

## According to the Scriptures

The title to this document embodies a phrase that from time to time occurs in the Gospels and other New Testament writings. It has several variations, all with regard to scripture being fulfilled with respect to the mission of Jesus Christ. He was, of course, fully aware of this connection. However, it was a different story with regard to his disciples and other persons. Many if not most, even those close to him, were incapable of seeing scripture as fulfilled in him.

When hearing a phrase as embodied in the title we run the risk of taking it as a glorified footnote. Nice to know, but generally that's about all we think of it. Obviously there's far more to it than that. Various New Testament authors sought to connect what they wrote concerning those who have had personal contact with Jesus Christ, obviously including their own where applicable, and the experience of other persons concerning the Hebrew scriptures. Actually the more we ponder these particular scriptural references the more the familiar division "Old" versus "New" when it comes to Testaments breaks down rather quickly.

At the very heart of all this, of course, is the notion of being fulfilled, *pleroo* inferring bringing to completion. When reading this and other words and phrases similar to it, you get the idea that scripture had been hanging around out there somewhere in attendance. It was not satisfied to remain in and by itself but required something or more accurately, someone to invite it to the end for which it had been composed. And so when Jesus uses such language, you can almost feel the scriptural verse being aroused from its long slumber and ready to blossom.

From what I gather, there are fifty-one such references in a concordance to the **RSV**. Each one is presented in full followed by a few brief notations. While going through them, I discovered that they can be divided into three sections:

- Those scriptural verses in the Gospels spoken by Jesus or about Jesus.
- Those scriptural verses in the Acts of the Apostles or the early church's reflections on what this fulfillment concerning scripture means.
- Those scriptural verses in the epistles of St Paul followed by a few others from James and Peter as they struggle to make sense of what all this means.

While all three are important, obviously their orientation differs. In a way, the references in Acts is the most important insofar as it reflects how the early church sees the relationship between scripture (and the entire Jewish heritage) with respect to Jesus Christ...similarities, yes, but differences as well. Note too that the notion of fulfillment is not present in the Book of Revelation, for that in and by itself is fulfillment.

Please note that the verb to fulfill has two general terms, *pleroo* and *teleo*. The former generally means to complete that which has begun and the latter, to bring to an end or to accomplish.

Also please note that frequent mention will be made with regard to Greek prepositions. They play an important role both as free-standing and as prefaced to nouns and especially verbs. Thus these prepositions serve to govern the text in a way that cannot be transmitted through translation.

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**Matthew 21.42: Jesus said to them, “Have you never read in the scriptures: “The very stone which the builders rejected has become the head of the corner; this was the Lord’s doing, and it is marvelous in our eyes”?”**

The first impression is that the four verses from Matthew pertain to the time just before Jesus’ passion and death. As for the verb *anaginosko* or to read, here it’s used somewhat rhetorically and is applied to the chief priests and elders of the people (cf. vs. 23). The location is in the temple area which gives more weight to the analogy at hand. Certainly these officials were aware of the verse from Ps 118.22-23 which is in accord with the Hebrew text. The Hebrew *ma’as* or to reject is quite strong, also as to despise as well as to condemn. The Greek equivalent is *apodokimazo* is to reject as being unworthy: *dokimazo* as to make a critical examination with *apo-* or from prefaced to it. Implied is that the builders have a huge inventory of stones and rummage through it for those they deem suitable.

This *ma’as/apodokimazo* turns out to be a serious misjudgment on behalf of the builders. Contrary to their expectations, it made its way to the structure

at hand contrary as if it had a mind of its own. How it becomes the head or *kephale* (*r'osh* as the same) of the corner is through the action of the Lord, *para* fundamentally as beside, in the company with. One gets the impression that when the builders left the place where the stones were kept, the Lord stepped in and chose what he wanted thereby making this choice a marvel or *thaumaste*. Note the added “in our eyes” so as to make sure this choice is visible to all.

**Matthew 22.29: But Jesus answered them, “You are wrong, because you know neither the scriptures nor the power of God.”**

The context is Jesus dealing with the Sadducees or those who claim there is no resurrection (cf. vs. 23). They proposed something outrageous from Moses as found in Dt 25.5 insofar as it involved seven brothers: “If brothers dwell together, and one of them dies and has no son, the wife of the dead shall not be married outside the family to a stranger; her husband’s brother shall go into her and perform the duty of a husband’s brother to her.” When Jesus says that the Sadducees are wrong, they are more than that. The verb *planao* means to wander aimlessly which is precisely what these men had done by perverting the Deuteronomy verse.

To this *planao* Jesus adds ignorance, not knowing or *eido* also as to perceive, the lack of which he applies to both scripture as well as power of God, *dunamis* also as the capability to effect something.

