

INTRODUCTORY FORMULAS IN THE GOSPELS AND ACTS
AND THEIR IMPLICATIONS

by
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The thesis of this dissertation is to demonstrate that the IFs are not hermeneutical keys to the OT passages they introduce. The IFs introduce a variety of types of interpretation: from literal, to typological, to mere parallelism, to application or illustration, all of which are determined from the relevant contexts. As a rule, the wide variety of IFs illustrate the writers' stylistic freedom.

Though not significant hermeneutically, the IFs are significant theologically and bibliologically. The IFs are analyzed under three main groupings (the πληρόω, the γράφω and the λέγω) and each is found to have a particular theological or bibliological emphasis. The ἵνα πληρωθῇ formulas seem to emphasize the sovereignty of God over all history. God controlled the prophets who wrote predictive prophecy and the other authors who wrote of people, events and institutions as types or foreshadowings of the future. The γέγραπται (and its variant) formulas, however, emphasize the authority of the passages quoted. The λέγω (and its variant) formulas seem to emphasize that the written Scriptures are *continuing to speak* just as authoritatively as when they were first spoken.

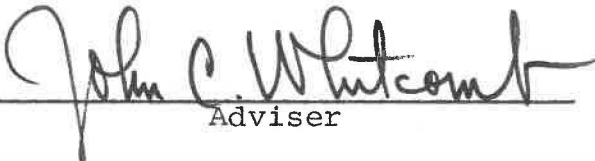
Verbal variations in the IFs among the synoptic writers are too obvious to be denied. They suggest that each evangelist writes with his own purpose in mind using his peculiar vocabulary and style. Sometimes these characteristics of style and purpose are easily discernible, but often they are not; yet what each has written is true and accurate because the superintendence of the Holy Spirit guarantees the absence of logical contradictions and verbal misrepresentations.

Since thoughts can be properly expressed only by certain pertinent words, "verbal inerrancy implies that God's truth inheres in the very words of Scripture, that is, in the propositions or sentences of the Bible, and not merely in the concepts and thoughts of the writers" (Carl F. H. Henry).

The dissertation concludes with a discussion of whether apostolic "hermeneutics" are normative for today.

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PRINCIPAL ABBREVIATIONS

AB	Anchor Bible
BAGD	W. Bauer, W. F. Arndt, and F. W. Gingrich, <i>Greek-English Lexicon of the New Testament and Other Christian Literature</i>
BDF	F. Blass, A. Debrunner, and R. W. Funk, <i>A Greek Grammar of the New Testament</i>
BSac	<i>Bibliotheca Sacra</i>
CBQ	<i>Catholic Biblical Quarterly</i>
CGTSC	<i>Cambridge Greek Testament for Schools and Colleges</i>
EGT	<i>Expositor's Greek Testament</i>
ExpTim	<i>Expository Times</i>
ICC	International Critical Commentary
JBL	<i>Journal of Biblical Literature</i>
JTS	<i>Journal of Theological Studies</i>
KJV	King James Version
LXX	<i>The Septuagint</i>
MM	Moulton and Milligan, <i>The Vocabulary of the Greek New Testament</i>
MT	<i>Massoretic Text</i>
NICNT	<i>New International Commentary on the New Testament</i>
NICOT	<i>New International Commentary on the Old Testament</i>
NIV	New International Version
NT	New Testament
NTS	<i>New Testament Studies</i>
PTR	<i>Princeton Theological Review</i>
TDNT	G. Kittel and G. Friedrich (eds.), <i>Theological Dictionary of the New Testament</i>
TNTC	<i>Tyndale New Testament Commentaries</i>
TOTC	<i>Tyndale Old Testament Commentaries</i>
TWOT	R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, <i>Theological Wordbook of the Old Testament</i>
ZPEB	Merrill C. Tenney (gen. ed.), <i>Zondervan Pictorial Encyclopedia of the Bible</i>

INTRODUCTION

The Problem

Introductory formulas that introduce OT quotations in the NT are a prominent phenomenon in NT Scripture. It appears that they have not been given the attention they deserve, for in comparison to works on the use of the OT by the NT, works on the introductory formulas *per se* may be regarded as negligible.

G. Surenhusius' work¹ was probably one of the earliest (1713) extended treatments on the introductory formulas, and D. M. Turpie's work² remains a classic treatment to this day, though it was published in 1872. Yet one finds no shortage of works on the use of the OT by the New from the early centuries of the Church's existence. This appears strange, for the subject of the introductory formulas is vitally related to the rather complex sphere of NT quotations from the OT. This is not to deny that there are brief, cursory, and incidental treatments of the formulas by writers dealing with OT use by the NT, but those treatments are at best incidental and secondary. Thus the introductory formulas

¹As cited by T. H. Horne, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, new ed., vol. 1 (New York: Robert Carter, 1844), p. 315.

²D. M. Turpie, *The New Testament View of the Old* (London: Hodder and Stoughton, 1872).

offer a virgin field in the general area of bibliology for one to explore. It is more than likely that an exhaustive work on the introductory formulas and their implications, if any, for hermeneutics and inerrancy will prove a significant contribution in the area of bibliology.

At the risk of oversimplification, the question may be asked: what significance, if any, do the introductory formulas have for hermeneutics? In other words, do the introductory formulas provide enough characteristics for one to draw universal principles on which one's hermeneutics may be based? *A priori* the answer is "No," in view of the fact that at least in some cases different introductory formulas are used to introduce "the very *same quotations*, expressed in the same words, and brought to prove the very same points."¹ The introductory formulas seem to introduce a variety of types of interpretation: from literal, to typological, to a mere parallelism, to application or illustration.

On the other hand, it might be premature to dismiss the introductory formulas as totally insignificant as far as hermeneutics is concerned. The introductory formulas may not provide as many universal principles, hermeneutically speaking, as one could wish, but they certainly reveal certain presuppositions as regards the nature and authority of Scripture. The introductory formulas undoubtedly reflect the NT

¹Horne, *An Introduction*, I, p. 315. Cf. Milton S. Terry, *Biblical Hermeneutics, A Treatise on the Interpretation of the Old and New Testaments* (Grand Rapids: Zondervan Publishing House, 1974), pp. 503-4.

writers' view of the OT Scriptures. They held the OT Scriptures to be of divine origin since on fifty-six occasions God is referred to as the author. Sometimes God is represented as the speaker even when the quotation is not a direct saying of God. These can be treated as God's declarations only on the hypothesis that all Scripture is God's declaration.¹

Some Opinions on the IFs

In other words, the significance lies not in the introductory formulas themselves, but in the OT passages they introduce. It appears that regardless of the form of the introductory formulas, the OT Scriptures introduced are *authoritative* and *inerrant*.

Robert P. Lightner puts it this way:

These formulas and titles are significant for the following reasons. First, they reveal Christ's attitude toward the Old Testament. For Him these technical designations spoke of the authoritative revelation of God deposited in the Old Testament. These introductory phrases and words were used exclusively of the Word.

Thus, tribute is paid to the divine authority and origin of Scripture. The Word was the communication of God to man. An illustration of this significance is seen in the formula "It is written." Concerning this formula Warfield observes: "The simple adduction in this solemn and decisive manner of a written authority, carries with it the implication that the appeal is made to the inflexible authority of the Scriptures of God, which in all their parts and in every one of their declarations are clothed with the authority of God Himself."

Second, Christ's usage of these formulas shows His knowledge and familiarity not only of portions of the Scripture but also of the whole Old Testament. Not only is His knowledge and familiarity revealed by these terms

¹B. B. Warfield, *The Inspiration and Authority of the Bible*, ed. S. Craig (Philadelphia: The Presbyterian and Reformed Publishing Co., 1948), p. 143.

but also His acceptance of the entire Old Testament Scripture. Without any attempt to alter or debate its contents He accepted the Scriptures.

Third, His usage of these formulas and titles suppose the existence of a complete collection of writings distinct from all others. The Saviour always used these to refer to the canonical Scriptures. They do not set the boundaries of the canon; yet they do suppose the existence of a body of writings which was separate and fixed in distinction from other literature.¹

Henry Owen's rule that the chief, if not the sole purpose of the introductory formulas was to show that the words are either taken from, or have some reference to, books of the Old Testament,² may well be right. E. Earle Ellis, a present day scholar who has done some work in this area suggests:

Variations in IF were taken to reflect only the nature of the subject, cast of the discourse, the current idiom, and imitation of former writers. With the possible exception of *ἵνα πληρωθῇ*, which does not occur in the Pauline writings, and possibly *διὸ λέγει*, this classification is quite satisfactory.³

Earlier on, Ellis has observed that "there is a tendency at times to use certain formulas for a specific purpose,

¹Robert P. Lightner, *The Savior and the Scripture* (Philadelphia: Presbyterian and Reformed Publishing Co., 1966), pp. 19-20. Cf. Roger Nicole, "New Testament Use of the Old" in *Revelation and the Bible*, ed. Carl F. H. Henry (Grand Rapids: Baker Book House, 1958), p. 139.

²Henry Owen, *The Modes of Quotation Used by the Evangelical Writers Explained and Vindicated* (London: J. Nichol, 1789), p. 12.

³E. Earle Ellis, *Paul's Use of the Old Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), p. 22 footnote 3. While the apostle Paul is referred to in the context, it is not wrong to apply this characteristic to the other apostles too.

but for the most part the wide variety of introductory formulas only illustrate the apostle's stylistic freedom."¹

The Thesis

The main thesis of this dissertation will be to demonstrate from the Scriptural data that the above statement of E. Earle Ellis (1957) is essentially correct.

Closely related to hermeneutics is the question of inerrancy. When one studies the introductory formulas, inevitably the question of textual variants between the MT, the LXX, and the NT arises. Do they negate the doctrine of inerrancy? How can the claim be made that inerrancy has only to do with the autographa when none are extant and the existing manuscripts have so many variants? Variant readings are found not only within a text (e.g. the NT), but also between the OT and the NT even when both are referring to the same passage. What about the claim that the NT writers often gave "free" translations of the OT (i.e. MT) when the texts appear to differ substantially? Citing the Dead Sea Scrolls, R. Laird Harris thinks rather that the difference lies in the NT's literal translation of a *different Vorlage*.²

¹Ibid., p. 21.

²R. Laird Harris, "The Scrolls and Old Testament Criticism" in *Papers . . . of the Evangelical Theological Society* (Dec. 27-28, 1956):44. To quote R. Laird Harris: "We now see that the New Testament can be shown to be quoting a careful and preferable translation," p. 44. He then gives two examples: "Other examples have come to light when the Septuagint quoted by the New Testament is supported. Cross in *Christian Century*, August, 1955, mentioned two: the Septuagint in Exodus 1:5 lists seventy-five in the family of Jacob going down to Egypt, whereas the MT lists seventy.

It goes without saying that the NT writers' attitude toward Scripture should be the Christian's too. But can the NT writers' hermeneutics be used by us? In other words, may we legitimately *reproduce* their (the NT writers') hermeneutics? Dr. John A. Sproule's answer is a qualified, yes! Their methodology at arriving at an interpretation may be followed by us. We, however, cannot claim infallibility like they could.¹ Of course, the question remains whether the NT writers were *interpreting* the OT or merely alluding to it illustratively.

Methodology and Presuppositions

Any work on the introductory formulas must necessarily have limitations too. This writer's investigation will be limited to citations in the Gospels and Acts introduced by a definite formula, indicating that the writer intended to quote. According to Roger Nicole there are 224 such citations in the whole NT. Added to these are "seven cases where a second quotation is introduced by the

Stephen, in Acts 7:14, follows the Septuagint enumeration, and now a fragment of Exodus 1:5 also says seventy-five. Also mentioned by Cross is Hebrews 1:6 where there is a quotation from Deuteronomy 32:43 in the Septuagint not found in MT. Albright in *BASOR*, No. 40, p. 33, gives the details. The Septuagint here is supported by a fragment of the Dead Sea Scrolls which supplies the portions missing in MT. This old crux where the NT quotations were of doubtful accuracy is now resolved very happily to the vindication of the New Testament" (p. 46).

¹Dr. Sproule's remarks made on first draft of this syllabus, p. 3. This is S. Lewis Johnson's view as well, as seen in his unpublished lecture notes from the course "The Old Testament in the New Testament, Grace Theological Seminary, Summer 1980.

conjunction 'and,' and *nineteen cases* where a paraphrase or summary rather than a direct quotation follows the introductory formula."¹ The limitation of the investigation to the Gospels and Acts will make the task more manageable. Besides, practically every formula is represented in these books.

The introductory formulas will be studied according to these groupings: 1) the πληρόω group; 2) the γράφω group; and 3) the λέγω group. Each grouping will be subdivided according to their occurrence in 1) the Synoptic Gospels and Acts; and 2) the Johannine Writings.

This study presupposes the total inspiration and inerrancy of the Scriptures in their autographa. It is also recognized that the autographa are not extant and only copies are available. In the NT, the third edition of the UBS text will be the main source although the "TR," the "WH," and the 26th edition of Nestle-Aland's *Novum Testamentum Graece* will be used in comparison as variant readings occur. At this state of debate in the field of textual criticism today, it is the better part of wisdom not to dismiss any text type as a possible witness to the autographa.

For the OT, the Hebrew text of *Biblia Hebraica Stuttgartensia* edited by K. Elliger and W. Randolph, 1967 edition, will be the primary source. The LXX texts of both Alfred Rahlf and Harry Barclay Swete will constitute primary sources for the LXX text.

¹Roger Nicole, "New Testament Use of the Old," p. 137.

CHAPTER I

THE ΠΛΗΡΩΜΗ GROUP

Introduction

The introductory formulas in this word group come most frequently in the phrase ἵνα πληρωθῇ ("that it might be fulfilled"), which is built around the verb πληρόω.¹ The formula commonly presents an OT text as having been fulfilled in an event or episode narrated.

The word itself, however, admits of a broad range of meanings. BAGD lists the following for πληρόω:

1. to make full, fill (full) - a. of things; b. of persons; 2. of time, fill (up), complete a period of time, reach its end; 3. bring something to completion, finish something already begun; 4. *fulfill*, by deeds, a prophecy, an obligation, a promise, a law, a request, a purpose, a desire, a hope, a duty, a fate, a destiny, etc. a. of the fulfillment of divine predictions or promises. The word stands almost always in the passive *be fulfilled*; b. a prayer. 5. complete, finish, bring to an end.²

While providing an excellent guide as to meanings of a particular word, lexicons do not give final answers. The usage of a particular word in its context is the final answer. Thus it is necessary that the lexical answers be corroborated by the various uses of πληρόω in the Scriptures. This is equally true of the formula ἵνα πληρωθῇ.

¹See Appendixes I & IV for complete lists of introductory formulas, occurring in varying forms under this group.

²BAGD, pp. 670-72. Cf. MM, p. 520.

Unproven assumptions have been made concerning the introductory formula ἵνα πληρωθῇ. Even C. C. Ryrie, a Biblical scholar of considerable stature, makes the assumption that Joel 3:1-5 as quoted by Peter in Acts 2:16-21 has no real fulfillment in Acts simply because Peter does not use the formula ἵνα πληρωθῇ in quoting the prophecy.¹

Similarly Bengel asserts that:

Wherever this phrase occurs, that it might be fulfilled, we are bound to recognize the authority of the Evangelists, and (however dull our own perception may be) to believe that the event they mention does not merely chance to correspond with some ancient form of speech, but was one which had been predicted, and which the divine truth was pledged to bring to pass, at the commencement of the New Dispensation.²

While no difficulty is occasioned by Bengel's first assertion about the authority of the Evangelists, his second statement is rather tenuous for it cannot be demonstrated that every time that phrase occurs a predicted event has come to pass.³

Ryrie's assumption is incorrect for the simple reason that literal, complete fulfillment of an OT prophecy is not always introduced by ἵνα πληρωθῇ. In the Pauline epistles, where ἵνα πληρωθῇ is absent, other introductory formulas are used instead, even in cases where literal fulfillment is

¹C. C. Ryrie, "The Significance of Pentecost," *BSac* 112:448 (Oct. 1955):334.

²J. A. Bengel, *New Testament Word Studies*, vol. I, A New Translation by Charlton T. Lewis and Marvin R. Vincent (Grand Rapids: Kregel Publications, 1971), p. 70.

³This will be dealt with in detail subsequently in this chapter.

affirmed.¹ Evidently the absence or presence of ἵνα πληρωθῇ is not the determinant factor. Neither does the formula ἵνα πληρωθῇ demand that "Matthew's hermeneutical principle in citing Hosea was not accommodation but typology," as Ibach has claimed.² Kent was correct when he stated:

Nothing, however, can be shown from Matthew's use of this formula as to whether he regarded the fulfillment as literal or typological.³

"ἵνα (ἔπος)--Telic or Ecbatic?"

