

GREG LANIER



A GUIDE TO THE
NEW TESTAMENT USE
OF THE OLD TESTAMENT

“Here’s a book that doesn’t just tell you how to rightly interpret the Bible; it shows you with example after example of how to read and compare Old Testament texts to their citations or allusions in the New Testament in a way that will lead to insight and understanding. Not only is this a book worthy of working through to develop skills for use in the text, but this is also a book I will pull off the shelf again and again to reference whenever I see an Old Testament quote or allusion arise in a New Testament text.”

Nancy Guthrie, author; Bible teacher

“Greg Lanier has produced a fine, accessible manual on the apostles’ use of the Old Testament. *Old Made New* wisely instructs the reader through the maze of inner-biblical exegesis. New Testament authors carefully draw from the Old Testament to signal the fulfillment of the Bible’s story in Christ and his people.”

Benjamin L. Gladd, Associate Professor of New Testament, Reformed Theological Seminary

“Greg Lanier’s goal with this book is to entice modern readers to read the New Testament in light of the Old. This is a tricky wood where many of us without a skilled and understanding guide might lose our way or perhaps find the going so tedious that we run away screaming and never return. But Greg is a teacher as well as a scholar. He is sensitive to his reader’s need for clarity and encouragement, and he brings both to the table. His guidance is not only insightful, it is reproducible. A reader armed with this book will gain the confidence to enter this wood himself. At the same time, Greg takes us to a height from which, surveying the whole wood, we are able to marvel at how both Testaments are wonderfully woven together.”

Randall R. Greenwald, Pastor, Covenant Presbyterian Church, Oviedo, Florida; author, *Something Worth Living For*

“The use of the Old Testament in the New Testament is one of the most exciting and productive aspects of the interpretation of Scripture. Yet, it is undoubtedly one of the most challenging for the lay student of the Bible. In *Old Made New*, Greg Lanier breaks down a complex subject into its essential elements resulting in a one-of-a-kind, user-friendly exegetical and theological guide. The avid student of Scripture will benefit from a clear, jargon-free explanation of the method—including examples—and from rich theological insights that will enable a deeper understanding of the most common ways the authors of the New Testament use the Old Testament. From pastors to people in the pews, this book will be received with much excitement.”

Mateus F. de Campos, Academic Dean and Assistant Professor of New Testament, Gordon-Conwell Theological Seminary; author, *Resisting Jesus*

“Exciting advances and discoveries have marked the use of the Old Testament in the New Testament in recent years. Unfortunately, most of these studies are technical and not accessible to ordinary readers. Greg Lanier has now bridged the gap with this remarkably clear and useful study, showing us with multiple examples how New Testament writers appropriated the Old Testament. As readers we are also given illuminating studies on the gospel, Christology, and the church.”

Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation, The Southern Baptist Theological Seminary

Old Made New

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Old Made New

*A Guide to the New Testament
Use of the Old Testament*

Greg Lanier

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Acknowledgments

THIS BOOK IS a humble attempt at distilling years of fascination with a particular aspect of God’s word into a form that my mother might enjoy. It is impossible to say everything I wanted to say and keep it brief, and many issues will not receive the attention that a technical specialist would expect. But my goal is simple: to hook the average Christian on uncovering the Old made New in their Bible.

The core content of this project began as a series of seminars I led as part of “Teaching Women to Teach,” hosted by Reformed Theological Seminary (Orlando, FL) in the spring of 2020. I extend my gratitude to Scott Swain and Leigh Swanson for the invitation, and to the more than one hundred women in attendance for their helpful feedback.

I further honed the material in an adult education series at River Oaks Church (Lake Mary, FL), where I serve as associate pastor. Though a pandemic hampered attendance, the helpful questions and feedback from those who participated proved invaluable.

I am also grateful for the years of insights I have gained from my students at Reformed Theological Seminary. The running joke is that my New Testament courses on the Gospels, Acts, and Paul are really just Old Testament classes. Here I stand—I can do no other.

Lastly, I extend my thanks to the Crossway team for their partnership: to Justin Taylor and the editorial board for seeing the need for a resource like this; to the design team for crafting cover art that perfectly captures the spirit of the book; to the marketing team for their creative

assistance; and to the editors Kevin Emmert and Chris Cowan for their astute work.

My wife, Kate, is a constant champion of my writing endeavors, and she is always in the back of my mind as the ultimate audience. As we teach our children to love both Testaments, I cannot help but dedicate this book to them.

*To Caroline, Amelia, and Sydney, may you love
the gospel, the Savior, and the church all the more
as you read of them from Old to New*

Introduction

POP QUIZ. Name that Bible verse:

1. “Every male who first opens the womb shall be called holy to the Lord.”
2. “He catches the wise in their craftiness.”
3. “You took up the tent of Moloch and the star of your god Rephan.”

Scratching your head? That is understandable. These would not make anyone’s Top 10 Bible Verses list. If you had to choose, you would probably wager that they are from the Old Testament (OT). And you would be correct: Exodus 13:2, Job 5:13, and Amos 5:25–27, respectively.

But they *also* appear in the New Testament (NT). While these verses are somewhat unfamiliar to us, they were not unfamiliar to the NT authors. The first is quoted in Luke 2:23, the second in 1 Corinthians 3:19, and the third in Acts 7:43. What made these verses stand out to the writers? What are they trying to achieve by quoting them? What are *we* to do with these quotations? Such questions are the stimulus of this book, which aims to equip you with the tools needed to grapple with the NT use of the OT.

Why Does This Topic Matter?

The topic of the use of the OT in the NT matters for two main reasons.

1. *The OT was written for us.* In recent decades, the OT seems to have fallen on hard times. Many churches and theologians argue that the Scriptures of the “old covenant” are practically irrelevant to “new

covenant” Christians. That was then, this is now! Others suggest that we should distance ourselves from the OT because its many hard passages offend people and keep the church from growing. But such ideas are actually nothing new. Skepticism toward the OT goes back to the earliest decades of the church and has simply changed shape over time.¹

One odd thing about all this is that the NT itself tells us not to ignore or downplay the OT. Paul writes, “Whatever was written in former days was written *for our instruction*” (Rom. 15:4). And again, “These things happened to [Israel] as an example, but they were written down *for our instruction*” (1 Cor. 10:11). And once more, “All Scripture”—referring mainly to the OT—“is breathed out by God and profitable . . . that the man of God may be complete, equipped for every good work” (2 Tim. 3:16–17). Paul is clear, and other NT authors could be added, that the OT is not outdated. It was given by God to Israel, but it is also *for us today*. The NT gives a hearty yes to what the OT promised (2 Cor. 1:20). If that is true, then the OT is essential to understanding God’s purposes today.

