

## The Hebrew Corner

In the B'rit Hadasha (New Testament) frequent references are made to passages in the Tanach (Old Testament). The gospel of Matthew, in its chronicle of the events of the life of Yeshua, often links back to the words of a prophet of the Tanach, sometimes identifying the prophet by name. The first passage demonstrates this (Matthew 1:18-23):

“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

The prophecy being referenced in the above passage is the following (Isaiah 7:10-14):

“Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height

above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

Immanuel is a Hebrew word (עִמָּנוּאֵל, im-mah-noo-AYL) meaning God is with us. This is a conjunction of the words immanu (with us) and El, which is short for Elohim (God). Matthew narrates the gospel by referring back to the words of a prophet, in this case Isaiah. Prophet in Hebrew is navi (נָבִיא, nah-VEE), and can also mean spokesman or speaker.

The next passage concerns the birthplace of Yeshua (Matthew 2:1-6):

“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.”

The passage of the Tanach that this refers to is Micah 5:1-2:

“Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”

The word translated as ruler in this passage is moshel (מושל, moh-SHAYL) meaning one who rules, or ruler. The next passage from Matthew refers to the time that Yeshua's family kept him in Egypt (Matthew 2:13-15):

“And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”

This is referring to the following passage (Hosea 11:1):

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

This prophecy was partially fulfilled when Moses led the Israelites out of Egypt, but later fulfilled when when Joseph and Mary brought Yeshua back into Judea after the death of Herod.

Next we consider a passage that refers to a prophecy concerning the parables of Yeshua (Matthew 13:34-35):

“All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

The prophecy being referenced here is Psalm 78:1-3:

“Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us.”

Parable in Hebrew is mashal (משל, mah-SHAHL), which also can mean proverb. Next we have a passage relating to Yeshua's triumphal entry into Jerusalem (Matthew 21:1-5):

“And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye

shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”

This is referring to a prophecy given in Zechariah 9:9:

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”

Translated as ass in the passage is the Hebrew word hamor (חמור, chah-MOHR), or in modern English, donkey. The prophet is giving very precise details of this event. The prophets also gave precise details of the crucifixion of Yeshua, as exemplified by the following (Matthew 27:35):

“And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.”

The prophecy being referred to here is Psalm 22:18:

“They part my garments among them, and cast lots upon my vesture.”

We see that the prophets covered every aspect of the life of Jesus our Yeshua, and so we can have confidence that he was the promised messiah who came to save mankind from the penalty of sin. May you and your family be blessed this month.