

NEW TESTAMENT USE OF OT POETRY

Allusion, Promise, and Covenant

OPENING POEM |

“HYMN 10 ON THE VIRGINITY” -EPHREM THE SYRIAN (306-373)

Allow, my tongue, the histories of all scripture
and of all natures to come to the Sea
that is the limit of all of them.

Neither the abyss nor the sea is in need of weak streams.
Those come into it that have been wearied everywhere.
In its gulf they rest.

Come to the prophets and see how they need
to come to Christ, Who was wearied by the People.
Among the peoples [the prophets] are at rest.

Give me by grace, O blessed Sea,
one droplet of compassion that I may invest it and come
by means of Your flow to You.
The symbols were silent in love for they saw that Truth was coming.
Blessed is He Whose parables have fulfilled all scripture
that had drawn His pictures.

NT USE OF OT POETRY

SOMETIMES, QUOTES ARE SIMPLE: MATTHEW 9:13 & HOSEA 6:6

[Pharisees] said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means:

‘I desire mercy, and not sacrifice.’

For I came not to call the righteous, but sinners.”

SOMETIMES, QUOTES ~~ARE~~ **SEEM** SIMPLE: MATTHEW 9:13 & HOSEA 6:6

[Pharisees] said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means:

‘I desire mercy, and not sacrifice.’

For I came not to call the righteous, but sinners.”

What is Jesus saying here?

INTRODUCTION

This is an enormously complicated topic.

Every NT book except Philemon and 1–2 John contains either quotes of or allusions to the Old Testament.

The Apocalypse of John contains more allusions to scriptural passages than any other book in the New Testament, but it doesn't fully quote a single passage!

COMPLICATIONS |

WHAT LANGUAGE DID JESUS AND HIS DISCIPLES SPEAK?

Hebrew?

Aramaic?

Greek?

WHAT VERSION OF THE OLD TESTAMENT?

Hebrew?

Greek? (*“Septuagint”* /LXX)

Targums? (Aramaic Paraphrases/Commentaries)

JESUS QUOTES THE OLD TESTAMENT IN A FORM CLOSE TO THE *TARGUM OF ISAIAH 6:9–10*

¹¹ And he said to them, “To you has been given the secret of the kingdom of God, but for those outside everything is in parables,
¹² so that

“ ‘they may indeed see but not perceive,
and may indeed hear but not understand,
lest they should turn and be forgiven.’ ”

-Mark 4:11-12, ESV

JESUS QUOTES THE OLD TESTAMENT IN A FORM CLOSE TO THE *TARGUM OF ISAIAH 6:9–10*

¹¹ And he said to them, “To you has been given the secret of the kingdom of God, but for those outside everything is in parables,

¹² **so that**

“ ‘they may indeed see but not perceive,
and may indeed hear but not understand,
lest they should turn and be **forgiven.**’ ”

-Mark 4:11-12, ESV

QUOTES? ALLUSIONS? ECHOES?

Quotes

Allusions

Echoes?

Terminology matters less than being able to recognize when it happens.

How do we recognize them?

MARK TRIES TO QUOTE ISAIAH?

Mark 1:2 (ESV)

The beginning of the gospel of Jesus Christ, the Son of God.

As it is written in Isaiah the prophet,

“Behold, I send my messenger before your face,
who will prepare your way,

The voice of one crying in the wilderness:
‘Prepare the way of the Lord,
make his paths straight,’ ”

Isaiah 40:3 (ESV)

A voice cries:

“In the wilderness prepare the way of
the Lord;

make straight in the desert a highway
for our God.

MARK TRIES TO QUOTE ISAIAH?

Mark 1:2 (ESV)

The beginning of the gospel of Jesus Christ, the Son of God.

As it is written in Isaiah the prophet,

“Behold, I send my messenger before your face,
who will prepare your way,

The **voice** of one **crying in the wilderness**:
‘**Prepare the way of the Lord,**
make his paths straight,’ ”

Isaiah 40:3 (ESV)

A **voice** **cries**:

“**In the wilderness prepare the way of the Lord;**

make straight in the desert a **highway**
for our God.

MARK TRIES TO QUOTE ISAIAH?

Mark 1:2 (ESV)

The beginning of the gospel of Jesus Christ, the Son of God.

As it is written in Isaiah the prophet,

??

“Behold, I send my messenger before your face,
who will prepare your way,

The **voice** of one **crying in the wilderness**:
‘Prepare the way of the Lord,
make his **paths straight**,’ ”

Isaiah 40:3 (ESV)

A **voice** **cries**:

“**In the wilderness prepare the way of the Lord**;

make straight in the desert a **highway**
for our God.

MARK TRIES TO QUOTE ISAIAH?

??

Exodus 23:20

Behold, I send an angel before you to guard you on the way and to bring you to the place that I have prepared.

Mark 1:2 (ESV)

The beginning of the gospel of Jesus Christ, the Son of God.