2. *The NT authors use the OT a staggering number of times.* The other odd thing about modern aversion to the OT is that it is difficult to make your way through most NT books without stumbling into the OT at nearly every turn.

The first words of the NT—“The book of the genealogy” (Matt. 1:1)—are clear references to the genealogies of Genesis and 1–2 Chronicles. The last words of Jesus in the NT are allusions to Isaiah (Rev. 22:16). The NT is quite literally bookended by the OT.

Each of the other Gospels leads off with loud references to the OT: Mark quotes Malachi 3:1 and Isaiah 40:3 (Mark 1:2–3); Luke peppers his first two chapters with numerous images from the OT; and John’s “in the beginning” (1:1) points back to Genesis 1:1. Jesus regularly engages Scripture, perhaps most vividly in wielding three citations of Deuteronomy against Satan in the wilderness (Matt. 4:1–11; Luke 4:1–12). And some of the most important arguments in the NT—such as the

1 Daniel Gard, “The Church’s Scripture and Functional Marcionism,” *Concordia Theological Quarterly* 74 (2010): 209–24.

middle part of Galatians, the bulk of Romans from 1:17 to 15:21, and the covenant discussions in Hebrews—are built on an OT foundation.

Indeed, there are roughly three hundred to four hundred (or more) quotations and allusions to the OT in the NT, depending on how you count.² Roughly thirty OT books are quoted at least once, and the most-cited passages are the Ten Commandments, Leviticus 19, a handful of key psalms (especially Pss. 2; 22; 110; 118), important chapters of Isaiah (chaps. 6; 40; 52–53), and Daniel 7. Though some NT writings do not directly quote the OT, such as 1–3 John, it is safe to say that without the OT, it would be hard to make full sense of much of the NT. The OT provides the colors the NT authors use to paint.

One of the last things Jesus did before his ascension was to open the minds of the apostles “to understand the Scriptures” (Luke 24:45). Following his cue, the NT authors *tell* us that the OT matters, and they also *show* us by their own frequent engagement with it. For these two reasons, the topic of this book is essential for today’s Christian.

What Are this Book’s Aim and Audience?

Given these motivating factors, this book will provide a thorough but accessible introduction to how the NT engages the OT, aimed at a broad array of Bible readers.

If one wants to retrace the footsteps of Jesus and the apostolic circle in how they read and apply the OT, the landscape can be daunting. Studies often lament the fall of biblical literacy in the modern church³—and the OT is the weakest link. Abraham, Joseph, Moses, and Daniel may still be familiar from children’s church, but a thorough grasp of the first Testament is an endangered species.

On top of this, readers who try to brush up on the NT use of the OT often find themselves overwhelmed with jargon and theoretical

2 Gleason Archer and Gregory Chirichigno list 312 in *Old Testament Quotations in the New Testament* (Chicago, IL: Moody Press, 1983). The tabulation in Appendix 1 at the end of this book exceeds four hundred.

3 Justin Dillehay and Ivan Mesa, “Bible Literacy Crisis!,” The Gospel Coalition, January 14, 2020, <https://www.thegospelcoalition.org/>.

frameworks. Some of the best books on the subject quickly drown the reader with technical terminology like “rabbinic midrashic exegesis,” “Qumran scrolls,” and “Jewish apocalyptic literature.”⁴ Others clothe excellent ideas with flowery garb—“catalytic fusion,” “figural fusions,” “figural web”⁵—that may puzzle the average layperson. Commentators regularly declare that an NT author has ripped an OT passage out of context,⁶ raising questions about the trustworthiness of the Bible. Other scholars draw fine distinctions between Luke’s “prophetic-fulfillment” versus Matthew’s “messianic” use of the OT, without explaining why or how those differ.⁷ In short, the step from knowing *that* the NT uses the OT to understanding *how* is often a perilous one.

The point of this book, then, is simple: to hold the reader’s hand in making that crucial step. Or, put differently: to map the terrain of the landscape to prepare you for a lifetime of exciting study.

For NT scholars, the chapters that follow are not new news per se. The field of so-called biblical intertextuality—the use of the OT in the NT—has been one of the most active areas of study in the past few decades.⁸ Unfortunately, many of the insights remain locked up in

- 4 All three phrases are found on the first page of G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids, MI: Baker Academic, 2012).
- 5 Richard Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 8, 14, 343.
- 6 E.g., “Paul often quotes from Scripture in a way that bears little evident relation to the apparent sense of the original” (Christopher D. Stanley, *Arguing with Scripture: The Rhetoric of Quotations in the Letters of Paul* [London: T&T Clark, 2004], 53); “What . . . could have led Paul to such a brazen misreading of the prophet?” (J. Ross Wagner, *Heralds of the Good News: Isaiah and Paul “in Concert” in the Letter to the Romans* [Leiden: Brill, 2000], 211). See examples of this critical sentiment about Matthew’s “Out of Egypt” quotation catalogued in G. K. Beale, “The Use of Hosea 11:1 in Matthew 2:15: One More Time,” *Journal of the Evangelical Theological Society* 55, no. 4 (2012): 697–715.
- 7 E.g., Darrell L. Bock, *Proclamation from Prophecy to Pattern: Lucan Old Testament Christology* (Sheffield: JSOT Press, 1987); Michael Knowles, “Scripture, History, Messiah: Scriptural Fulfillment and the Fullness of Times in Matthew’s Gospel,” in *Hearing the Old Testament in the New Testament*, ed. Stanley E. Porter (Grand Rapids, MI: Eerdmans, 2006).
- 8 Two seminal works are C. H. Dodd, *According to the Scriptures: The Sub-Structure of New Testament Theology* (New York: Scribner, 1952); Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1993).

Teachers, Model Excitement!

If you are involved in teaching others about the Bible, a key part of the equation is simply being a good role model: show your students or Bible study members that you are excited about the OT itself and the use of the OT in the NT. If you set a tone that “this is super boring and complicated, and only pastors or scholars care about this,” it will rub off. Likewise, if you set a tone that “this is wonderful and energizing,” that will rub off too.

cumbersome monographs and journal articles, thus having limited impact on people in the pew.

This book aims to fill the gap by giving readers the basic tools they need for effective study—and none of the chaff of buzzwords and theoretical side trails they do not need. What follows would serve well as training for lay-level Bible study or Sunday school leaders, a stepping-stone to more advanced study for Bible college and seminary students, or a quick refresher for vocational ministers.

