# OLD TESTAMENT SCRIPTURES IN THE NEW TESTAMENT

Robert L. Russell, M.A.; Revised March, 2014

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The New Testament (NT) is replete with quotations of Old Testament (OT) passages and references to the OT. There is remarkable continuity from the OT to the NT and unity between the two. This could be expected, since the two are parts of the same Book, written by men of integrity who were guided by the Holy Spirit in regard to what they should write (2 Pe 1:21).

This brief study began with the author’s interest in Jesus’ many OT quotations and references to the Scriptures. The author was curious about what version of the Scriptures Jesus read and quoted from. The scope of the study quickly increased to include a general consideration of OT quotations and allusions by the writers of the NT. This involved the inspiration, harmony and authority of the Scriptures, both of the OT and the NT.

Through the years, Bible students have embarked on a similar pursuit and have produced articles and books on this same general topic. Some of the authors and titles are listed in the Notes at the end of this study.1 When this present document was nearing completion, a comprehensive modern treatment of the subject was brought to the author’s attention. It is the COMMENTARY on the NEW TESTAMENT Use of the OLD TESTAMENT, of which G. K. Beale and D. A. Carson are the editors.2 This author had the good fortune of receiving this authoritative work as a gift. It was received in time to make a valuable contribution to this present study and is referred to frequently in this document, symbolized by BCC (for Beale & Carson Commentary). This single-volume 1,239-page commentary sheds considerable light on the meanings of many OT passages quoted or alluded to in the NT, and it is recommended to readers who desire additional and more detailed information on the subject under consideration.

The BCC consists of 21 chapters. In general, a separate chapter is devoted to the analysis of the OT quotations or allusions contained in each of the NT books, except that a single chapter of the commentary covers 1 & 2 Thessalonians, another covers 1 & 2 Timothy and Titus and still another covers 1-3 John. Only Philemon is not represented in the commentary, since it is the only book of the NT that does not contain any OT quotations or allusions to the OT. Each chapter of the commentary represents careful research by one or more of the 18 contributors, specialists in the respective areas of study treated in the chapters assigned to them. In each chapter, all the OT quotations and all the selected allusions to the OT in the particular NT book or books covered in that chapter are analyzed, along with careful consideration of the contexts involved. There is a bibliography at the end of each chapter listing the titles and authors of other studies related to the contents of that chapter or to the general subject of the commentary.

Even though some of the information provided in this present study can also be found in the volume just referred to and in other Bible commentaries, it is expected that the present study will prove useful to students of the Scriptures who do not have easy access to those longer volumes or who will find it easier to locate the information they are looking for in this more concise and less detailed treatment of the subject. Furthermore, this straight-
forward consideration of factors involved in the relationship between the OT and the NT highlights some observations that might receive little or no attention in the more lengthy commentaries. It is hoped that the approach followed in this study will make for interesting reading and that this document will prove beneficial to the reader.

**MANY OT QUOTATIONS IN THE NT**

A rather accurate count of the times OT passages are quoted in the NT confirms the very close relationship that exists between these two major divisions of the Holy Scriptures. The Fourth Revised Edition of *THE GREEK NEW TESTAMENT* contains two indices that give an idea of the influence of the OT on the text and teaching of the NT. The first of these indices is titled INDEX OF QUOTATIONS. It lists the references of (1) OT passages that are quoted in the NT and (2) NT passages containing those quotations. According to those indices, there are around 350 OT quotations in the NT, including repetitions. Some OT passages are quoted a number of times in the various books of the NT.

Another index in the same publication is titled INDEX OF ALLUSIONS AND VERBAL PARALLELS. That index lists the references of some 2,500 OT passages that are alluded to in the NT or that contain expressions repeated in the NT—in over 2,000 different NT passages. These Scripture references represent 38 of the 39 books of the OT. Only the Song of Songs is not included in the list. Quite a number of OT passages are quoted or alluded to more than once in the NT. Some of the repetition is the result of duplication in parallel passages of the Gospels.

The Gospels record 76 times that Jesus quoted from the OT, not counting repetitions in parallel NT passages. He quoted from 12 different books of the OT and referred to passages from others. The Gospel of Matthew alone tells of 37 times that Jesus quoted from the OT. His frequent reference to the OT Scriptures is significant, because in this way he was confirming that they were authoritative. By quoting from the Scriptures over and over again and by referring to many different OT passages in his teaching, Jesus was endorsing those Scriptures. The Lord Jesus, shown to be the Messiah—the divinely Anointed One—by his miracles and teaching and later proved to be the Son of God by his resurrection from the dead, was recognizing that the Scriptures the people had at the time of his earthly ministry were the Word of God. In Matthew 22:31-32, Jesus indicated his confidence in the divine authorship of the Scriptures:

“*But about the resurrection of the dead—have you not read what God said to you, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.’*

In this passage, Jesus is quoted as asserting that what God said to Moses (Ex 3:6) and Moses recorded was God’s message, not only to the people of Moses’ day but also to the people living during Jesus’ public ministry.

When a person is reading the NT and comes upon an expression like “is written” or “is fulfilled,” he may be prompted to discover precisely what is stated, predicted or promised in the OT passage alluded to. That is, the reader may have the urge to find out what that
particular OT passage says and how it ties in with the context in which it is referred to in the NT. The reader can usually locate the pertinent OT passage through use of cross references provided in the margin of the Bible, by using a concordance or a search program or by consulting a commentary. For every OT passage that is quoted or referred to in the NT, the challenge is to determine its meaning in its OT context and then to discover any additional truth that can be learned from its use in the NT context in which it is quoted or referred to.

THE SOURCE OF THE OT QUOTATION IS SOMETIMES IDENTIFIED

In many cases, the OT books from which specific passages are quoted in the NT are identified. This is illustrated in the following quotations by Jesus:

“In them is fulfilled the prophecy of Isaiah: ‘You will be ever hearing but never understanding; you will be ever seeing but never perceiving. For this people’s heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.’” (Mt 13:14-15; quoted from Isa 6:9-10)

Then Jesus said to them, “How is it that they say the Christ is the Son of David? David himself declares in the Book of Psalms: ‘The Lord said to my Lord: “Sit at my right hand until I make your enemies a footstool for your feet.”’” (Lk 20:41-43; quoted from Ps 110:1)

“You hypocrites! Isaiah was right when he prophesied about you: ‘These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men.’” (Mt 15:7-9; quoted from Isa 29:13)

“IT IS WRITTEN” USED BY JESUS TO INTRODUCE OT QUOTATIONS

In quoting from the Scriptures, Jesus sometimes introduced the quotation with “It is written....” He did this three times in answering the devil during the temptation in the wilderness (Mt 4:4,7,10; Lk 4:4,8). Other examples are:

“It is written,” he said to them, “‘My house will be called a house of prayer,’ but you are making it a ‘den of robbers.’” (Mt 21:13; Mk 11:10; Lk 19:46; quoted from Isa 56:7; Jer 7:11)

Then Jesus told them, “This very night you will all fall away on account of me, for it is written: ‘I will strike the shepherd, and the sheep of the flock will be scattered.’” (Mt 26:31; Mk 14:27; quoted from Zec 13:7)

“This is the one about whom it is written: ‘I will send my messenger ahead of you, who will prepare your way before you.’” (Lk 7:27; quoted from Mal 3:1)

“It is written: ‘And he was numbered with the transgressors,’ and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment.” (Lk 27:37; quoted from Isa 53:12)
“It is written in the Prophets: ‘They will all be taught by God.’ Everyone who listens to the Father and learns from him comes to me.” (Jn 6:45; quoted from Isa 54:13)

OTHER OT PASSAGES QUOTED BY JESUS

As indicated earlier, the Gospels record over 75 times that Jesus quoted from the OT Scriptures. Following are a few more of the many OT passages quoted by the Lord Jesus and recorded in the NT:

“But go and learn what this means: ‘I desire mercy, not sacrifice.’” (Mt 9:13; see also Mt 12:7; quoted from Hos 6:6)

“Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’?” (Mt 19:4-5; quoted from Ge 1:27 and 2:24)

Now a man came up to Jesus and asked, “Teacher, what good thing must I do to get eternal life?”

“Why do you ask me about what is good?” Jesus replied. “There is only One who is good. If you want to enter life, obey the commandments.”

“Which ones?” the man inquired. Jesus replied, “‘Do not murder, do not commit adultery, do not steal, do not give false testimony, honor your father and mother,’ and ‘love your neighbor as yourself.’” (Mt 19:16-19; see also Mk 10:19; Lk 18:20; quoted from Ex 20:12-16; Dt 5:16-20; Lev 19:18)

“It is written,” he said to them, “‘My house will be called a house of prayer,’ “but you are making it a ‘den of robbers.’” (Mt 21:13; quoted from Isa 56:7; Jer 7:11)

Hearing that Jesus had silenced the Sadducees, the Pharisees got together. One of them, an expert in the law, tested him with this question: “Teacher, which is the greatest commandment in the Law?”

Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.” (Mt 22:34-40; quoted from Lev 19:18; Dt 6:5)

He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says, ‘The Lord said to my Lord: “Sit at my right hand until I put your enemies under your feet.” ’ ” (Mt 22:44; see also Mk 12:36; quoted from Ps 110:1)

“You will all fall away,” Jesus told them, “for it is written: ‘I will strike the shepherd, and the sheep will be scattered.’ ” (Mt 26:31; see also Mk 14:27; quoted from Zec 13:7)

He replied, “Isaiah was right when he prophesied about you hypocrites; as it is written: ‘These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men.’ ” (Mk 7:6-7; quoted from Isa 29:13;
also quoted in Mt 15:7-9, cited earlier)

“Haven't you read this scripture: ‘The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes’?” (Mk 12:10-11; quoted from Ps 118:22-23)

“It is written in the Prophets: ‘They will all be taught by God.’ Everyone who listens to the Father and learns from him comes to me.” (Jn 6:45; quoted from Isa 54:13)

“I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: ‘He who shares my bread has lifted up his heel against me.’ ” (Jn 13:18; quoted from Ps 41:9)

“But this is to fulfill what is written in their Law: ‘They hated me without reason.’ ” (Jn 15:25; quoted from Ps 35:19)

ALLUSIONS TO PASSAGES OF THE OT

Besides quoting a considerable number of OT passages, Jesus often alluded to passages or teachings of the OT without employing the exact wording of those passages. Sometimes he would ask “Haven’t you read...?” or “Have you never read...?” Following is an example:

He answered, “Haven't you read what David did when he and his companions were hungry? He entered the house of God, and he and his companions ate the consecrated bread—which was not lawful for them to do, but only for the priests. Or haven't you read in the Law that on the Sabbath the priests in the temple desecrate the day and yet are innocent? I tell you that one greater than the temple is here.” (Mt 12:3-6)

By asking these questions, Jesus was implying that his listeners should have read the passages alluded to and should have been familiar with them; that they were literate and had access to the Scriptures in a language they understood. In referring to the eating of the consecrated bread by David and his companions, Jesus was alluding to 1 Samuel 21:4-5.

WHAT LANGUAGES DID JESUS AND HIS FOLLOWERS SPEAK AND READ?

We know that they spoke Aramaic. This Semitic language had become the common language of the Jews after the Exile. Jesus often used Aramaic in communicating with people. The Gospels contain transliterations and explanations of some of the Aramaic expressions he used on particular occasions. One occasion was when he raised to life the daughter of Jairus, the synagogue ruler. This is related in Mk 5:21-43. Verse 41 says:

He took her by the hand and said to her, “Talitha koum!” (which means, “Little girl, I say to you, get up!”)

Another example is the healing of the man who was deaf and mute, told about in Mk 7:31-35. In verse 34 we read:

He looked up to heaven and with a deep sigh said to him, “Ephphatha!” (which means, “Be opened!”).

Jesus called out to the Father from the cross in Aramaic:
About the ninth hour Jesus cried out in a loud voice, “Eloi, Eloi, lama sabachthani?”
—which means, “My God, my God, why have you forsaken me?” (Mt 27:46; see also Mk 15:34).

Jesus apparently also spoke Koiné (common/popular) Greek. Even though there is no conclusive evidence of this in the NT, it is fair to assume this, based partly on the fact that Jesus was able to understand and answer people who most likely did not speak Aramaic (such as the Roman centurion mentioned in Matthew 8:5-13 and Pilate, in the dialogue recorded in Mark 15:2, Luke 23:3 and John 18:33-37; 19:8-11). The disciples also conversed with people who spoke Greek but who probably were not conversant in Aramaic (such as Cornelius, in Acts 10:24-48).

WHAT SCRIPTURE VERSION DID JESUS AND HIS FOLLOWERS READ?

Aramaic was in common use in Palestine and throughout the Roman Empire at the time of Jesus’ public ministry. It is known that Jesus and his associates spoke Aramaic, but there is no proof that they read the Scriptures in that language. As has been observed, Jesus talked to Jewish people about reading the Scriptures. However, no written Aramaic version of the Scriptures was available at that time for people to read. Even though the practice of reciting selected Targums (paraphrases of Scripture passages in Aramaic) in the Jewish synagogues began long before the Christian era and continued as an oral tradition for centuries, it is doubtful that the Targums existed in written form until after our Lord’s public ministry. If they did not, Jesus and his followers could not have read them. Nevertheless, some OT quotations in the NT were apparently influenced by the Targums.

Furthermore, the Targums were not close translations of the Scriptures. They were more like commentaries. It is unlikely that Jesus would have endorsed them, ascribing to them the authority belonging to the Holy Scriptures. Therefore, we come to the conclusion that Jesus and his disciples read the Greek version of the OT known as the Septuagint.

THE GREEK VERSION OF THE OT KNOWN AS THE SEPTUAGINT

We have just considered briefly the question of what version of the Scriptures Jesus and his followers had access to that they could read and understand. Some might think that the question is out of order. Since Jesus was divine, he was omniscient and would be able to read and understand all languages. Others would insist that in taking on himself human likeness, as described in chapter 2 of Philippians, he accepted many human limitations and probably had to learn languages much like the rest of us do. Be that as it may, it is evident that the first language of most of those who listened to Jesus as he taught his disciples and the crowds was Aramaic. It is probable that a large number of them also spoke Koiné Greek. That language was introduced into Egypt by Alexander the Great, and it spread rapidly throughout the area, including the region known as Palestine. This was largely through the efforts of the military and political leaders who, along with their armies, were on the scene after the death of Alexander.

It is stated above that most likely Jesus and his close followers read the Greek version of the OT Scriptures called “the Septuagint.” It was used in the synagogues of Palestine at the time of Jesus’ ministry. The name “Septuagint” comes from the Greek word for “seventy,”
symbolized by the Roman number LXX. According to legend, 70 (or 72) Jewish scholars produced this translation of the entire OT in only 70 (or 72) days! There are variations of the legend regarding the origin of the Septuagint. One asserts that the scholars assigned to the task of translating the Hebrew Scriptures into Greek worked independently in private cells. At the end of the allotted time, the translations were compared and were found to be identical! Without giving much attention to the various versions of the legend regarding the creation of the Septuagint, we can be helped by a brief glimpse at what is considered to be the real story.

HISTORY OF THE SEPTUAGINT

The real history of the LXX ties into that of Alexander the Great and the Greek Empire. Alexander and his army endeavored to spread the Greek language and culture throughout the lands they vanquished. The dialect of Greek that they spoke and promoted was the common and popular Koiné dialect. It was common in the sense that it was the vernacular used for commerce and politics by people of various languages and dialects. Furthermore, it represented a simplification of the Attic or classical Athenian Greek dialect and was a mixture containing elements of the Ionic dialect. Alexander was determined to “Hellenize” Egypt. He founded the city of Alexandria in 332/331 B.C., laying out the plans of the city himself. Alexandria later had the largest and most magnificent library of the ancient world.

At the time of the founding of Alexandria, according to the historian Philo, there were around a million Jews living in Egypt. They no longer spoke Hebrew. Even the Jewish scholars had forgotten how to pronounce many of the Hebrew words and expressions found in the Scriptures and were uncertain about their meanings. This was due in part to the fact that the Hebrew of the Scriptures did not have vowels. That is, there were no letters or symbols representing vowel sounds. Since vast numbers of the Jews in Egypt and in other Jewish communities spoke Greek, there was need for a Greek version of the Holy Scriptures.

Alexander the Great died in 323 B.C. After his death, his generals seized control of the lands they had conquered. Ptolemy became the ruler of Egypt as Ptolemy I Soter. He died in 283 B.C. Evidently it was he who originated the idea of a gigantic library in Alexandria. He began collecting manuscripts. But Ptolemy II Philadelphus (286-246 B.C.) was ruling when the library was built. It was he who authorized the translation of the Hebrew Scriptures into Greek. Even though there is uncertainty as to the exact date when the translation of the LXX was begun, there is agreement that it was begun during the reign of Ptolemy II and that the effort took far more than 70 days. It is believed that the translation was completed around 132 B.C.