As it is written in Isaiah the prophet,

??

“Behold, I send my messenger before your face, who will prepare your way,

The voice of one crying in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’ ”

Isaiah 40:3 (ESV)

A voice cries:

“In the wilderness prepare the way of the Lord;

make straight in the desert a highway for our God.

Malachi 3:1

??

Behold, I send my messenger, and he will prepare the way before me.

MARK TRIES TO QUOTE ISAIAH?

??

Exodus 23:20

Behold, I send an angel before you to guard you on the way and to bring you to the place that I have prepared.

Mark 1:2 (ESV)

The beginning of the gospel of Jesus Christ, the Son of God.

As it is written in Isaiah the prophet,

??

“Behold, I send my messenger before your face, who will prepare your way,

The voice of one crying in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’ ”

Isaiah 40:3 (ESV)

A voice cries:

“In the wilderness prepare the way of the Lord;

make straight in the desert a highway for our God.

Malachi 3:1

??

Behold, I send my messenger, and he will prepare the way before me.

MAJOR QUESTION: What do we do when the apostles get it “wrong??”

QUESTIONS TO ASK
WHEN WE FIND AN ALLUSION

QUESTIONS WE SHOULD ASK WHEN WE FIND AN ALLUSION:

What does it mean?

Do the concepts Tenor and Vehicle help?

QUESTIONS WE SHOULD ASK WHEN WE FIND AN ALLUSION:

What does it mean?

Why this allusion and not another?

QUESTIONS WE SHOULD ASK WHEN WE FIND AN ALLUSION:

What does it mean?

Why this allusion and not another?

Why make an allusion at all?

WHY MAKE AN ALLUSION AT ALL?

TARGUM ISAIAH 6:9–10

¹¹ And he said to them, “To you has been given the secret of the kingdom of God, but for those outside everything is in parables,
¹² so that

“ ‘they may indeed see but not perceive,
and may indeed hear but not understand,
lest they should turn and be forgiven.’ ”

-Mark 4:11-12, ESV

QUESTIONS WE SHOULD ASK WHEN WE FIND AN ALLUSION:

What does it mean?

Why this allusion and not another?

Why make an allusion at all?

**Does the connection add meaning? Refine the meaning?
Something else?**

EPHESIANS 4:8 & PSALM 68:18

But grace was given to each one of us according to the measure of Christ's gift. Therefore it says,

“When he ascended on high he led a host of captives, and he gave gifts to men.”

(In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

You ascended on high,
leading a host of captives in your train
and receiving gifts among men,
even among the rebellious, that the
LORD God may dwell there

EPHESIANS 4:8 & PSALM 68:18

But grace was given to each one of us according to the measure of Christ's gift. Therefore it says,

“When he ascended on high he led a host of captives, and he gave gifts to men.”

(In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

You ascended on high,
leading a host of captives in your train
and receiving gifts among men,
even among the rebellious, that the
LORD God may dwell there

QUESTIONS WE SHOULD ASK WHEN WE FIND AN ALLUSION:

What does it mean?

Why this allusion and not another?

Why make an allusion at all?

Does the connection add meaning? Refine the meaning? Something else?

Is there a thematic parallel?

QUESTIONS WE SHOULD ASK WHEN WE FIND AN ALLUSION:

What does it mean?

Why this allusion and not another?

Why make an allusion at all?

Does the connection add meaning? Refine the meaning? Something else?

Is there a thematic parallel?

How close are the parallels?

MARK FREQUENTLY QUOTES PSALM 22 TO TELL THE PASSION NARRATIVE

My God, my God, why have you forsaken me?
-Psalm 22:1

All who see me mock me;
they make mouths at me; they wag their heads
-Psalm 22:7

they divide my garments among them,
and for my clothing they cast lots.
-Psalm 22:18

NOTE: Mark never says, “All this happened to fulfill what was written”!

QUESTIONS WE SHOULD ASK WHEN WE FIND AN ALLUSION:

What does it mean?

Why this allusion and not another?

Why make an allusion at all?

Does the connection add meaning? Refine the meaning? Something else?

Is there a thematic parallel?

How close are the parallels?

Are there other allusions nearby?

REVELATION 1:7 & ZECHARIAH 12:10 / DANIEL 7:13

Revelation 1:7

Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

Daniel 7:13

“I saw in the night visions,
and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.

Zechariah 12:10

“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that,

when they look on me,
on him whom 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 firstborn.

REVELATION 1:7 & ZECHARIAH 12:10 / DANIEL 7:13

Revelation 1:7

Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

Daniel 7:13

“I saw in the night visions,

and behold, with the clouds of heaven there came one like a son of man,

and he came to the Ancient of Days and was presented before him.

Zechariah 12:10

“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that,

when they look on me, on him whom 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 firstborn.

QUESTIONS WE SHOULD ASK WHEN WE FIND AN ALLUSION:

What does it mean?

Why this allusion and not another?

Why make an allusion at all?