How Will This Book Proceed?

To accomplish this aim for the intended audience, I will proceed as follows:

The bulk of the book consists in tracing the NT authors’ engagement with the OT along three major themes:

- Chapter 2—*articulating the gospel* in terms of the saving work of God in history and the gift of salvation to individual believers
- Chapter 3—*articulating the fullness of Jesus* in his person and work, both as divine Son and human Savior
- Chapter 4—*articulating the identity of the church* as eschatological Israel, as well as its mission and conduct for today

Each chapter has a mix of shorter examples that help *prove out* these themes, as well as longer case studies (six per chapter) that *model* for the reader how to do the work. This approach is different from those in other books but will serve the reader well long-term. There are three main options out there: (1) The leading textbook focuses heavily on theoretical concerns (including a nine-step process and twelve “primary ways” the NT uses the OT).⁹ (2) Most guides go book by book, which is helpful but can pit the NT authors against each other or fail to draw out overarching patterns.¹⁰ (3) Technical monographs tend to have a scope (e.g., one biblical author, one book, sections of one book) that is too limited for the general reader.¹¹

The approach taken here will, instead, help the reader begin to sort through how *any* given NT author uses *any* given OT passage, since the three themes cover the waterfront. By studying the way various passages support these themes, the reader will come away with a much clearer overall picture of what Paul means when he says that the OT was written “for our instruction”: namely, instruction about *salvation, Jesus, and us*.

Before diving into these themes, we must first cover some basic tools. This is where many books get bogged down. But my goal is to keep things simple, yet robust enough that the tools can be used by any reader for any passage, without requiring hours of work.

9 Beale, *Handbook*.

10 Steven Moyise, *The Old Testament in the New: An Introduction* (London: T&T Clark, 2015); G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker Academic, 2007); Stanley E. Porter, ed., *Hearing the Old Testament in the New Testament* (Grand Rapids, MI: Eerdmans, 2006).

11 E.g., Rikki Watts, *Isaiah's New Exodus in Mark* (Tübingen: Mohr Siebeck, 1997); Wagner, *Heralds of the Good News*; Matthew Scott, *The Hermeneutics of Christological Psalmody in Paul: An Intertextual Enquiry* (Cambridge: Cambridge University Press, 2014).

Tools of the Trade

EVERY GOOD CARPENTER masters some basic tools, and students of Scripture should be no different. In this chapter, I will provide an overview of the tools that anyone can use when delving into the NT use of the OT.

Precisely here we need to avoid two pitfalls.

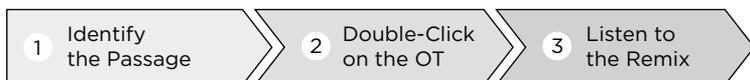
Some carpenters are overzealous: they purchase every possible tool, get overwhelmed by massive instruction manuals and costly upkeep, fail to learn many of the tools very well, and become frustrated by how complicated making even a birdhouse has become. Many books on the use of the OT in the NT are like this: so many steps, philosophical debates, and hermeneutical jargon (like *peshet* or *gezerah shawah*) that the average reader gets thoroughly bogged down.

Other carpenters just wing it: use few tools, let whatever they have get rusty, and basically make things up as they go along. No books on the use of the OT in the NT fall into this category, but many readers of the Bible probably do. And as with carpentry, the end result is often injury in the form of mistakes or discouragement.

This book charts a course between these two pitfalls. I hope to provide tools that are simple enough to remember, master, and actually use—and robust enough to use responsibly. I will cover three steps that should be used anytime you are studying an NT passage that draws on an OT passage. These steps could be done quickly or in extensive

detail, depending on how much time you can invest. And they may seem relatively obvious, but that is the beauty of the most effective tools; the hammer is effective for its brutal elegance (see figure 1.1).

Figure 1.1 Three-Step Process



Throughout this chapter, Luke 19:45–46 will serve as an illustrative example.

Step 1: Identify the Passage

The first step in studying the use of the OT in the NT is, of course, identifying when and how it is actually taking place. Much like any good carpentry project requires selecting the right wood for the job, this step need not be skipped over too quickly.

In general, it is straightforward to determine when an NT author is drawing on the OT and which passage is being used. Modern English Bibles often include quotation marks around OT portions and, in turn, list cross-references in the footnotes. But you need to keep in mind that such notes do different things depending on the version you are using: sometimes they are simply pointing out similar ideas found in other passages, not direct uses of the OT. And due to the varying opinions of Bible editors, the footnotes may not always be uniform: some editors are maximalist in what they include, while others are minimalist.¹ If in doubt, you can consult a commentary for a given book or one of the major resources devoted to the NT use of the OT.² In the Appendix, I provide an inventory of essentially all instances that scholars largely agree on.

Let us take a look at our example passage to illustrate this part of the process. Two versions read as follows (see table 1.1):

- 1 This is true for both English Bibles as well as the printed editions of the Greek NT.
- 2 Particularly G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker, 2007). See my resource list in the conclusion of this book.

Table 1.1 Luke 19:45–46

ESV 2016	NIV 2011
He entered the temple and began to drive out those who sold, saying to them, “It is written, ‘My house shall be a house of prayer,’ but you have made it a den of robbers.”	When Jesus entered the temple courts, he began to drive out those who were selling. “It is written,” he said to them, “‘My house will be a house of prayer’; but you have made it ‘a den of robbers.’”

Let us begin by paying attention to the punctuation. Both versions enclose “My house . . . prayer” in quotation marks, clearly identifying it as something from the OT. Other translations may use something like **bold font** (CSB) or SMALL CAPS (NASB) to accomplish the same objective. (And some, like ASV and KJV, use no markup and leave it to the reader’s detective work.) Moreover, observe that NIV also includes “a den of robbers” in quotation marks, but ESV does not; other translations fall into either camp, depending on how their editors view the phrase.

Next let us look at the footnotes or cross-references that most modern translations (excluding some of the older ones like ASV and KJV) include in the bottom or side margins. These tools are invaluable for figuring out *which* OT passages are being used here. Nearly all will show that “my house . . . prayer” is from Isaiah 56:7. Some will also correctly identify “a den of robbers” as coming from Jeremiah 7:11. (And even the same translation, such as the ESV, may list *both* in reference Bibles that tend to have lots of notes, but only the *first* in Bible editions that have fewer textual helps.)

