

## Beyond Mere Words

### Wk3: Jesus and the New Testament Interpreters

1. New Testaments use of the Old Testament (according to the UBS Greek Testament 4<sup>th</sup>ed.)
  - a. 343 Old Testament quotations in the New Testament, as well as no fewer than 2,309 allusions and verbal parallels.
  - b. The books most used are Psalms (79 quotations, 333 allusions), and Isaiah (66 quotations, 348 allusions).
  - c. The book of Revelation has no formal quotations at all, but no fewer than 620 allusions.
  - d. The OT is quoted or alluded to in every NT writing with the possible exception Philemon and 2 and 3 John.

\*Attached PDF "How many times each New Testament book cites each Old Testament book" (according to Crossway, the publishers of the ESV Bible Translation. Differences in the number of citations is due to the fact that some quotes can be understood as allusions rather than direct quotes in the text.

2. The Scriptures are Christocentric
  - a. The metanarrative and message of Scripture is about Christ
    - i. "The Jesus story is both in continuity with and the climax to the metanarrative of all of Scripture" J. A. Fitzmyer, *To Advance The Gospel*; *New Testament Studies*
    - ii. Jesus and the apostles regarded the whole of the Hebrew Scriptures as testimony to Christ.
    - iii. There is no dimension of the Hebrew Scriptures that does not in some way foreshadow Christ.
    - iv. "To say that an Old Testament text is about Christ is to point to the dynamics of the canon of Scripture, not to some literalistic approach" Graeme Goldsworthy, *Gospel Centered Hermeneutics*
  - b. The New Testament does not use the Hebrew Scriptures for polemic or apologetic purposes.
    - i. NT authors are not trying to prove the Messiah from a limited number of proof texts.
    - ii. NT authors use the Hebrew Scriptures to demonstrate the overall plan of God that climaxes in the suffering Messiah and the birth of the Church.
  - c. The Christocentric hermeneutic is about continuity and trajectory, rather than micro-embedded Bible codes concerning Christ.
    - i. The Bible is not a collection of secretly coded references to Christ that must be unlocked
    - ii. However, any portion of text must be understood as part of the over all book and its overall message.
  - d. It was imperative to the Disciples mission that they be able to interpret the Hebrew Scriptures in light of Christ
    - i. The gospel message does not stand on a few isolated texts sprinkled throughout the Hebrew cannon.
    - ii. The gospel of Christ is the redemptive historical thread upon which all of Scripture finds it's meaning.
      1. Acts 13:32-33
      2. 2 Corinthians 1:20
      3. Ephesians 1:10

\*Attached PDF excerpt "The Gospel-centered Hermeneutic" Macro-Typology of the Bible

#### Examples uses of NT uses of OT:

- **Psalm 110:1** (Matthew 22:41-45/ Acts 2:33-35)
- **Hosea 11:1** (Matthew 2:14-15)
- **Isaiah 7:14** (Matthew 1:22-23)
- **Genesis 2:24** (Ephesians 5:31-32)

#### What are they doing?

Type & Allegory?

Promise & Fulfillment?

#### Can we do the same?

Yes/no? Why/why not?

### **Objections to interpreting the Scriptures as Jesus and the NT authors did.**

1. The Cannon is closed.
2. We are not 'inspired.'
3. Our interpretations are not authoritative.
4. It contradicts the literal meaning of the text.

### **Affirmations to interpreting the Scriptures as Jesus and the NT authors did.**

1. We should not approach Scripture with a method of interpretation learned outside the Scripture, but rather than study, learn, and use the Scriptures own method of interpretation.
2. Jesus was and is a Rabbi (i.e. teacher).
  - a. Jesus modeled and taught his disciples how to read the Scriptures
    - i. John 5:39; 46-47
    - ii. Luke 24:25-27; 44-45
  - b. If we should imitate Jesus in spiritual growth, it would seem foundational that he be our example in how to interpret the Scriptures.
    - i. If you were to seek out a mentor today (e.g. someone to disciple you), would it not be expected that that person help you interpret Scripture as a essential part of your spiritual formation?
    - ii. We need to let Jesus be our Rabbi as well as our Lord and God.
  - c. If Jesus and his disciples are models for us in ethics and theology, why are they not models for how we are to interpret Scripture?
3. We are not commanded against reproducing Jesus' and the NT authors hermeneutic
4. Ordinary Christians follow the hermeneutical practice of the Apostles (Acts 17:10-12)
  - a. In order to validate Paul's message, these ordinary devout believers had to be able to use the same method.
  - b. Thus, the preaching of Jesus and the Disciples assumes the reproducibility of their hermeneutic method.
5. The Holy Spirit was given to believers to illuminate the Scriptures and the teaching of Jesus
  - a. 1 Corinthians 2:12-14
  - b. John 14:26; 15:26-27; 16:13-14
  - c. 1 John 2:27
  - d. Acts 2:17-21
  - e. 1 Corinthians 11-15 (the gift of prophecy...which Paul desires all to use)
6. We are not to confuse exegetical method with epistemological certainty that what we are writing is 'inspired.'
  - a. The method is not 'magical'
  - b. Even with knowledge and understanding of NT hermeneutical method, we can still make mistakes.
7. Fear of unrestrained of misuse should not disqualify a hermeneutical technique. We should be careful with all of our hermeneutical techniques.

