is advancing, it cannot be otherwise than that some of the elements of the predicted redemption should be realized in historical experience ere the essential element of the Messianic redemption is attained. This has induced some interpreters to speak of a successive fulfilment, or of a fulfilment in gradual approximation to the end. This is not a true representation of the facts of the case. There is but one fulfilment in the Messianic times. But all history is preparing the way and advancing toward that fulfilment. . . . Thus we ought to expect that the Messianic ideal itself is attained, and that the later predictions should base themselves on these partial realizations. But we should not be willing to acknowledge that the predictions find their fulfilment in these historic and predictive approximations.¹⁹⁶

Now we want to take up those passages of our study which express the fulfilment of types. Two men who have greatly influenced the study of types are Cocceius and Bishop Marsh. Patrick Fairbairn criticized Marsh for being too strict in the interpretation of types. Marsh said that "a type is only a type if the New Testament calls it a type." Yet, Fairbairn, in his criticism of Marsh, avoids the extravagant allegorical interpretation of Cocceius.¹⁹⁷

In the classification of our passages as types, the distinction made by Cocceius between innate and inferred types is not important. We have expressly restricted ourselves in this study to those passages which explicitly state the fulfilment of Old Testament prophecy. Cocceius would call such types innate.¹⁹⁸

Dr. Arndt defines types or "Tatweissagungen," which he equates with "typisch messianische Weissagungen," in the following way:

Typisch messianische Weissagungen sind bekanntlich solche, die das, was in der Zukunft durch den Messias zum Heil des menschlichen Geschlechts geschehen sollte, durch ein Vorbild, sei es ein Person, Sache oder Handlung, zur Darstellung brachten.¹⁹⁹

¹⁹⁶Ibid., pp. 65-66.

¹⁹⁷Bernard Ramm, Protestant Biblical Interpretation (Boston: W. A. Wilde Company, 1950), pp. 141-142.

¹⁹⁸Ibid.

¹⁹⁹Arndt, op. cit.

Bernard Ramm lists six kinds of types: persons, institutions, offices, events, actions, and things.²⁰⁰ Three of these kinds show up in the passages we are studying: persons, offices, and events. We shall accept these classifications and divide the first kind into two kinds: individuals and groups.

The first distinction we are making, then, in type fulfilment is an individual as a type. If Hezekiah can be understood as connected with the prophecy of Isaiah in Is. 7:14, Mt. 1:22-23 belongs in this group.²⁰¹ Mt. 13:35 spoke of the fulfilment of Asaph's attempt to relate the mysteries of the kingdom.²⁰² David is the type fulfilled in the passages which bring out the fulfilment of prophecies made in the Davidic Psalms. Such passages are Jn. 13:18; 17:12; Acts 1:16; Jn. 15:25; Acts 2:25-28; 13:35.

The second distinction we are making in type fulfilment is a group as a type. Rowley connects Israel with the first Servant Song.²⁰³ Mt. 12:17-21 and Lk. 4:18-19 are related to the first song and, therefore, belong in this classification. Israel, we pointed out, was the rejected stone which became the head of the corner.²⁰⁴ Thus we include Acts 4:11; Mt. 21:42. Mk. 12:10-11; and Lk. 20:17 in this group.

The third kind of type is offices. The prophetic office is the only office brought out in our passages. When discussing Acts 3:22-23,²⁰⁵ we accepted the interpretation which says that Deut. 18:15 ff. refers not only

²⁰⁰Ramm, *op. cit.*, p. 147.

²⁰¹See pp. 8 ff.

²⁰²See pp. 35 ff.

²⁰³See pp. 31 ff.

²⁰⁴See pp. 58 ff.

²⁰⁵See pp. 57 f.



to the Messiah but also the whole line of prophets. The prophets then are types, and Acts 3:22-23 belongs in this group. We also said that Asaph was a prophet, and as such Jesus fulfilled the passage which tells of his teaching.²⁰⁶ The passage was quoted in Mt. 13:35.

The fourth distinction we are making in type fulfilment is historical events. The only historical event belonging to this group from our passages is the Exodus. Two passages traced their prophetic element directly back to the Exodus: Mt. 2:15 and Lk. 9:31.²⁰⁷

²⁰⁶See pp. 35 ff.

²⁰⁷See pp. 17 ff.



CHAPTER VIII

CONCLUSION

In this thesis we have endeavored to study the concept of fulfilment. We restricted ourselves to statements which explicitly speak of fulfilment in the life of Jesus Himself. In spite of our limited scope, we quoted fifty-one passages which fit into our study. We studied the passages in an endeavor to determine the Old Testament prophecy referred to, what the prophecy foretold, and how it was fulfilled. Then we made various studies of these passages.

In our study, one phrase showed itself to be especially meaningful: *ἵνα πληρωθῆ τὸ εὐαγγέλιον*. We noted that this phrase is not restricted to Matthew, but is found a number of times in John, too, with a different word indicating the prophetic element. In fact, in the restricted study we made the phrase is used only one more time in Matthew than in John. This includes one instance in John of a synonym for *πληρῶν*, *τελειῶν*.