This brief example helps illustrate that a vital part of the process is looking at multiple translations and their notes to make sure you are not missing anything.

Next, you should step back and consider how the NT author is signaling the use of the OT (if at all). There are three possibilities, and each carries particular implications: citation, quotation, and allusion.³

3 The labels vary among scholars, and some include a fourth mode—“echo”—that I will consolidate with “allusion.” For more on citation technique, see Christopher D. Stanley,

Citation

Citations use an introductory formula such as “it is written” to directly alert the reader that the OT is being used. They are, in effect, saying, “Don’t miss this!” Sometimes the NT authors even specify the source they are using. And typically the amount of the OT passage being cited is often a sentence or more, as opposed to just a word or two. A sampling of citation formulas is found in table 1.2.⁴

Table 1.2 Citation Examples

Nonspecific	Specific
John 6:31: “As it is written”	Matt. 2:17: “Spoken by the prophet Jeremiah”
1 Cor. 15:54: “The saying that is written”	Mark 1:2: “Written in Isaiah”
Eph. 4:8: “Therefore it says”	Acts 13:33: “Written in the second Psalm”
Heb. 2:6: “It has been testified somewhere”	1 Cor. 9:9: “Written in the Law of Moses”

In general, an apostolic author might choose to use an explicit citation in order to prove something apologetically (“this is what the OT foretold long ago”) or to add argumentative weight (like an accountant citing IRS Code 213.d).⁵ Either way the citation formula makes sure the reader does not accidentally overlook that God has spoken decisively on the matter.

Quotation

Quotations are similar to citations in that somewhat lengthy portions of the OT are used, often verbatim, but with one difference: there is no introduction like “as it is written.” In other words, the NT author

Paul and the Language of Scripture: Citation Technique in the Pauline Epistles and Contemporary Literature (Cambridge: Cambridge University Press, 1992).

4 Note that some “it is written”-type citations are from uncertain sources (e.g., Matt. 2:23; John 7:38; 1 Cor. 2:9; Eph. 5:14; 2 Pet. 2:22).

5 See Christopher D. Stanley, *Arguing with Scripture: The Rhetoric of Quotations in the Letters of Paul* (London: T&T Clark, 2004) for more on the use of Scripture in persuasion.

is quoting the OT, but not necessarily *telling* you that. Some English Bibles enclose the text in quotation marks, while others do not. A good example is Romans 9:7, where Paul writes, “Not all are children of Abraham because they are his offspring, but ‘Through Isaac shall your offspring be named.’” Paul introduces this quotation from Genesis 21:12 with a mere “but” and does not explicitly say it is quoted from the OT (the quotation marks are not original but are added by English editors).

The main effect of an unsignaled quotation is that the NT message is given an OT significance—like clothing the apostolic author’s ideas in the garments of the OT. Suppose you are out of your comfort zone and say, “I have a feeling we’re not in Kansas anymore!” It is not a citation to prove a point (“as Dorothy has said”). Rather, you are inviting others to put themselves in Dorothy’s shoes from *The Wizard of Oz* to understand the disorientation you feel in that moment. Back to Romans 9:7: Paul is reminding the Roman church that the unstated person Ishmael (and the whole backstory between him and Isaac) is a living illustration of fleshly versus spiritual offspring.

Allusion

Allusions are like quotations in lacking a citation formula, but they are usually shorter and less precise. Sometimes the NT author uses a brief snippet of a clear OT passage, such as the allusion to Jacob’s ladder (Gen. 28:12) in John 1:51, or the combination of the beasts of Daniel 7:3–8 (leopard, bear, lion) into one in Revelation 13:2. Sometimes the author is only broadly referencing an idea, person, or scene, such as the allusion to Israel’s forty-year wilderness sojourn (Num. 32:13) via Christ’s forty-day temptation in Matthew 4:2 and Luke 4:2. Because allusions are harder to pin down, there has been much debate about how to validate them to make sure we are not coming up with false positives. Most Bible readers, however, can use sanctified common sense to detect when an NT author is alluding to a known OT passage. When in doubt, err on the side of caution rather than falling under the illusion of an allusion.

How to Test Whether an Allusion Is Valid*

1. *Volume*: How much word-for-word parallelism to the OT text is found in the allusion?
2. *Recurrence*: Does the NT author (or others) use that OT passage (or book) elsewhere?
3. *Coherence*: Does the OT passage fit with the argument in the NT?
4. *Plausibility*: Could the original NT audience have detected this allusion too?

* Modified from the seven criteria in Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1993), 29–32.

The use of allusion almost by definition implies that only those who have ears to hear might fully get it. Because the allusion is often only a fragment or summary of an OT passage, it can slip by unnoticed—both to the original audience and to today’s. But if you are tuned in to the OT, a whole new level of meaning is unlocked. For instance, DreamWorks movies are replete with references to historical events or pop culture—such as “Farbucks’s Coffee” in *Shrek 2*⁶—that slip by children but resonate with adults who catch the allusions. The NT passage still makes sense on its own, but the allusion adds vividness if you can detect it.

How would we analyze Luke 19:45–46? The “my house” portion is clearly a citation (“it is written”), which is why English translations easily identify it. Jesus is appealing to God’s word as the authority for what the Jerusalem temple should have been like. The “den of robbers” portion is either a quotation or an allusion. (This indecision is okay, since precision is not always attainable when dealing with these categories—take a stab at it and move on.) Jesus is calling the religious authorities to dig into their scriptural memory bank to figure out what he is insinuating: an “aha” moment, so to speak.

6 A play on Starbucks Coffee, located on a street corner in the kingdom of Far Far Away. *Shrek 2*, directed by Andrew Adamson, Kelly Asbury, and Conrad Vernon (Universal City, CA: DreamWorks, 2004).

How Much Did Ancient NT Readers Grasp?

The second (quotation) and third (allusion) modes raise a key question: When an OT passage is not overtly signaled (citation), how much would the original audience have been able to pick up? This is much debated, and we should not assume that first-century readers necessarily knew everything all the time. Literacy rates varied, and, just like today, early Christians such as new Gentile converts may not have had equal knowledge of Israel's Scriptures.

That said, (1) Paul and other NT authors do not hesitate to engage in detailed OT analysis, even if the audience may have been newcomers (such as at Corinth); (2) the apostles and their successors made the preaching of the OT one of their main objectives (e.g., Acts 6:2); (3) the reading of the OT was widely practiced, so some kind of oral exposure would have been normal (e.g., Acts 13:27; 15:21). The recipients of the NT writings likely had a better knowledge of the OT than some scholars are willing to concede. And as today, continued study of the word as part of Christian discipleship brings more insight—including a better grasp of the OT in the NT.