The LXX came to be used in the synagogues of Egypt and Palestine and later in the whole the Roman Empire. “By the New Testament era, it was the most widely used edition of the Old Testament.” It is the version of the Scriptures that was read in the synagogues in Palestine at the time of Jesus’ teaching ministry. Bible scholars point out that many of the OT quotations by Jesus and the writers of the NT are clearly from the LXX.
JESUS’ PUBLIC READING OF THE SCRIPTURES

There is one reference in the Gospels to our Lord’s reading the Scriptures publicly (Lk 4:14-21). This took place in the synagogue in Nazareth, his home town. He read from Isa 61:1-2a. Jesus’ reading from that passage on that particular occasion was significant, because he pointed out to those present that the Scripture passage he had just read applied to him and was being fulfilled at that very time. It was the announcement of the beginning of his public ministry and of what that ministry entailed. The event is described as follows:

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.”

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, “Today this scripture is fulfilled in your hearing.” (Lk 4:16-21)

In the INDEX OF QUOTATIONS published with the Fourth Revised Edition of THE GREEK NEW TESTAMENT (referred to earlier), LXX is printed next to the reference of Isa 61:1-2, indicating that this passage is quoted from the LXX in Lk 4:18-19. If that is correct, English translations of Lk 4:18-19 could be expected to be very similar to those of Isa 61:1-2. However, this is not entirely the case. Instead, there are several significant differences between these two passages in the NIV (the version being used in this present study), as can be observed by placing the two passages together for easy comparison:

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD’s favor. (Isa 61:1-2a)

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.” (Lk 4:18-19)

This passage from Luke, an English rendering of what Jesus read aloud in the synagogue from the LXX, tells about being anointed to preach good news to the poor and being sent to proclaim freedom for the prisoners (captives) and the year of the Lord’s favor, just as Isa 61:1-2 does. But nothing is said in Lk 4:18-19 about binding up the broken-hearted, proclaiming the day of vengeance of our God or comforting all who mourn. In place of “release from darkness for the prisoners,” the Luke passage has “recovery of sight for the blind, to release the oppressed.” Why the differences between this English translation of the Hebrew text of Isa 61:1-2 and that of the Greek text of Lk 4:18-19? How does the Greek text of the LXX version of the Isaiah passage compare with the Greek text of the Luke passage? Shouldn’t the two be identical?
The intent here is to recognize the differences and to attempt to account for them. It is not to challenge the classification of this passage as a quotation from the LXX. That classification was made by the very competent Greek scholars who prepared the INDEX OF QUOTATIONS and who no doubt had valid reasons for the decisions they made in creating that document. Nevertheless, it is within the scope of this present study to consider the differences between the OT passage in the LXX Jesus quoted (read) from and the quotation as it appears in the NT.

EXAMINING THE ENGLISH AND THE GREEK OF THE TWO PASSAGES

Taking a closer look at the NIV rendering of Isa 61:1-2 and Lk 4:18-19, we observe that the two passages begin in nearly the same way. That is, in the NIV, the first sentence of Lk 4:18-19 is very similar to that of Isa 61:1-2, but there are some differences. The Isaiah passage says “The Spirit of the Sovereign LORD is upon me, because the LORD has anointed me to preach good news to the poor,” and the Luke passage says “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.” An examination of the Hebrew text of Isa 61:1-2 enables us to understand some reasons for these differences. In the first clause, the Hebrew text has two words together that could both be translated “Lord:” Adonai “my Lord,” followed by Yahweh, often rendered “LORD” or “Jehovah” in English translations. The NIV has “Sovereign LORD” for this two-word combination. This term for God is very common in that version of the OT. The second of these two Hebrew words for “Lord” is repeated in the second clause of Isa 61:1-2 and is rendered “LORD” in the NIV. However, in Lk 4:18-19, the NIV has simply “Lord” in the first clause. This is the translation of the noun kurios, which is used in the Septuagint and the Greek NT in passages corresponding to OT passages that contain Yahweh. The pronoun “he” is used instead of “LORD” in the second occurrence. This conforms to common practice in the LXX. When a personal noun or name in a Hebrew sentence is repeated in the following clause, that noun or name is normally replaced by the appropriate pronoun in the second clause in the Greek translation of that sentence. The same thing occurs in English translations. This practice is in accord the grammar of both Greek and English.

The question about data in Isa 61:1-2 but missing from Lk 4:18-19 and details that appear to be added to the text in the NT passage is a different matter. How can these differences be explained? First, there is no indication in the context of the Luke text that Jesus read the entire Isa 61:1-2 passage. Second, it is not stated in the Luke text that he was reading (or quoting) from only that one passage of Isaiah. That is, he could have read only part of Isaiah 61:1-2 and could also have read or quoted from one or more other passages of Isaiah. This is apparently what occurred. It appears that the added information comes from Isaiah 42:7 and 58:6. The reason for comparing Lk 4:18-19 with Isa 61:1-2 here and pointing out the differences between the two passages is that this will help us to understand some of the differences between other NT quotations of OT passages and the OT passages that are being quoted.

It is not unusual for a single passage in the NT to contain two or more quotations from
the OT. An example is Romans 3:10-18, which quotes from Psalms 5, 14, 36, 53 and 140 and also from the book of Isaiah.

The words of the first sentence of Luke 4:18 in the Greek text used in this study are identical to those of the first sentence of Isaiah 61:1 in the LXX text consulted, as is shown in the excerpt that follows. There are some minor differences in the punctuation.

Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἶνεκεν ἔχοισέν με· εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με, (Isa 61:1a; Lk 4:18a)

The literal meanings of the three main divisions of this sentence are:

Pneuma kuriou ep’ eme ‘(The) Spirit of-(the)-Lord (is) on me’ hou heineken ehrisen me ‘because he-anointed me’ euaggelisasthai ptochois ‘to-announce-good-news to-(the)-poor/lowly.’ In regard to the punctuation in this Greek sentence, the LXX text of the first sentence of Isa 61:1 has a comma after ἐμέ (as shown here), and the NT Greek text of Lk 4:18a does not. In the LXX text, there is a dot after με (also shown here), but this is not present in the NT text. In the LXX text, there is a comma after the second με (as shown), but not after πτωχοίς. In the NT text, there is a comma after πτωχοῖς, but not after με. These minor differences in punctuation could be considered insignificant, but they could also reflect differences of interpretation at some stage in the recording of the two texts.

The rest of Lk 4:18-19 is not a direct quotation from the LXX rendering of Isa 61:1-2. A detailed consideration of the presence of additional information in Lk 4:18-19 is found in the section dealing with that passage in the Luke chapter of BCC.

JESUS AFFIRMED THAT MANY OT PASSAGES WERE ABOUT HIM

Jesus was familiar with the OT Scriptures and knew that there was much in the OT that referred to himself, as at times he revealed. On one occasion, he said the following to the Jewish leaders:

You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me....” (Jn 5:39)

After his crucifixion, Jesus joined two of his followers as they walked to the town of Emmaus. As he conversed with them, he shared with them a wealth of information contained in the Scriptures about himself:

And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. (Lk 24:27)

Shortly after that, Jesus addressed a larger group of his disciples:

He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." Then he opened their minds so they could understand the Scriptures. He told them, “This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at
Jerusalem.” (Lk 24:45-47)

Jesus’ familiarity with the Scriptures must have challenged his followers to read the Word of the Lord and to meditate on it. Whether as a result of that encouragement or due to other prompting, it appears that at least some of the early believers, including the writers of the NT, had memorized multiple passages of the Scriptures and were able to quote them and to refer to OT passages freely in their conversations with others and in their writings.

CLOSE RELATIONSHIP BETWEEN THE OT AND THE NT

Since we believe that the OT Scriptures and the NT writings together constitute the inspired Word of God, we would expect a close relationship to exist between the two. This is undeniably the case. Many passages of the OT are elucidated in the NT or are used to illustrate truths taught in the NT. There is harmony between the two. St. Augustine is credited with having originated the saying, “The New is in the Old concealed, and the Old is in the New revealed.” Regardless of who first spoke these words, they are true and have been repeated by Bible teachers in many different languages through the ages.

FAMILIARITY OF THE NT WRITERS WITH THE OT SCRIPTURES

With respect to the writers of the NT, it is obvious that they were very knowledgeable of the OT Scriptures. Although little is said in the Gospels, Acts and the Epistles about the Bible-reading habits of the apostles and other writers of the books comprising the NT, except for the brief mention of the apostle Paul’s scrolls and parchments (1Ti 4:13), it is obvious that they were dedicated readers of the Scriptures. To be able to quote from the Scriptures so freely and to refer to them so frequently required a good knowledge of those Sacred Writings. Along with their knowledge of the Scriptures, they received from the Holy Spirit special guidance regarding what they should write, as did the writers of the OT. The writers of the NT recognized that the OT Scriptures were inspired by God:

Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit. (2 Pe 1:21-22)

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work. (2Ti 3:16-17)

OT PASSAGES ARE QUOTED AND ALLUDED TO THROUGHOUT THE NT

The writers of the Gospels often quoted from the OT on their own (some 40 times in addition to quoting Jesus). They also referred to OT passages frequently without quoting them directly. The words “Scripture/scripture” and “Scriptures,” referring to the OT Scriptures, occur 23 times in the Gospels and 30 additional times in the rest of the NT. Quotations from the OT are not restricted to the Gospels. The INDEX OF QUOTATIONS referred to above lists over 200 OT quotations in Acts and the NT Epistles. Even though there are no direct OT quotations in 11 books of the NT, there are allusions to passages in
the OT or verbal parallels in all but one of the NT books. A large amount of the teaching presented in the NT actually begins in the OT. That is, much of the teaching introduced in the OT is continued in the NT. This fact is considered in some detail later in this study.