Does the connection add meaning? Refine the meaning? Something else?

Is there a thematic parallel?

How close are the parallels?

Are there other allusions nearby?

MIDRASH

Jewish Allegory

INTRODUCTION

Midrash means “to seek, inquire” in Hebrew

“the process by which the ancient teachers/rabbis sought to explain the significance of biblical texts for the first-century Jewish people.

- Grant R. Osborne, , Rev. and expanded, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2006), 325.

We could easily spend all day studying Midrash.

MIDOTH—RULES FOR INTERPRETATION

1. *Qal wahomer. What is true in a less important situation will also be true in a more important situation.*
2. *Gezerah shawah. Building a family from one text—a verbal analogy between verses means that if a phrase is found in more than one passage, the same considerations apply to them all.*
3. *Binyan ab mikathub 'ehad. When a phrase is found in several passages, a meaning found in one applies to them all.*
4. *Binyan ab mishene kethubim. Building a family from two texts—when a principle is established by relating two texts, it can be applied to other passages.*
5. *Kelal upherat. The general and the particular—a general rule can be extended into particular cases of it, and conversely a particular rule can be extended into the general.*
6. *Kayoze bo bemaqom 'aher. As found in another case—a difficulty in one text can be solved via comparison with a clear passage that has general similarities.*
7. *Dabar halamed me 'inyano. Meaning is established by its context.*

MIDOTH—RULES FOR INTERPRETATION

1. *Qal wahomer. What is true in a less important situation will also be true in a more important situation.*
2. *Gezerah shawah. Building a family from one text—a verbal analogy between verses means that if a phrase is found in more than one passage, the same considerations apply to them all.*
3. *Binyan ab mikathub 'ehad. When a phrase is found in several passages, a meaning found in one applies to them all.*
4. *Binyan ab mishene kethubim. Building a family from two texts—when a principle is established by relating two texts, it can be applied to other passages.*
5. *Kelal upherat. The general and the particular—a general rule can be extended into particular cases of it, and conversely a particular rule can be extended into the general.*
6. *Kayoze bo bemaqom 'aher. As found in another case—a difficulty in one text can be solved via comparison with a clear passage that has general similarities.*
7. *Dabar halamed me 'inyano. Meaning is established by its context.*

GEZERAH SHAWAH

Building a family from one text

A verbal analogy between verses

If a phrase is found in more than one passage, the same considerations apply to them all.

GEZERAH SHAWAH — ANALOGY

Building a family from one text

A verbal analogy between verses

If a phrase is found in more than one passage, the same considerations apply to them all.

GEZERAH SHAWAH — ANALOGY

HEBREWS 4:3-7; PS. 95:7-11; & GEN. 2:2

For we who have believed enter that rest, as he has said,

“As I swore in my wrath,
‘They shall not enter my rest,’ ”

although his works were finished from the foundation of the world. For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.” And again in this passage he said,

“They shall not enter my rest.”

Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he appoints a certain day, “Today,” saying through David so long afterward, in the words already quoted,

“Today, if you hear his voice,
do not harden your hearts.”

THE MAGNIFICAT

OT Poetry in the New Testament

THE MAGNIFICANT

LUKE 1:46-55

My soul magnifies the Lord,
and my spirit rejoices in God my Savior,
for he has looked on the humble estate of his
servant.
For behold, from now on all generations will call
me blessed;
for he who is mighty has done great things for me,
and holy is his name.
And his mercy is for those who fear him
from generation to generation.

He has shown strength with his arm;
he has scattered the proud in the thoughts of their
hearts;
he has brought down the mighty from their thrones
and exalted those of humble estate;
he has filled the hungry with good things,
and the rich he has sent away empty.
He has helped his servant Israel,
in remembrance of his mercy,
as he spoke to our fathers,
to Abraham and to his offspring forever.”

WRAP-UP |

FOOD FOR THOUGHT

Are we allowed to read Scripture the way the New Testament writers did?

CLOSING POEM |

“HYMN 5”

-EPHREM THE SYRIAN (306-373)

“The day when Gabriel entered my poor presence, he made me immediately a free woman and a servant; for I am servant of Your divinity, but I am also mother of Your humanity, [my] Lord and [my] son.”

Suddenly a handmaiden has become daughter of the King by You, Son of the King. Behold the lowly one [is] in the House of David because of You!
O Son of David, behold, the daughter of the earth has reached heaven by the Heavenly One.”

“Indeed, how much I am amazed that an aged Babe is set before me—One Who lifts his gaze entirely to heaven without ceasing.
The murmuring of His mouth—how it seems to me

as if His silence were speaking with God!”

“Indeed, who has seen a Babe who gazes entirely everywhere? He gazes as the Director of all creation above and below. He looks as the Commander of the universe.”

“How shall I open the fount of milk for You, the Fount? How shall I give sustenance to You, the All-sustaining, from your [own] table? How shall I approach with swaddling clothes the One arrayed in streams [of light]?”