In this crucial phrase, the word *ἵνα* caused a little difficulty, which was solved by calling it the "*ἵνα* of the divine will." The problem was the relationship between the prophecies and the deeds of fulfilment in the life of Jesus. By the term "*ἵνα* of the divine will" we wanted to indicate that both have their source in the divine will. The prophecies and Jesus' fulfilment of the prophecies expressed the divine will.

The word *πληρῶν*, we determined, in this study usually means the happening of things so predicted. This word is usually used when speaking of a single act which fulfilled a prophecy. Another word which is significant

for the study of fulfilment, we said, is $\tau\epsilon\lambda\epsilon\acute{\omega}$. This word indicates that fulfilment is not restricted to a single event but that the fulfilment of one prophecy can sometimes include a series of events.

The basic meaning of $\pi\lambda\eta\rho\acute{\omega}$, we pointed out, is to fill up. The idea of filling up a prophecy suggested, as we pointed out, the idea that a prophecy is a "verbal event." That is to say, a prophecy is an event without any action, existing only in words. There is no action because, as is the case with the prophecies we studied, Jesus was not yet born. Despite this fact, prophecies can still be called events because they are God's Word. What is foretold must take place; therefore, they can be considered as actually having taken place. Because they are God's Word, they can even be considered more sure than man's report of an event that has taken place. The prophecy tells what will happen and sometimes includes details of the happening. The form and shape of the event is already in existence and known. The form waits to be filled up. The filling up is the fulfilment.

We noted that there are two kinds of fulfilment: word and type. The kinds of fulfilment arise, we said, because there are these two kinds of prophecies. In fact, we suggested that it may even be wrong to speak of kinds of fulfilment, and we should speak of kinds of prophecies. By the fulfilment of word-prophecy, we indicated the fulfilment of prophecies made in words by a prophet. By the fulfilment of types, we indicated the fulfilment of certain individuals, groups, historic events, offices which prophesied events in the life of Jesus.

The importance of the concept of fulfilment became clear when we studied its place in the preaching and teaching of Jesus and His disciples. Jesus began His preaching with the message of fulfilment, continued it throughout His life, and stressed it particularly during His last days. The disciples

continued Jesus' message of fulfilment by making it an integral part of the content of their own teaching and preaching. If we include the statements of both Jesus and His disciples recorded in the Bible, almost every phase of Jesus' life was expressly stated as the fulfilment of prophecy. Thus, as we pointed out, anyone who wishes to understand the message of the New Testament must understand the concept of fulfilment.

As we said, fulfilment is neither a chance happening nor the result of some historical process. It is spoken of by Jesus and His disciples as the result of God's planned activity in the world. Behind all is a blueprint conceived in eternity.

BIBLIOGRAPHY

- Allen, Willoughby C. "A Critical and Exegetical Commentary on the Gospel according to S. Matthew," International Critical Commentary. New York: Charles Scribner's Sons, 1907.
- Arndt, William. "Typisch messianische Weissagungen," Lehre und Wehre, LXVII (December, 1921), pp. 359-367.
- Bauer, Walter. Griechisch-Deutsches Woerterbuch. Berlin: Verlag Alfred Toepelmann, 1952.
- Bewer, Julius A. The Book of Isaiah. 2 vols. New York: Harper and Brothers Publishers, 1950.
- Bewer, Julius A. "Hosea," The Book of the Twelve Prophets. New York: Harper and Brothers Publishers, 1950. Pp. 37 ff.
- Bewer, Julius A. "Micah," The Book of the Twelve Prophets. New York: Harper and Brothers Publishers, 1950. Pp. 63 ff.
- Briggs, Charles Augustus. Messianic Prophecy. New York: Charles Scribner's Sons, 1889.
- Bright, John. The Kingdom of God. New York: Abingdon Press, 1953.
- Bruce, F. F. The Acts of the Apostles. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953.
- Campbell, J. Y. "Fulfill," A Theological Word Book of the Bible. Edited by Alan Richardson. New York: The Macmillan Company, 1953. Pp. 87-88.
- Cunliffe-Jones, H. The Authority of the Biblical Revelation. Boston: The Pilgrim Press. 1948.
- Davis, John D. "Capernaum," The Westminster Dictionary of the Bible, Revised and rewritten by Henry Snyder Gehman. Philadelphia: The Westminster Press, 1944. P. 93.
- Delitzsch, Franz. Biblical Commentary on the Prophecies of Isaiah. Translated from the German by Rev. James Martin. 2 vols. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950. Third edition.
- Delitzsch, Franz. Messianic Prophecies. Translated from the German by Samuel Ives Curtiss. Edinburgh: T. and T. Clark, 1880.
- Dodd, C. H. According to the Scriptures. New York: Charles Scribner's Sons, 1953.
- Dodd, C. H. The Apostolic Preaching and its Developments. New York: Harper and Brothers Publishers, 1951.