Many persons told about in the OT are also referred to in the NT, and experiences in the lives of those persons are used to illustrate truths presented in the NT. More specific details in this regard are presented farther on in this study.

**OT PASSAGES QUOTED BY THE GOSPEL WRITERS**

Matthew has the most OT quotations of any of the Gospels. This is emphasized in the following statement: “Approximately fifty-five references prove close enough to label them ‘quotations,’ compared to about sixty-five for the other three canonical Gospels put together. About twenty of these texts are unique to Matthew.”¹³ Others occur in one or more of the other gospels. Some examples of OT quotations in Matthew are:

When King Herod heard this he was disturbed, and all Jerusalem with him. When he had called together all the people’s chief priests and teachers of the law, he asked them where the Christ was to be born. “In Bethlehem in Judea,” they replied, ‘for this is what the prophet has written: ‘But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel.’ ” (Mt 2:3-6; quoted from Mic 5:2)

Having been warned in a dream, he withdrew to the district of Galilee, and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: “He will be called a Nazarene.” (Mt 2:22b-23; the source of this quotation is unknown)

BCC states: “This text is introduced very similarly to the other four explicit OT quotations in Matthew’s infancy narrative. But no OT text ever declares that anyone will be called a Nazarene!”¹⁴

In those days John the Baptist came, preaching in the Desert of Judea and saying, “Repent, for the kingdom of heaven is near.” This is he who was spoken of through the prophet Isaiah: “A voice of one calling in the desert, ‘Prepare the way for the Lord, make straight paths for him.’ ” (Mt 3:1-3; see also Mk 1:3; Lk 3:4; Jn 1:23; quoted from Isa 40:3)

This was to fulfill what was spoken through the prophet Isaiah: “He took up our infirmities and carried our diseases.” (Mt 8:17; quotation from Isa 53:4)

So was fulfilled what was spoken through the prophet: “I will open my mouth in parables, I will utter things hidden since the creation of the world.” (Mt 13:35; quoted from Ps 78:2)

This took place to fulfill what was spoken through the prophet: “Say to the Daughter of Zion, ‘See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey.’ ” (Mt 21:4-5; quoted from Zec 9:9)

The crowds that went ahead of him and those that followed shouted, “Hosanna to the
Son of David!” “Blessed is he who comes in the name of the Lord!” (Mt 21:9; see also Mk 11:9; Jn 12:13; quoted from Ps 118:26)

In Lk 10:27 we read the response the expert in the law gave when Jesus asked him how he read what is written in the Law:

He answered: “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbor as yourself.’” (quoted from Lev 19:18)

In the gospel that bears his name, the apostle John quoted Philip, who recognized that Jesus was the predicted Messiah and said to Nathanael: “We have found the one Moses wrote about in the law, and about whom the prophets also wrote.” (Jn 1:45).

Some of the OT passages quoted by the John are:

His disciples remembered that it is written: “Zeal for your house will consume me.” (Jn 2:17; quoted from Ps 69:9)

Jesus found a young donkey and sat upon it, as it is written, “Do not be afraid, O Daughter of Zion; see, your king is coming, seated on a donkey's colt.” (Jn 12:14; quoted from Zec 9:9)

Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him. This was to fulfill the word of Isaiah the prophet: “Lord, who has believed our message and to whom has the arm of the Lord been revealed?” (Jn 12:37-38; quoted from Isa 53:1)

For this reason they could not believe, because, as Isaiah says elsewhere: “He has blinded their eyes and deadened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn—and I would heal them.” (Jn 12:39-40; quoted from Isa 6:10)

“Let's not tear it,” they said to one another. “Let’s decide by lot who will get it.” This happened that the scripture might be fulfilled which said, “They divided my garments among them and cast lots for my clothing.” So this is what the soldiers did. (Jn 19:24; quoted from Ps 22:18)

But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,” and, as another scripture says, “They will look on the one they have pierced.” (Jn 19:33-37; quoted from Ex 12:46; Nu 9:12; Ps 34:20; Zec 12:10)
The NT book known as “The Acts of the Apostles” contains a large number of OT quotations. However, Luke, the writer of the book, did not initiate the quotations. Instead, he included in his historical account speeches by men like Peter, Stephen and Paul, and in their speeches those men quoted passages from the OT. The passages cited were not used in quite the same way as those quoted in the Gospels and the Epistles. In the latter, the writers often used passages from the OT to support the teaching they were presenting. In Acts, the quotations are often components of events included in a larger historical narrative. Some of the OT quotations in the Book of Acts are presented here.

“For,” said Peter, “it is written in the book of Psalms, ‘May his place be deserted; let there be no one to dwell in it,’ and, ‘May another take his place of leadership.’” (Ac 1:20; quoted from Ps 69:25 and Ps 109:8)

Acts 2:17-21 contains a lengthy quotation from Joel, chapter 2 (vv. 28-32), and Acts 2:25-28 contains a substantial quote from Psalm 16 (vv. 8-11). Both of these quotations are in a speech given by Peter on the day of Pentecost.

Peter and John were arrested in the temple following the healing of the crippled beggar and were kept in jail until the next day. Then they were brought before the Jewish rulers, elders and teachers of the law, including the high priest and his family. They were commanded not to speak or teach at all in the name of Jesus and then were released, after being threatened. The two apostles rejoined their fellow believers and reported what had taken place. Then the entire group “raised their voices in prayer to God.” In their prayer, they said:

“Sovereign Lord, you made the heaven and the earth and the sea, and everything in them. You spoke by the Holy Spirit through the mouth of your servant, our father David: ‘Why do the nations rage and the peoples plot in vain? The kings of the earth take their stand and the rulers gather together against the Lord and against his Anointed One.’” (Ac 4:25-26; quoted from Ps 2:1-2)

In his speech before the Sanhedrin, shortly before he was stoned to death, Stephen gave a résumé of God’s dealings with the patriarchs and other Israelite leaders. Following are some of the OT quotations included in Stephen’s speech:

“‘Leave your country and your people, ‘God said, ‘and go to the land I will show you.’’” (Ac 7:3; quoted from Ge 12:1)

“God spoke to him in this way: ‘Your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves,’ God said, ‘and afterward they will come out of that country and worship me in this place.’” (Ac 7:6-7; quoted from Ge 5:13-14)

“But the man who was mistreating the other pushed Moses aside and said, ‘Who made you ruler and judge over us? Do you want to kill me as you killed the Egyptian yesterday?’ When Moses heard this, he fled to Midian, where he settled as a foreigner and had two
sons.” (Ac 7:27-29; quoted from Ex 2:14)

“After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai. When he saw this, he was amazed at the sight. As he went over to look more closely, he heard the Lord’s voice: ‘I am the God of your fathers, the God of Abraham, Isaac and Jacob.’ Moses trembled with fear and did not dare to look.” (Ac 7:30-32; quoted from Ex 3:6)

“Then the Lord said to him, ‘Take off your sandals; the place where you are standing is holy round. I have indeed seen the oppression of my people in Egypt. I have heard their groaning and have come down to set them free. Now come, I will send you back to Egypt.’” (Ac 7:33-34; quoted from Ex 3:5, 7, 8 and 10)

“This is that Moses who told the Israelites, ‘God will send you a prophet like me from your own people.’” (Ac 7:37; quoted from Dt 18:15)

“However, the Most High does not live in houses made by men. As the prophet says: ‘Heaven is my throne, and the earth is my footstool. What kind of house will you build for me? says the Lord. Or where will my resting place be? Has not my hand made all these things?’” (Ac 7:48-50; quoted from Isa 66:1-2)

“We tell you the good news: What God promised our fathers he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: ‘You are my Son; today I have become your Father.’” (Ac 13:32-33; quoted from Ps 2:7)

“So it is stated elsewhere: ‘You will not let your Holy One see decay.’” (Ac 13:35; quoted from Ps 16:10)

USE OF SCRIPTURES BY PAUL AND OTHER EARLY CHURCH LEADERS

Paul, a devout Jew, had received religious training from Gamaliel, a respected Jewish teacher. Paul proved from the OT Scriptures to the people in Thessalonica that Jesus was the Messiah, who was crucified and rose from the dead:

As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead. “This Jesus I am proclaiming to you is the Christ,” he said. Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and not a few prominent women. (Ac 17:2-4)

Paul taught from the Scriptures in the various locations where he preached the Gospel. The Bereans examined the Scriptures every day to see if what Paul was telling them was true (Ac 17:11). The Pauline epistles contain many OT quotations and allusions.

