

## How the NT reads the OT

HERMENEUTIC	DEFINITION	EXAMPLE
<i>Use of OT language</i>	In this type of usage, the writer is so steeped in biblical language that those are the words which come to hand—and they are used without the intention of deliberately or formally implying a deliberate connection or fulfillment.	This is much the way a modern Christian might use Biblical language; e.g. “land of Goshen!”
<i>Terminology</i>	Using the language of the OT, but with a deliberate connection in mind.	2 Pet 3:10, “But the day of the Lord will come like a thief” uses a common OT phrase, meaning to call to mind the prophecies concerning the DoL, without trying to imply a specific connection with a particular passage.
<i>Analogy</i>	This is what it sounds like.	Just as most of the Israelites in the desert did not remain faithful and as a result didn’t make it into the promised land, the authors of 1 Cor 10:1-13 and Hebrews 3:7-19 argue that the believers need to persevere to be saved.
<i>Typology</i>	This is when an event follows a pattern of events established in the OT. There is often ambiguity whether the NT writers see the event as being another in a pattern God’s established, or specifically an event pointed to by the OT events.	Ps 32:15 and Jn 15:25, “But this is to fulfill what is written in their Law: ‘They hated me without reason.’”
<i>Double fulfillment</i>	This is a prophecy which is clearly but partially fulfilled a first time, with a second, often eschatological fulfillment indicated in the OT. (Terminology proposed by Blomberg.)	Isa 42:1-4 and Mt 12:18-21: “Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations... he will not falter or be discouraged till he establishes justice on earth.” The first fulfillment is Israel—Isaiah clearly identified Israel and the Servant in 41:8-9 (“But you, O Israel, my servant, Jacob, whom I have chosen...”), yet just as clearly Israel didn’t establish justice on earth.
<i>Sensus plenior</i> (L. “fuller meaning”)	Like double fulfillment, but the second fulfillment is orchestrated by the HS, typically without the intent of the original OT author.*	Mt 2:15 and Hos 11:1, “When Israel was a child, I loved him, and out of Egypt I called my son.”
<i>Direct fulfillment</i>	This is when the prophecy is taken by the NT author as pointing directly to the event or person referred to by the OT author.	Mal 3:1 and Mt 11:10, “This is the one about whom it is written: ‘I will send my messenger ahead of you, who will prepare your way before you.’”

To learn more see Craig L. Blomberg, *Trinity Journal*, 23, 17 (2002) and references therein; Beale and Carson, “Commentary on the New Testament Use of the Old Testament” (Baker Academic) 2007, xxiii-xxvii; D. A. Carson has one or two collections of essays on this topic; See also entries on the OT in *Dictionary of Jesus and the Gospels*, and *Dictionary of Paul and his Letters*.

\* The *sensus literalis* is the meaning intended by the OT author. The *sensus plenior* is a deeper meaning “in the mind of the divine author which emerges in further revelation” (*New Dict. Bibl. Theol.*).