

## The Fourth Sunday of Advent

December 18, 2022

- *From the archives of Msgr. John J. Gilchrist December 20, 1998*

Today, because we are in the "A" cycle of readings (that is the first of the three year cycle), we are reading from Matthew. Matthew was a Jew. He wrote for Jews who had become Christians. Therefore, when he wrote his gospel, Matthew emphasized over and over again, the prophetic writings of the Old Testament that predicted the coming of the Messiah. Today, Matthew quotes Isaiah 7. Therefore, the Church quotes the text in the first reading.

There has always been some argument over this text. The original Hebrew verse says "An Almah" – that is a "young girl" shall be with child. Isaiah is saying that Ahaz, the King of Judah, need not be afraid. The two kings that are about to attack him will be defeated and disappear. The text refers to King Hezekiah who would be born. His birth will be a sign from heaven. Before the child (Hezekiah) reaches the age of reason, those two kings will be destroyed. That is why they should call the child "Emmanuel" – or "God is with us." However, when the Old Testament was printed in the Greek language about two hundred years before Jesus, the translator used the Greek word "Parthenos" – or "Virgin" as a translation of "Almah."

Thus, Matthew feels very free in saying that Isaiah was predicting that a "Virgin" would bear a child and He (the Child) would be called "Emmanuel" or "God is with us." Prophets in the Old Testament often had a double vision. They saw events in their own time. But God was using their words to predict the distant future. Surely, a virgin has borne a child. He is truly "God with us." How wonderful that we have lived to see God's plan fulfilled. God is with us. Let us adore Him.

### 将临期第四主日 (12/18/2022)

- 摘自 John J. Gilchrist 蒙席案卷, 1998 年 12 月 20 日

今天我们已进入甲年的读经中（三年礼仪年循环中的第一年）。今天我们读得是玛竇福音。

玛竇是一位犹太人。他的这部福音是专门写给皈依了基督的犹太人。因此他写这部福音时，一再强调旧约中先知预言默西亚的到来。今天的福音中，玛竇引用了依撒意亚先知书第七章中的话。因此教会也把先知这段话放在读经一中。

对于这段经文总会有一些争论。希伯来原文提到 "An Almah" – 意即年轻女孩怀孕生子。依撒意亚先知告诉犹太王阿哈次不必害怕，将要攻击他的其他两王必会失败并消失。这段经文提到希则克雅王将出生。希则克雅王的出生

是一个来自天国的征兆。在希则克雅小王子到达理事的年龄前，先前提到的两王将被消灭。这就是为什么他们应该叫小王子“厄玛奴耳” - 意思是“天主与我们同在”。

但是，希腊文版本的旧约是在耶稣出生前两百年前面世，翻译者用希腊语“Parthenos” - 意即“贞女”代替“Almah（年轻女孩怀孕生子）”的翻译。

所以玛竊很有把握地说：依撒意亚先知预言的是一个“贞女”将要怀孕生子，这个孩子将被称为“厄玛奴耳” - 意思是“天主与我们同在”。

旧约中先知们的话常有双重视野。他们看到的事件是发生在他们的时代。但是天主用他们的话来预言遥远的未来。

毋庸置疑，贞女生了一子，他就是真正的“天主与我们同在”。我们能够看到天主的计划得到实现，这是多么的奇妙啊！天主与我们同在，让我们同声赞美祂！