Apollos, a Jew of Alexandria who had a thorough knowledge of the Scriptures, went to Ephesus, where he spoke in the synagogue and taught about Jesus. After hearing his teaching, Aquila and Priscilla “invited him to their house and explained to him the way of God more adequately” (Ac 18:24-26).
PAUL’S WRITINGS RECOGNIZED TO BE PART OF THE SCRIPTURES

In referring to the apostle Paul and his letters, Peter classified the letters of the Paul as belonging to the Scriptures:

*He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.* (2 Pe 3:15-16).

OT QUOTATIONS THROUGHOUT THE NT EPISTLES

The Letter to the Romans contains over 60 quotations from the OT. There are only three chapters (out of 16) that do not have at least one OT quotation. Some chapters, such as 9 and 10, are largely compilations of OT passages with Paul’s commentary. Those two chapters contain quotations from the following passages of the OT (presented here in the order of their occurrence): Ge 21:12; 18:10,14; 25:23; Mal 1:2,3; Ex 33:19; 9:16; Isa 29:16; 45:9; Hos 2:23; 1:10; Isa 10:22,23; 1:9; 8:14; 28:16; Lev 18:5; Dt 30:12,13,14; Isa 28:16; Joel 2:32; Isa 52:7; 53:1; Ps 19:4; Dt 32:21; Isa 65:1,2.

Besides Romans, the following NT epistles contain quotations from the OT: 1 & 2 Corinthians, Galatians, Ephesians, 1 & 2 Timothy, Hebrews, James and 1 & 2 Peter. Ten of the NT epistles and the book of Revelation do not contain any OT quotations, but Revelation and nine of the NT epistles without quotations manifest ample OT influence.

OT passages are quoted throughout the NT. The INDEX OF QUOTATIONS lists over 200 OT quotations in Acts and the NT Epistles. Even though there are no direct OT quotations in 11 books of the NT, including the book of Revelation, there are allusions to passages in the OT in all of the NT books except Philemon. The influence of the OT on the NT is not limited to the quotation of OT passages. This is seen in the book of Revelation.

INFLUENCE OF THE OT IN THE BOOK OF REVELATION

The INDEX OF QUOTATIONS referred to earlier does not reference any passages of Revelation where there are OT quotations, because there are none. Can this be understood to indicate that Revelation manifests little or no influence from the OT? Not at all. Actually, there is strong evidence that the teaching in the Book of Revelation is related to many passages of the OT. When the references to passages in Revelation listed in the INDEX OF ALLUSIONS AND VERBAL PARALLELS are counted, it is discovered that there are more than 600 of them. That is, based on that index, there are OT allusions and verbal parallels in more than 600 passages of the Book of Revelation. These indirect references involve over 350 different passages of the OT. The significance of this goes beyond the vocabulary used (words and expressions employed in the OT and echoed in the NT). The OT influence on the Book of Revelation is seen in the large number of OT issues (practices, concepts, persons, objects, activities, etc.) alluded to in that book.

A few of the many OT allusions and verbal parallels in Revelation are listed here. For each, the issue is given first, followed by a reference to an OT passage where that issue is introduced and a reference to a passage in Revelation where that same issue is mentioned.
APPLICATIONS OF OT PASSAGES QUOTED IN THE NT

In most cases, the ways in which passages quoted from the OT are applied in the NT are in accord with their OT contexts. However, it is not uncommon to find that the original context of an OT passage that is quoted in the NT is quite different from the context of the passage in which it is quoted in the NT. One way to think of this is to consider that these OT passages have two or more possible applications.

Following is an example of an OT passage that is quoted in the NT and is applied in a way that could lead to the charge of being “taken out of context:”

“When Israel was a child, I loved him, and out of Egypt I called my son.” (Hos 11:1)

This is referring to God’s deliverance of the Israelites from bondage in Egypt. In the NT, the last clause of this sentence is applied to Joseph’s taking Mary and the child Jesus to Egypt to escape the wrath of King Herod and their return to the land of Israel after the king’s death:

So he got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: “Out of Egypt I called my son.” (Mt 2:14–15)

A familiar case of another OT passage that has a “close-at-hand” application but is quoted in the NT with a “remote” application is the quotation of Isa 7:14 in Mt 1:23. In the context of Isa 7:14, we read that Ahaz, king of Judah, was told to ask God for a sign regarding the outcome of the attack of Rezin, king of Aram, and Pekah, king of Israel, against Jerusalem. Ahaz refused. The sign was intended to convince Ahaz that the feared imminent invasion of Judah would not take place. When Ahaz refused to ask for a sign, Isaiah informed the king that the Lord himself would give him a sign, and it was this: “The virgin will be with child and will give birth to a son, and will call him Immanuel.” The quotation of this promise in Mt 1:23, applies it to the virgin birth of Jesus. Verse 22 says, “All this took place to fulfill what the Lord had said through the prophet.”

But what did Isaiah and King Ahaz take the promise to mean? The context of the passage in Isaiah indicates that they probably understood that God was telling them that the wife of one of them (most likely Isaiah) would give birth to a son, who would be called Immanuel. Before the boy was old enough to distinguish good from evil, not yet knowing enough “to reject the wrong and choose the right” (Isa 7:16), the land of the two kings that were attacking Judah would be laid waste. Did Ahaz and Isaiah take this promise to mean
that in the distant future a virgin would conceive miraculously and give birth to a son? Apparently not. Ahaz already had a son, and so his wife was not a virgin. It is not clear whether Isaiah’s wife had given birth to a child prior to this. The wife of Isaiah did become pregnant after this and gave birth to a son (Isa 8:3). The Hebrew noun used in Isa 7:14 in reference to the woman who would give birth to a son is alma, which means simply ‘a young woman of a marriageable age.’ However, the quotation in the NT is from the LXX, and the Greek word that occurs in Isa 7:14 is parthenos, which normally has the connotation of ‘virgin.’ This noun is also used in the Greek text of Mt. 1:23. Some commentators believe the promise in Isa 7:14 is solely messianic. Others see in this passage both a short-term fulfillment and a longer-term fulfillment.

For a more complete and detailed analysis of this OT promise and its application in the NT, the reader should consult the explanation given in the BCC.

**OT ALLUSIONS AND VERBAL PARALLELS IN THE NT**

Along with the quotation of OT passages in the NT, allusions to OT passages and verbal parallels in the NT show the influence of the OT on the NT. Even though allusions and verbal parallels are handled together in this section of this present study and elsewhere, and there is overlap between the two, they are not the same thing. The allusions under consideration are indirect references to OT passages. An example of an allusion is found in 2 Pe 3:6, where it says: By these waters also the world of that time was deluged and destroyed. This is an allusion to the account of the flood, found in Ge 7:11-21.

The “verbal parallels” referred to are similarities of vocabulary. When NT passages are compared with OT passages in the same language, such as in an English translation, words and expressions in some NT passages are found to be similar in form and meaning to those in particular OT passages. If specific words or phrases in the OT are the same as words or phrases in the NT or are similar to them and have similar meanings, they are considered to be verbal parallels. The case is strong when a Greek NT passage is being compared with a LXX passage. Since there are no strict criteria for determining what should be considered an OT allusion or a case of verbal parallelism, lists of OT passages alluded to in the NT and verbal parallels in the NT can vary. The INDEX OF ALLUSIONS AND VERBAL PARALLELS referred to early in this study contains around 2,500 such allusions and similarities of vocabulary of particular OT passages in many different passages in the NT. That Index also lists the corresponding references to the NT passages containing these allusions and similarities. Except for the Letter to Philemon, all the books of the NT have some of these allusions and verbal parallels, even if they do not contain any direct quotations from the OT. For example, the book of Revelation does not contain any direct OT quotations, but based on the Index just referred to, Revelation contains around 600 OT allusions and verbal parallels. “It is generally recognized that Revelation contains more OT references than does any other NT book....”