To summarize, step 1 involves reading the NT passage, catching when the author is drawing on the OT (using the helps and resources at your disposal), and categorizing it as a citation, quotation, or allusion as an initial pointer to what the author is attempting to do.

Step 2: Double-Click on the OT

The next step is to spend time understanding the OT passage being used by the NT author: “double-clicking” on it to explore the details, so to speak. This is likely the step Bible readers and even ministers skip most frequently. It is easier just to continue reading the NT rather than pause and flip leftward in the Bible. But no good carpenter takes

a piece of wood and just starts hacking at it without first examining the direction of the grain, the location of knots, and its overall shape. We should do the same with the OT passage.

This step involves comparing the wording between the OT source and the NT passage, and then looking at the bigger picture of the OT passage.

Wording Comparison

Studying the wording enables the reader to determine whether the NT author is being meticulously word-for-word or more flexible in how the OT is being used. This analysis is most relevant for citations and quotations, since allusions are by definition more flexible. In many cases, the NT wording you find in your modern Bible will be very close to the OT wording, even though the NT and OT authors were not, of course, writing in English.⁷ For instance, all seven citations of the “love your neighbor” passage (Lev. 19:18) are essentially identical in the NT (Matt. 19:19; 22:39; Mark 12:31; Luke 10:27; Rom. 13:9; Gal. 5:14; James 2:8). If this holds true for a passage you are studying, then you can move on.

But sometimes the wording of an NT citation/quotation is different enough from the OT source that we should give it a closer look. Variations can arise for two basic reasons.

On the one hand, NT authors may be consulting something that differs from the standard Hebrew used for modern Bibles.⁸ The apostolic writers could be quoting from memory, from liturgical forms of Scripture read in the synagogue (Acts 13:27; 15:21; 2 Cor. 3:15), from local scrolls that differ from the main Hebrew tradition used today,⁹ or from

7 Some differences in wording arise from English-related issues, since the OT is translated from one language and the NT from another; such differences are usually negligible to interpretation, but consulting multiple English Bibles can help.

8 Known as the “Masoretic Text,” chiefly represented in the Leningrad Codex (eleventh century AD).

9 Many modern translations such as the NIV and ESV refer to textual variations in the OT, where sources like the Dead Sea Scrolls differ from the Masoretic Text. There is no guarantee that the scriptural scrolls in Antioch, Ephesus, Corinth, and Jerusalem would all be identical.

Looking Up Citations/Quotations in the Septuagint

If you want to look up an OT passage in the Septuagint but do not know Greek, you can consult *The Lexham English Septuagint* (Bellingham, WA: Lexham Press, 2020); *The New English Translation of the Septuagint* (Oxford: Oxford University Press, 2014); and/or Lancelot C. Brenton, *The Septuagint with Apocrypha* (Peabody, MA: Hendrickson, 1986).

Those who do know Greek are encouraged to compare the wording using the Greek NT as well as the Greek OT (and Hebrew, if able). The most readily accessible source is Alfred Rahlfs and Robert Hanhart, *Septuaginta: Editio altera* (Stuttgart: Deutsche Bibelgesellschaft, 2006), though more advanced students should consult the Göttingen and/or Cambridge critical editions. This task can be expedited using Gleason Archer and Gregory Chirichigno, *Old Testament Quotations in the New Testament* (Chicago, IL: Moody Press, 1983).

early collections of OT excerpts.¹⁰ The most frequent situation, though, is the use of the Greek translations of the OT, commonly known as the “Septuagint.” These translations sometimes differ from the Hebrew in noticeable ways, which in turn would be carried into the NT if the authors are citing/quoting directly from them instead of making their own translation of the Hebrew.¹¹ For instance, Matthew 12:17–21 cites Isaiah 42:1–4 at length, and the wording is straightforward until the last clause. Matthew reads, “In his name the Gentiles will hope,” while the Hebrew of Isaiah 42:4 reads, “The coastlands await his laws.” Why

¹⁰ The existence and apostolic use of such “testimonia” remain debated, but examples from the Dead Sea Scrolls (4Q174, 4Q175) and the Oxyrhynchus Papyri (*P. Oxy.* 4933) at least show that the literary form existed in antiquity.

¹¹ For an overview, see Gregory R. Lanier and William A. Ross, *The Septuagint: What It Is and Why It Matters* (Wheaton, IL: Crossway, 2021).

such a difference? Matthew is simply using the Greek form of Isaiah, where this clause had already been modified by the ancient translator.

On the other hand, an NT author could be making an intentional tweak to the wording so that it fits more readily into the new context. Such modifications are par for the course in antiquity. In contrast to today's standards, where quotations must be perfectly word-for-word and include proper documentation, the first-century standard was quite different: the goal was to reproduce the essence of another writer's words, not a word-for-word facsimile.¹² Some possible kinds of revision are included in table 1.3.

Table 1.3 Examples of Revisions to OT Citations/Quotations

Type	Example
<i>Updating grammar</i>	Mark 4:12, modifying tense and mood of multiple verbs from Isaiah 6:9–10
<i>Rearranging clauses</i>	Rom. 13:9, reordering the sixth, seventh, eighth, and tenth commandments
<i>Skipping portions</i>	Luke 4:18–19, skipping “to bind up the brokenhearted” from Isaiah 61:1
<i>Substituting words</i>	John 12:15, changing “mounted” in Zech. 9:9 to “sitting”
<i>Paraphrasing</i>	2 Cor. 4:6, summarizing Gen. 1:3 in Paul's own words
<i>Contextualizing</i>	Acts 4:11, adapting the “stone” passage of Ps. 118:22 to Peter's audience

Such modifications are no cause for alarm, but they also should not be swept under the rug, because they could provide clues to help understand what the NT author is doing (in step 3).