- Franzmann, M. H. "Critique of the Revised Standard Version of the Epistle of St. James," Concordia Theological Monthly. XXVI. (January, 1955). Pp. 48-52.
- Gregory, C. R. Canon and Text of the New Testament. Edinburgh: T. and T. Clark, 1907.
- Hauck, Friedrich. "παροβολή," Theologisches Woerterbuch zum Neuen Testament. V. Edited by Gerhard Friedrich. Stuttgart: W. Kohlhammer, 1952. Pp. 741-759.
- Hoskyns, Edwyn Clement. The Fourth Gospel. Edited by Francis Noel Davey. London: Faber and Faber Limited, 1954.
- Jeremias, Joachim. "παῖ θεοῦ," Theologisches Woerterbuch zum Neuen Testament. V. Edited by Gerhard Friedrich. Stuttgart: W. Kohlhammer Verlag. 1952. Pp. 653-713.
- Kirkpatrick, A. F. The Book of the Psalms. Cambridge: at the University Press, 1906.
- Leslie, Elmer. The Psalms. New York: Abingdon-Cokesbury Press, 1949.
- Lightfoot, J. B. St. Paul's Epistles to the Colossians and to Philemon. London: Macmillan and Co., 1875. Pp. 323 ff.
- Manson, T. W. The Servant-Messiah. Cambridge: at the University Press, 1953.
- Marsh, John. The Fullness of Time. New York: Harper and Brothers Publishers, 1952.
- Marsh, John. "Time," A Theological Word Book of the Bible. Edited by Alan Richardson. New York: The Macmillan Company, 1953. Pp. 262-263.
- Peake, Arthur S. "A Critical and Exegetical Commentary on the Book of Isaiah," International Critical Commentary. 2 vols. New York: Charles Scribner's Sons, 1912.
- Pieper, Francis. Christian Dogmatics. Translated from the German by Theodore Engelder, et al. St. Louis: Concordia Publishing House, 1950.
- Plummer, Alfred. "The Gospel according to St. Luke," International Critical Commentary. New York: Charles Scribner's Sons, 1925.
- Plummer, Alfred. An Exegetical Commentary on the Gospel according to S. Matthew. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953.
- Pusey, E. B. "Hosea," The Minor Prophets. New York: Funk and Wagnalls, Publishers, 1885.
- Pusey, E. B. "Zechariah," The Minor Prophets. II. Grand Rapids: Baker Book House, 1950. Pp. 323 ff.

- Ramm, Bernard. Protestant Biblical Interpretation. Boston: W. A. Wilde Company, 1950.
- Robertson, A..T. A Grammar of the Greek New Testament in the Light of Historical Research. Second edition. New York: George H. Doran Company, 1915.
- Rowley, H. H. "The Servant of the Lord in the Light of three Decades of Criticism," The Servant of the Lord and Other Essays on the Old Testament. London: Lutterworth Press, 1952. Pp. 1 ff.
- Sahlin, Harald. "The New Exodus of Salvation according to St. Paul," The Root of the Vine. Edited by Anton Friedrichsen, et al. New York: Philosophical Library, 1953. Pp. 81 ff.
- Sauer, Alfred von Rohr. "The Message of Law and Gospel in the Old Testament," Concordia Theological Monthly. XXVI. (March, 1955). Pp. 172-187.
- Schlatter, A. Der Evangelist Matthaeus. Stuttgart: Calwer Verlag, 1948.
- Schmoller, Alfred. Handkonkordanz zum griechischen Neuen Testament. Stuttgart: Privilegierte Wuerttembergische Bibelanstalt, 1951.
- Schniewind, Julius. Das Evangelium nach Matthaeus. Goettingen: Vandenhoeck and Ruprecht, 1950.
- Stam, Cornelius R. The Two-fold Purpose of God. Wisconsin: Cornelius R. Stam, 1947.
- Strack, Hermann L. and Paul Billerbeck. Das Evangelium nach Matthaeus erlaeutert aus Talmud und Midrash. Muenchen: C. H. Beck'sche Verlagsbuchhandlung, 1922.
- Taylor, Vincent. The Gospel According to St. Mark. London: Macmillan and Co. Ltd., 1952.
- Thayer, Joseph Henry. A Greek-English Lexicon of the New Testament. New York: American Book Company, 1889.
- Wade, G. W. The Book of the Prophet Isaiah. Revised edition. London: Methuen and Co. Ltd., 1929.
- Westcott, Hooke Foss. Saint Paul's Epistle to the Ephesians. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950.
- Westcott, B. F. The Gospel According to St. John. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950.
- Young, Edward J. My Servants the Prophets. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952.

- Zahn, Theodor. "Das Evangelium des Matthæus," in Kommentar zum Neuen Testament. Edited by Theodor Zahn. Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1922.
- Zahn, Theodor. Introduction to the New Testament. Translated from the third German edition by John Moore Trout, et al. Edinburgh: T. and T. Clark, 1901.
- Zahn, Theodor. Das Evangelium des Lukas. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf., 1913.
- Zahn, Theodor. Das Evangelium des Johannes. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf., 1908.