### **Proposed Questions For Reading The Scriptures Christocentric:**

- If Christ is true Israel and the fulfillment of Israel, what does this passage mean?
- If Christ is our substitute what does this mean? (if he did what you couldn't do...)
- How does this foreshadow the life of Jesus? (How is this person a type of Christ?)
- How is this fulfilled in the life of Jesus?
- How does this proclaim the gospel: "Jesus is Lord."
- What does this mean in light of the cross?
- What is Christian about my reading of this passage?
- How does this passage fit into the metanarrative of Scripture?

How many times each New Testament book cites each Old Testament book.

Book	Matt	Mark	Luke	John	Acts	Rom	1 Cor	2 Cor	Gal	Eph	1 Tim	Heb	Jas	1 Pet	Total
Gen	1	3			3	7	2		3	1		3	1		24
Ex	7	4	3	1	4	4	1	1		1		3	2		31
Lev	3	1	2			1		1	2				1	1	12
Num				1											1
Deut	8	2	5		4	6	1		2		1	3			32
Josh												1			1
1 Sam					1										1
2 Sam						1						1			2
1 Kgs						3									3
Neh				1											1
Job							1								1
Ps	7	3	5	6	8	14	3	2		1		18		2	69
Prov						3						1	1		5
Isa	8	3	5	4	5	13	5	2	1			1		4	51
Jer	1											3			4
Hos	3					2									5
Joel					1	1									2
Amos					2										2
Mic	1														1
Hab					1	1			1			1			4
Hag												1			1
Zech	3	1		2											6
Mal	1	1	1			1									4
<b>Total</b>	<b>43</b>	<b>18</b>	<b>21</b>	<b>15</b>	<b>29</b>	<b>57</b>	<b>13</b>	<b>6</b>	<b>9</b>	<b>3</b>	<b>1</b>	<b>36</b>	<b>5</b>	<b>7</b>	<b>263</b>

<https://www.crossway.org/blog/2006/03/nt-citations-of-ot/>

While it is not necessary that there be an explicit reference to the antitype in the New Testament, nor that there should always be a confirmation of a type in prophetic eschatology, it is possible to show that the major dimensions of biblical revelation are found in all three stages of revelation. However, it is sufficient for the theological link to be made between the Old Testament stage from creation, through Abraham and his descendants to David and Solomon, and the theological significance of the life, death and resurrection of Jesus of Nazareth. In the left-hand column of the table below are listed the major events of salvation history, including creation and the fall, which occur in the Old Testament salvation history. The second column lists the way that the prophets use the categories of the first column to describe the future coming of judgment, salvation and the kingdom. The third column lists some of the ways in which Christ fulfils these categories.<sup>40</sup>

### The macro-typology of the Bible

Old Testament Salvation History	<i>Prophetic Eschatology</i>	Fulfilment in Christ
God and his creation.	<i>God will bring in a new creation</i>	<b>Jesus is God the Creator. He is the firstborn of all creation. All things were created by him, through him, in him, and for him. He is the new creation, and brings the new creation as the goal of all God's redemptive purpose.</b>
Human beings are made from the earth; the breath of God is breathed into them.	<i>God will raise a renewed people for himself and give them his Spirit.</i>	<b>Jesus is fully human, and in that sense is part of the created order. He is the perfectly Spirit-endowed human.</b>
Eden is the focus of man's dominion over the beasts and the rest of creation.	<i>The kingdom will be a new Eden. The people of God will have dominion over</i>	<b>Jesus is the place where God and man meet. He has dominion as the last</b>

40. I have not included biblical references here, as they are numerous and the themes are sufficiently prominent to stand without further proof.