**Matthew 26.54: But how then should the scriptures be fulfilled, that it must be so?**

Jesus poses this question in the Garden of Gethsemane after someone with him (a disciple or otherwise; no details are given) struck the ear of the high priest’s slave. It comes on the heels of another question in the previous verse. That centers question upon Jesus’ ability to ask his Father for more than twelve legions of angels...essentially messengers...which in this context would comprise an army. At hand is scripture waiting in the wings, if you will, to be fulfilled or *pleroo*.

With regard to the second question, it seems to be in reference to Zech 13.7: “Awake, O sword, against my shepherd, against the man who stands next to me says the Lord.” In a way, this awaking (*hur*, also to arouse) bears a parallel to *pleroo* since the two connote being activated.

**Matthew 26.56: But all this has taken place that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.**

Here *pleroo* is associated with the prophets, many of whom are mentioned in various ways in this list of verses. The two verbs *aphiemi* and *phugo* (to forsake and to flee) take place as one and the same, the former also as to dismiss, to neglect. Again refer to Zech 13.7, more specifically the sheep being scattered, *puts* also as to disperse, to send abroad.

**Mark 12.10: Have you not read this scripture: “The very stone which the builders rejected has become the head of the cornerstone?”**

Those whom Jesus is addressing are the chief priests, scribes and elders in the temple. The quote at hand is Ps 118.22-23 as quoted in Mt 21.42 above. Note how both are put as a rhetorical question which those whom Jesus is speaking are put on the spot and not able to respond adequately.

**Mark 12.24: Jesus said to them, “Is not this why you are wrong, that you know neither the scriptures nor the power of God?”**

Jesus is addressing the Sadducees who don’t believe in the resurrection. The context is the same as Mt 22.29. Again, note the rhetorical context where the Sadducees are put on the spot not able to respond adequately.

**Mark 14.49: Day after day I was with you in the temple teaching, and you did not seize me. But let the scriptures be fulfilled.**

The context is Jesus in the Garden of Gethsemane. Jesus wishes to remind

those who came to arrest him that they had plenty of chances to do so earlier while he was teaching in the temple. However, that would have been more difficult because it was filled with many people who supported Jesus. In this verse Jesus is addressing scripture in a direct fashion to come out and be fulfilled, *pleroo*. Though the reference isn't given, most likely it's Zech 13.7 quoted above in Mt 26.56 with regard to the sheep being scattered.

**Luke 4.21: And he began to say to them, "Today this scripture has been fulfilled in your hearing."**

Jesus speaks as thus in the synagogue at Nazareth where he was soundly rejected, that is, people perceived him as a home-boy assuming the airs of a prophet. He doesn't simply speak but begins to speak, *archo* suggesting a certain authority to his words. That riled the people all the more. Such speaking does not consist in words simply uttered but in the hearing or literally in the hears of those present.

*Semeron* or today—not tomorrow or another day—makes this authority being exercised then and there in the synagogue, not anywhere else nor at any other time. As for the scripture, it's a quote from Is 61.1-2 which according to the Hebrew runs as follows: "The Spirit of the Lord God is upon me because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn." Indeed, that's a mouthful for anyone to absorb, so in a way those in the synagogue can't help but be excused.

**Luke 22.37: For I tell you that this scripture must be fulfilled in me, "And he was reckoned with transgressors;" for what is written about me has its fulfillment.**

Jesus is speaking with his disciples at the Last Supper. He says that scripture must be fulfilled, *teleioo* more as to come to an end. Reference is to Is 53.12 which according to the Hebrew runs as follows: "Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death and was numbered with the

transgressors; yet he bore the sin of many and made intercession for the transgressors.” As for the verb reckoned, it’s *logizomai*, to calculate as well as to estimate.

As just noted, the verb *teleioo* is used and is followed by a noun derived from it, *telos* which also means termination. Like the verb, it thereby conveys that sense of coming to an end. Jesus speaks as such so as to drill the importance of scripture with regard to himself, the two being inseparable.

**Luke 24.27: And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.**

The context consists of two followers of Jesus on the road to Emmaus. Jesus engages in interpreting all the scriptures, *diermeneuo* which also means translating from one language into another. The verbal root is *hermeneuo* or to help explain a subject matter prefaced with the preposition *dia-* or through. This begins with Moses and continues through all the prophets, obvious a humongous amount of material to cover. Jesus doesn’t do this in the conventional way. Being in his resurrected state, he’s able to communicate...*dia-* + *hermeneuo*...all that material directly to the two men. Such was the case with Moses receiving the detailed *Torah* on Mount Horeb. All such references had a personal touch, that is, as relevant to Jesus himself, *peri heautou* or literally “around himself.”