According to Charles J. Ellicott, there seem to be three uses of ἵνα in the NT: 1) *Final*, or indicative of the end, purpose, or object of the action, - the primary and principal meaning, and never to be given up except on the most distinctive counter-arguments. 2) *Sub-final*, - occasionally, especially after verbs of entreaty (not of command), the subject of the prayer being blended with, and even in some cases obscuring the purpose of making it. 3) *Eventual*, or indicating result, - apparently in a few cases, and due, perhaps, more to what is called 'Hebrew teleology' (i.e. the reverential aspect under which the Jews regarded

¹1 Cor 15:3-4; 1 Cor 15:54 (Isa 25:8). Cf. *TDNT*, s.v. "πληρόω," by Gerhard Delling, 6:295, who has demonstrated that: a) ἵνα πληρωθῇ is limited to the Gospels and Acts (except James 2:23); b) ἵνα πληρωθῇ is used of the "Christ event;" c) Paul, in his epistles, uses other introductory formulas to introduce prophecies that are literally fulfilled.

²Robert Ibach makes this claim in his monograph, "That It Might Be Fulfilled (Matt. 2:15)" (B.D. monograph, Grace Theological Seminary, May 1966), p. 38.

³H. Kent, "Matthew's Use of the Old Testament," *BSac* 121:481 (Jan.-March 1964):35.

prophecy and fulfillment) than grammatical depravation.¹ It is to be acknowledged that this analysis by Ellicott is not unanimously accepted.² The difficulty of deciding between telic and ecbatic force for ἵνα in the formula with πληρῶ is readily admitted by some authorities.³

The lexicon BAGD is probably correct when it states:

In many cases purpose and result cannot be clearly differentiated, and hence ἵνα is used for the result which follows according to the purpose of the subject or God. As in Jewish and pagan thought, purpose and result are identical in declarations of the divine will. . . . The formula ἵνα πληρωθῇ is so to be understood, since the fulfillment is according to God's plan of salvation.⁴

¹Charles J. Ellicott, *A Critical and Grammatical Commentary on St. Paul's Epistle to the Ephesians* (Andover: Warren F. Draper, 1865), p. 33.

²Ellicott thinks that Meyer's denial of (2) and (3) is perverse; and Eadie's denial of (2) after verbs of treaty is somewhat illogical. Ibid. Cf. A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (New York: Hodder and Stoughton; George H. Doran Co., 1923), pp. 981ff. BDF, pp. 186-87. See also Milton S. Terry, *Biblical Hermeneutics* (Grand Rapids: Zondervan Publishing House, 1974), pp. 506-10, for a detailed discussion on the telic and ecbatic force of ἵνα.

³Nigel Turner, "Syntax" in Vol. III of *A Grammar of New Testament Greek* (Edinburgh: T. & T. Clark, 1963), p. 102. Bagd, p. 378.

⁴BAGD, p. 378. The following verses are listed: Matt 1:22; 2:15; 4:14; 12:17; 21:4; 26:56; John 12:38; 17:12; 19:24, 36. As an analogy it is difficult to distinguish between the subjective and the objective in the word πίστις for the simple reason that πίστις can be conceived of as "subjective faith conceived of objectively as a power." In the final analysis faith and faithfulness are inseparable in πίστις. See Wai C. Tan, "Πίστις in the Pastorals" (Postgraduate Seminar Paper, Grace Theological Seminary, April 16, 1981), pp. 28, 29.

The Fulfillment Formulas

The Synoptic Gospels and Acts

Introduction

Πληροῦν as used of the fulfillment of Scripture occurs only in Matthew and John to any significant extent.¹ Elsewhere it occurs sparingly (once in Mark, twice in Luke and three times in Acts) and generally only in assertions about Scripture, but never in formulas introducing specific OT texts.²

Prabhu has rightly observed:

Mk. 14:49 is an elliptical assertion about the overall conformity to Scripture of the arrest of Jesus, just as Acts 3:18 and 13:27f. are of his passion and death. None refers to a *particular* OT text. Lk. 24:44, like Acts 1:16, lays down the general principle presupposed in the apologetical use of the fulfillment quotations of the New Testament δὲ πληρωθῆναι πάντα τὰ γεγράμμενα . . . περὶ ἐμοῦ but does not itself introduce a formula quotation.³

Even in the case of Luke 4:21, the only instance of fulfillment formula in Luke, distinctive features may be noted. First, the formula *follows* the OT text (Isa 61:1 and 58:6) instead of *introducing* it. Second, the text was quoted by Jesus himself and not by the evangelist. In any case, "the particular Scripture quoted (αὕτη) has been fulfilled in that what it foretold has come to pass."⁴

¹ 11 times in Matthew and 7 times in John.

² Luke 4:21 may be an exception.

³ George M. Soares Prabhu, *The Formula Quotations in the Infancy Narratives of Matthew* (Rome: Biblical Institute Press, 1976), pp. 46-47. Emphasis mine.

⁴ I. Howard Marshall, *The Gospel of Luke in The New International Greek Testament Commentary* (Grand Rapids: Wm.

Luke's "fulfillment formula" appears, therefore, to be a class by itself, bearing little essential equivalence to the Matthean fulfillment formulas. Mark 14:49b, though an "elliptical assertion," however, has a parallel in Matthew 26:56. Both evangelists record the formulas as spoken by Jesus,¹ while Matthew seems to have recorded it more fully.² The meaning of ἵνα πληρωθῶσιν in these instances seems clear. Everything happened to Jesus exactly as predicted by the prophets in the Scriptures.³ Thus the word πληρῶ has been used in many instances by Jesus, Peter, and Paul to refer to fulfillment of predictive prophecy, but whether it is always used in this sense is a different matter.

Matthew's fulfillment formulas

The uniqueness of the formulas. The fulfillment formulas used by Matthew are not common in Biblical or extra-Biblical literature. Their equivalents occur in the OT, though not technically as introductory formulas to a

B. Eerdmans Publishing Co., 1978), p. 185. Marshall points out that πεπλήρωται "is almost equivalent to a present . . . The fulfillment of the Scripture takes place as the audience listens to the message."

¹See also Matt 26:54, where it appears as a rhetorical question put by Jesus.

²Matthew has the genitival phrase τῶν προφητῶν; Mark omits it. No difference is seen here in view of the parallel accounts as well as Matthew's omission of the phrase in 26:54.

³This is clearly the meaning of ἐπλήρωσεν in Acts 3:18 and ἐπλήρωσαν in Acts 13:27. Cf. *TDNT*, s.v. "πληρῶ," by G. Delling, 6:295.

quotation.¹ In intertestamental literature, whether in the Mishna² or Qumran³ they are totally absent. As Prabhu further notes:

The formulas with *quayyēm* in the Tannait midrashim are analogous without being properly equivalent. Bacher gives *legayyēm māh senē 'emar* (= "to make firm what is said") as the Standard Tannait expression to describe the confirmation of a biblical passage, either by another biblical text or through the occurrence of a predicted event. But this, while its meaning may ultimately be the same as that of Mt's fulfillment formula, is a literary expression of a different kind. The Rabbis, Schlatter notes, thinks of a word as "standing" or "falling" according as it is realized or not; in Mt. the image is rather that of a word which remains "empty" until "filled" by the occurrence of the predicted event.⁴

Prabhu has sought to demonstrate that Matthew's fulfillment formulas are uniquely the evangelist's creation. He has also sought to demonstrate from this peculiarity that Matthew's wording of his introductory formulas is always significant because Matthew does use an "artificial system" for quoting from the OT.⁵

Any extensive work on the introductory formulas must necessarily interact with Prabhu's dissertation, for it

¹ 1 Kgs 2:27; 2 Chron 36:21, 22; Ezra 1:1. Prabhu sees these as the "prototypes of the fulfillment formulas of Mt in the MT," *The Formula Quotations*, pp. 46, 62.

² B. M. Metzger, "The Formula Introducing Quotations of Scripture in the New Testament and the Mishnah," *JBL* 70 (1951):307, n. 18.

³ J. Fitzmyer, "The Use of Explicit Old Testament Quotations in Qumran Literature and in the New Testament," *NTS* 7 (1960-61):330.

⁴ Prabhu, *The Formula Quotations*, p. 46.

⁵ *Ibid.*, p. 50. Prabhu confesses that his thesis was not of his origin, but was inspired by R. Pesch's work and confirmed by Rothhich's, *ibid.*

represents a solid work of some significance in this specific area of bibliology. Even if Prabhu's thesis about Matthew's formula quotations is true, it does not necessarily explode this writer's own thesis; rather it only demonstrates Matthew to be the exception.¹

The identification of the formulas. Matthew's fulfillment formulas are listed in a chart in Appendix I.

Since this section deals only with the fulfillment formulas, Matthew 3:3 and 27:35 may be deleted from consideration. The former may be deleted for its lack of the verb πληροῦν. Therefore it is not technically a fulfillment formula. The latter may be deleted for its probable textual interpolation.²

It is true that a look at the list of Matthew's fulfillment formulas reveals that all are

constructed on a basic *Grundform*: ἵνα (ὅπως) πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος which is modified by appropriate additions and substitutions in the individual formulas.³

¹Cf. p. 3b, this writer's thesis is, in the words of Ellis: "for the most part (emphasis mine), the wide variety of introductory formulas only illustrates the apostle's stylistic freedom."

²Concerning 27:35 Alford says: "The words omitted in the text are clearly interpolated from John, ver. 24, with just the phrase τὸ ῥηθὲν ὑπὸ (or διὰ) τοῦ προφήτου assimilated to Matthew's usual form of citation." *The Greek Testament*, vol. 1 with revision by E. F. Harrison (Chicago: Moody Press, 1958), p. 293.

³Prabhu, *The Formula Quotations*, p. 49.

A critique of Prabhu's analysis on ἵνα - ὅπως - τότε

It is Prabhu's contention that Matthew's use of τότε ἐπληρώθη on two occasions (2:17 and 27:9), instead of his "normal" ἵνα (ὅπως) πληρωθῇ in the other eight formulas, "is a deliberate attempt to avoid the impression that the calamity is to be imputed to the divine purpose."¹ Prabhu further claims that it has long been recognized that the two τότε ἐπληρώθη formulas "both introduce quotations which refer to some calamitous event."² Statistically, of the ten fulfillment formulas, five have ἵνα; three have ὅπως; and two have τότε. It is too precarious to draw any firm conclusions from so limited an amount of data. The difference between τότε and ὅπως is only one in number. It is difficult to see which is "normal" and which is "abnormal." It may be true that the formulas in Matthew 2:17 and 27:9 introduce calamitous events. It may even be conceded that it is not "in order" to fulfill the word of the prophet (ἵνα πληρωθῇ) that the event occurs; rather, it is through the occurrence of the event that the prophecy is in fact fulfilled (τότε ἐπληρώθη).³ But is it necessary to conclude that ἵνα when used has its full telic sense?⁴ Granted that Matthew's use of τότε in these two

¹Ibid., p. 50, where several commentators are cited in support.

²Ibid.

³Ibid., pp. 50-51.

⁴Ibid., p. 51. This is Prabhu's conclusion. Coleman, in contrast, thinks "that it is only by reading into passages a great deal which is not expressed that interpreters make *hina* in all cases mean 'in order that.'" Robert Coleman, "Matthew's Use of the Old Testament," *Southwestern Journal of Theology* 5:1 (October 1962):33.

occasions is deliberate; but it is not necessary to conclude that his usage is his "attempt to avoid the impression that the calamity is to be imputed to the divine purpose" as though ἵνα's presence on the two occasions "might have been embarrassing."¹

Alford has a word of caution here:

We must not draw any fanciful distinction between τότε ἐπληρώθη and ἵνα πληρωθῇ, but rather seek our explanation in the acknowledged system of prophetic interpretation among the Jews, . . . and now sanctioned to us by N.T. usage; at the same time remembering, for our caution, how little even now we understand of the full bearing of prophetic and typical words and acts. None of the expressions of this prophecy must be closely and literally pressed.²

In line with this caution is the fact that τότε is characteristically a Matthean vocabulary word, being used about 90 times.³ McNeile has observed that in the passages in which Mark or Luke have a parallel, the corresponding word in Mark is καί, 21 times; δέ, 6 times; εὐθύς, 1 time; the copula is omitted 8 times. In Luke the corresponding word is καί, 6 times; δέ, 14 times; τότε, 1 time; the copula is omitted twice.⁴ In essence it means the "event related is regarded as happening in due sequence to what has gone before," like the force of the waw consecutive in a large

¹Prabhu, *The Formula Quotations*, p. 51.

²Henry Alford, *The Greek Testament*, vol. I with revision by E. F. Harrison (Chicago: Moody, 1968 ed.), p. 16.

³Nigel Turner, *Grammar of New Testament Greek*, vol. III, *Syntax* (Edinburgh: T. & T. Clark, 1963), p. 341. He also notes that in other canonical books: Mark (6); Luke (15); Acts (21); John (10); rest (18). Ibid. Cf. A. H. McNeile, "Τότε in St. Matthew," *JTS* 12 (1911):127-28.

⁴McNeile, "Τότε," p. 128.

majority of cases.¹ S. L. Johnson has pointed out that τότε makes connections too.² Perhaps it is Matthew's intention to show the connection between the events surrounding Christ's life and those mentioned in the OT. What that connection is will be discussed consequently.

Perhaps Prabhu is making too much of the change from ἔνα to τότε. The fact is that on at least four occasions Matthew uses τότε and ἔνα in the same sentence (9:6; 16:20; 16:16, 63). It is clearly an untenable statement of Prabhu's to suggest that "ἔνα, when used, has its full telic force." Matthew does use ἔνα in its ecbatic or definitive force at least twice (18:6; 23:26).³

The τότε ἐπληρώθη formulas

Matthew 2:17 and the OT quotation. It is universally recognized that Matthew 2:18 is a quotation from Jeremiah 31:15 (τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος).⁴ Edgar seems to miss Matthew's intention when he

¹Ibid.

²S. L. Johnson, "The Argument of Matthew," *BSac* 112: 446 (April 1955):145. He gives two examples of the connective use of τότε: 1) In 3:13, Matthew loosely links the King's inauguration into His Messianic office with the forerunner's ministry; and 2) in 4:1-11, Matthew brings out the connection between Christ's baptism and Christ's temptation. If the genealogy gives the King His official right to rule, the temptation gives His moral right to rule." Ibid., pp. 145, 146.

³Probably also 5:29, 30; 7:12; 16:20; 20:4, 16, 63; 27:26, 32.

⁴For a discussion of the text-form, see R. H. Gundry, *The Use of the Old Testament in St. Matthew's Gospel* (Leiden: E. J. Brill, 1967), pp. 94-97.

accuses Matthew's quotation here as "the most striking case of disregard for context in the New Testament."¹ Obviously Matthew knew the context of Jeremiah 31:15.² The question is: "What *connection* does Matthew intend to show between Rachel's weeping and Herod's massacre?" Kent's explanation is worthy of consideration:

Matthew 2:17-18 (Jer. 31:15). Jeremiah's statement reproduces the word of Jehovah as He viewed the despair of bereaved mothers at the time of the Exile. Reference is made to the town of Ramah, in the territory of Benjamin five miles north of Jerusalem. Jehovah depicts the tragic scene as though Rachel, the mother of Benjamin and Joseph, were weeping in her grave over the deportation of her descendants. Ramah is singled out by the prophet because it was at this town that those to be deported were assembled (Jer. 40:1). Yet the assertion in Jeremiah was obviously meant to be descriptive not just of a localized tragedy but representative of the sorrow of the whole nation.

Matthew, therefore, identified the sorrow of the Bethlehem mothers because of the cruelty of Herod as a part of the same picture. The sorrows, though differing in time were the same kind. He views it as one more instance of the truth of Jeremiah's description. He apparently sees the Jeremiah description as portraying the grief that accompanied Israel's apostasy, and saw such griefs as not limited to one instance. And it must be admitted that Jeremiah 31:15 does not state that there would be only one instance of weeping. Israel because of her estrangement from God and its [*sic*] judgment has had an abundance of weeping.³

It is difficult, indeed impossible, to see Jeremiah uttering a prediction about Herod's massacre. "Jeremiah in

¹S. L. Edgar, "Respect for Context in Quotation from the Old Testament," *NTS* 9 (1962):58.

²See Gundry's argument for this, *The Use of the OT*, p. 198.