Some of the examples cited in the Index will be examined here to give the reader a better understanding of what is being dealt with and to highlight this aspect of OT influence.
on the NT. For instance, Isa 53:5, a passage that is very familiar to many Bible students, says:

_But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed._

1 Pe 2:24 contains some expressions that are very similar:

_He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed._

Parts of the context of the OT passage just cited are reflected in various other NT passages. Some examples are:

_We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all._ (Isa 53:6)

Notice that the vocabulary in the following NT passage is similar to that of this OT passage:

_For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls._ (1 Pe 2:25)

Parts of the context of the OT passage cited are reflected in other NT passages:

_He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearsers is silent, so he did not open his mouth._ (Isa 53:7)

_When he was accused by the chief priests and the elders, he gave no answer._ (Mt 27:12)

Other examples of allusion and verbal parallelism that help to demonstrate the close relationship between the OT and the NT are:

_He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed._ (Dan 7:14)

_At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory._ (Mt 24:30)

_Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: “Hallelujah! For our Lord God Almighty reigns.”_ (Rev 19:6)

Many passages in the Book of Psalms are alluded to in the NT. Ps 19:1 is an example:

_The heavens declare the glory of God; the skies proclaim the work of his hands._

This testimony of God’s power and glory in nature is alluded to in Ro 1:20:

_For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that_
men are without excuse.

Various special OT expressions are repeated in the NT. An example is the phrase “book of life.” It is found in Psalm 69 and also in a variety of NT passages:

*May they be blotted out of the book of life and not be listed with the righteous.* (Ps 69:28)

*Yes, and I ask you, loyal yokefellow, help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life.* (Php 4:3)

*He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.* (Rev 3:5)

*All inhabitants of the earth will worship the beast—all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.* (Rev 13:8)

*The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction. The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because he once was, now is not, and yet will come.* (Rev 17:8)

*And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.* (Rev 20:12-15)

*Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb’s book of life.* (Rev 21:27)

A comparison of these occurrences of the expression “book of life” in the OT and the NT shows what is meant by the expression and illustrates the harmony of the OT and NT.

**REASONS FOR QUOTING FROM THE OT OR ALLUDING TO IT**

Why did Jesus quote from the OT and allude to passages and teaching in the OT? There could be a number of reasons. Perhaps Jesus was encouraging his followers to read the Scriptures and pay attention to them. No doubt he wanted to show his endorsement of the OT Scriptures. In doing so, he was also pointing out to his listeners that many of the prophecies and other teachings of the Scriptures were being fulfilled in himself. The OT bore witness to the fact that he was the Messiah.

Why did the writers of the NT quote from the OT and allude to OT passages and
teachings? Perhaps it was to give authority to their teaching and to show that it was not foreign to OT teaching. In some cases they used persons or incidents of the OT (ones that their readers would most likely be familiar with) to illustrate truths they were teaching. There are other reasons, some of which are touched on in the Introduction of the BCC.

OT PERSONALITIES MENTIONED IN THE NT

Along with the many OT accounts and expressions reflected in NT quotations and references, quite a number of persons told about in the OT are referred to in the NT. This also demonstrates a close relationship between the OT and the NT. Sometimes pertinent details from the lives of OT personalities are recounted in the NT. In other cases, the names are merely mentioned or are listed along with the names of others who demonstrated a particular quality of life, such as the heroes of faith referred to in Hebrews 11. Following are listed the names of persons told about in the OT who are mentioned in the NT. They are shown in two separate alphabetical lists: (1) those found in the Gospels and the book of Acts and (2) those found in the Epistles and the book of Revelation.

OT NAMES THAT OCCUR IN THE GOSPELS AND ACTS

The following OT personal names, besides those included in the two genealogies just referred to, are found in the Gospels and the Book of Acts:

Aaron  David  Jeremiah  Naphtali  
Abel  Elijah  Jesse  Noah  
Abiathar  Elisha  Joel  Rachel  
Abijah  Gabriel  Jonah  Samuel  
Abraham  Isaac  Joseph  Saul  
Asher  Isaiah  Judah  Solomon  
Benjamin  Israel  Moses  Zebulun  
Daniel  Jacob  Naaman  Zechariah

The names in the genealogies in Matthew chapter 1 and Luke chapter 3 are not listed here unless they also occur elsewhere in the NT. Zechariah, son of Berekiah is mentioned twice in the Gospels. Zechariah is listed here, but his father Berekiah is not, since the mention of the father’s name in the Gospel text is to identify the son.

OT NAMES THAT OCCUR IN THE EPISTLES AND REVELATION

The names of the heroes of faith in Hebrews 11 are all included in the list that follows. Some of them are referred to in various other NT passages. The names of the sons/tribes of Israel are found in Rev 7:5-8 in connection with the sealing of 12,000 from each of the twelve tribes. In that passage, “Joseph” denotes the tribe of Ephraim. The tribe of Dan is not mentioned. The names in that passage are not included in the following list unless they occur elsewhere in the NT. For example, the name Benjamin refers to a tribe that is to be sealed, and it is also occurs in the Epistles referring to the tribe to which Paul belonged. Therefore, it is included in this list. Some names may have been missed inadvertently.
Another area in which the influence of the OT on the NT is evident, in addition to the many OT quotations in the NT and the multitude of OT allusions and verbal parallels in the NT, has to do with biblical teaching. Much of the teaching presented in the NT actually begins in the OT. That is, the teaching on many biblical topics begun in the OT is continued in the NT. Five general areas of Bible doctrine have been selected here to illustrate this continuation of OT teaching in the NT. Many more could have been chosen. This is not an attempt to present an in-depth study of any of these areas of biblical teaching. The goal is simply to demonstrate this important connection between the OT and the NT—the continuity of teaching from the one to the other. This continuity involves the quotation of OT passages in the NT, references or allusions to OT passages in the NT and the mention of OT personages in the NT. The various evidences of the connection between the OT and the NT overlap each other, and, even though they are being handled separately in this study, they are not independent.

NT teaching is far more than merely the continuation of OT teaching. It is the completion, refinement and fulfillment of teaching introduced in the OT. This is illustrated in the consideration (later in this section) of God’s solution to the sin problem. The gospel regarding God’s Son was “promised beforehand through his prophets in the Holy Scriptures” (Rom 1:2). The Holy Scriptures referred to are the sacred writings of the OT.

Among the many facets of biblical teaching introduced in the OT and continued in the NT are the following:

1. God’s greatness and goodness:
   a. Over and over again, the OT proclaims and demonstrates God’s power, majesty, sovereignty, holiness, wisdom, justice, love and mercy. The following OT passages are only a few of many that deal with the wonderful characteristics (attributes) of God:

   *In the greatness of your majesty you threw down those who opposed you. You unleashed your burning anger; it consumed them like stubble.* (Gen 15:7)
“O Sovereign LORD, you have begun to show to your servant your greatness and your strong hand. For what god is there in heaven or on earth who can do the deeds and mighty works you do?” (Dt 3:24)

And they were all amazed at the greatness of God. (Dt 32:3a)

Yours, O LORD, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O LORD, is the kingdom; you are exalted as head over all. (1Ch 29:11)

Great is the LORD and most worthy of praise; his greatness no one can fathom. One generation will commend your works to another; they will tell of your mighty acts. They will speak of the glorious splendor of your majesty, and I will meditate on your wonderful works. They will tell of the power of your awesome works, and I will proclaim your great deeds. They will celebrate your abundant goodness and joyfully sing of your righteousness. (Ps 145:3-7)

Remember, O LORD, your great mercy and love, for they are from of old. (Ps 25:6)

(b) In the NT, some of these attributes are ascribed to both the Father and the Son:

The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. (Heb 1:3)

To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy—to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen. (Jude 1:24-25)

Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they sang: “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” (Rev 5:11-12)

Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: “To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!” (Rev 5:13-14)

(2) Divine creation

(a) The OT states clearly that God created the world and all that is in it:

In the beginning God created the heavens and the earth. (Ge 1:1)

May you be blessed by the LORD, the Maker of heaven and earth. (Ps 115:15)

The phrase “the Maker of heaven and earth” occurs in the following passages in the Psalms, besides the one just cited: 121:2; 124:8; 134:3; 146:6.
Many other expressions are employed in the OT in setting God forth as the Creator. Some of them occur in the following passages:

This is what God the LORD says—he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it: (Isa 42:5)

As you do not know the path of the wind, or how the body is formed in a mother’s womb, so you cannot understand the work of God, the Maker of all things. (Ecc 11:5)

The phrase “the Maker of all things” also occurs in Jer 10:16 and 51:19. In addition to these passages referring to God as the Creator, the OT contains a somewhat detailed creation account (chapters 1 and 2 of Gen) and multiple references to God’s act of creation (Ge 5:1-2; Dt 4:32; Ps 148:5; Isa 45:12,18).