**Luke 24.32: They said to each other, "Did not our hearts burn within us while he talked to us on the road while he opened to us the scriptures?"**

Note the relatively short time gap between the essence of the previous verse and the effect Jesus’ *diermeneuo* had upon the two men. It set their hearts (literally ‘heart of ours’) on fire, *kaio*. Such burning was communicated by Jesus talking on the road which infers that his simple speaking or *laleo* was so condensed as noted in the last entry that this concentrated energy had the capacity to open the scriptures, *dianoigo*. Thus we have one *dia-* or *diermeneuo* passing to a second *dia-*, that of *dianoigo*. This element upon through-ness naturally produces fire as in the heart.

**Luke 24.45: Then he opened their minds to understand the scriptures,**

This opening is the second use of the verb *dianoigo*. The first as above applies to scripture and second, to the singular mind or *noos* of the two men. Such an opening takes place once all the material from Moses through the prophets had been inserted into the two men. It therefore enables them to understand the scriptures which essentially is a bringing or setting together (*sun-* or with) as pertaining to Jesus Christ who is doing all this on the road to Emmaus.

**John 2.22: When therefore he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word which Jesus had spoken.**

With regard to this verse, note the connection between *hote* and *hoti* or when and that: the former with regard to Jesus' resurrection and the latter with regard to the disciples believing.

The context is right after Jesus cleansed the temple of those selling animals for sacrifice along with money-changers. During the temporal gap at hand, the disciples seemed to have completely forgotten Jesus' words about destroying the temple and raising it in three days. Only after the resurrection did they believe the scripture and the word or *logos* he has spoken. So not only at this early stage of their association with Jesus were the disciples were ignorant of what Jesus meant, they were in the same category as the Jews who had questioned him about his action.

As for the scripture this verse means, consider vs. 17 which is a quote from Ps 69.9 running in full as "For zeal for your house has consumed me, and the insults of those who insult you have fallen on me." Zeal or *qin'ath* implies jealousy and '*akal*' is the common verb for to eat. Such zeal for things divine has negative ramifications for the psalmist who suffers insults or *cheraph* (singular) as described in vs. 7. Such a *cherpah* initially directed towards God indirectly falls upon the psalmist.

**John 5.39: You search the scriptures because you think that in them you have**

### **eternal life; and it is they that bear witness to me;**

Jesus is addressing the Jews after having healed a man on the Sabbath (cf. vs. 10). Here he's appealing to a practice associated with how the Jews relate to scripture, *eraunao* implying a careful, thoughtful approach with regard to learning. Such an attitude rests on the premise that it will lead to eternal life which it does. However, the Jews have a missing ingredient which is right before them, Jesus.

Jesus's use of scripture comes across here in a personal way, that is, as "they" bearing witness to him, *martureo*. However, despite pointing this out, the interaction with the Jews comes to no conclusive end. Their failure to grasp their *eraunao* as tied in with Jesus is intimated by the first verse of the next chapter: "After this Jesus went to the other side of the Sea of Galilee."

### **John 7.38: He who believes in me as the scripture has said, "Out of his heart shall flow rivers of living water."**

The context is the Feast of Tabernacles. Here the act of believing (*pisteuo*) is literally "into (*eis*) me." In other words, Jesus is associating himself with three verses from Isaiah, all of which are intimated, not cited directly. However, they run as follows:

"For I will pour water on the thirsty land and streams on the dry ground; I will pour my Spirit upon your descendants and my blessing on your offspring" [44.3].

"Ho, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price" [55.1].

"And the Lord will guide you continually and satisfy your desire with good things and make your bones strong; and you shall be like a watered garden, like a spring of water whose waters do not fail" [58.11].

In the verse at hand, *koilia* also means womb or uterus, the seat of inward life, of feelings and desires. In other words, Jesus wishes everyone to realize with what they are endowed, whole and entire as far as their very selves is concerned.



**John 7.42: Has not the scripture said that the Christ is descended from David and comes from Bethlehem, the village where David was?**

A rhetorical question Jesus presents with regard to himself which causes some wanting to arrest him but were fearful of doing so. Vs. 43 sums it up well, “there was a division among the people,” *schisma* meaning the condition resulting from splitting and tearing.

The verse at hand is from two sources as follows:

“When your (King David) days are fulfilled and you lie down with your fathers, I will raise up your offspring after you who shall come forth from your body, and I will establish his kingdom” [2Sam 7.12].

“You have said, ‘I have made a covenant with my chosen one, I have sworn to David my servant: I will establish your descendants forever and build your throne for all generations” [Ps 89.3-4].