³Homer Kent, Jr., "Matthew's Use of the Old Testament," *BSac* 121 (1964):38. See J. A. Thompson, *The Book of Jeremiah*, NICOT, R. K. Harrison, gen. ed. (Grand Rapids: Wm. B. Eerdmans, 1980), pp. 573-74.

poetic imagery described the entombed Rachel weeping for the Israelites who are being deported to Babylon."¹ The connection seems to be between one tragic event in the past (Israel's deportation, Jer 60:1) and another of striking similarity in the present. In both "Rachel, whose tomb was near Bethlehem (Gen 35:19), was . . . 'to the Hebrew family a mother for Israel in all time, sympathetic in all her children's misfortunes.'"² The fact that there is no prediction in Jeremiah 31:15 does not make Matthew's citation of it illegitimate. Even Toy, a liberal, admits:

The situations are in a measure alike . . . in the main fact, . . . of population of Israel, the prophetic lamentation would apply to such misfortunes from his day down. In the eyes of the evangelist, the event he describes had a peculiar interest from the fact that it was *connected* with the birth of the Messiah; and his citation of a parallel event from Jeremiah is natural and justifiable.³

Gundry writes: "2:18 rests on the correspondence between Judah's captivity and Herod's massacre, in both of which the future of the nation is threatened, and Jewish mothers mourn, but the very disaster heralds a joyful future."⁴

¹Stanley D. Toussaint, *Behold the King* (Portland: Multnomah Press, 1980), p. 56.

²Ibid.

³C. H. Toy, *Quotations in the New Testament* (New York: Charles Scribner's Sons, 1884), pp. 11, 12. Emphasis mine. Cf. Roger R. Nicole, "A Study of the OT Quotations in the NT with Reference to the Doctrine of the Inspiration of the Scriptures" (S.T.M. thesis, Gordon College of Theology and Missions, April 1940), p. 39.

⁴Gundry, *The Use of the OT*, p. 211.

Matthew 27:9 and the OT quotation. While the identification of the OT quotation in Matthew 27:9 occasions no difficulty, Matthew 27:9-10 is an exceedingly difficult passage which abounds with problems.¹ The relevant portion is τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος. A major problem has to do with identifying Matthew's OT reference.² Commentators have long seen in Matthew a "double fulfillment" of two readings in Zechariah.

Gundry's identification of the text as well as his defense of it seems most plausible:

Matthew then, sees two separate prophecies, one typical and one explicit, fulfilled in one event, and makes the ascription to Jeremiah because the manifestness of the quotation from Zechariah and the lack of verbal resemblance to Jeremiah would cause the Jer-side of the prophecies to be lost. The naming of one author in a composite allusion is not unknown elsewhere. For example, the allusive quotation in II Chronicles 36:21 is verbally drawn from Leviticus 26:34f., yet ascribed to "Jer" (25:12; 29:10), from which the number of years, "seventy," is drawn. Also, it was a rabbinical practice to quote various persons under one name if a similarity existed between the characters or actions of the persons.³

Gundry brings out striking parallels between:

- 1) The guilt of Judah and Jerusalem in shedding innocent blood and that of Judas (Matt 27:4).
- 2) The two occurrences of נָחַץ in Jeremiah 19:1, 11 and the circumstances that the chief priests bought the field of a potter;

¹Kent, "Matthew's Use," p. 40.

²See Gundry, *The Use of the OT*, pp. 122-27; Toy, *Quotations*, pp. 68-72; Nicole, "A Study of OT Quotations," pp. 57-60, for a more detailed discussion on the identification of Matthew's quotation.

³Ibid., p. 125. Cf. A. Plummer, *An Exegetical Commentary on the Gospel According to S. Matthew*, p. 386, who holds a similar view.

- 3) The prominence of "the elders" and "the (chief) priests" in both passages;
- 4) The burial of the Judaeans in the valley of Hinnom and the burial of Judas in the potter's field and
- 5) The names "The Valley of Slaughter" and "The Field of Blood" (note the similarity of the expression: "Wherefore this place shall be called . . ." [Jer 19:6]; and "wherefore that field was called . . ." [Matt 27:8]. Thereby the end of Judas becomes repetitive of the judgment on Judah and prophetically typifies the end of the Jewish nation in the rejection of Jesus Christ.¹

It is, therefore, not necessary to see in those OT references predictions of Judas' betrayal of Christ for 30 pieces of silver. In Broadas' words:

The two cases are similar internally as well as in striking external points, and the Evangelist declares them to have a prophetic relation.²

It may be concluded that here, as in Matthew 2:17, the τότε ἐπληρώθη does not necessarily introduce predictions, but simply connects events of striking similarity, yet not entirely without Messianic reference. As Gundry puts it:

In Zech. 11:13 (Mt. 26:15; 27:9) the prophet represents Yahweh, and on this basis Matthew applies Israel's rejection of Yahweh to the national rejection of Jesus in the betrayal bargain. . . . Thus, all the OT passages applied to Jesus in the role of Yahweh are Messianic or eschatological in tone, and the NT application is consistent with the intended meaning in those passages.³

¹Ibid.

²John A. Broadas, *Commentary on the Gospel of Matthew* (Philadelphia: American Baptist Publications Society, 1886), p. 559.

³Gundry, *The Use of the OT in Matthew's Gospel*, p. 225. Cf. H. Kent, "Matthew's Use," p. 40; C. H. Toy, *Quotations*, p. 72.

of Matthew 2:23; 8:17 and 13:35 where Matthew uses ὅπως πληρωθῇ instead of ἵνα πληρωθῇ.

Matthew 2:23b and the OT quotation. Like Matthew 27:9, the exact OT reference is a much-mooted question.¹ The formula is ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται. Solutions proposed by commentators have been profuse; but none, states Toy, "seems to be perfectly satisfactory."² The primary concern here, however, is not toward finding the exact quotation, but rather with the form and purpose of the fulfillment formula (without ignoring the context which definitely includes the identification of the OT text alluded to).

That the form, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν has some peculiarities is apparent. Zahn thinks that the peculiarities: 1) ὅπως instead of ἵνα; 2) τῶν προφητῶν instead of the singular; and 3) the absence of λεγόντων, are very significant.³ Gundry, however, points out that "it is doubtful the ancients made a sharp distinction between direct and indirect quotations."⁴

¹Gundry, *The Use*, p. 97.

²Toy, *Quotations*, p. 16; see Nicole, "A Study," pp. 39-41 for a discussion of the various theories suggested.

³As cited by W. C. Allen, *Matthew*, ICC, p. 17. Also, Prabhu, *The Formula Quotations*, p. 51; contra Gundry, *The Use*, p. 104, footnote 2.

⁴Gundry, *The Use*, p. 104. Prabhu, like Zahn, sees great significance in Matthew's use of ὅτι instead of λέγοντος and warns against "taking the words as an explicit quotation, specially since in Matthean redaction . . . ὅτι never introduces a directly quoted text." *The Formula*

There is a general consensus that the plural προφητῶν simply points to the general tenor of the prophets.¹ In the Matthean fulfillment Isaianic passages the prophet is always identified and "prophet" is always in the singular.²

While it may be impossible to identify the exact OT texts alluded to with certainty,³ Gundry's proposal seems most plausible:

We therefore fall back on the old view that Ναζωραῖος denotes one ἀπὸ Ναζαρέθ, that the designation came to be used contemptuously, and that Matthew related it to the honorific Messianic title נָצִי in Is 11:1 (perhaps in connection with Messianic נָחֵץ-passages--Is 4:2; Jer 23:5; 33:15; Zech 3:8; 6:12) with emphasis on the lowliness and contemptibility out of which Jesus appeared. This lowliness is portrayed in the lowly stump of David and in various prophetic passages (Ps 22, Is 53, Zech 9, 11, 12)--hence the plural δὲ τῶν προφητῶν.

It has long been recognized that Is 11:1 received a Messianic interpretation in the Targum and rabbinical literature. In the latter, "Branch"-passages are interpreted as meaning the Messiah will come out of obscurity and a low estate. The matter stands in even clearer light since the discovery of the Qumran scrolls, in which there is a strong נָצִי-motif. Of great significance is *The Nezer and the Submission in Suffering Hymn from the Dead Sea Scrolls* edited by M. Wallenstein.

Quotations, p. 202. Contra, however, Matt 19:4; 21:16b. Prabhu's denial that οὗτος in Matt 4:6 introduces a direct quotation because it is "pre-redactional" must be viewed as an unproven assumption.

¹Gundry, *The Use*, pp. 103-4; A. T. Robertson, *Word Pictures*, vol. I, p. 21; Alford, *The Greek Testament*, vol. I, p. 18; W. C. Allen, *S. Matthew*, ICC, p. 17; Ellicott, *Commentary on the Whole Bible*, vol. VI, p. 9. Prabhu, however, prefers Schaefer's proposal that "τῶν προφητῶν refers to the Book of Judges as one of the Earlier Prophets," *The Formula Quotations*, p. 206. It is interesting to note that though Prabhu thinks that Matthew alludes to Judges 13:5 he admits that this raises problems that are "almost insurmountable" (emphasis added). Ibid.

²Ibid., p. 107.

³Robertson humbly states: "It is best to confess that we do not know." *Word Pictures*, p. 21.

Here we find the combination of נָצַן with the thoughts of lowliness, despisedness, and suffering--with a clear allusion in line 6 to Is 11:1. The theme epitomized in line 30, "I thus became the [des]pised," is developed throughout the hymn. Thus, Matthew builds his citation upon the נָצַן = lowliness motif as well as upon phonetic similarity. In Jesus' growing up in Nazareth there is both an outer correspondence to Is 11:1 and related passages in the place-name, based on נָצַן, and an inner correspondence in the obscurity of such a place as the Messiah's home-town.¹

A Carr is right in saying, "Nazarene cannot = Nazarete: the word differs in form, and in no sense could Christ be called a Nazarete."²

Attempts at proving the significance of the peculiarities of Matthew's 2:23 fulfillment formula have not been convincing. While it may be admitted that in this particular case, the tenor of the prophets indicates predictive prophecy of an aspect of Messiah's life; this is not indicated by the fulfillment formula, but by the Messianic contexts of the OT. Bruce is right when he notes: "In this case . . . the historic fact suggested the prophetic reference, instead of the prophecy creating the history."³

Matthew 8:17 and the OT quotation. The variety of the NIV translations of the three occurrences of the phrase ὅπως πληρωθῇ τὸ ρηθὲν are interesting. In Matthew 2:23, the phrase is "so was fulfilled what was said." In Matthew 8:17

¹Gundry, *The Use*, pp. 103-4.

²A. Carr, *The Gospel According to St. Matthew*, CGTSC (Cambridge: University Press, 1896), p. 94.

³A. B. Bruce, *EGT*, vol. I (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), p. 78.

it is "this was to fulfill what was spoken," and in Matthew 13:35 it is "so was fulfilled what was spoken." It seems that the NIV does not see any primary significance to the exact statement of the formula (for all are perfectly good translations).¹

It may be noted, however, that Isaiah is particularly mentioned in 8:17, and like 2:17, its particular text cited (Isaiah 53:4) is not in doubt. The controversy, however, has to do with Matthew's application of it.²

As far as the text form is concerned, Matthew "presents a rendering of the Hebrew almost wholly independent from the LXX."³ It is, therefore, important that the Isaiah context be understood. Philologically speaking, MacRae points out:

The first two verbs in the verse [Isa 53:4] are common Hebrew words for "carrying" or "lifting," and generally also involve the idea of removing something or taking it away. The nouns used with them are literal words for physical suffering and infirmity. The King James rendering, "griefs" and "sorrows" is much too general. The clause pictures the healing ministry of Christ. This is clearly stated in Matthew 8:16-17.⁴

Matthew's Isaiah quotation has long been used as a proof-text for "the faith-cure" theory. It is claimed

¹The KJV is more consistent here and renders it throughout as "that it might be fulfilled," treating the phrase ὅπως πληρωθῇ synonymously as ἵνα πληρωθῇ.

²Robertson, *Word Pictures*, vol. I, p. 66.

³Gundry, *The Use*, pp. 110-11. Cf. W. C. Allen, *St. Matthew*, p. 80.

⁴A. A. MacRae, *The Gospel of Isaiah* (Chicago: Moody Press, 1977), pp. 136-37. See חלי (sickness) and כאב (mak'ab) in *TWOT*, I (Chicago: Moody Press, 1980), pp. 287 and 425.

that the atonement of Christ includes provision for *bodily* no less than for spiritual healing, and therefore insists on translating "took away."¹

It is, however, impossible and unnecessary to determine what Matthew understood by "took" (ἐλάβεν) and "bare" (ἐβάσταζεν).² Whatever the words might mean, they must at least mean that Christ removed the sufferings from the sufferers. They can hardly mean that the diseases were transferred to Christ.³ It refers only to the removal of illnesses by Christ's healing power, and certainly not Jesus suffering vicariously for the sick.⁴ As has been correctly pointed out, "Matthew asserts that the Lord fulfilled the first part of Isa. 53:4 during the healing ministry of His service on earth. Matthew 8:17 makes no reference to Christ's atoning death for sin."⁵ With A. T. Robertson and A. H. McNeile, it may be asserted: "The passage, as Matthew employs it has no bearing on the doctrine of the atonement."⁶

¹Marvin R. Vincent, *WSNT*, vol. I (New York: Charles Scribner's Sons, 1908), p. 53.

²A. Deissmann, *Bible Studies* (Winona Lake: Alpha Publications, 1979), pp. 102, 103. Cf. Allen, *St. Matthew*, p. 80; Dods, *EGT*, vol. I, p. 141; Robertson, *WPNT*, vol. I, p. 66; Plummer, *S. Matthew*, p. 128.

³Plummer, *S. Matthew*, p. 128.

⁴Floyd V. Filson, *A Commentary on the Gospel According to St. Matthew* (London: Adam & Charles Black, 1960), p. 112.

⁵*The New Scofield Reference Bible* (New York: Oxford: University Press, 1967), p. 759 footnote.

⁶Robertson, *WPNT*, vol. I, p. 67. See Gundry, *The Use*, p. 230.

Isaiah 53:4 probably is a prediction of the Messiah's healing ministry. The fulfillment was literal. Jesus' healing of the spirits and bodies of many took place as Isaiah foresaw. Again, this is not determined by the fulfillment formula *per se*, but by the contexts. Isaiah 53 is clearly predictive Messianic prophecy. Matthew 8:1-17 records Jesus' healing ministries as a fulfillment of Isaiah 53:4.

Matthew 13:35 and the OT quotation. There is a minor controversy over the text form of Matthew 13:35 (ὥς πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος). This fortunately does not affect the consensus that it is a quotation of Psalm 78:2, "of which it is an accurate rendering, the first part being identical with the LXX, the end being verbally different and closer to the Hebrew text."¹ The textual controversy, however, does not affect the issue under consideration which is, how does Matthew apply Asaph's saying to Christ's methodology in using parables?

To argue that the kind of *לשון* Asaph was using in Psalm 78 in no way corresponds to Jesus' parables does not carry weight. *לשון* permits of a large range of meanings.² Clearly the psalm applies to Asaph who wrote it, but it is not necessary to rule out the Lord as the speaker seeing that

¹Nicole, "A Study," p. 49; see Gundry, *The Use*, pp. 118, 119 for a detailed discussion.

²C. H. Toy, *Quotations*, p. 60. Cf. *TWOT*, I, p. 533-34.

Asaph was a prophet (2 Chron 29:30) through whom the Lord spoke (διὰ τοῦ προφήτου). It is not clear, nor necessary to insist that Asaph was predicting Christ's didactic methodology.

Perhaps the Psalmist's own method was an anticipation of Christ's. "As he used Israel's past to point a moral, so Christ used the facts of nature and of human life to teach the truths of the Gospel."¹ As Calvin put it:

This passage is quoted by Matthew, . . . and applied to the person of Christ, . . . Christ's object in doing so, was to prove that he was a distinguished prophet of God, and that thus he then *resembled a prophet* because he preached sublime mysteries in a style of language above the common kind, that which the sacred writer here affirms concerning himself, is with propriety transferred to him.²

The fulfillment, then, may be viewed as typological in that the prophet Asaph, with his historical instruction is looked upon as a type of Christ speaking in parables.³ Gundry correctly points out the significance of the quotation. He notes:

Contrary to the usual understanding, the quotation in 13:35 is not based solely on the occurrence of the word "parable" in Ps 78:2, but on Jesus' coming forward as a teaching prophet to express the riddle of God's dealings with his people, just as does Asaph the prophet (I Chron 25:2; II Chron 29:30) in the psalm.⁴

¹A. Plummer, *An Exegetical Commentary*, p. 195. Similarly Nicole, "A Study," p. 50.

²John Calvin, *Commentary on the Book of Psalms*, vol. 2 (Grand Rapids: Baker Book House, 1979 reprint), p. 228. Emphasis mine.

³Nicole, "A Study," p. 49.

⁴Gundry, *The Use*, p. 211.

Once again, the most that can be positively affirmed is that the IF points to striking similarities between Asaph and Jesus as teaching prophets.