One can get a feel for the differences by laying side by side the text of both the OT and NT passages and marking the differences. This

12 Charles E. Hill, “‘In These Very Words’: Methods and Standards of Literary Borrowing in the Second Century,” in *The Early Text of the New Testament*, ed. Charles E. Hill and Michael J. Kruger (Oxford: Oxford University Press, 2012), 261–81.

can be done in English or in the original language(s), and the level of detail can vary with the time and resources at your disposal.¹³ Table 1.4 shows what it could look like for Luke 19:45–46:

Table 1.4 Luke 19:45–46 Wording Analysis¹⁴

OT Source	NT Use
Isa. 56:7: “ <u>My house shall be called a house of prayer.</u> ”	He entered the temple and began to drive out those who sold, saying to them, “It is written, ‘ <u>my house shall be a house of prayer,</u> ’ but you have made it a <u>den of robbers.</u> ”
Jer. 7:11: “Has this house [Greek: <u>my house</u>], which is called by my name, become a <u>den of robbers?</u> ”	

There is a slight difference with respect to Isaiah 56:7, where Luke simply reads “shall be” and does not include “called.” The “den of robbers” matches nicely with Jeremiah 7:11, but the Greek version of Jeremiah also includes “my house,” just like Isaiah 56:7, which strengthens the tie between the two passages.

Observations about the Broader OT Passage

You should then look up the entire OT passage to move from the details of the trees to the bigger picture of the forest. This should be done with citations, quotations, and allusions—but it is often neglected by even seasoned Bible students.

Any use of another text brings along with it the broader context. For instance, when someone says, “one small step for man,” the significance extends far beyond those mere five words. Not only are the next words automatically imported (“one giant leap for mankind”) but so are the Space Race, the lunar missions, the weight of a seminal moment in United States history, and more.

13 For instance, Greek and Hebrew students could look at textual variants in the NT *and* the OT or even compare the NT citation/quotation with other Jewish sources (e.g., Dead Sea Scrolls).

14 Single underline denotes similar wording between OT and NT; double underline denotes differences.

The same is true for the Bible: the portion used by an NT author is a pointer to a broader OT passage. NT authors do not go around quoting entire OT chapters. But they direct us to them by drawing on select snippets—inviting us to look up the rest. In fact, some have argued that the *nonquoted* portions of the OT speak just as loudly as the *quoted* portions, since our brains work harder to retrieve them.¹⁵ Even if early readers varied in the depth of their OT background knowledge, that does not change the fact that *the NT authors* (and the divine author!) had the fuller context in mind, beckoning the reader to probe further.

Thus, the key part of double-clicking that must be factored into your study is expanding the window of the whole OT passage, not just the verse(s) being used in the NT. The task is straightforward, then: once the specific OT reference is identified, one should study (at least) the full chapter and write down basic observations:

- Where does this passage fall in the history of Israel (patriarchal period, exodus period, cycle of judges, early monarchy, later monarchy, exile, restoration)?
- What type of writing is this (narrative, law, poetry, wisdom, prophecy)?
- What keywords or themes stand out that may have attracted the NT author’s attention?
- What is the basic sense of this OT passage in its original context? How does its theme relate to the bigger storyline of the OT?

This analysis does not require a twenty-page essay or PhD dissertation—just observant Bible reading as one sketches out the picture of the full OT passage.

See table 1.5 for observations about the broader context of Isaiah 56:7 and Jeremiah 7:11 for our Luke passage:

15 This phenomenon is often called “metalepsis” (Richard Hays, *Echoes of Scripture in the Gospels* [Waco, TX: Baylor University Press, 2016], 11) or “transumption” (Hays, *Echoes of Scripture in the Letters of Paul*, 20).

Table 1.5 Observations about the Source Passages of Luke 19:45–46

Isaiah 56	Jeremiah 7
God declares that salvation is coming (56:1) and calls his people to righteousness (56:2). He promises that Gentiles will be blessed and brought near to worship at the holy mountain, stressing the importance of the Jerusalem temple being open to “all peoples” (56:3–7). But Israel’s leaders have failed due to their desire for selfish gain (56:10–11).	God denounces Israel for its corrupt worship (7:2–3). He calls them to amend their ways with mercy and justice (7:5–6). But he <i>himself</i> has inspected the temple and found it to be not a place of blessing but a “den of robbers” (7:11). Israel’s leaders have failed. Their misplaced trust in the temple (7:4) will prove vain, because God will bring its destruction (7:13–15).

To summarize, step 2 involves double-clicking on the OT passage and studying the wording (compared to the NT) and broader context. Many struggle with this step due to a lack of confidence in their grasp of the big picture of the OT itself. It is hard to double-click on Paul’s quotations of, say, Habakkuk, if one does not really know who that prophet was, when he was writing, what was going on then, and what he was writing about. Brushing up on the storyline of the OT is a key part of developing the instincts needed to trace the NT authors’ use of it.

Grasping the OT Storyline

To gain better familiarity with the OT, I encourage you to take the following three actions:

1. *Study the NT’s summaries.* Two speeches in Acts (7:1–53 and 13:16–25) provide digests of the high points of the OT, helping us trace the major movements and events.
2. *Read the OT with the big picture in mind.* I have prepared a Redemptive-Historical Bible Reading Plan that curates 137 OT

chapters from the key turning points in Israel's history, matched with 63 NT chapters that reflect on those chapters. It makes a great complement to annual Bible reading plans that cover all 1,189 chapters by helping the reader focus on the big picture. You can download it at www.crossway.org/OldMadeNewReadingPlan.

3. *Read up on biblical theology.* I encourage Bible readers at all levels to consult *A Biblical-Theological Introduction to the Old Testament: The Gospel Promised*, ed. Miles Van Pelt (Wheaton, IL: Crossway, 2016) to grasp the main themes of each book and discover other resources.

Step 3: Listen to the Remix

Carpenters do not leave the source wood untouched but transform it in some way. The same is true for the NT authors. In the third step, you return to the NT passage and—by studying its flow of thought and broader context—analyze how the author applies the OT passage in the new situation.¹⁶ Our goal is to listen to how they “remix” the OT passage. What do I mean by this?

A remix involves reinterpreting a musical composition through various changes: adjusting tempo, adding new sounds, rearranging strophes or verses, inserting portions from other songs, and so forth. A good remix leaves the original recognizable but brings out newness, often with a different audience in mind—that is, remixing a jazz song as a dance track. There is continuity (because it is a *re*-mix, not a wholly new song) but also discontinuity. The metaphor of a remix can aid us in understanding what the NT authors are doing with the OT.

On the one hand, there is continuity because NT authors aim to be faithful to the original OT composition. They are convinced that

¹⁶ The broader topic of NT exegesis cannot be covered fully here; see Andrew D. Naselli, *How to Understand and Apply the New Testament* (Phillipsburg, NJ: P&R, 2017).