**John 10.35: If he called them gods to whom the word of God came (and scripture cannot be broken),**

The occasion is feast of the Dedication at Jerusalem. Jesus’ words refer to Ps 82.6 after the Jews accusing him of making himself God. “I say, ‘You are gods, sons of the Most High, all of you.’” However, the next verse should be kept in mind with regard to those accusing Jesus: “nevertheless, you shall die like men and fall like any prince.”

As for scripture not being broken, the verse is *luo* meaning to loosen.

**John 13.18: I am not speaking of you all; I know whom I have chosen; it is that the scripture may be fulfilled, “He who ate my bread has lifted his heel against me.”**

This and the next two verses are associated with the Last supper, the one at hand intimating the betrayal by Judas. Nevertheless, Jesus had chosen him for this very purpose which is a somewhat awkward way of putting it. He had in mind from the beginning the fulfillment (*pleroo*, the verb at hand) of scripture which reads in full as “Even my bosom friend in whom I trusted, who ate of my bread, has lifted his heel against me” [Ps 49.9]. “Bosom friend” reads literally as

“man of peace” or *shalom*.

**John 17.12: While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition that the scripture might be fulfilled.**

Here the preposition *meta* or with is equivalent to *tereo* or keeping, also as to guard. Both are in the past, if you will, with respect to the Father’s name which he had given to Jesus. Similarly in the past we have Jesus having guarded them or his disciples, *phulasso* more to put under guard. Such guarding prevented the disciples from being lost except Judas called “son of perdition” or *apoleia* also as destruction.

Again, all this is to fulfill scripture, *pleroo*. Although there’s no direct scriptural reference, one such may be applicable: “I, the Lord, am its keeper (vineyard); every moment I water it. Lest anyone harm it, I guard it night and day.” [Is 27.3].

**John 19.24: so they said to one another, "Let us not tear it but cast lots for it to see whose it shall be." This was to fulfill the scripture, "They parted my garments among them, and for my clothing they cast lots."**

This verse deals with the Roman soldiers at Christ’s crucifixion who had cast lots for his robe. These men were completely ignorant of fulfilling scripture (*pleroo*) but perhaps later one or them learned from members of the newly established church the significance of this event.

The verse from Ps 22.18 runs in full as “they divide my garments among them, and for my clothing they cast lots.”

**John 19.28: After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst."**

“After this” is significant insofar as it ties in with fulfilling scripture, *teleioo* connoting completion, the end. From this vantage point Jesus utters his last words with regard to such fulfilling, looking back, as it were, and knowing there is no more fulfilling to do. The verb is *eido* which connotes seeing as a

whole. Note the verb *teleo* which is similar to *teleioo*.

The verse at hand is Ps 22.15 which runs in full as “My strength is dried up like a potsherd, and my tongue cleaves to my jaws; you lay me in the dust of death.”

**John 19.36: For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken."**

Reference is the breaking of the legs of the other two men crucified with Jesus as well as piercing Jesus' side with a spear. *Pleroo* here applies to the Passover lamb in Ex 12.46: “In one house shall it be eaten; you shall not carry forth any of the flesh outside the house; and you shall not break a bone of it.” While the last prescription is clear, note that the eating of the Paschal lamb is to be done “in one house.” Within that one house any and all remnant of the lamb is to be consumed. Nothing is said of the bones which presumably can be brought outside the house which can be taken as an image of the future church.

**John 19.37: And again another scripture says, "They shall look on him whom they have pierced."**

The *pleroo* of the previous verse carries over to the current one applicable to the soldier who had pierced Christ's side.

“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication so that when they look on him who they have pierced, they shall mourn for him as one mourns for an only child and weep bitterly over him as one weeps over a first-born” [Zech 12.10].

The verb *shaphak* connotes abundance and a profuse manner with regard to a spirit or *ruach* (also as breath) of compassion and supplication, *chen* and *tachnunym*, also as grace or favor and prayer. Such is the *shaphak* from the side of Christ. It will cause those present to look upon him, *horao* as applying to sight in the text at hand and *navat* as to behold. Such mourning leads to weeping for the one they have run through, realizing too late that he was very special though the text doesn't spell it out.

**John 20.9: for as yet they did not know the scripture, that he must rise from the dead.**

This verse seems applies to those present at Jesus' crucifixion. Though Jesus had spoken repeatedly about rising from the dead, even those closest to him couldn't comprehend what he meant.

Though a scriptural reference isn't given, there's some basis for Ps 16.10: "For you do not give me up to Sheol or let your godly one see the Pit."