Summary. Of the three formulas introduced by ὅπως instead of ἵνα, Matthew 13:35 is apparently the only instance of a typical fulfillment, i.e. fulfillment by parallelism. The other two (2:23; 8:17) may be seen as predictive prophecies literally fulfilled. It is true that ὅτι in Matthew 2:23 does seem to allude to some Messianic passages (Isa 4:12; Jer 23:5; 33:15; Zech 3:8; 6:12),¹ but ὅτι also introduces specific OT quotations (4:6; 19:4; 21:16b). It cannot be asserted that ὅπως πληρωθή always refers to predictive prophecies that are literally fulfilled, though it does in 2:23 and 8:17. It probably does not in 13:35.

The two "fulfillments" introduced by τότε ἐπληρώθη are probably fulfillments by parallelism. In all the variations, it is impossible to discern any theological significance. Prabhu's claim that the changes are Matthew's own creations need not be contested, but his assertions that Matthew's changes are for theological reasons (e.g. Matthew uses τότε for ἵνα in 2:17 and 27:9 to avoid embarrassment) are based on his redactional assumptions totally void of lexical support. Matthew's changes may be solely stylistic and grammatical as this thesis hopes to demonstrate.

¹Ibid., p. 103.

The ἵνα πληρωθῇ formulas

There are five formulas introduced by ἵνα πληρωθῇ (1:22; 2:15; 4:14; 12:17 and 21:4). Each formula will now be analyzed.

Matthew 1:22 and the OT quotation. This is easily the most lengthy of the five fulfillment formulas: τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος. The controversy, however, is not focused on the form of the formula, but on the manner in which Matthew applies the quotation. It is unanimously recognized that the Isaiah 7:14 quotation here is substantially from the LXX.¹

Generally there are two views among evangelicals concerning the appropriateness of Matthew's reference to Isaiah. First, there are those who hold to the view that Isaiah 7:14 refers to a virgin who conceived in Ahaz's time as well as to the virginal conception of the Lord Jesus Christ by Mary about 700 years later.² C. C. Ryrie puts it this way:

God's sign to Ahaz was that of a virgin (when the prophecy was spoken, it probably referred to the woman, a virgin of that time, whom Isaiah took later as his second wife, 8:1-4) and whose son would not be more than 12-14 years old before Assyria and Israel would be captured. The virgin of Isaiah's prophecy is a type of the

¹Nicole, "A Study," p. 34.

²Gleason L. Archer, Jr., "Isaiah" in *The Biblical Expositor*, vol. II, edited by Carl F. H. Henry (Philadelphia: A. J. Holman Co., 1960), pp. 133-34.

virgin Mary, who, by the Holy Spirit, miraculously conceived Jesus Christ (see Matt. 1:23).¹

Another group views the prophecy of the virginal conception as exclusively a single, direct prediction of the virginal-conception of the Lord Jesus.² MacRae's conclusion at the end of his discussion on Isaiah 7:14ff. is that

v. 14 pointed to a single event that would occur 700 years later whereas vv. 15ff. described the situation that would develop in the immediate future. Each part of the prediction had a single fulfillment, and any attempt to consider them as having a "double fulfillment" simply leads to obscurity.³

While the view that Christ's virginal conception is in line with Isaiah's predictive prophecy can be persuasively argued, both contextually and etymologically, it is significant that proponents have not used the fulfillment formula as an argument in its favor. In other words, the fulfillment

¹C. C. Ryrie, *The Ryrie Study Bible* (Chicago: Moody Press, 1976), p. 1024.

²Nicole, "The Old Testament in the New Testament" in *The Expositor's Bible Commentary*, vol. I, Frank E. Gaebelin, gen. ed. (Grand Rapids: Zondervan Publishing House, 1979), pp. 623, 624, who states these two views succinctly.

³*Zondervan Pictorial Encyclopedia of the Bible*, s.v. "Prophets and Apostasy," by A. A. MacRae, p. 902. Cf. MacRae's "מלך" in *TWOT*, vol. II, p. 672; Robert D. Wilson, "The Meaning of 'Almā (AV "Virgin") in Isaiah vii. 14," *Ptr* (1926) 24:308-16 for arguments in favor of MacRae's view. Also Charles L. Feinberg, *Is the Virgin Birth in the Old Testament?* (Whittier: Faith Publications, Inc., 1967); *Zondervan Pictorial Encyclopedia of the Bible*, s.v. "Isaiah," by R. Laird Harris, 3:324; J. B. Payne, *A Theology of the Older Testament* (Grand Rapids: Zondervan Publishing House, 1962), pp. 266-68. For a more recent treatment, see R. Niessen, "The Virginity of Isaiah 7:14," *BSac* 137:546 (April-June 1980):133-50; Hobart Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), pp. 203-9. Gundry argues for predictive prophecy of Isaiah 7:14 as well, *The Use*, pp. 226-27.

formula is not a key to the interpretation of Matthew 1:23. Only the two contexts (Isa 7 and Matt 1) provide the key.

Prabhu thinks that ὑπὸ κυρίου inserted before the διὰ τοῦ προφήτου of the *Grundform* of the formulas (1:22; 2:15) makes for a Christological point.¹ His conclusion is that:

The ὑπὸ κυρίου of the fulfillment formulas, then, is also a theologically motivated insertion, which takes advantage of the mention of υἱός in the quotations introduced to identify discreetly the child Jesus as the Son of God.²

The argument, at best, is largely conjectural. As Prabhu himself admits, the divine origin of the quoted words is already suggested by the passive τὸ ῥηθῆν, and implicit in the instrumental διὰ τοῦ προφήτου.³ In other words, even without ὑπὸ κυρίου, Matthew's readers would have grasped the meaning in Matthew 1:22, 23 and 2:15 that υἱός μου equals υἱός θεοῦ. Moreover, in none of the other formulas where the phrase ὑπὸ κυρίου is absent can it be claimed that the Lord is not the ultimate source of the prophetic message.

Besides the addition of ὑπὸ κυρίου, Matthew 1:22 also has τοῦτο δὲ ὅλον γέγονεν (cf. Matt 21:4, τοῦτο δὲ γέγονεν). To the explanation that this addition is Matthew's way of making clear that the formulas and the quotations they introduce are comments of the evangelist himself, Prabhu quickly retorts: "This is, at best, an incomplete explanation." Rather "τοῦτο δὲ γέγονεν is prefixed as a

¹Prabhu, *The Formula Quotations*, p. 53.

²Ibid.

³Ibid.

generalizing indication which extends the reach of the formula to include not only the command which precedes the quotation, but also the execution which follows it."¹

Prabhu, unfortunately, in his desire to see theological significance in every distinctive, has gone into some rather involved and complicated explanations. For example, he thinks that the ὅλον, added to Matthew 1:22 but not 21:4, can be explained by the "detached fulfillment of Mt. 26:56 . . . added redactionally by Matthew to his narrative."² The fact is that Matthew 26:56 is not Matthew's formula, though Matthew 1:22 is Matthew's, but Jesus' own words or formula as the parallel in Mark 14:49 makes clear.³

Evidently Prabhu reads too much into the word ὅλον. Concerning the ὅλον in Matthew 1:22, he thinks it "extends the reference of the quoted text beyond what appears to be its obvious context."⁴

The OT passage cited concerns primarily the virgin birth of Jesus, but it is referred by its generalizing introductory formula to all the events described in the associated story: Joseph's acceptance of Mary as his wife, his naming of her child, even perhaps the initial incident, not without its element of "scandal," of his readiness to abandon her. The "whole" of this happens, in order that the text of Isaiah may be fulfilled.⁵

To Robertson, τοῦτο δὲ ὅλον γέγονεν simply means "All this has happened" . . . stands on record as a historical

¹Ibid.

²Ibid., p. 56.

³Cf. Matt 26:54.

⁴Prabhu, *The Formula Quotations*, p. 57.

⁵Ibid.

fact.¹ It is virtually impossible to see how Isaiah 7:14 has anything to do with Joseph's acceptance of Mary as wife or his readiness to abandon her!

In all probability, therefore, the fulfillment formula introduces a direct predictive prophecy of Isaiah 7:14. Yet, this is not suggested by the formula itself, but by a consideration of the relevant contexts. Attempts to see theological significance in the peculiarities of this lengthy formula have not been convincing because they are largely conjectural and based on the assumption of Markan priority. Why does not Prabhu tell us the theological significance of Matthew's non-mention of Isaiah's name in the Isaianic prophecy (7:14), seeing that it is unusual; for elsewhere in Matthew's formulas Isaiah the prophet is always mentioned (Matt 3:3; 4:14; 8:17; 12:17)?

Matthew 21:4 and the OT quotation. This formula is shorter than the one previously considered (τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος). Missing is the word ὅλον and the phrase ὑπὸ κυρίου. As far as the OT quotation is concerned, it is generally accepted that Matthew is citing Isaiah 62:11 verbatim from the LXX for the first part, and Zechariah 9:9, substantially from the LXX, for the second part;² or alternately: "Matthew has an introduction εἰπατε τῇ θυγατρὶ Σιών, which seems borrowed from

¹Robertson, *WPNT*, vol. I, p. 11.

²See Gundry, *The Use*, p. 120; A. Carr, *St. Matthew*, p. 241.

Isa 62:11, a text parallel to Zech 9:9."¹ Both views are possible and in either case do not affect the substance of the quotation. The concern here is with the way Matthew applies the OT passages to Christ's triumphant entry. Zechariah 9:9, however, was generally acknowledged by the Jews as a Messianic prophecy.²

As usual, Prabhu attempts "to determine how far the redaction of Matthew's narrative has been influenced by the formula quotation inserted into it."³ He sees Matthew's mention of the ass and colt as clearly redactional. He thinks Matthew's obvious embarrassment with his two animals shows that only the colt is original to the story. Therefore "Matthew brings in the ass to adapt his narrative to the formula quotation of 21:4f., where both ὄνος and πῶλος are mentioned."⁴ He concludes that most probably Matthew has "deliberately ignored the parallelism,"⁵ reading two animals into his version of the prophecy, and adapting his context accordingly."⁶

¹Nicole, "A Study," p. 51.

²Joyce G. Baldwin, *Haggai, Zechariah, Malachi*, TOTC (Downers Grove: InterVarsity Press, 1972), pp. 164-66.

³Prabhu, *The Formula Quotations*, p. 148.

⁴Ibid.

⁵The original Hebrew text does not describe two animals, but are parallel synonyms for the same "young male ass." This is admitted by Prabhu.

⁶Ibid. Emphasis mine.

Obviously Prabhu is charging Matthew with eisegesis when he thinks Matthew is reading two animals into his version of the prophecy. Gundry rightly points out that ignorance and eisegesis of an OT text is most uncharacteristic of Matthew. First, such an obvious error would have been easily detected by the Jews to whom he was writing, for rabbinic tradition knows of only one animal in Zechariah 9:9. Second, it is significant that Matthew disagrees with the LXX at this point of the quotation, but instead gives a closer rendering of the Hebrew than the LXX has done. Third, Matthew's familiarity with the Hebrew language, especially with the Hebrew text is clearly shown by his quotations of the OT.¹ Fourth, the best way to avoid the embarrassment (if there was such) was for Matthew to bring his account in line with the original story by mentioning only one colt.

It is not necessary to deny the historical truthfulness of Matthew's account of the two animals. Rather,

It is another instance where Matthew recalls a second participant whereas the other accounts are more general and speak of one only.²

¹Gundry, *The Use*, p. 198. Gundry further demonstrates that the ὄνος in the narrative (v. 2) is clearly distinguished from the ὄνος in the quotation (v. 5) by Matthew's use of ὑποζυγίου. Ibid.

²R. L. Thomas and S. N. Gundry, *A Harmony of the Gospels* (Chicago: Moody Press, 1978), p. 176. Cf. Matt 8:28; Mark 5:2; Luke 8:27 where Matthew mentions two demon-possessed men while Mark and Luke single out the one who was leader. Also Matt 20:30; Mark 10:46; Luke 18:25.

Neither was it necessary for Matthew to mention that the colt is one "on which no one has ever sat" as Mark and Luke have done. It may well be inferred from the fact that its mother was led alongside him to quiet the younger animal. As Gundry points out: "It is not likely an unbroken young donkey would have submitted to being ridden through milling, shouting crowds."¹ Thus Matthew's emphasis on the presence of the mother underscores that the young donkey really was, as Mark said, unused.²

Once again, Prabhu's speculations are based on untenable assumptions. His suggestion that "the whole of the immediate context of the quotation (v. 3) would have been redactionally adapted to the quotation text"³ is unwarranted because the premise is faulty. The fulfillment of Matthew 21:4 may be viewed as literal, specific fulfillment of a predictive prophecy.

Matthew 2:15 and the OT quotation. That Matthew here quotes Hosea 11:1b is not disputed.⁴ The formula is ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος. Allen's suggestion that the LXX rendering⁵ is not suitable for the editor's purpose is not necessary and at best conjectural. Rather, Matthew independently gives a more correct

¹Ibid., p. 199.

²Ibid.

³Prabhu, *The Formula Quotations*, p. 149.

⁴Gundry, *The Use*, p. 93.

⁵LXX has plural, τὰ τέκνα αὐτοῦ.

translation from the Hebrew. Gundry is surely right in pointing out that time and again Matthew independently renders the Hebrew apart from hermeneutical motives and where the LXX would suit his purpose. In view of the concept of corporate personality and the Israel-Christ typology, it is "enough for our purpose that Matthew correctly follows the Hebrew."¹

Kent thinks that historically, the passage referred to God's deliverance of Israel from their national bondage in Egypt.² Gundry, however, brings the connection between Israel and the Messiah into sharper focus:

The preservation of Jesus in Egypt showed that God was dealing with him as a father with a son. . . . The OT text means the same for Israel: "When Israel was a child [i.e., during the Egypt-sojourn], then I loved him" (Hos. 11:1a).³

The emphasis, as Gundry correctly points out:

lies on the father-like love and concern which preserved them in Egypt and brought them out again, not upon the departure time or such.⁴

In any case it is very difficult, if not impossible, to see a direct prediction of Christ's sojourn in Egypt in Hosea 11:1b.⁵ Obviously Matthew knew the meaning and context

¹Gundry, *The Use*, p. 94.

²Kent, "Matthew's Use," p. 37.

³Gundry, *The Use*, p. 93.

⁴*Ibid.*, p. 94.

⁵Contra, however, Dan B. Wallace, "A Very Brief Introduction to the Use of the OT in the NT" (Class notes, Grace Theological Seminary), pp. 13-20, who argues that Hos 11:1 is in some sense predictive.

of Hosea 11. But Matthew sees a striking parallel between Christ's sojourn in Egypt and Israel's sojourn in Egypt, both being preserved because of God's love and concern. Hosea was referring to a past activity of God. Thus the fulfillment spoken of here is similar to the one in Matthew 2:17, a fulfillment by parallelism, or in this particular case (2:15), "typical fulfillment," in that Israel as Jehovah's "son" suggested to Matthew God's greater Son, Jesus.¹ No significance, therefore, is seen in the fulfillment formula itself.

Matthew 4:14 and Matthew 12:17. Only these two fulfillment formulas are identical (ἵνα πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου) in form, although in the fulfillment formulas Isaiah is also mentioned in 8:17.²

Matthew 4:14 and the OT quotation. Matthew's quotation of Isaiah 9:1, 2 (ἵνα πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος)³ "shows some contact with the LXX, but is

¹Kent, "Matthew's Use," p. 37. It is interesting to note that even Prabhu thinks that this infancy narrative is not a redactional work of Matthew but an original source which he found in his sources as the appropriate conclusion to the pair of dream narratives. Prabhu, however, contends that the formula quotations are all redactional in origin, and Hosea 11:1 may well be the exception to the rule. See Prabhu, *The Formula Quotations*, p. 228.

²Also 13:14, though technically not Matthew's, but Christ's own formula since he spoke it, and 3:3 which has no ἵνα (ὅπως) πληρωθῇ formula.

³Isa 8:23; 9:1 MT and LXX.

primarily an independent rendering of the Hebrew."¹ The eschatological nature of the passage quoted would indicate that Isaiah was predicting the geographical location of Christ's ministry. Toussaint notes the many parallels:

Though Galilee at the time of Christ was no longer under the rule of Assyria, it was still under a foreign yoke, that of Rome. Therefore, the reference to the darkness and shadow of death is very appropriate in its *historical* application.