(b) The NT also teaches that God created the world and all things, and it includes Jesus Christ, the Son, along with the Father, as the Author of creation:

He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. (Col 1:16)

The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. (Ac 17:24)

Although I am less than the least of all God’s people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. (Eph 3:8-9)

“You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.” (Rev 4:11)

And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it.... (Rev 10:6)

(3) Mankind’s universal sin problem
(a) The OT tells about the fall of Adam and Eve (and through them the human race) into sin, about the wickedness of human beings that led to the great devastating flood, about the disobedience and unfaithfulness of the Israelites and about the moral depravity of the nations. It also tells about the captivity and suffering that came upon the Israelites because of their disobedience to God. A few pertinent OT passages are:

And the LORD God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.” (Ge 2:16-17)
Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden’?” The woman said to the serpent, “We may eat fruit from the trees in the garden, but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’ ” “You will not surely die,” the serpent said to the woman. “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” (Ge 3:1-5)

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. (Ge 3:6)

Later, as people increased on the earth, they became very wicked.

The LORD saw how great man’s wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. The LORD was grieved that he had made man on the earth, and his heart was filled with pain. So the LORD said, “I will wipe mankind, whom I have created, from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for I am grieved that I have made them.” But Noah found favor in the eyes of the LORD. (Ge 6:5-8)

All human beings on earth besides Noah and his family perished in the flood. Except for the animals taken into the ark, all of the animals on earth were also destroyed.

Much later, God chose Abram (Abraham) and his descendants (the Israelites) to be his special people. Through Moses God gave them “the law,” a set of regulations for daily conduct and worship. An important part of the law consists of a list of commands known as “the ten commandments” and called by that term in Ex 34:28, Dt 4:13 and Dt 10:4. The expression “the law” occurs over 100 times in the OT. That term is used in a number of different ways: in reference to God’s Word in general, in reference to the Pentateuch, in reference to the whole set of instructions governing daily conduct and worship, in reference to a specific section of those instructions and in reference to the ten commandments. The passages cited here give an idea on the emphasis put on observing the law and obeying the commandments contained in it:

These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (Dt 6:6-9)

I will speak of your statutes before kings and will not be put to shame, for I delight in your commands because I love them. I lift up my hands to your commands, which I love, and I meditate on your decrees. (Ps. 119:46-48)

I have strayed like a lost sheep. Seek your servant, for I have not forgotten your commands. (Ps 119:176)
The law was a constant reminder to the Israelites that they were sinners, incapable of maintaining the standard of conduct set forth in God’s commandments. As a people, they turned to idolatry and other forms of evil, and over and over again God used the prophets to call them to repentance. The Hebrew prophets also spoke out against the wickedness of the nations and their rulers and predicted the destruction of those nations because of their sin.

The OT also tells about individuals and communities that repented of their sins and were forgiven. It contains the testimonies of joy expressed by those who had experienced God’s forgiveness. And so the OT portrays God as a forgiving God, not merely a God of justice and judgment. It predicts the coming of the One who would make atonement for sin and bring salvation to all the different peoples of the earth.

(b) In the NT we read about the universality of sin and God’s solution to the sin problem through divine grace and mercy, by providing the Lord Jesus to be our Savior:

As it is written: “There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one.” (Rom 3:12)

...For all have sinned and fall short of the glory of God.... (Rom 3:23)

But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! Again, the gift of God is not like the result of the one man’s sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ. (Rom 5:15-17)

The law was added so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord. (Rom 5:21-22)

The apostle Paul refers to the law often in his epistles, especially in the letters to the Romans and the Galatians, and shows how Christ fulfilled the law:

Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. (Rom 3:20)

I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing! (Gal 2:21)

All who rely on observing the law are under a curse, for it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.” Clearly no one is justified before God by the law, because, “The righteous will live by faith.” The law is not based on faith; on the contrary, “The man who does these things will live by them.”
Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a tree.” (Gal 3:10-13)

The NT emphasizes the fact that Christ became the atoning sacrifice for our sins:

God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus. (Rom 3:25-26).

He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. (1 Jn 2:2)

(4) God’s solution to the sin problem
(a) Through Moses, God delivered the Israelites from their bondage in Egypt. As stated earlier, it was also through Moses that God gave them the set of commandments for the people to obey in their daily conduct and instructions regarding a system of animal sacrifices that the people were to perform in order to obtain forgiveness when they had disobeyed one of the commandments inadvertently. These sacrifices prefigured the death of Christ to provide forgiveness of sins.

This sacrificial system specified the kinds of animals that were to be slain as sin offerings for the community if it sinned unintentionally or for the priest, a leader or any member of the community who sinned unintentionally. In the case of a sin of the priest or the whole community, the priest was to dip his finger into the blood of the slain animal and sprinkle it before the Lord seven times in front of the curtain of the sanctuary and put some of that blood on the horns of the altar of incense inside the Tent. In the case of the sin of a leader or a member of the community, some of the blood of the sacrifice was to be put on the horns of the altar of burnt offering at the entrance of the Tent of Meeting. In all cases, the rest of the blood was to be poured out at the base of the altar of burnt offering, and the fat of the sacrificed animal was to be burned on the altar. By making the animal sacrifice in accordance with the given instructions, the guilty community, priest, leader or member of the community was granted forgiveness. (Cf. Lev 4:3-31.) All this pointed forward to the perfect sacrifice that would be offered centuries later, told about in the Gospels, in chapters 9 and 10 of Hebrews and elsewhere in the NT.

What about intentional sin? According to the instructions given to the Israelites through Moses, provision was made for sin offerings for the high priest and his household and for the people in general. This is explained in detail in chapter 16 of Leviticus.

On the day of atonement every year, the high priest sacrificed a bull as a sin offering for himself and his household and a goat for the people. Some of the blood of the two animals slaughtered was brought into the Most Holy Place of the Tent of Meeting and sprinkled on the atonement cover and in front of it. Some of the blood of the bull and goat was also put on the four horns of the altar outside the Tent.

In the case of the atonement made for the sins of the people, the goat not chosen to be
sacrificed became the “scapegoat.” The high priest put his hands on its head and confessed over it all the sins of the Israelites, putting them on the goat’s head. Then the goat was sent away into a solitary place in the desert, where it was released.

The fat of the bull and goat that were sacrificed was burned on the altar, but the bodies of two animals were burned outside the camp.

As recorded in the OT, the Israelites often rebelled against the Lord and continued in disobedience and unbelief. The history of the pagan nations is a history of great wickedness. But the OT also assures us of God’s willingness to forgive sins:

*Blessed is he whose transgressions are forgiven, whose sins are covered.* (Ps 32:1)

*Then I acknowledged my sin to you and did not cover up my iniquity. I said, “I will confess my transgressions to the LORD”—and you forgave the guilt of my sin.* (Ps 32:5)

*Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin. For I know my transgressions, and my sin is always before me.* (Ps 51:1-3)

*When we were overwhelmed by sins, you forgave our transgressions.* (Ps 65:3)

*You forgave the iniquity of your people and covered all their sins.* (Ps 85:2)

Earlier in this study, in illustrating allusions in the NT to passages in the OT, Isaiah 53:5-6 is cited, along with a number of NT passages that allude to that prophecy. The prophet Isaiah predicted the coming of the Savior and his sacrificial death to provide redemption from sin. The NT has much to say about God’s provision of deliverance from the bondage and condemnation of sin.

(b) The NT tells about the death of the Lord Jesus Christ as an atonement for sin:

*For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.* (Rom 8:3,4)

*For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures....* (1 Cor 15:3-4)

*When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.* (Col 2:13-14)

*Just as man is destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.* (Heb 9:27-28)
The Holy Spirit also testifies to us about this. First he says: “This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.” Then he adds: “Their sins and lawless acts I will remember no more.” And where these have been forgiven, there is no longer any sacrifice for sin. (Heb 10:15-18)

The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. And so Jesus also suffered outside the city gate to make the people holy through his own blood. (Heb 13:11-12)

(5) The coming of the divine everlasting kingdom

(a) It was revealed to Nebuchadnezzar in a dream and through Daniel’s interpretation of the dream that in the future God would set up an everlasting kingdom that would destroy all the other world kingdoms:

“In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.” (Dan 2:44)

There are other prophesies in Daniel regarding that divine kingdom:

“In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.” (Dan 7:13-14)

“The sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.” (Dan 7:27)

(b) The Lord Jesus and the writers of the NT told about the future coming of the King in majesty and the setting up of the divine kingdom:

“He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end.” (Lk 1:32-33)

“For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what he has done.” (Mt 16:26; 27)

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.’” (Mt 25:34)

“And I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes
of Israel.” (Lk 22:29-30)

They arranged to meet Paul on a certain day, and came in even larger numbers to the place where he was staying. From morning till evening he explained and declared to them the kingdom of God and tried to convince them about Jesus from the Law of Moses and from the Prophets. (Ac 28:23)

For of this you can be sure: No immoral, impure or greedy person—such a man is an idolater—has any inheritance in the kingdom of Christ and of God. (Eph 5:5)