**Acts 1.16: 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.**

Words of Peter addressing the brethren which vs. 15 numbers as approximately one-hundred and twenty persons. The references from Acts are important because they reflect the early church's understanding of scripture and Jesus Christ or perhaps better, the relationship of what we no call Judaism and Christianity.

As noted in the Introduction, this is the second of three sections with regard to the verb fulfill as it pertains to scripture. In a sense, it's the most important because it reflects the early church's understanding of scripture relative to Jesus Christ including what will evolve into Christianity with regard to the Jewish religion at hand.

At last and even before the descent of the Holy Spirit at Pentecost Peter had insight into what *pleroo* meant when it comes to scripture or the Jewish religion. While still incomplete, he saw *pleroo* as foretold by King David through Ps 41.9 though it isn't cited. "Even my bosom friend in whom I trusted, who ate of my bread, has lifted his heel against me." Refer to Jon 13.18 above where "bosom friend" is rendered as *shalom* or peace.

**Acts 8.32: Now the passage of the scripture which he was reading was this: "As a sheep led to the slaughter or a lamb before its shearer is dumb, so he opens not his mouth."**

Reference is to the Ethiopian eunuch to whom an angel told Philip to meet. The passage at hand reads "He was oppressed, and he was afflicted yet he

opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation who considered that he was cut off out of the land of the living, stricken for the transgression of my people” [Is 53.78]?

**Acts 8.35: Then Philip opened his mouth, and beginning with this scripture he told him the good news of Jesus.**

The Ethiopian knew the passage from Isaiah cited above had to pertain to someone important, but he didn't know that person's identity. If he could only identify that person he would try to find out anyone who had known him. Philip informed the eunuch that Isaiah was speaking about Jesus. The text says that he opened his mouth, a way of saying that Philip spoke authoritatively as an apostle. He used the verses at hand and the rest of the so-called servant song to explain how it foretold the sufferings Jesus would endure. This led at once to the Ethiopian being baptized.

Philip instructing the Ethiopian eunuch begins with the quote from Isaiah. Apparently he didn't stop there but covered the whole range of the sacred writings. As noted with regard to Lk 24.27, Philip, being an apostle, shared in Jesus' ability to cover scripture in its entirety by reason of an ability to compress time. The same is noted with regard to Moses on Mount Horeb.

**Acts 17.2: And Paul went in as was his custom, and for three weeks he argued with them from the scriptures,**

Reference is to Paul in Thessalonica or more specifically, a synagogue of the Jews. This arguing is typical of Paul, tirelessly proclaiming the Gospel. The verb is *dialegomai* also as to debate or address, the root *lego* or to say, declare prefaced with the preposition *dia-*, through. The next verse which is a continuation of the one at hand situations this *dialegomai* with the two verbs *dianoigo* and *paratithemi*. Again, note the prepositions *dia-* and *para-*, through and beside or in company with, that is, to open and to prove that Christ had to suffer, die and rise from the dead.

**Acts 17.11: Now these Jews were more noble than those in Thessalonica, for they received the word with all eagerness, examining the scriptures daily to see if these things were so.**

A contrast between two congregations, the one at hand being in Berea (cf. vs. 10). They are more noble or *eugenes*, literally well-born and generally more sophisticated as well as educated. This enabled them to eagerly receive the word or *logos* from Paul and Silas. The noun here is *prothumia* which consists of the root *thumos* which has multiple meanings (heart, mind, temper, will) prefaced with the preposition *pros-*, towards-which. In other words, this preposition serves to reflect the focused attitude belonging to the Jews of Berea.

Wisely these Jews examined the scriptures on a daily basis to see if what Paul and Silas claimed to be true was reflected in them. The verbal root is *krino* or to judge made all the more intense by the preposition *ana-* or upon prefaced to it.

**Acts 18.24: Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, well versed in the scriptures.**

The phrase “eloquent man” literally reads as “man in *logos*” or words, words-as-expression.

*Dunatos* is the adjective for “well versed,” that is, having power or the capacity to understand scripture.

**Acts 18.28: for he powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus.**

Reference is to Apollos of the previous entry. He knew only the baptism of John yet spoke eloquently about Jesus. When Priscilla and Aquilla heard him, they took him under their wings. As a result of their instruction which says much in favor about them, Apollos soon began to publicly confute the Jews in a powerful manner, the adverb *eutonos* consisting of *tonos*, that by which a thing is stretched prefaced by the adverbial form of *agathos* (good), *eu-*.

As for the verb, it's the root *elegcho*, to censure, accuse prefaced with two prepositions, *dia* and *kata-*, through and according to. He did this by showing

through scripture that the Christ or Anointed One was Jesus. The verbal root is *deiknumi* or to show intensified by the preposition *epi-* or upon prefaced to it.