The references to Zebulun and Naphtali correspond with the land of Galilee so that the prophecy is also fitting in its *geographical* application. Because the population of Galilee is of a mixed Gentile and Jewish character, the prophecy is also proper in its *ethnological* application. Finally, the *contextual* application of Isaiah 9 is appropriate since it is definitely Messianic and eschatological in character. Of course, there is no doubt Matthew is also referring to their *spiritual* darkness, but that is only implicated by his quoting the prophecy here.²

Matthew 12:17 and the OT quotation. Like 4:14, Matthew again quotes from an eschatological and Messianic passage in Isaiah (42:1, 2). The formula is ἵνα πληρωθῇ τὸ ῥηθὲν διὰ 'Ησαίου τοῦ προφήτου λέγοντος. Since negative critics generally deny Isaianic authorship of chapter 40 on,

¹Gundry, *The Use*, p. 108; see pp. 104ff. for discussion on the text-form.

²Toussaint, *Behold the King, A Study of Matthew* (Portland: Multnomah Press, 1980), pp. 812-13. All emphases are his. It is interesting to note that even Mowinckel recognizes Isa 9:1-6 as Messianic. *He That Cometh*, trans. G. W. Anderson (Nashville: Abingdon Press, 1956), p. 16. So did S. R. Driver, who conceded that Isa 9:1-16 describes future events. *An Introduction to the Literature of the Old Testament* (Edinburgh: T. & T. Clark, 1959), p. 237.

it is natural that predictive prophecy in this section of Isaiah's prophecy is also denied.¹

Not only is the passage (Isa 42:1, 2) Messianic, indeed it is predictive of Christ's ministry on earth as a servant.² True, Israel has been called God's servant (41:8; 49:3). So has Nebuchadnezzar (Jer 27:6); Zerubbabel (Hag 2:23); the Branch of David (Zech 3:8); and David himself (Ezek 37:25). Jeremiah and Ezekiel also call Jacob (the nation) God's servant (Jer 46:27, 28; Ezek 37:25). Clearly, each passage should be scrutinized by itself to determine which servant is intended.³

MacRae, though granting the possibility that Isaiah 42:1, 2 may be referring to a nation, states that "the passage gives the general impression of referring to an individual."⁴ But after exegeting the passage in its context (vv. 1-7), he concluded that "It is hard to reconcile this description with the idea that Israel is the Servant here described."⁵ Rather:

¹See Freeman, *An Introduction*, pp. 196-203 for an excellent discussion. Leading conservative scholars are unanimous in seeing chapter 42:1, 2 as Messianic. E.g., MacRae, *The Gospel*, pp. 63-76; and E. J. Young, *The Book of Isaiah*, vol. III (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), pp. 108-13.

²Harris contends that Isa 42:1-6 "do not fit Israel but apply accurately to Christ, which the NT quotes," "Isaiah," p. 325.

³Harris, "Isaiah," p. 325.

⁴MacRae, *The Gospel*, p. 64.

⁵Ibid., p. 69. Cf. Payne, *Theology*, pp. 254-56; Young, *Isaiah*, III, p. 108.

The servant described in chapter 42 is a wonderful figure sent by God to do God's work and would therefore give thanks that the Servant will deal gently with Israel instead of casting it utterly aside for its failure and sin.¹

Freeman is correct in noting that the objective statements in 42:1 show that Isaiah cannot refer to himself; and that the nature and magnitude of his work (42:2-4) go infinitely beyond mere man's capabilities. Thus the passage can refer only to Jesus Christ.²

It may be concluded therefore, that the formulas in Matthew 4:14 and 12:17 do introduce predictive prophecies that were literally fulfilled in Jesus Christ. These were determined not from the formulas themselves, but from the contexts of both the Isaianic and Matthean passages. The formulas, *per se*, do not indicate whether the fulfillments are typical or literal.

The fulfillment formulas of Jesus in Matthew

According to Matthew, Jesus, on three occasions used a fulfillment formula, though not identical with, at least similar in function to the Matthean formulas.

Matthew 13:14 (cf. Mark 4:12; Luke 8:10). Only in Matthew is the formula καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία 'Ησαίου ἡ found. The compound ἀναπληρῶ is a *hapax legomenon* in the Gospels, and is used nowhere else in the

¹Ibid., p. 70.

²Freeman, *An Introduction*, p. 211.

Bible of the fulfillment of prophecy.¹ Probably Plummer is correct in paraphrasing the formula: "in their case the prophecy is being fully satisfied."² Paul similarly used the same OT quotation in Acts 28:26-27 to apply to those who refused to respond to his message. Though Paul's citation formula is different,³ no one denies that he is here quoting the same OT passage as Jesus did. As Jesus applied the words of Isaiah 6:9, 10 to his hearers, so Paul applied them to his. Jesus gave them as the reason for using parables in his teaching, while Paul sees it as the reason for God's salvation being extended to Gentiles (Acts 28:28).

Gundry thinks the compound word ἀναπληρώω in itself could mean "to fulfill again" or "to fulfill completely."⁴ The fact that it is nowhere else used for the fulfillment of prophecy should caution against dogmatism. Gundry's suggestion may well be true, though it is by no means conclusive.

Clearly, Isaiah is predicting Israel's spiritual blindness and deafness to Messiah's message. The spiritual

¹Plummer, *St. Matthew*, p. 189; cf. Robertson, *WPNT*, I, 104.

²Ibid.

³It is clearly a hint that the significance lies not in the formula, but in the OT text introduced.

⁴Gundry, *The Use*, p. 117, sees "the prefix of ἀνά, the vivid present tense in Mt, and the first position show a deliberate emphasis on the word." See also his defense of the authenticity of the quotation on pp. 116-18. Contra, however, Prabhu, *The Formula Quotations*, pp. 31-34 who argues against its authenticity.

insensitivity is judicially caused. It was true in Isaiah's time; true in Jesus' time; and true in Paul's time. It is predictive prophecy, not of an event in Jesus' life but of Israel's characteristic spiritual blindness which is just as true today as it has always been since.¹

Matthew 26:54 (cf. Mark 14:49). Matthew reports that Jesus asked: "πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;" in responding to Peter's attempt to defend Jesus with a sword against those who had come to arrest him. Then, turning to the crowd who had come to arrest him, he reproved them and said: τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. It is difficult to see any significant difference between what Jesus said in v. 54 and what he said in v. 56; except that in v. 54 it was a question addressed to Peter and in v. 56 it was an affirmation directed to the crowd. This should caution against seeing "theological significance" in every variation in Matthew's fulfillment formula.

Probably Christ did not quote any particular OT Scripture; and if he did, Matthew does not so indicate. Apparently Jesus meant to refer to the tenor of the Scriptural teachings concerning the Messiah, his suffering and eventual glorification.²

¹Perhaps Matthew's ἀναπληροῦται means to indicate that Israel's spiritual blindness, as predicted by Isaiah, has been proven true (or fulfilled) again and again.

²Cf. Luke 24:25-27. Probably αἱ γραφαὶ τῶν προφητῶν is not meant to be a term restricted to the "prophets."

The origin of Matthew's fulfillment formulas

Prabhu has demonstrated that there is striking resemblance between Matthew's fulfillment formulas and at least four OT expressions.¹ He contends, however, that Matthew probably took the text of the formula quotation directly from the Hebrew "because the LXX, which sometimes renders the same Hebrew word in two different ways, destroys the impression of stereotyped uniformity left by the originals."² *A priori* it is likely that Matthew has indeed fashioned his fulfillment formulas on OT models. It is the Hebrew text which has inspired him, so concludes Prabhu.³

That there are similarities is not disputed. That the expressions are comparable to the "complete formulas of Matthew, so singularly without parallels in other Jewish and Christian literature,"⁴ need not be objected. To conclude, however, from the parallels that Matthew likely has fashioned his fulfillment formulas on OT models and that they are therefore thoroughly redactional is quite another matter.⁵

The fact is that Prabhu does not take into consideration the *striking dissimilarities*. Even he himself admits that none of the OT examples he cites "is technically an introductory formula to a quotation."⁶ All the four examples

¹ 1 Kings 2:27; 2 Chron 36:21, 22 and Ezra 1:13.

² Prabhu, *The Formula Quotations*, p. 62.

³ Ibid., p. 62.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid. Whereas all of Matthew's formulas introduce OT Scriptures.

cited by Prabhu have the phrase "(debar YHWH = τὸ ῥηθῆν ὑπὸ κυρίου);"¹ whereas *only two* of Matthew's *ten formulas* have τὸ ῥηθῆν ὑπὸ κυρίου. Three of Prabhu's four examples have "(beḗi yirmeyāhu = διὰ Ἰερεμίου τοῦ προφήτου)."² It is exceedingly strange that Matthew on two occasions, while noting Jeremiah as God's spokesman (2:17; 27:9) does not include ὑπὸ κυρίου as Prabhu's examples do. But Matthew does use ὑπὸ κυρίου on two occasions, though the prophet is not specifically named (1:22; 2:15).³

It is possible that the prototypes of the fulfillment formulas of Matthew are to be found in the Hebrew text of 1 Kings 2:27; 2 Chronicles 36:21, 22 and Ezra 1:1, but in view of the striking differences this is unlikely. The origin of Matthew's formulas could well be Jesus' fulfillment formulas.⁴ Matthew is simply following his Lord.

Summary of Jesus' fulfillment formulas

Not much can be drawn from Jesus' formulas in Matthew 26:54 and 56 (cf. Mark 14:49) as they do not introduce any specific OT Scripture. But the formula in 13:14 introduces Isaiah 6:9, 10, a passage which clearly predicts, not a

¹Ibid.

²Ibid.

³Contextually, Matt 1:22 quotes Isaiah and in Matt 2:15 Matthew quotes Hosea.

⁴Note the similarities between Jesus' τοῦτο δὲ ὅλον γέγονεν (Matt 26:56) and Matthew's τοῦτο δὲ ὅλον γέγονεν (Matt 1:22; also Matt 21:4 where ὅλον is absent); between Jesus' τῶν προφητῶν (Matt 26:56) and Matthew's τῶν προφητῶν (2:23). The identical clause is without parallel anywhere else in Scripture. The possibility of Matthew's adopting and adapting his Master's fulfillment formula is readily admitted.

particular event in Jesus' life or ministry, but that the Jewish nation as a whole will not respond to Jesus' message because of judicially caused spiritual blindness and deafness.¹ This was characteristically true of the Jews in Isaiah's time (Isa 6:9, 10); true in Jesus' time (Matt 13:14); and true during Paul's time (Matt 28:20, 27).

Fulfillment formulas in the Gospel of John

The fulfillment formulas in the Johannine writings will now be considered.² There are only eight such formulas and all are found in John's Gospel.³ The eight may be divided into two categories: 1) John's own (12:38; 18:9; 19:24; 19:36; 18:32) and 2) those he attributes to Jesus (13:18; 15:25; 17:12b).

While the fulfillment formulas in John can all be reduced to the simple *Grundform*: ἵνα ἡ γραφή (ὁ λόγος) πληρωθῇ, variations are clearly noticed. The formula ἵνα ἡ γραφή πληρωθῇ occurs four times (13:18; 17:12b; 19:24, 36)⁴

¹Morris' comments on the verb differences are enlightening: "In Isaiah the verbs are imperative and might be thought of as indicating a punishment for past evil. In the Synoptics they are the illustrations of a principle: people who are unbelieving hear the outward words of the parable but they do not discern the inner meaning. Paul sees as the reason that 'this salvation of God is sent unto the Gentiles' (Acts 28:28)," *The Gospel According to St. John* in NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), p. 604.

²Though πληρώω is used in the Johannine writings (1 John 1:4; 2 John 12; Rev 3:2; 6:11), there is no fulfillment formula as in Matthew or John.

³See Appendix IV.

⁴Two of them he attributes to Jesus (13:18; 17:12b) and two are his own (19:24, 26).

in identical form; and the formula ἵνα πληρωθῇ ὁ λόγος occurs four times as well (12:38; 15:25; 18:9, 32).¹ While the former four formulas are all identical in form,² the latter form has no two that are exactly alike. An analysis of each formula will now be taken to ascertain its hermeneutical significance, if any.

John 12:38 and the OT quotation. The source of John's quotation is Isaiah 53:1 exactly as in the LXX. The formula is ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπεν. Perhaps the use of κύριε in John and Paul (Rom 10:10) indicates their dependence upon the LXX.³ The primary concern, however, is to ascertain the meaning of Isaiah 53:1 and how John applied it to the unbelieving Jews of his day. MacRae comments on Isaiah 53:1:

The first part of . . . the sentence (53:1) used a rhetorical question to express two ideas: (1) the number of those who have believed what they have heard is limited; and (2) they themselves have found it to be quite different from what they had expected. . . . This verse is quoted twice in the New Testament (John 12:38; Rom. 10:16) and in both cases a Greek word is used that is derived from the verb to hear. The verse is not primarily a complaint by a group of prophets lamenting that their

¹One of them (15:25) he attributes to Jesus and the rest are his own. See G. H. Clark, *The Johannine Logos* (n.p.: Presbyterian and Reformed Publishing Co., 1978), pp. 38ff. for an interesting discussion of *logos* and *rheemata*.

²Except 19:24 which has ἡ λέγουσα appended to it. Yet its authenticity is disputed.

³Edwin D. Freed, *Old Testament Quotations in the Gospel of John* (Leiden: E. J. Brill, 1965), p. 84. C. K. Barrett, *The Gospel According to St. John* (London: SPCK, 1965), p. 359, notes: "John accurately follows the LXX of Isa. 53:1 which . . . represents the current Hebrew text with sufficient accuracy."

message is not being generally received, but rather an exclamation by new converts who are overwhelmed by the wonder of the salvation that has come to them.¹

Two main thoughts are discussed in Isaiah 53:1:

First, that the means of God's salvation is so different from that expected; and second, that the faith of believers is a gift of God granted by his special mercy.²

In a similar manner, Young notes that the verse calls attention to the paucity of true believers in the world and especially among the Jews. Also the passage clearly teaches that faith is a gift of God and not a work of man's unaided power. Unless God manifests his power, men will not be converted.³

Now it will be necessary to exegete John 12:38 in its proper context. Both Freed⁴ and Barrett⁵ did not deal

¹MacRae, *The Gospel*, p. 130. Leupold agrees with MacRae here and suggests that the amazement by the two disciples of Luke 24:13ff. provide a good parallel. H. C. Leupold, *Exposition of Isaiah*, vol. II (Grand Rapids: Baker Book House, 1971), pp. 225-26. Cf. Young, *The Book of Isaiah*, III (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), pp. 340-44, agrees substantially with MacRae and Leupold, though he thinks that it is the prophet as the representative of his people "speaking and expressing dismay that so few believe."

²MacRae, *The Gospel*, p. 134.

³Young, *Isaiah*, pp. 340-41. Cf. MacRae, who rightly points out that the phrase, "the arm of the Lord" indicates God's power to save (cf. 51:9; 52:10-12), *The Gospel*, p. 134.

⁴Freed, *OT Quotations*, p. 84.

⁵C. K. Barrett, *The Gospel According to St. John* (Philadelphia: The Westminster Press, 1978), pp. 420-21. As a result of a superficial treatment of the context, esp. v. 37 to which v. 38 refers, both Freed and Barrett put an undue emphasis on the particle *ἵνα*. Freed takes *ἵνα* as purposive and regards the non-use of *ἵνα* by Paul in Rom 10:16

adequately with the context in which v. 38 appeared. The former concluded that the Jews' unbelief is explained as predestined by God himself and fulfills what Isaiah had prophesied concerning Jesus, but this is at best an incomplete answer.¹

John 12:36 records Christ's final and open invitation: "While ye have light, believe in the light, that ye may be the sons of light." This comes properly at the close of Jesus' last sermon to the people of his day--"a sermon which contained a reminder of His teaching, a challenge to respond to Him, a warning to those who would not respond, and a promise to those who would."² It also closes the middle section of John's Gospel.³ John then gives a few summarizing comments in vv. 37-50, which is a "three-part conclusion."⁴ First is an analysis of Israel's unbelief (vv. 36-41). Second is the record of a remnant who did believe though they did not publicly defend the Lord (vv. 42, 43). Third is a resume of the whole of Christ's teachings.⁵

If it be understood that the unbelief of the Jews has been a recurring theme throughout John's Gospel, as Morris

as "leaving the quotation less forceful," Ibid. Barrett thinks that the ecabatic use of *ἵνα* is impossible here because of v. 39, though he admits that grammatically it is possible (e.g. 1:27; 17:3), Ibid., p. 359.

¹Freed, *OT Quotations*, p. 84.

²James M. Boice, *The Gospel of John* (Grand Rapids: Zondervan Publishing House, 1977), p. 365. Boice is one commentator who treats adequately the contexts of Isa 53:1 and John 12:38.

³Ibid.

⁴Ibid.