## The macro-typology of the Bible (continued)

Old Testament Salvation History	<i>Prophetic Eschatology</i>	Fulfilment in Christ
Fall and judgment.	<i>creation and the beasts.</i>	<b>Adam: nature miracles, being with the wild beasts.</b>
Redemption; which includes the following dimensions:	<i>Final judgment will come on those who do not receive the grace of God.</i>	<b>Jesus was made to be sin for us. He suffered the wrath of God and the curse of the covenant for us on the cross.</b>
Covenant and calling.	<i>God will redeem Israel and restore creation.</i>	<b>Jesus redeems the whole of creation, not merely the souls of people.</b>
Promises of land, people, great name, blessing to the nations.	<i>A new covenant will take the place of the old.</i>	<b>Jesus is the true partner of God; the faithful Son of God, the Seed of Abraham, Son of David.</b>
Captivity and release in the exodus.	<i>The people of God will return to the promised land and be great. The nations will come to share in the kingdom of Zion.</i>	<b>The land is to be the new Eden, the dwelling of the people with God. Jesus is that place as well as being God and the people. He is the light to the nations.</b>
Prophetic word.	<i>The captivity will lead to a redemptive release that amounts to a second exodus.</i>	<b>Jesus comes to a race captive to sin, Satan and death. He concludes the true exodus by his death and resurrection.</b>
	<i>God will raise up a new prophet.</i>	<b>Jesus is the true prophet who speaks the word of God. He is the embodiment of that word. He gives true and faithful obedience to that word.</b>

## The macro-typology of the Bible (continued)

Old Testament Salvation History	<i>Prophetic Eschatology</i>	Fulfilment in Christ
Law structures the life of the redeemed.	<i>The law will be written on the hearts of God's people.</i>	<b>Jesus fulfils the law and establishes the structure of the life of the community of the redeemed.</b>
Redemptive worship, priests and tabernacle.	<i>A new temple will be the focus of worship and fellowship with God.</i>	<b>Jesus fulfils the worship of Israel, above all by being the new temple, and the true priest who offers himself as the one true sacrifice for sin.</b>
Entry, and possession of the land.	<i>The people of God will return from the nations to the land of promise.</i>	<b>Jesus gains entry through his resurrection and ascension into the inheritance of the people of God. He conquers all the powers that resist the coming of the kingdom of God. By being the place where God meets his people, he fulfils the meaning of the land.</b>
Nationhood involving judges, prophets, kings, wise men.	<i>A new nation will emerge with all the offices of rule and worship of God.</i>	<b>A new nation of the people of God is established in Christ. He is the true prophet, priest, king and wise man.</b>
Kingship and temple; Davidic throne.	<i>There will be a new David and a new temple.</i>	<b>Jesus, the King and true Son of David, is also the new temple where God and mankind meet.</b>
Solomon and national decline.	<i>The Davidic line that failed under Solomon will be reinstated.</i>	<b>Jesus takes the consequences of all the</b>

### The macro-typology of the Bible (continued)

Old Testament Salvation History	<i>Prophetic Eschatology</i>	Fulfilment in Christ
Destruction of Israel and exile.	<i>The exile into Babylon will lead to a redemptive act.</i>	failures of his people by fulfilling in himself all that God requires of them.  Jesus goes into exile for his people so that he can lead them out of captivity.
Prophetic ministries: Indictment, Judgment, Promises of restoration.	<i>Prophetic ministries: Indictment, Judgment, Promises of restoration.</i>	Jesus is the true prophet who judges the world, yet at the same time he brings the words of grace and redemption for all who put their trust in him. He defines the fulfilment of the prophetic promises.
Return and continued rebellion.	<i>Post-exilic prophets interpret the continued rebellion of Israel</i>	The failures of Israel's return from exile are all dealt with in the true return of the true Israel. The consummation shows that all rebellion is finally to be dealt with.

Thus we can say that all the texts of the Bible speak about either God, human beings, or the created order, or they speak about some combination of these. Since the fullest revelation of *all* these elements is to be found in Christ, we can say that all Old Testament texts in some way foreshadow or typify the solid reality revealed in Christ. The key to this comprehensive typological interpretation is not ingenuity or wild imagination, but the controlled analysis of the theological significance of the texts in the Old Testament, and the clarifying of their significance in the light of the corresponding theological function of Christ and his gospel. One important implication of this perspective is that it emphasizes that the primary application of all texts is in Christ, not in us or