**Romans 1.2: which he promised beforehand through his prophets in the holy scriptures,**

With this verse we move from references concerning scripture as understood by the early church to those cited by St Paul as well as three references associated with James and three references associated with Peter.

Vs. 2 is part of a larger sentence after the first verse serves to introduce Paul. As for the Gospel mentioned there, it's something God had promised beforehand, *proepaggellomai*. The verbal root *aggello* or to announce is prefaced with two prepositions, *pro-* and *epi-* or before and upon. It's followed by *dia* or through which pertains to prophets *en* or in the scriptures. That, of course, pertains to the entire corpus of the Hebrew testament.

The following verse amplifies this by speaking of the Gospel concerning Jesus Christ in relation to King David as a descendant of his naturally speaking.

**Romans 4.3: For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness."**

Here *logizomai* or to reckon or to take into account follows upon *pisteuo* or to believe. That in turn results literally into (*eis*) righteousness, *dikaiosune*. Note the passive of *logizomai*. Who or what does the reckoning or does it emerge from belief?

The quote from Gn 15.6 runs as follows: "And he believed the Lord; and he reckoned it to him as righteousness." The verb here is *'aman*, the first instance of this verb in the Bible. Abram's act of faith which took place outside the tent, not inside, and during the night because only then were the stars visible for Abram to count. As for the verb reckoned, *chashav* alternately means to be accounted, to think and has as its object righteousness or *tsedaqah*.

**Romans 9.17: For the scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you so that my name may be proclaimed**

### **in all the earth."**

The verse at hand has scripture speaking whereas the context has the Lord speaking to Pharaoh. The verbal root *deiknumi* or to show is prefaced with the preposition *en-*, literally to show-in. The object is divine *dunamis*, the power or capacity to do something which will be in Pharaoh himself. The purpose is to proclaim the Lord's name throughout the entire earth, the verbal root *aggello* or to announce prefaced with the preposition *dia-* or through.

Ex 9.16 reads as "but for this purpose have I let you live, to show you my power so that my name may be declared throughout all the earth." The verb for live is *hamad* which means to stand or to take one's stand and thus suggests a continuance of Pharaoh's existence so that future wonders may be manifest through him. Once the Lord has shown Pharaoh his divine power (*koach*: also means splendor), Pharaoh in turn will make known this same *koach*, having become a kind of intermediary. If Pharaoh listened to the Lord, easily by reason of his position he could surpass Moses in fame by spreading news of the Lord not just throughout Egypt but in "all the earth." *Saphar* is the verb for declared and fundamentally means to inscribe or write down. Thus Pharaoh could declare the Lord rather easily without leaving his throne.

### **Romans 10.11: The scripture says, "No one who believes in him will be put to shame."**

The verse at hand is in reference to believing in Jesus Christ, *pisteuo* with the preposition *epi*, "upon him." Such belief-upon results in not being ashamed, the verbal root *aischunomai* prefaced with the preposition *kata-* which here can mean down, an intensified meaning.

The reference here is to Is 28.16: "Therefore thus says the Lord God, 'Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation: he who believes will not be in haste.'" Here the familiar "thus says the Lord God" take on an ominous tone for those whom the Lord is about to address. It is intensified, if you will, by *hineh* or behold which is directed to the heart of the Israelite nation, (Mount) Zion. The Lord is laying a "foundation" or *mosad* which has one other biblical reference, 2Chron 8.16



Note three references to the common word for stone or *'even*: one as related to the foundation, another as tested or *bochan* (a noun; only use of this word in the Bible reading literally as 'a stone of testing') and one which is a "cornerstone" or *pinah* which is incorporated into the foundation and singled out as being precious, *yaqar*, also as esteemed, honored. The two verbs "believes" and "be in haste" are opposite to each other, the former being *'aman* and the latter being *chush* which implies alarm and fits more into the verse at hand.

**Romans 11.2: God has not rejected his people whom he foreknew. Do you not know what the scripture says of Elijah, how he pleads with God against Israel?**

The verb *apothéo* also means to push away, thrust back (*apo-*). Compare with the verbal root *gignosko* or to know prefaced with the preposition *pro-* or before. At hand is Elijah pleading with God against Israel, the verbal root *tugchano* or to hit upon prefaced with the preposition *en-* or in.

The **RSV** has two scriptural verses. The first is Ps 94.14: "For the Lord will not forsake his people; he will not abandon his heritage." Parallel this forsaking (*natash*) with the pit of the previous verse, as though God will not allow his people to descend there.