⁵Ibid., pp. 365-66.

points out,¹ then one can understand John's citation of Isaiah 53:1, which speaks of faith and divine activity as inseparably connected.² The connection between Isaiah 53:1 and John 12:36-38 is beautifully discerned by Westcott and Boice. Westcott writes:

The prophecy itself (Isa. 53:1) sets forth the two sides of the divine testimony, as to the servant of God which appealed to the inward perception of truth; and the signs of the power of God which appealed outwardly to those who looked upon them. In both aspects the testimony failed to find acceptance. The message was not believed; the signs were not interpreted.³

Similarly, Boice affirms that Jesus spoke wisely (v. 36) and acted powerfully (v. 37); yet the Jews continued in unbelief.⁴ The tone of John's passage is one of marveling that the people of Christ's day could have disbelieved, particularly after he had taught so persuasively and had done so many miracles.⁵ Then in v. 38, John notes that the unbelief of the Jews is in accord with prophecy. John's point is not that God made them disbelieve, but rather that their disbelief should not be a surprise since God had prophesied it even before it happened.⁶ As Calvin put it:

¹Leon Morris, *The Gospel According to John* (Grand Rapids: Wm. B. Eerdmans, 1971), p. 602.

²Ibid., p. 603. Cf. B. F. Westcott, *The Gospel According to John* (Grand Rapids: Wm. B. Eerdmans, 1964), p. 184.

³Westcott, *St. John*, p. 184.

⁴Boice, *John*, p. 367.

⁵Ibid., p. 368.

⁶Ibid. Boice is probably correct in rendering *ἔνα* in the ecclastic force, i.e. "consequently or so that," rather

Isaiah, having begun to speak of Christ, foreseeing that all that he proclaims concerning Christ, and all that shall afterwards be made known by the Apostles, will be generally rejected by the Jews, exclaims, as if in astonishment at something strange, and monstrous, Lord, who shall believe our report, or, our speech?¹

It may be concluded that John's fulfillment formula ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπεν, introduces Isaiah 53:1, which clearly predicted the rejection of the Messiah by the Jewish nation as a whole. John saw the Jews' rejection of Christ in accord with Isaiah's prophecy. The few who believed, believed because God showed mercy to them. It was literally fulfilled.

Both Barrett and Freed have placed undue emphasis on the particle ἵνα. Barrett contends: "If ἵνα be given its full purposive force, this verse signifies predestination (to condemnation) of the most absolute kind."² He has placed the emphasis where John does not place it. The purpose of God in Israel's unbelief is not denied,³ but John's emphasis is on the Jews' persistent rejection of the Messiah in spite

than "in order that." Cf. Calvin's remarks on the formula: "John *does not* [emphasis mine] mean that the prediction laid a necessity on the Jews," *Commentary on the Gospel According to John, A New Translation* by W. Pringle, vol. 2 (Grand Rapids: Wm. B. Eerdmans, 1949), p. 40.

¹Calvin, *Commentary on St. John*, p. 41.

²Barrett, *St. John*, p. 359. Similarly, Freed, who wrote: "Their unbelief is explained as predestined by God himself and fulfills what Isaiah had prophesied concerning Jesus," *OT Quotations*, p. 84. Verse 37 clearly does not favor taking the ἵνα to have the telic force.

³See Boice, *John*, pp. 370-71, for an excellent discussion of God's overall purpose in Israel's rejection of the Messiah.

of his credentials (v. 37). John does, however, declare explicitly why they *could* not believe because of another Scripture (vv. 39, 40 citing Isaiah 6:9, 10). But when John wrote "he hath blinded their eyes," he does not mean that the blinding takes place without the will or against the will of these people. These men chose evil. It was their own deliberate choice, their own fault. It is equally true, however, that John ascribes everything to the will of God. Unless his hand is in it nothing is possible.¹ It is also significant to notice that John begins with the Jews' unbelief (v. 37) and then follows with God's hardening of their hearts. "In other words, this is a judicial activity. In the beginning they 'would not' believe. Afterwards they 'could not.'"²

While Isaiah 53:1 is clearly a prediction, it is not a prediction of a particular event as Isaiah 7:14 is. Rather, it is a prediction that the Jews in the whole world would reject the Messiah in spite of his clear credentials,³ whether presented by himself or by those who proclaim him. Thus Isaiah 53:1 proves true to John (12:37-38) as well as to Paul (Rom 10:16). Every time the Jews reject the

¹Morris, *The Gospel According to John*, p. 604. Cf. Rom 1:24, 26, 28; 2 Thess 2:11.

²Boice, *John*, p. 369. Cf. Plummer, "Grace may be refused so persistently as to destroy the power of accepting it. 'I will not' leads to 'I cannot.'" *The Gospel According to S. John*, CGTSC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1893), p. 200.

³As the Jews of Isaiah's day rejected his Messianic message.

Messianic message, it may be said that ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπεν κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίς ἀπεκαλύφθη.

John 13:18 and the OT quotation. John attributes the quotation and its introductory formula (ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ) to the Lord Jesus. The source is clearly Psalm 41:9 (MT 41:10), where "John is nearer to the Hebrew . . . than to the LXX . . . though he departs from the Hebrew where the LXX renders it literally (ἐμεγάλυνεν for ἔτιλη)."¹ The fulfillment formula is ἵνα ἡ γραφὴ πληρωθῇ.² The formula itself does not give any clue as to the precise form of fulfillment, rather:

it is the contexts of the passages. Only from an examination of the contexts of the respective texts is the interpreter able to analyze and define correctly the nature of the fulfillment claimed.³

That Psalm 41 is Messianic is generally recognized.⁴ Johnson's outline of the psalm is succinct:

1. The psalmist reflects on the blessedness of the man who is considerate of the helpless (vv. 1-3).

¹Barrett, *St. John*, pp. 370f. See Freed, *OT Quotations*, pp. 89-93 for a more detailed textual discussion. Also S. Lewis Johnson, Jr., *The Old Testament in the New* (Grand Rapids: Zondervan Publishing House, 1980), p. 75 for a discussion on the variations in the texts.

²It also occurs in 17:12; 19:24, 36, but nowhere else in the New Testament.

³Johnson, *The OT in the New*, p. 76.

⁴R. Laird Harris, "Psalms" in *The Biblical Expositor*, vol. II, ed. Carl F. H. Henry (Philadelphia: A. J. Holman Co., 1960), p. 64; R. Alden, *Psalms, Songs of Devotion*, vol. I (Chicago: Moody Press, 1974), p. 107.

2. The psalmist records a historical plea he made when his enemies (vv. 4-8) and even his own familiar friend (v. 9) were against him.

3. The psalm concludes with a prayer for restoration and just requital for the treason (vv. 10-13) and an expression of confidence in the Messianic hope: "Thou dost set me in Thy presence forever (v. 12)."¹

The psalm title attributes the psalm to David, and the content suits remarkably the period of Absalom's rebellion.² Then the traitor in v. 9 must refer to Ahithophel (2 Sam 16:23). To make the entire psalm fit with the life of Christ is to require "that many of the details be ignored which more literally may have applied to David."³ The psalmist describes himself as sick (vv. 3, 8) and confesses in verse 4 that he has sinned against the Lord. "The confession of sin cannot apply to Christ."⁴ Harris further notes that "There is nothing in all this that could not apply to David or any child of God in trouble."⁵

It seems logical, therefore, to consider verse 9 as cited by Christ in John 13:18 as a general complaint specifically applied by Christ to Himself because it emphasized

¹Johnson, *The OT in the New*, p. 76.

²See F. Delitzsch, *Biblical Commentary on the Psalms*, vol. II (New York: Funk & Wagnalls, n.d.), pp. 51-52, for an excellent discussion of the historical context.

³Alden, *Psalms*, vol. I, p. 102.

⁴Harris, "Psalms," p. 64. Cf. Johnson, *The OT in the New*, p. 73.

⁵*Ibid.*

in a peculiar way the indignity He suffered at the hands of the traitor. This psalm speaks of treachery, and Judas was the traitor par excellence.¹

In other words the fulfillment formula of John: ἵνα ἡ γραφή πληρωθῇ, as the formula in Matthew, cites:

not only direct Messianic predictions . . . but also those typical Messianic passages which refer in general to a righteous sufferer and are quite properly applied to Christ. . . . The word *fulfilled* does not mean that the Lord predicted this particular event, but that this and other similar events agree with Christ's words.²

Delitzsch, when speaking of typical Messianic psalms cited in the New Testament, has this to say:

All these psalms . . . may be quoted in the New Testament with the words ἵνα πληρωθῇ, with this difference only, that in the former it is the prophetic word, in the latter the prophetic history, that is fulfilled.³

John 15:25 and the OT quotation. This introductory formula is the longest in John, and probably in the New Testament: ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι. John again attributes the quotation and its

¹Ibid.

²Ibid. Harris also points out that the "Letter of the Churches of Vienne and Lyons." Written about A.D. 70, shows this usage ("And thus was fulfilled that which was spoken by our Lord," quoting John 16:2). Cf. Johnson, who independently, I think, comes to the same conclusion as Harris when he writes: "In the case before us, it is clear from the statements made in verses 4 and 10, in which confession of sin is made, that the fulfillment cannot be directly predictive of Christ. It must be understood typically, it is a fulfillment of the Old Testament in a more indirect way."

³F. Delitzsch, *Biblical Commentary on the Psalms*, trans. Francis Bolton (reprint ed., Grand Rapids: Eerdmans, 1970), 1:69. M. C. Tenney calls this as "an example of prophecy by parallelism," *The Gospel of John in The Expositor's Bible Commentary*, vol. 9, Frank Gaebelin, gen. ed. (Grand Rapids: Zondervan Publishing House, 1981), p. 138.

fulfillment formula to Jesus.¹ The law must be taken in the broad sense as in 8:17; 10:34 and 12:34, for the quotation or allusion is either from Psalm 35:19 or 69:5.² In any case it is impossible to tell whether John is quoting from the MT or LXX since John agrees with neither although the LXX translates the MT literally.³ Whichever psalm or combination of psalms, the verse (John 15:25) is alluding to, the psalmists are describing their enemies who hate and persecute them without cause.⁴

Perhaps Boice is correct in discounting the significance of the source. Rather:

The significant thing is that in these verses God Himself expresses a judgment upon the world's hatred of Christ and Christ's followers, saying that it is entirely without cause, groundless, unfair, without any justification. It is therefore blameworthy and culpable.⁵

The fulfillment in this case need not be taken to mean that these psalms explicitly predicted that the Christ would be hated for no reason. Rather, "it is the recurrent affliction of the righteous, most poignantly exhibited in Christ."⁶ Similarly in Psalm 69:9 (MT 10), John applies it to Christ's first cleansing of the temple (2:17), "which was

¹Note that the essentially similar form occurs in 10:34: γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι. There is no reason to doubt the authenticity of these words of Jesus.

²Freed, *OT Quotations*, p. 95. Or even Psa 109:3 or 119:161.

³Ibid.

⁴Ibid.

⁵Boice, *The Gospel of John*, 4 (Grand Rapids: Zondervan Publishing House, 1978), p. 269.

⁶Harris, "Psalms," p. 63.

indeed a notable example of Christ's zeal for His Father's house, but was in a measure applicable to many prophets and reformers in Israel."¹ Once again, the fulfillment cannot be directly predictive of Christ, but must be understood *typically*.²

John 17:12b and the OT quotation. None of the major Greek texts³ indicates this verse to be a quotation. The formula is *ἵνα ἡ γραφή πληρωθῇ*. The source of the allusion is a matter of some controversy, and by no means certain. In any case most commentators⁴ think that *ὁ υἱὸς τῆς ἀπωλείας* alludes to Psalm 41:9, already quoted in John 13:18. If that be the case, then, the fulfillment here must be viewed as typical or typological as in 13:18, and not a direct prediction of the lostness of Judas.⁵

It is interesting to note that though *ἡ γραφή* is used in the fulfillment formula, no specific verse is explicitly quoted. But in 13:18, 19:24, 36, one or more OT passages

¹Ibid.

²Johnson, *The Old Testament in the New*, p. 76.

³Nestle-Aland, UBS, W and H.

⁴A. T. Robertson, Homer Kent, A. Plummer, B. F. Westcott, Godet, Leon Morris and Boice among others. Even Freed says that he prefers the view which regards "the scripture" as a reference to Ps. 41:10 (MT) quoted in John 13:18, though he himself tries to add another, i.e. suggesting that the source is Prov 24:22a, on account of the words *υἱὸς* and *ἀπώλεια* occurring together in the LXX only. *OT Quotations*, p. 97.

⁵*ὁ υἱὸς τῆς ἀπωλείας* is clearly a Hebraism indicating character rather than destiny (cf. 1 Sam 26:16; Psa 79:11; Matt 13:38).

are quoted. No dogmatic assertions can be made except that some OT Scripture is alluded to.

John 18:9, 32 and the quotations. The reason why these two formulas are taken together is that both of them introduce not OT Scriptures, but prophecies of Jesus previously made. There are some variations in the formulas. John 18:9 has ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι while John 18:32 has ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν. These variations¹ do not affect the verse for both indicate that the words previously spoken by Jesus are fulfilled by the events surrounding Jesus. Yet the formulas themselves do not indicate the nature of their fulfillments. The contexts themselves are again the determinant factors. While it is clear that John 18:32 refers to a predictive prophecy (3:14; 8:28; 12:32, 33) literally fulfilled, it is not as clear in the case of John 18:9, which has its source in 17:12.²

The NIV's rendering of ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι as "This happened so that the words he had spoken would be fulfilled" is not incorrect.³ John recalls what Jesus had

¹Morris has even demonstrated that the variations between John 18:9b and John 17:12 (its source), do not change the sense. He writes: "The 'word' referred to is found in 17:12, but the repetition, as usually in John, has its variations," *The Gospel According to John*, p. 744. The variations in the formulas may be similarly accounted for.

²Cf. 6:19.

³ἵνα without any preceding verb is common in John (1:22; 9:3, 36; 13:18; 14:30f.; 15:24f.; 18:8f.; 31f.; 19:24). Morris has noted that in none of these verses does it yield a better sense than the supposition of an ellipsis, *The Gospel According to John*, p. 92, footnote 57.

said earlier about his not losing any that the Father had given him (6:39) and had repeated in his Lord's prayer in the garden (17:12). It should be noted that only a part of 6:19 is quoted. The part of the verse which refers to the future resurrection is clearly predictive prophecy, which obviously is not applicable here.

Christ did promise that he would not lose (μὴ ἀπολέσω)¹ any that the Father had given him. And in the garden, Christ indicated that he had kept his promise in that he had protected them and kept them safe so that none had perished.² In the prayer to the Father Jesus indicates that he has been true to his own words when his eleven disciples were kept safe (17:12). Here, it is not a promise³ which Jesus makes to the Father, but rather a statement of fact that his promise has been kept.

How then, is John's fulfillment formula to be understood? Obviously not as a prediction coming to pass, but

¹Either future act. indicative or first aorist active subjunctive. Robertson, *WPNT*, vol. V, p. 108.

²Barrett is probably correct in seeing ἐφύλαξα here as probably nothing more than a synonymous variation in John's style of τηρεῖν, *St. John*, p. 508. Cf. Morris, who sees little significance in the change of verb from ἐτήρουν, "kept" to ἐφύλαξα, "guarded." He is, however, incorrect in suggesting that the aorist regards the actions as complete, *The Gospel According to John*, p. 728, footnote 41. A few hours from now the Lord (18:4-8) continued to guard them and prevented them from being arrested. It is probable that the error of making too much of a distinction between the two words as well as seeing the aorist as completed action, was begun by Westcott, *St. John*, p. 243 and repeated by Plummer, *S. John*, p. 301 and others.

³As Tenney thinks, *John*, p. 169.

simply that Jesus' actions in protecting and preserving his eleven disciples agree with his previous words in John 17.

Neither is it necessary to insult John's intelligence by suggesting that since in Jesus' prayer (17:12), the object of prayer was spiritual, but here it is physical (18:9), John has misunderstood Jesus! Rather, "the escape of the disciples is an illustration of, not a substitute for, eternal salvation," as Barrett¹ well comments.

Morris, like Barrett, sees no opposition between the spiritual and the physical. He notes:

But an arrest of the disciples at this moment would have been a very severe test of faith and it might well have caused them great spiritual harm. . . . To preserve them physically at this moment was to preserve them spiritually.²

John 19:24 and the OT quotation. John 19:24 uses the fulfillment formula ἵνα ἡ γραφή πληρωθῇ [ἡ λέγουσα].³ The source of the quotation is clearly Psalm 22:19. John's quotation is exactly that of the LXX, which in turn is a literal translation of the MT except that the verbs are aorist instead of future.⁴ Though this verse is quoted in all the synoptics, none of them introduces it with a formula.⁵

¹Barrett, *St. John*, p. 521.

²Morris, *John*, p. 745.

³Cf. 17:12b and 19:36 where the form is identical, but having slight variation with 13:18.