In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. (2 Tim 4:1,2)

But about the Son he says, “Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom.” (Heb 1:8)

The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever.” (Rev 11:15)

OT “TYPES” CONFIRMED AS SUCH IN THE NT

The OT tells about quite a number of persons and things that served as “types” of persons and things that would appear on the scene in the future. For example, Melchizedek (Ge 14:18,19) prefigured the coming High Priest who would have an unending priesthood: Jesus, the King of Peace and Righteousness:

During the days of Jesus’ life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him and was designated by God to be high priest in the order of Melchizedek. (Heb 5:7-10)

Moses was a type of the Prophet/Deliverer who was to come. He said:

“The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him.” (Dt 18:15)

Peter referred to this in his talk to the crowd who had come from various places to Jerusalem to celebrate Pentecost and wondered how it was that the Christian believers were speaking in the visitors’ native languages:

“For Moses said, ‘The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from among his people.’” (Acts 3:22,23)

Jesus was that Prophet.
In speaking to his critics just before they stoned him to death, Steven reminded them of what Moses had said:

“This is that Moses who told the Israelites, ‘God will send you a prophet like me from your own people.’” (Acts 7:37)

The manna that God provided for the Israelites to eat during their 40 years of wandering in the wilderness typified the Bread of Life, the Lord Jesus Christ. Jesus pointed this out to those who gathered to hear him and to dispute his claims to be the One sent by the Father:

“Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world.” (Jn 6:49-51)

God told Moses to be sure the tabernacle and all its furnishings were made exactly like he had been instructed. This was important, because these elements of the first covenant: the tabernacle and its accessories, including its coverings, the Most Holy Place, the ark of the covenant, the lampstand, the incense altar, the bread, the laver, the bronze altar, the burnt offerings, etc., prefigured aspects of the redemption that would be accomplished by the Lord Jesus Christ. The writer of the book of Hebrews referred to some of this:

Now the first covenant had regulations for worship and also an earthly sanctuary. A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place. Behind the second curtain was a room called the Most Holy Place, which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron’s staff that had budded, and the stone tablets of the covenant. (Heb 9:1-4)

When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. (Heb 9:11,12)

SUMMARY
This study demonstrates in a number of ways the close relationship between the OT and the NT: (1) the multitude of OT quotations in the NT, (2) Jesus’ frequent quotation of OT passages and his direct references to the OT, (3) Jesus’ public reading of the Scriptures, (4) our Lord’s claim that there is much said in the OT about himself, (5) the familiarity of the NT writers with the OT, (6) the very large number of OT allusions and verbal parallels in the NT, (7) the many persons of the OT who are mentioned in the NT, (8) the large amount of teaching begun in the OT and continued in the NT and (9) the “types” set forth in the OT and confirmed in the NT.

If we believe that both the OT and the NT are inspired by God and together are God’s message to man, it is logical to expect these two major sections of God’s Word to manifest
agreement and for either one of them to be a great help in understanding the other. As followers of Jesus Christ and students of the Scriptures, it is important for us in our study of the NT to allow the OT quotations, direct references and allusions we encounter to direct us to pertinent passages in the OT. Similarly, in our study of the OT, it is important to check for applications in the NT of the OT passages we are studying. It is hoped that this present treatise will contribute to this and will help many in their discovery of eternal truths in both the OT and the NT.

The intent of this present study is not merely to remind Christian believers of the close relationship that exists between the OT and the NT. It is to use the reminder of this close relationship to encourage them to study the Bible as a whole. Today it is easier to study the Bible as one book than ever before. This is because more and more Bible study tools are available through the Internet. A Google™ search for “Bible software” reveals hundreds of Bible study helps. These include many English versions of the Scriptures, the Hebrew OT, the Greek NT, the LXX, concordances (Bible search programs), commentaries and analyses of specific sections, passages and topics of the Bible. Bible students can download and install the appropriate software programs in their computers and then use them, greatly reducing the time that would be required to get the information from printed books. These helps make it easy to compare one passage or translation with another and to do so quickly, much more quickly than by the use of printed Bibles, concordances and commentaries. This is not meant to suggest that the various Bibles and other books related to Bible study in a person’s library are now obsolete. They are probably still useful. The verse references in the margins of Bibles, often based on a cross-reference or chain-reference system, can be a great help in tracing the teaching on a particular subject throughout the Bible.

Any word or phrase in the version of the Bible that is used by a Bible search program can be searched for, and immediately all of the occurrences throughout the Bible (if that broad a search is selected) of that word or phrase will be displayed. Clicking on any of the Scripture references listed will cause the corresponding verse and its context to be shown on the screen. That Bible passage can then be pulled into a document or can be printed. Thus the Bible search program does what a printed concordance would do, but in a small fraction of the time. Furthermore, the search program enables the Bible student to make use of the Scripture passage without having to retype it.

The following illustration gives an idea of how helpful Bible software (in this case a search program) can be in studying the Bible as a whole. When the word “prophet” is searched for in the entire NIV Bible, immediately a list of 224 Scripture references is displayed, specifying 162 verses in the OT and 62 verses in the NT in which “prophet” occurs. If “prophecy” is the word that is searched for, only five OT verses and 15 NT verses are listed. Using a software concordance makes it easy to take advantage of the close relationship between the OT and the NT and to follow up on details of this relationship.

The word “Scriptures” occurs once in the OT and 19 times in the NT. The word “passover” is found 73 times in the Bible, 45 times in the OT and 28 times in the NT. The
word “sin” occurs 313 times in the OT and 108 times in the NT. The word “atonement” occurs 92 times in the OT and three times in the NT. The word “mercy” occurs 67 times in the OT and 54 times in the NT. The word “forgive” occurs 39 times in the OT and 24 times in the NT. Neither the phrase “kingdom of heaven” nor “kingdom of God” occurs even once in the OT. Together these two expressions occur 96 times in the NT. The phrase “everlasting kingdom” is found in Psalm 145:13 and Daniel 7:27, and the related expression “eternal kingdom” is found in both Daniel 4:3 and 2 Peter 1:11.

Other kinds of Bible software besides search programs also show the close relationship between the OT and the NT and help in approaching the whole Bible as “the Holy Book.”

For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope. (Rom 15:4)
NOTES

1G. K. Beale and D. A. Carson, Editors, *COMMENTARY on the NEW TESTAMENT Use of the OLD TESTAMENT*, Baker Academic, a division of Baker Publishing Group, (Grand Rapids, 2007, 1239 pp.)


3This Scripture passage and all other passages in this study not otherwise identified are from *The Holy Bible, New International Version*® (*NIV*), Copyright © 1973, 1978, 1984 by International Bible Society (Grand Rapids: Zondervan). Used with permission.

The abbreviations used for the books of the Bible in this present study are the same as those used in *The Holy Bible, New International Version*®, Copyright © 1984.

In the *NIV*, Mt 13:14-15 differs somewhat from Isa 6:9-10. The Greek text of this NT passage follows the Greek translation (Septuagint) of the corresponding OT passage.


5The year 332 B.C. is often cited as the date of the founding of Alexandria. However, there are grounds for believing that the actual date was 331 B.C. The *BA* states (p.168) that on January 20, 331 B.C., Alexander the Great drew in the sands an outline for Alexandria, the new city that would become the center for his navy.

6*BA*, p. 172

7The text does not actually say that Jesus read what is quoted, but that stood up to read and opened the scroll to that passage. Even though it is in order to accept that he read aloud one or more passages of Isaiah, the text does not limit his reading to one passage.

8*Sovereign LORD* occurs 284 times in the *NIV* Old Testament.

9The Greek text consulted for Lk 4:18 is that of the United Bible Societies’ *THE GREEK NEW TESTAMENT, Fourth Revised Edition*, edited by B. Aland et al. This publication is referred to earlier in this study. In some Greek texts, the word ἐχρισέν (echrisen) does not end in ν (n). This optional ν (n) at the end of some words when the following word begins with a vowel is referred to by Greek grammarians as “the movable ν (nu).”
Some Greek texts have a comma or other punctuation mark after ἐμέ, in which case the accent on the second syllable of this word is acute, instead of grave.

For the benefit of readers who are not familiar with the Greek alphabet, this Greek sentence is transliterated, using the letters of the English alphabet. In general, the meanings ascribed to the Greek words considered here are those found in William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press, 1952), 909 pp.

COMMENTARY on the NEW TESTAMENT Use of the OLD TESTAMENT, G. K. Beale and D. A. Carson, Editors, pp. 287-290

Ibid., p. 1

Ibid., p. 11

Ibid., p. 4

Ibid., pp. 3-5

United Bible Societies’ *Fourth Revised Edition of THE GREEK NEW TESTAMENT*, pp. 891-901

BCC, p. 1082