God's word never passes away (Matt. 5:18), that it is abiding (1 Pet. 1:23) and that it is a lamp for God's people until the end comes (2 Pet. 1:19). Because they view the OT as directly given by God (1 Pet. 1:11; 2 Pet. 1:21; cf. 1 Kings. 16:34; Zech. 7:12), they do not see themselves free to twist and distort it however they see fit. Their remixes of the OT are governed by faithfulness to its intent as given by the Spirit through the OT writers. This sense of continuity may be hard for us to discern, which is why we need to work hard at it in step 2.

On the other hand, there is discontinuity because the NT authors see the OT as inherently something to be "fulfilled." This Greek verb (*plēroō*) is used frequently when the NT draws on the OT, and it conveys the sense that the OT was incomplete and preparatory by design, awaiting *fullness*. It points to a destination beyond itself. Let me explain.

Throughout the Bible, God speaks and acts. The meaning of his word unfolds alongside and explains his actions in the world—and his actions shed light on what he has spoken.¹⁷ The OT authors themselves show this: for example, Moses anticipates how his words will take on new meaning post exile (Deut. 28–32), and Jeremiah and Daniel look for a present fulfillment of prior OT passages in light of new events (Jer. 26:16–18; Dan. 9:2). It is not that meaning changes entirely, but rather it expands or "fills up" as God takes action.

If this is true in the OT era, it is all the more true in the NT era. The OT story of Israel ends unresolved, looking beyond its final chapter (e.g., Isa. 65–66; Mal. 3–4). The loose ends come together only when "the end of the ages" arrives (1 Cor. 10:11): the coming of Jesus himself. When he breaks in, everything changes. The next great act of God has arrived.

In Christ, then, the Scriptures find their *telos*, their destination (Luke 22:37). If "now is the day of salvation" to which the OT pointed (2 Cor. 6:2), it is only logical that the apostolic remix of OT passages would bring out new layers of significance. The hinge of discontinuity is Christ himself. In him, Old is made New.

¹⁷ For more on this theme, see Herman Ridderbos, *Redemptive History and the New Testament Scriptures* (Phillipsburg, NJ: P&R, 1988).

As a result, we should not expect the NT authors simply to give a sterile, scholarly opinion on what a passage meant centuries ago—for that is not how Scripture works.¹⁸ Divine authorship makes Scripture “living and active” (Heb. 4:12). It could never be a dead and static word limited to only, say, a group of Israelites on the plains of Moab. It contains all of God’s living purposes for all his people over time. Whether Moses or Amos or Ezekiel totally grasped all this is beside the point.¹⁹ Because they lived *before* the inbreaking of Christ, the meaning had not fully matured. Only as history unfolds by the hand of God does the full meaning of Scripture unfold by the very same hand.

Thus, the NT authors, being inspired by God, hear the symphonic crescendo of Christ and expose the *fullness* of the OT, now with him as the major key. We might even say the NT itself, via its use of the OT, finishes the song.

In other words, the NT authors neither impose a new, innovative, foreign meaning on OT texts nor simply copy and paste the surface meaning of the OT words. They unpack what God has progressively revealed in the past and now brought into full light.

How do the NT authors go about this remixing? What are their principles of interpretation? While labels vary among scholars,²⁰ I sug-

18 See the discussion of these issues in Douglas Moo and Andrew Naselli, “The Problem of the New Testament’s Use of the Old Testament,” in *The Enduring Authority of the Christian Scriptures*, ed. D. A. Carson (Grand Rapids, MI: Eerdmans, 2016), 702–46.

19 Here I allude to the long-standing debates over whether there is a *sensus plenior* (“fuller sense” or deeper meaning) beyond the surface-level meaning intended by the OT writers; see Douglas Moo, “The Problem of Sensus Plenior,” in *Hermeneutics, Authority, Canon*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids, MI: Zondervan, 1986), 179–211. It seems that divine inspiration would entail at least some excess of meaning beyond what OT authors knew, given that they were not omniscient (1 Pet. 1:10)—but they may have grasped more than ordinary men; see G. K. Beale and Benjamin L. Gladd, “The Cognitive Peripheral Vision of Biblical Authors,” in *Hidden but Now Revealed: A Biblical Theology of Mystery* (Downers Grove, IL: InterVarsity, 2014), 340–64.

20 G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids, MI: Baker, 2012), 55–94. As mentioned in the introduction, it is precisely here that much of the scholarly literature bogs down with complex discussions of the NT adoption (or not) of Jewish hermeneutics (*qal wahomer*, *gezerah shawah*, *pesher*, etc.). Overviews of these methods can be found in Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids, MI: Eerdmans, 1999); Kenneth Berding

Continuity and Discontinuity

Like any good remix, there is both continuity and discontinuity in the NT use of the OT. There is one plan of salvation (see chapter 2), one Messiah-Lord (chapter 3), and one people of God (chapter 4)—thus, the NT authors’ handling of an OT passage stands in essential unity with its initial sense. But God’s message unfurls more and more as his plan climaxes in Christ, bringing discontinuity: upon the turning point of history, the message of the OT grows into its fullness.

gest the following three as the most common categories for discerning *how* the NT authors see “fulfillment” of the OT.

Prediction

Sometimes an NT author interprets an OT passage as a direct prediction of something that has now happened. The OT author prophesied a future person or event, and the NT author points to a concrete reality and says *that* is what the OT author was talking about. For example, in Acts 2:31, Peter declares that David spoke not of his own resurrection but rather predicted Jesus’s in Psalm 16:8–11. Similarly, in Acts 3:20–22, Peter attests that Jesus is the new “prophet” that Moses predicted in Deuteronomy 18:15.

We need to keep in mind that biblical predictions or prophecies often have multiple stages of accomplishment—not just one. Some predictions play out over time: there may be a near-term horizon and a long-term horizon, all bundled into one prediction. An economist might predict the stock market will go up 10 percent, and as things pan out it may go up, then back down, then back up again. The prediction is true regardless. Thus, when we see fulfilled predictions in the NT, we should be aware

and Jonathan Lunde, eds., *Three Views on the New Testament Use of the Old Testament* (Grand Rapids, MI: Zondervan, 2008), 25–32.

that an initial installment may have already happened, but the final installment comes in Christ. For instance, the OT prophets regularly anticipate a new exodus-like return from Babylonian captivity (e.g., Jer. 23:7–8). They get a taste of it in the fifth century BC (deliverance from Babylon), but the real thing comes with Christ (deliverance from sin).

Pattern

In many situations, the NT authors do not imply that an OT passage consciously predicted something in the NT but rather that there is a pattern connecting Old and New.