⁴See Freed, *OT Quotations*, pp. 99-100 for textual discussion.

⁵This should caution against placing too much significance, hermeneutical or otherwise, on the formula itself.

The primary concern is to ascertain the nature of John's fulfillment in his ἵνα ᾗ γραφὴ πληρωθῇ. Is Psalm 22:19 predictive prophecy literally fulfilled in John 19:24 when the Roman soldiers cast lots for Jesus' garments? Or did the psalmist himself undergo that humiliation as a type of Christ?

Most conservative authorities on the Psalms conclude that Psalm 22:19 is predictive prophecy, literally fulfilled in Christ's sufferings and humiliation. Typical is Bruce K. Waltke, who comments:

David is using language that goes beyond his own experience, and becomes literally fulfilled in the death of our Saviour upon the cross. . . . David is a type of our Lord but in the language, the vocabulary he uses to describe his morbid experience, he goes beyond his own literal circumstances and he uses what to him would have been hyperbole, but becomes literal in the case of Jesus, so that he is more than just a type of our Lord, but by his vocabulary it becomes predictive of the death of Jesus upon the cross.¹

It is unlikely that the synoptic writers were ignorant of the Messianic character of Psalms 22 or that Christ's crucifixion literally fulfills Psalm 22:19.

¹Bruce K. Waltke, *The Book of Psalms* (Grand Rapids: Institute of Theological Studies, 1972), Cassette Lecture 15. Similarly Harris, who argues: "David in his varied experiences never suffered like this. Jeremiah has been suggested as the author, but it unlike the tone of Jeremiah or Lamentations. . . . Not only is the suffering inapplicable to David and precisely suited to Christ, but the consequent triumph is applicable only to Him. . . . We can only conclude that this psalm was written by David, the prophet, who foresaw the sufferings of Christ and the glory that would follow," "Psalms," pp. 60-61. Also Leupold, *Psalms*, pp. 194-208; D. Kidner, *Psalms 1-72*, TOTC (London: InterVarsity Press, 1973), p. 107; Delitzsch, *The Psalms*, I, p. 320; E. W. Hengstenberg, *Commentary on the Psalms*, vol. I, trans. P. Fairbairn (Edinburgh: T. & T. Clark, 1881), p. 389. Contra, however, H. L. Ellison, *The Psalms in Scripture Union Bible Study Books* (Grand Rapids: Wm. B. Eerdmans, 1968), p. 21.

Then John's *ὅτι ἡ γραφή πληρωθή* introduces an OT passage that was literally fulfilled in the Lord Jesus Christ. This conclusion is not determined by the formula *per se*, but by a consideration of the relevant contexts.

John 19:36 and the OT quotation. John 19:36 uses *ὅτι ἡ γραφή πληρωθή* as the fulfillment formula to introduce either Exodus 12:46 or Numbers 9:12, both of which refer to the Passover.¹ The fact that the soldiers did not break Jesus' legs, though they did the other two victims, was seen by John as a fulfillment of Scripture. How then is the fulfillment to be understood? It is obvious that neither Exodus 12:46 nor Numbers 9:12 speak about Christ's bones being spared from breakage by the Roman soldiers. Both passages clearly refer to the Passover sacrificial lamb. When that sacrifice was instituted the command was given that not one bone was to be broken.

To John, nothing that happened to Jesus was either accidental or incidental. Rather it was all providentially planned or divinely designed. John could hardly have let the significance of Jesus' unbroken bones escape his notice, for the soldiers had been sent to break Jesus' legs along with

¹Some think that the source is Psa 34:20 instead. But Hengstenberg rightly argues against this identification: "for there the bones of a *living* righteous man are spoken of." Besides, the paschal lamb as typical of Christ is a prominent theme in John's Gospel (1:29; 6:4; cf. 1 Cor 5:7), *Commentary on the Gospel of John*, vol. II, translated from the German (Minneapolis: Klock & Klock Christian Publishers, Inc., 1980 reprint), p. 427. Cf. Morris, *John*, p. 873. Contra. Westcott, *St. John*, p. 280; Barrett, *St. John*, p. 558.

the legs of the two thieves, and had no intention of piercing him on the side.¹

Yet it happened in accordance with the prophecies. How can brutal men be kept from one act of violence, for which they had specific commandment, and be led to enact another for which they have no commandment? There is only one answer. The God who inspired the prophecies saw that they were fulfilled by overruling circumstances.²

It does not follow, however, that the statements in Exodus 12:46 or Numbers 9:12 are predictive, rather John is drawing attention to the correspondence between Christ's death and the Passover Lamb. In God's providence the apparently pointless detail in the death of Christ corresponds to the apparently pointless detail in the Passover ritual. It is God's design to identify Jesus as the Passover lamb. John's *Ἦνα πληρωθῇ* then, is a fulfillment by correspondence, of a type (Passover lamb) by the Antitype (Christ).³

Summary and conclusion. John's fulfillment formulas by themselves do not indicate the nature of the prophecies quoted. Each prophecy must be studied individually in its OT context to ascertain whether it is predictive or otherwise.

¹Boice, *The Gospel of John*, vol. 5 (Grand Rapids: Zondervan Publishing House, 1979), p. 256.

²Ibid.

³Plummer's remarks are most discerning: "He who at the opening of this Gospel was proclaimed as the Lamb of God (1:29, 36), at the close of it is declared to be the true Paschal lamb. The Paschal lamb, as dedicated to God, was protected by the Law from rough treatment and common uses. Its bones must not be broken; its remains must be burned. Once more we have evidence that S. John's consistent and precise view is, that the death of Christ coincided with the killing of the Paschal Lamb. And this seems also to have been S. Paul's view (see on 1 Cor v. 7)"

The fulfillment formulas do introduce OT prophecies that are clearly predictive, and therefore are literally fulfilled in our Lord's life. Predictive prophecies seem to be of two kinds. In Isaiah 53:1 the prophecy seems to predict *generally* that Jews or the Jewish nation as a whole would reject the Messiah in this age, so that every time the Messiah is preached to Jews and is rejected by them, the prophecy may be said to be fulfilled (John 12:38; Rom 10:16). But in Psalm 22:18 the predictive prophecy is not general but *particular*. There is to be no repetition. Only the Roman soldiers who cast lots for Jesus' garment literally fulfilled that prophecy.¹ John does not limit predictive prophecy to the OT Scriptures. He treats Jesus' predictions about his death in the same manner (John 3:14 or 8:24).² Christ's predictions about the manner of his death were literally fulfilled (John 18:32).

In other cases, the fulfillment formulas *do not* introduce OT predictive prophecies. Exodus 12:46 and Numbers 9:12 are clearly non-predictive accounts of the Passover sacrifice. When John writes ἵνα ἡ γραφή πληρωθῇ concerning Jesus' bones being not broken, he is simply identifying Jesus as God's intended Passover lamb foreshadowed in the OT pass-over sacrificial lamb. This may be regarded as fulfillment

¹Isa 7:14 may be regarded as an exact parallel.

²Or even 12:32, 34.

by correspondence of a type (Passover sacrificial lamb) to the Antitype (the Lamb of God).¹

In one instance John's ἵνα πληρωθῇ simply means that Jesus' deeds (John 18:9) agree with his words spoken earlier (John 6:39 or 17:12). In predictive prophecy (cf. John 18:32), the event predicted *must* happen exactly as foretold. In Jesus' protection of the eleven disciples, however, the particular event when Jesus would protect his disciples in Gethsemane was not predicted. Rather John saw Jesus' protection on this occasion as an illustration or proof that Jesus was true to his word. An illustration might clarify the distinctive ideas here. Suppose I promised a friend that I would be responsible for his safe arrival in Winona Lake. He arrived at Fort Wayne Baer Field Airport. I did not promise that I would be there to receive him and drive him to Winona Lake. But I did. At the airport I prevented him from being robbed and killed by a gang of robbers. On our way to Winona Lake, my friend declares that what took place at the airport fulfilled my promise that I would be responsible for his safe arrival in Winona Lake. Neither my going to the airport nor my preventing him from being robbed or killed was predicted. In other words, I was true to my word.

¹Cf. John 1:29. The correspondence between the two, as John points out, is that the bones of the sacrificial lamb as well as God's Lamb, our propitiation, Jesus Christ, are left unbroken.

In the other two instances where John either quoted Psalm 41:9 (13:18) or alluded to it (17:12b), the OT passage may be regarded as typical or typological. In other words, Judas as "the son of perdition" and his treacherous betrayal of Christ was foreshadowed in Ahithophel's betrayal of David. John's quotation of Psalm 35:19 or 69:4 (15:25) belongs to this category of fulfillment as well.

The variations in the fulfillment formulas in John and Matthew

John's variations. One may agree with Prabhu that John's fulfillment formulas can all be reduced to the simple *Grundform*: ἵνα ἡ γραφή (ὁ λόγος) πληρωθῇ.¹ The formula ἵνα ἡ γραφή πληρωθῇ appears in identical form in 13:18; 17:12b; 19:24 and 19:36. ἡ γραφή refers to the Psalms (13:18; 17:12b; 19:24), as well as the Pentateuch (19:36). Only once (19:24) does the formula introduce predictive OT prophecy literally fulfilled in the Lord Jesus Christ. The rest may be described as fulfillment of probably non-predictive passages.

ὁ λόγος seems to have a wider application. It can mean the words of Isaiah (12:38); the Psalms (15:25) or even Jesus' own words, whether specified (18:32) or not (18:9). Except for the obvious use of λόγος instead of γραφή when the words of Jesus are cited, it is very difficult to see any significance in these variations. And though it is true that John never classifies Jesus' words as ἡ γραφή, even that

¹Prabhu, *The Formula Quotations*, p. 47.

point should not be pressed unduly for Raymond E. Brown has rightly observed that the phrase *ἵνα πληρωθῇ* itself, when used of Jesus' words

implicitly puts Jesus' words on a level with the words of the Jewish Scriptures and is the beginning of an attitude that would lead toward the recognition of canonical Christian writings alongside the Jewish ones.¹

ὁ λόγος is used in referring to predictive prophecy (12:38, quoting Isa 53:1² and 18:32 quoting 8:28 and 12:32-34³), but it also refers to fulfillment of a typological passage (15:25 quoting Psa 35:9; 69:4), or simply to the words of Jesus (18:9).

Matthew's variations. Just like John, Matthew does apply *ἵνα πληρωθῇ* to specific predictive prophecies, requiring once-for-all fulfillment in the life of Christ:

1. 1:22 quoting Isaiah 7:14;
2. 4:14 quoting Isaiah 9:1, 2;
3. 8:17 quoting Isaiah 53:4;
4. 12:17 quoting Isaiah 42:1-4;
5. 21:4 quoting Zechariah 9:9;

¹Raymond E. Brown, *The Gospel According to St. John*, AB (Garden City: Doubleday & Co., Inc., 1970), p. 871. Technically, Jesus' words may not be regarded as *ἡ γραφή* in the sense that it was already circulating in written canonical form as the OT writings were. But that his words have some weight as *ἡ γραφή*, Brown has well pointed out *ὁ λόγος* is used of canonical Scripture (John 12:38; 15:25) too.

²Though it is a general prediction that Jews would reject the Messiah.

³Specific prediction that Jesus would be crucified, a once-for-all fulfillment.

The formula is also applied to typological passages, the fulfillment of which can also be described as fulfillment by correspondence:

1. 2:15 quoting Hosea 11:1;
2. 2:17 quoting Jeremiah 31:15;
3. 2:23 quoting unspecified OT passages;
4. 13:35 quoting Psalm 78:2;
5. 27:9 quoting Jeremiah 19:1-13; Zechariah 11:13.

It will be noticed that of the five formulas introducing predictive prophecies, four have ἵνα πληρωθῇ and only one has ὅπως πληρωθῇ. Of the five formulas introducing typological passages, one has ἵνα πληρωθῇ (2:15); two have τότε ἐπληρώθη (2:17); two have ὅπως πληρωθῇ. Clearly, the IF itself does not determine if the passage quoted is a predictive prophecy. It is probable that Matthew uses ἵνα πληρωθῇ and ὅπως πληρωθῇ interchangeably, the difference holding no significance.¹

Summary and conclusion. Thus, both the fulfillment formulas of Matthew and John introduce OT prophecies which are either:

- 1) predictive prophecies which were literally fulfilled in an area of the life of Christ, or

¹This is the understanding of the KJV which renders ὅπως πληρωθῇ and ἵνα πληρωθῇ consistently as "that it might be fulfilled." The NIV's rendering of the two phrases is indicative of the little or no significance it sees in the difference between the two as well.

2) typological passages, whose type is not something evident, but recognized as such through divine revelation. This may also be called fulfillment by correspondence.¹

S. Lewis Johnson states this very well:

The use of the verb πληρωθῆναι ("may be fulfilled") indicates fulfillment. It is a common misconception of casual Bible readers that when the New Testament states that a text from the Old Testament is fulfilled in the New, the use of the Old Testament text is that of precise predictive fulfillment. Thus readers are puzzled when they discover from a careful reading of the Old Testament that the Old Testament passage does not seem to speak precisely of what the New Testament seems to suggest. They fail to bear in mind the philosophy of the biblical authors. The writers of Scripture believed that God controlled history. Therefore, history of all kinds, especially the sacred record, spoke ultimately of the activities of the triune God. They did not think it necessary to define the precise kind of fulfillment found in New Testament texts, for it was God who controlled the prophets who wrote direct predictive prophecy and the other authors of Scripture who wrote of people, events, and institutions as types or foreshadowings of the future. Thus both kinds of material were fulfilled in the New Testament, although in a slightly different way.²

3) In one instance, John seems to use ἵνα πληρωθῆναι, not of a specific OT prediction, nor of a typological passage, but simply as an illustration. What Jesus did in the garden of Gethsemane in protecting and preserving the eleven (John 18:9) is seen by John as a good illustration of what he said

¹Though this writer rejects Longenecker's conclusion that the Matthean quotations be understood as *pesher* treatments, two of his four factors fit in with the above conclusions: 1) "the Jewish concepts of corporate solidarity and typological correspondences in history; 2) the Christian convictions of eschatological fulfillment and Messianic presence." R. N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Eerdmans, 1975), p. 643.

²Johnson, *The Old Testament in the New*, p. 76.

earlier (John 6:39; 17:12). James clearly uses ἐπληρώθη this way (2:23) too.

Both Matthew and John also use ἵνα πληρωθῇ of predictive prophecies which do not demand once-for-all fulfillment. For example, Isaiah 53:1 (John 12:38)¹ was predicting that believers among Israel would be few, and on the whole Israel would reject the Messiah in this age. The remnant that believed has the "arm of the Lord revealed" to them. This has been characteristically true of Israel ever since. Matthew 13:14 belongs to this category.²

Since Jesus' words, technically, cannot be classified as OT prophecy, ἵνα πληρωθῇ introduces OT prophecies (passages) that fall neatly into three kinds: 1) predictive, 2) illustrative, and 3) typological. That ἵνα πληρωθῇ is used in more than one way should not be surprising. D. M. Turpie, in "Dissertation on the Verb Πληρόω," a chapter from his classic, *The New Testament View of the Old*, lists 15 uses in the New Testament alone.³

¹Notice that Paul quotes Isaiah 53:1 (Rom 10:16) in the context of Israel's unbelief and the remnant's election by grace (10:19-11:6).

²John subsequently quotes the same passage as Matthew (John 12:39-41). While Christ gives Isa 6:9, 10 as the reason for teaching in parables (Matt 13:14), John saw that as the reason why the Jews would not believe in spite of Jesus' wonderful words and powerful deeds (John 12:38). Both are equally true. Actually this fulfillment here could very well fit into category (1) on predictive prophecies.

³Turpie, *The New Testament View of the Old* (London: Hodder and Stoughton, 1872), pp. 230-39.

Almost all the fulfillment formulas in both Matthew and John have variations, whether between those of Matthew and that of John, or whether among Matthew's own ten uses, or John's eight. They are best explained as stylistic variations in most instances.

Caution must be exercised in attempting to make too much of the particles, ἵνα, ὅπως and τότε. It has been suggested that τότε ἐπληρώθη (instead of ἵνα or ὅπως πληρωθῇ) supposedly introduces analogy rather than fulfillment in a narrative sense.¹ But so may ὅπως (Matt 2:23; 13:15) or ἵνα (2:15). Gundry is probably correct in doubting that τότε was intended to weaken the meaning.² Alford's warning still applies: "We must not draw any fanciful distinction between τότε ἐπληρώθη and ἵνα πληρωθῇ."³ Even Prabhu admits that lexically there is little difference between ἵνα and ὅπως.⁴ "Ἰνα is one of John's favorite words, and that may be the reason why it occurs in all his fulfillment formulas. But τότε and ὅπως are Matthew's common vocabulary. That may be the reason why they are often found in his fulfillment formulas."⁵

¹E.g. Matt 2:18; 27:9. A. B. Bruce, *The Expositor's Greek Testament*, pp. 75f.