The second is 1Kg 19.10: "I have been very jealous for the Lord, the God of hosts; for the sons of Israel have forsaken your covenant, thrown down your altars and slain your prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." The verb *qana'* or to be jealous is used twice for emphasis and with regard to the following three: *hazav* or to forsake or to abandon, *haras* or to throw down or to destroy and *harag* or to slay or to slaughter.

**Romans 15.4: For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope.**

*Didaskalia* is the noun for instruction and connotes a teaching passed on through the medium of scripture. More accurately, this is through two qualities associated with scripture, steadfastness and encouragement, *hupomone* and

*paraklesis*. The former literally means to remain under or *hupo-* whereas the latter literally means a calling (*kaleo*) about or beside, *para-*. The two characterized by a combination of this under and beside or *hupo-* and *para-* imparts hope or *elpis*.

**First Corinthians 15:3: For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures,**

Here Paul wishes those he had addressed to share in the same *paradidomai*—the same giving-beside or *para-* which infers companionship and consolation—which he had received, *deiknumi* also prefaced with *para-*. The verse at hand contains the first of four elements suggested by this double *para-*, if you will. That consists of Christ having died in accord with (*kata*) the scriptures. The other three are mentioned in vss. 4 and 5.

Although there are no specific scriptural references, the Greek critical text suggests Is 53:8-9: “By oppression and judgment he was taken away; and as for his generation who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death although he had done no violence, and there was no deceit in his mouth.”

**First Corinthians 15:4: that he was buried, that he was raised on the third day in accordance with the scriptures,**

This verse is a continuation of the previous entry and contains two of the four elements suggested by the double *para-* mentioned in that entry. Here reference is to the burial and resurrection of Jesus Christ. As with vs. 3, the current verse stresses the importance of linking the two elements with the preposition *kata* vis-à-vis scripture.

**Galatians 3:8: And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."**

Here Paul endows scripture with the quality of a living being which in many ways is true. It foresees or *horao* prefaced with the preposition *pro-* or

before God justifying Gentiles by faith, the adjective *dikaios* being used literally from (*ek*) faith. It does so by transferring New Testament terminology to Abraham, that is to say, God had preached the gospel to Abraham, the preposition *pro-* or before prefaced to *euaggelizo*.

Such *euaggelizo* is inferred in Gn 12.3 which reads in full as “I will bless those who bless you and him who curses you I will curse; and by you all the families of the earth shall bless themselves.” Bless and curse, *barak* and *qalal*, or two opposite states which show the close identification between God and Abram as he is known at this stage.

*Barak* is used a second time, that is, in reference to families or *mish-pachah*. This term can mean tribe and pertains to a smaller grouping of people (family in the extended sense) as opposed to a nation. Here the fate of being cursed does not seem to apply. *Barak* as related to families reads in the Hebrew text, “in you all the families of the earth shall be blessed” which mirrors of God’s (active) blessing of Abram. Note the connection between “families” and *earth* or *‘adamah*, i.e., not *‘erets*, the latter applicable to a nation.

**Galatians 3.22: But the scripture consigned all things to sin, that what was promised to faith in Jesus Christ might be given to those who believe.**

The verb *kleio* or to close is prefaced with the preposition *sug-* or with, to close-with, and applies to sin. Despite this shutting up, the promise literally from faith in Jesus might be imparted to those who believe. The noun promise is *aggelia* (message) prefaced with the preposition *epi-* or upon.

**Galatians 4.30: But what does the scripture say? "Cast out the slave and her son; for the son of the slave shall not inherit with the son of the free woman."**

The context is Paul speaking of “we, like Isaac, are children of promise” [vs. 28]. To back this up, he quotes from Gn 21.10-12: “Cast out this slave woman (Hagar) with her son; for the son of this slave woman shall not be heir with my son Isaac.” And the thing was very displeasing to Abraham on account of his son. But God said to Abraham, ‘Be not displeased because of the lad and because of your slave woman; whatever Sarah says to you, do as she tells you, for through Isaac shall your descendants be named.’”

The verb *garash* or to cast out is the same verb as in 3.24, almost as though Sarah wished that the same fate which had been done to Adam be imposed upon Hagar and her son: "He drove out the man." God bids Abraham not to be *yarah* or displeased but to obey Sarah instead because he has in mind Isaac as the source of Abraham's descendants. The Hebrew text literally reads, "in Isaac will be called to you descendant (*zereh*)." This divine promise has its roots in 12.7: "To your descendants I will give this land."

**First Timothy 4.13: Till I come, attend to the public reading of scripture, to preaching, to teaching.**

*Prosecho* or attend to consists of the verbal root *echo* or to have prefaced with the preposition *pros-* indicative of direction towards-which. The three elements to which it pertains are *anagnosis*, *paraklesis* and *didaskalia*. The first is akin to preaching but more with regard to the simple presentation of scripture as it is. The second is a calling beside or *para-* scripture, making it more intimate, whereas the third is the culmination of the first two.