Some of these patterns are simply loose *analogies*: something happening now is “like” something in ancient Israel. Acts 1:20 is a great example, where the harsh fate of Judas Iscariot is seen as analogous to God’s judgment on wicked enemies in Psalm 69:25—not that the psalmist concretely predicted centuries before that a future apostolic pretender would betray the Messiah. There may even be a sense of history repeating itself, as when Stephen recaps the OT and accuses the Jewish leaders of his day of repeating the sins of their forefathers (“*as your fathers did, so do you,*” Acts 7:51).

The most intriguing patterns are *types*, where an OT person, place, or thing plays a role in salvation that prefigures an even greater person, place, or thing in the NT.²¹ Here are a few key examples:

- Adam as first man is called a “type” of the greater man Jesus (Rom. 5:14)
- The tabernacle/temple points to the true place of worship found in Jesus, the church, and heaven (John 2:21; 1 Cor. 6:19; Heb. 9:24)
- The Passover lamb of the Israelite exodus is a type of the true slain lamb, Jesus (1 Cor. 5:7)
- The bronze serpent lifted up by Moses prefigures the lifting up of Christ (John 3:14)

²¹ See Beale, *Handbook*, 13–25; Leonard Goppelt, *Typos: The Theological Interpretation of the Old Testament in the New* (Grand Rapids, MI: Eerdmans). See more recently the work on “figural” readings by Richard Hays, *Reading Backwards: Figural Christology and the Fourfold Gospel Witness* (Waco, TX: Baylor University Press, 2014).

- Earthly Jerusalem is a type of the heavenly dwelling of the people of God (Rev. 21:2–10)

With such patterns, the original OT context provides all the details, colors, and shading (continuity) that the NT authors connect to their context (discontinuity). For instance, the blood, incense, and altar of the sacrificial system help us see and smell, in a way, the various aspects of Christ’s true sacrificial work (Heb. 9–10).

Prescription

Finally, the NT authors regularly go to the OT for moral instruction. Sometimes it is indirect in nature, drawing out basic principles (e.g., 1 Tim. 5:18) or moral examples (e.g., Heb. 11). Other times it is direct in nature, applying OT commandments in a straightforward and normative manner today (e.g., Rom. 13:9). Either way, God’s own moral character transcends time (continuity), though the application may change in light of the new era of the church (discontinuity).

“Out of Context”?

I have spelled out all of this in some detail because fuzziness about these different remix categories can easily lead one down the wrong path. Many scholars who argue that the NT authors are ripping the OT out of context stumble at this basic point: treating every NT use of the OT as *prediction*, particularly a *Messianic* one. They look at an NT citation/quotation and say, “There is no way the OT author was predicting that!” or, “This OT passage is not foretelling a Messiah!”—thereby concluding that the Bible is in error.

This one-size-fits-all mistake should be avoided. The mode of *prediction* is not the only tool in the apostles’ toolbox.

Keeping the different remix options in mind in step 3 (rather than cramming them all into the *prediction* mold) and paying close attention to the OT context in step 2 will help you avoid most pitfalls. I hope to show through many examples in the subsequent chapters that, on close inspection, the NT authors prove to be very contextually sensitive in how they handle the OT.

Having gained clarity on how the NT authors are remixing the OT (prediction, pattern, prescription), you should wrap up the analysis by studying how the OT passage advances the theme of the NT passage:

- How does it contribute to the author's point?
- What does it add that would be missing if the citation, quotation, or allusion were not there?
- How does the OT passage shine light on the NT here? And how does the context of the NT shine light on the OT here?
- What response does this use of the OT seem to elicit from the reader (original and today's)?

Returning to Luke 19:45–46, we can make the following observations, glancing back over our double-click notes from table 1.5. The Isaiah and Jeremiah passages are not *predictions* per se, for in both cases, the prophets are referring to specific temple issues of their own day. Rather, Jesus is suggesting that a *pattern* in ancient Israel is recurring.

The day of blessing for all nations has arrived (see Luke 2:32), but the Jewish elite—who should have led the charge in advancing Israel's blessings to the whole world—actually fight against it, clinging to their religious and ethnic exclusivism. In parallel, Luke's Gospel

thus far has signaled the end-times “visitation” of God himself in the flesh of Jesus.²²

These two threads intersect when Jesus enters the temple and sees Isaiah 56 and Jeremiah 7 replaying before his eyes. He, *as God incarnate*, inspects the temple, just as the Lord had in ancient Israel. He, too, finds it to be the epicenter of Israel’s spiritual corruption, just as it had been in the past. Nothing has changed: it was supposed to be a bastion of righteousness for *all nations*, Gentiles included, but it was rotten. Israel’s leaders have again failed, going through the motions in a bustling temple that hides calcified hearts. Thus, as the Lord did through the ancient prophets, Jesus denounces this “den of robbers.” It will be destroyed (AD 70 destruction; cf. Luke 13:35; 19:41–44; 21:6–24), just like before (Babylonian destruction of 586 BC). Israel has not learned its lesson. What should have been a celebratory visitation of the God-man ends in stinging rebuke.

Summary

In this chapter, we have covered the basic tools of studying the NT use of the OT, distilling the task down to three steps that you can apply in whatever level of detail time affords. The worksheet on the following page (see table 1.6) could be completed by hand or electronically as a way to structure personal or group study.

The remainder of the book will be dedicated to putting these steps to use, as we trace the three main themes found when exploring the NT use of the OT. More can be learned by watching these tools in action than from simply reading about them. I will not have space to go through each step in full detail every time, but I will pause and do it frequently enough to help reinforce the instincts I hope you develop along the way.

22 Gregory R. Lanier, “Luke’s Distinctive Use of the Temple: Portraying the Divine Visitation,” *Journal of Theological Studies* 65, no. 2 (2014): 433–62.

Table 1.6 Three-Step Process Worksheet

Step 1: Identify the Passage					
<input type="checkbox"/> Citation <input type="checkbox"/> Quotation <input type="checkbox"/> Allusion → <i>OT passage(s)</i> <i>Implications:</i> 					
Step 2: Double-Click on the OT					
<i>Wording comparison:</i> <table border="1"> <thead> <tr> <th>OT SOURCE</th> <th>NT USE</th> </tr> </thead> <tbody> <tr> <td> </td> <td> </td> </tr> </tbody> </table> <i>Observations about the broader OT passage:</i> 		OT SOURCE	NT USE	 	
OT SOURCE	NT USE				
Step 3: Listen to the Remix					
<input type="checkbox"/> Prediction <input type="checkbox"/> Pattern <input type="checkbox"/> Prescription <i>Analysis:</i> 					