**First Timothy 5.18: for the scripture says, "You shall not muzzle an ox when it is treading out the grain," and "The laborer deserves his wages."**

The first reference is Dt 25.4 which is the same in both verses. The second quote seems to be a reference to Lk 10.7: "Stay in that house eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house."

**Second Timothy 3.16: All scripture is inspired by God and profitable for teaching, for reproof, for correction and for training in righteousness,**

"All scripture" refers to the writings of Jewish origin: the two adjectives *theopneustos* (*theos* or God + the verbal root *pneuo*, to breathe) and profitable or *ophelimos* (also for service). It applies to the following four which are preceded with the preposition *pros*, indicative of directness: *didaskalia*, *elegmos* (also as strong disapproval), *enanorthosis* (also as restoration) and *paideia* (also as the educative process). All are situated in (*en*) righteousness or *dikaiosune*,

also as justice.

**James 2.8: If you really fulfill the royal law, according to the scripture, "You shall love your neighbor as yourself," you do well.**

*Nomos* or law (also as custom) here is described as being royal or pertinent to a kingly ruler, *basilikos*. Should a person be intent of bringing this to perfection or *teleo*, James quotes Lv 19.18 (also found in Mt 19.19 as used by Jesus): "You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself. I am the Lord." The verse at hand has the verb *agapao* from which derives *agape* and is the Greek translation of the Hebrew *'ahav*, also as to desire, to breathe after.

James concludes by equating *teleo* with doing well, *kalos* being the adverb for done in a beautiful or becoming manner.

**James 2.23: and the scripture was fulfilled which says, "Abraham believed God, and it was reckoned to him as righteousness;" and he was called the friend of God.**

*Pleroo* or to fulfill with regard to Gn 15.6: "And he believed the Lord; and he reckoned it to him as righteousness." Refer to Rom 4.3 which deals with this same verse. As for being a friend of God, *philos*, or one who is beloved or dear.

**James 4.5: Or do you suppose it is in vain that the scripture says, "He yearns jealously over the spirit which he has made to dwell in us?"**

A rhetorical question with regard to realizing a passage not found in scripture. Another translation (NIV) reads as follows: "Or do you think Scripture says without reason that the spirit he caused to live in us envies intensely?" An important word with regard to both renditions is the verbal root *oikeo* or to dwell prefaced with the preposition *kata-* or in accord with, that is,

as in accord with the spirit or *pneuma* in us.<sup>1</sup>

**First Peter 2.6: For it stands in scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame."**

*Periecho* or stands has the verbal root *echo* (to have) prefaced with the preposition *peri-* or around prefaced to it. *Eklektos* and *entimos* are the two adjectives describing the cornerstone. Note the two prepositions prefaced to each, *ek-* and *en-*, from and to. Both serve to intensify their respective meanings. Belief literally "upon (*epi*) him" or Jesus the cornerstone will not put him or her to shame, *aischuno* made all the stronger by the preposition *kata-* or down prefaced to it.

The verse from Is 28.16 and notations on it are found with reference to Rom 10.11.

**Second Peter 1.20: First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation,**

Peter stresses the important of knowing (*ginosko*) that prophecy related to scripture does not come from personal interpretation, *epilysis*. This noun consists of the verbal root *luo* or to loosen, to dissolve prefaced with the preposition *epi-* or upon. The next verse fleshes this out, that is, prophecy comes from the Holy Spirit.

<sup>1</sup> The following footnote from the NIV helps shed light on this rather difficult verse: "The passage James has in mind is not known. The words 'the spirit he caused to live in us' allude to God's creation of Adam (see Gn 2.7). Because of the fall, a person's spirit 'envies intensely,' but God's grace (vs. 6) is able to overcome human envy. Regarding the two alternative translations, the meaning of the first is that God jealously longs for our faithfulness and love. In this case the Scripture referred to may be Ex 20.5. The second capitalizes 'Spirit' and makes him the subject. It is the Holy Spirit who longs jealously for our full devotion. If this is the correct translation, it is the only clear reference to the Holy Spirit in the letter."

**Second Peter 3.16: speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures.**

The first part of this verse is a continuation from vs. 15 where Peter refers to Paul. Here he admits that some of what he says is hard to understand, *dusnoetos*. This can tempt those who are ignorant and unstable (*asteriktos*, also weak) to twist Paul's words, *streblōo* being a vivid verb meaning to really screw up. This results in personal ruin, *apoleia* or utter destruction. Unfortunately such persons do the same with other scriptures.

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