²Gundry, *The Use*, p. 213, n. 4.

³Alford, *Matthew*, p. 16.

⁴Prabhu, *The Formula Quotations*, p. 51. His footnotes list grammatical authorities in support.

⁵Statistics perhaps tell a tale: ὅπως occurs 17 times in Matthew but only once in John (11:57). τότε takes up a full page (2 columns) of Moulton and Geden's Concordance

Lest there be squabbles over those particles (esp. $\iota\nu\alpha$), A. Carr's remarks are pertinent, "For in regard to divine action the intention and result are identical, that is, we cannot conceive of any intention being unintentional with God."¹

Implications on hermeneutics

Do the fulfillment formulas indicate the precise form of the fulfillments of the Old Testament texts cited by the New Testament authors? No! The answer lies in the contexts of the passages. "Only from an examination of the contexts of the respective texts is the interpreter able to analyze and define correctly the nature of the fulfillment claimed."² Relatively speaking, the formulas have little significance in that other formulas could have served the same function.³

Are the treatments of the OT passages by Matthew and John to be understood as *pesher*?⁴ If by *pesher* it is meant

for its usage in Matthew's Gospel whereas it is found only 10 times in the Johannine writings, and *only* in John's Gospel. But for John's Gospel $\iota\nu\alpha$ takes up three columns (or $1\frac{1}{2}$ pages) of the same Concordance, whereas in Matthew it fills only half a column. Cf. Morris, *John*, p. 92, n. 57.

¹A. Carr, *St. Matthew*, p. 84.

²S. L. Johnson, *Old Testament in the New*, p. 76.

³E.g. John 2:17 (citing Psa 69:9) introduces a typico-prophetic passage, John 12:39 (citing Isa 6:10; cf. Matt 13:15; Mark 4:12), introduces a predictive passage. But both have the same formula $\mu\acute{\alpha}\lambda\iota\nu\ \epsilon\lambda\acute{\iota}\pi\epsilon\nu\ \text{'Η}\sigma\alpha\lambda\omicron\nu$. The parallel passages are even more instructive. Matt 13:14 has the fulfillment formula, but Mark has none at all. Yet the same passage is cited with essentially the same application.

⁴This is Longenecker's view, *Biblical Exegesis*, p. 143.

that a prophecy could have no historical meaning for the prophet, but it had meaning only for the sectaries of the Qumran community, and by corollary Matthew and John view OT passages in the same manner¹ for themselves, then the view must be rejected. In none of the passages quoted by the two evangelists need it be asserted that they were ignorant of the historical meaning.² It is not that Matthew saw Hosea 11:1b as in context referring to Jesus as the Son or that John saw Moses as specifically speaking of Christ in Exodus 12:16 or Numbers 9:12. It is rather that Matthew saw the correspondence between Israel as God's son preserved in and coming out of Egypt and Jesus Christ, God's Son preserved in and coming out of Egypt.³ So John in his metaphorical address to Christ as the Lamb of God (1:29) saw in him the Antitype of the Old Testament passover sacrifice.⁴ In both instances, the correspondence is drawn from the historical contextual meaning of the texts quoted. The origin of such a usage of the Old Testament can best be attributed

¹See R. Bruce Compton for an excellent survey of the literal, midrash, pesher and allegorical methods, and his rebuttal of the suggested influence of the NT by the midrash, pesher and allegorical methods, "Early Rabbinic Interpretation and the Use of the Old Testament in the New" (Major Field Seminar Paper, Grace Theological Seminary, October 1981).

²Johnson, *Old Testament in the New*, p. 66.

³Cf. Gundry, *The Use*, p. 210.

⁴Exod 12:16; Num 9:12.

to the Lord Jesus, for that was how he used Psalms 41:9 (John 13:9); and Psalms 35:19; 69:4 (John 15:25).¹

May Christians today reproduce Matthew and John's exegetical methods? A quick answer is not easily given. If Matthew and John used *peshet* exegesis, then it is understandable why Longenecker has reservations,² for there are no objective guidelines to follow and no standard to judge whether one's interpretation is correct. Longenecker feels that Christians are obligated to accept the results of Old Testament exegesis in the New Testament but not their exegetical methods.

Even Donald A. Hagner, who seems to agree with Longenecker that the New Testament does use *peshet* exegesis, sees Longenecker's conclusions as illogical. To Hagner,

The necessity to appeal to divine revelation in defense of these exegetical approaches, as well as the prohibiting of them in the present, calls into question their truthfulness. . . . In my opinion, exegesis that is true must also be normative.³

Perhaps the relationship between revelation and hermeneutics needs to be focused upon, for Matthew and John probably received their interpretation of Scriptures either from their Lord or by revelation. In some cases, at least, it is clear that revelation is a necessary factor in the exegetical process when the New Testament uses the Old (e.g.

¹The other typico-prophetic passages may be similarly explained.

²Longenecker, *Biblical Exegesis*, pp. 219, 230.

³Donald A. Hagner, *Christian Scholar's Review* 8:4 (1979):364-75.

Matt 2:15; John 19:36). This is especially true of Matthew's and John's use of the typological passages, or typology. A characteristic of a type is that it is divinely designed.¹ The divine design is often not obvious in the type itself, thus requiring divine revelation for identification. Even if that revelation is an additional element, there is no reason to forbid interpretation from being reproduced. The only difference is that the "imitator" cannot claim infallibility.²

Compton well states:

The element of revelation does not alter the principles employed in the New Testament, it only insures that the product is authoritative. In that proper hermeneutics is a necessary correlation to sound doctrine it would be inexplicable if the New Testament writers were guides for the one and not the other.³

One should have no difficulty in using the formula "that it might be fulfilled" (ὅνα πληρωθῇ) if it is used to illustrate the truth of a passage of Scripture. In so far as it introduces predictive prophecies and typological passages, greater caution should be exercised.

Implications for inerrancy

One characteristic of the "fulfillment" formulas is clear--variations in style and vocabulary are the rule rather

¹E. Earle Ellis, *Paul's Use of the Old Testament*, p. 127.

²Compton, "Early Rabbinic Interpretation," p. 38.

³Ibid. See 2 Cor 2:17; 2 Tim 2:15. Cf. Johnson, *The Old Testament in the New*, pp. 82-83; 93-94.

than the exception, without significant change in meaning.¹ Matthew uses ὅπως (ὅνα) πληρωθῇ as well as τότε ἐπληρώθη, whereas John uses exclusively ὅνα πληρωθῇ. Yet sometimes John's ὅνα does not occur in juxtaposition with πληρωθῇ, but is separated by a phrase or a clause. Not an iota of meaning is affected. John appears to use ὁ λόγος and ἡ γραφή interchangeably, except that Jesus' words were never called ἡ γραφή. Precision and nuances might be suggested by specific words, but it is not necessarily so in all cases. Inerrancy allows for individual stylistic variations. One must avoid relying too heavily on a single particle, word or phrase to prove a point.² Often they are merely expressions of an individual's vocabulary. Clearly, inerrancy does not eliminate stylistic differences.

¹Morris documents such a feature of John in his *Studies in the Fourth Gospel* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), pp. 293-320.

²This is not to deny that sometimes a single word (Gal 3:16) or a difference in tense (Matt 22:32) is crucial to an argument.

CHAPTER II

THE ΓΡΑΦΩ GROUP

Introduction

The introductory formulas under this group are by far the most common. They occur in various forms and expressions, but the form γέγραπται is most frequently used. Similarity can be found in both the Greek and Hebrew employment. In the words of Edwin Blum, "In both spheres, it is used as a legal expression for that which is authoritatively binding."¹ "What is quoted as *gegraptai* is normative because it is guaranteed by the binding power of Yahweh, the King and Lawgiver."²

The study under this group will embrace all quotations which are introduced by a formula containing the verb γράφειν, "to write," in a passive voice form--γέγραπται or γεγραμμένος. The formula is used 1) generally, i.e. without any explicit reference to any particular book or writer, and 2) specifically, i.e. with explicit reference to some particular book, writer, or source.³

¹Edwin Blum, "The Apostles' View of Scripture" in *Inerrancy*, ed. Norman L. Geisler (Grand Rapids: Zondervan Publishing House, 1979), p. 42.

²*TDNT*, s.v. "γράφω, etc.," by G. Schrenk, 1:747.

³This arrangement follows that of Turpie, *The NT View of the Old*, p. 22.

General Use of Formula

The Synoptic Gospels and Acts

Matt 4:4

ὁ δὲ ἀποκριθεὶς εἶπεν γέγραπται
οὐκ ἐπ' ἄρτων μόνων ζήσεται ὁ
ἄνθρωπος, κ.τ.λ.

Luke 4:4

καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ
'Ιησοῦς γέγραπται ὅτι οὐκ
ἐπ' ἄρτων μόνων ζήσεται ὁ
ἄνθρωπος, κ.τ.λ.

Neither Matthew nor Luke could have written as an eye or ear witness of the Lord's temptation. Jesus must have given the account to the apostles (including Matthew), and Luke got it from him or from some other source. There is no objective reason to doubt the historicity of the event or the authenticity of the words.

It is clear that Jesus quoted from the Septuagint of Deuteronomy 8:3. The MT is virtually identical to the citation in Matthew and Luke, though the latter quotes only the first half of the verse.¹

Our Lord was subjected by the Father to the discipline of this fast for the same purpose that Israel had been "suffered to hunger" in the wilderness; it was that the supreme lesson might be learned that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."²

¹The exception is LXX's omission of the article τῶ before the participle. It is probably a free variation. Luke has ὅτι where Matthew omits it. There is no difference in meaning between the two. Matthew gives the full quotation. A scribal attempt to harmonize the two may have accounted for the textual variants in Luke.

²R. V. G. Tasker, *The Gospel According to St. Matthew* (Grand Rapids: Eerdmans, 1961), p. 53.

Plummer is probably correct when he notes that

Satan's suggestion is a manifest reference to the voice from heaven: "Hath God said, Thou art My Son, and yet said, Thou shalt not eat?" . . . In short, Jesus is to work a miracle in order to prove the truth of His conviction that He is the Son of God, a conviction that has just been confirmed by the voice of God Himself.¹

It appears that the Lord Jesus makes no direct reply to the insinuated doubt as to His really being the Son of God. "His answers are those of a dutiful child rather than those of the Divine Son."² Or, as Johnson puts it, "He proves His Sonship by a reply worthy of a son! Man . . . lives by God, not by food alone."³

Turpie notes concerning the formula γέγραπται and the verse quoted:

thus declaring, not only that *that* passage is contained in a *written* document, but also that *that* document is one of authority, as furnishing a law of life, a rule of conduct for men, since by it the point was settled.⁴

The above observations concerning γέγραπται are probably all that can be asserted. Γέγραπται as a formula does not seem to suggest how the quoted passage is to be interpreted.

Matt 4:6

γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις
αὐτοῦ ἐντελεῖται περὶ σοῦ, κ.τ.λ.

Luke 4:10

γέγραπται γὰρ ὅτι τοῖς
ἀγγέλοις αὐτοῦ ἐντελεῖται
περὶ σοῦ, κ.τ.λ.

¹Plummer, *Gospel According to Matthew*, p. 39.

²Ibid.

³S. L. Johnson, "The Temptation of Christ," *BSac* 123:492 (1966):347.

⁴Turpie, *The NT View of the Old*, p. 23. All emphases

This quotation is from the Septuagint of Psalm 90:11, 12 which faithfully renders the MT (91:11, 12).¹ "Οτι is probably part of the quotation in Matthew and Luke, since it is not used to introduce the quotations in Matthew 4:4, 7, 10.² Although Luke gives the fuller account, when he includes ἐν πάσαις ταῖς ὁδοῖς σου, he still does not give the full LXX version. In other words, while Satan has quoted accurately, he seems not to have quoted fully. This might have hermeneutical significance.³ Also Luke reverses the order of Matthew's second and third temptations. While Matthew uses his usual τότε, v. 5 and πάλιν, v. 8, probably to denote the order of succession, Luke connects by καὶ, v. 5 and δὲ, v. 9. This may suggest that Matthew has chronological intention in his account while Luke has not.⁴

This is Satan's quotation, used in connection with his second temptation of Christ. The Lord is urged to demonstrate his Messiahship by a spectacular sign, a thing the Jews loved (cf. 1 Cor 1:22),⁵ by hurling himself down unhurt

his. Cf. Kent, "Matthew's Use," p. 41. To Kent, this quotation by Christ is an appeal to Scriptural authority.

¹Gundry, *The Use*, p. 68, where he addresses the difference between the singular verb of the LXX and the plural of the MT. He does not think that the NT's agreement with the singular verb against the plural of the MT should be stressed.

²Ibid.

³Tasker thinks that the omission "destroys the truth of the original," *The Gospel*, p. 54.

⁴Johnson, "The Temptation of Christ," p. 347, n. 12.

⁵Ibid.

from the temple roof. But Satan here uses the Psalm out of context, for the Psalmist is referring to God keeping the righteous on their journeys. "No inducement is offered by them to tempt God by rash or needless risk. The Psalmist probably quotes Prov. 3:23."¹ Or, if Satan did quote fully the Psalm, then he has made the error of making Scripture contradict Scripture.² It is clear, however, that Satan has misused Scripture, though his use of the formula γέγραπται, in imitating Jesus, suggests that he recognizes the Psalm to be in a written document, authoritative and containing a promise that should surely be depended on by one who claims to be God's Son.³ That is probably all that the formula γέγραπται does. Hermeneutically, it does not seem to address itself to the quoted text.

Matt 4:7

ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν
 γέγραπται οὐκ ἐκπειράσεις κύριον
 τὸν θεόν σου

Luke 4:12

καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ
 Ἰησοῦς ὅτι Εἴρηται, οὐκ
 ἐκπειράσεις κύριον τὸν θεόν
 σου

Jesus here quotes Deuteronomy 6:16 from the LXX which faithfully renders the MT at this point. Luke's ὅτι is recitative as in 4:4. His use of εἴρηται for γέγραπται is

¹Like Tasker, Carr sees the omission of τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου as distorting the meaning of the original (*Matthew*, p. 106). Contra., however, J. A. Alexander, *The Psalms Translated and Explained* (Edinburgh: John Greig and Son, 1864), p. 384.

²Johnson, "The Temptation of Christ," p. 348.

³Turpie, *The NT View of the Old*, p. 23. It is obvious that Satan does not obey God or His Word willingly.

best viewed as stylistic (cf. 1:63; 2:23, 24).¹ That which is written is also that which speaks.

In quoting this verse, Jesus uses πάλιν, which has the sense of ". . . on the other hand, not contradicting but qualifying."² Deuteronomy 6:16 is most appropriate since this passage warns against presumptuous acts whereby the faithfulness of God is tested.³ Jesus' reference to Israel at Massah (Num 20:7-12) is particularly fitting, for there Israel tested God, but did not trust him.

Thus while Satan (4:6) puts Scripture *against* Scripture, our Lord puts Scripture *beside* Scripture--*Scriptura ex Scriptura explicanda est*.⁴ Our Lord does not refute the teaching of Psalm 91:11, 12, but he does refute Satan's use of it by properly putting it alongside another Scripture! The two formulas here seem to serve the same purposes as the previous ones have done. They do not indicate how the quoted passages are to be interpreted.

¹I. Howard Marshall, *Commentary on Luke The New International Greek Testament Commentary*, ed. I. Howard Marshall and W. Ward Gasque (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978), p. 173.

²H. Cremer, *Biblico-Theological Lexicon of New Testament Greek*, trans. William Urwick, 4th English ed. (Edinburgh: T. & T. Clark, 1895), p. 497. Cf. Alford, *The Four Gospels*, p. 29.

³Toussaint, *Behold the King*, p. 77.

⁴Johnson, "The Temptation of Christ," p. 248.

Matt 4:10

τότε λέγει αὐτῷ ὁ Ἰησοῦς
 "Ὑπάγε Σατανᾶ γέγραπται γὰρ
 κύριον τὸν θεόν σου, προσκυ-
 νήσεις καὶ αὐτῷ μόνῳ λατρεύσεις

Luke 4:8

καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 εἶπεν αὐτῷ, Γέγραπται, κύ-
 ριον τὸν θεόν σου προσκυ-
 νήσεις καὶ αὐτῷ μόνῳ λατρεύ-
 σεις

Jesus here quotes from Deuteronomy 6:13. The text from which he quotes differs more from the MT than the LXX.¹ But both Luke and Matthew agree almost verbatim, except for Matthew's inclusion of "Ὑπάγε Σατανᾶ before the formula γέγραπται. In any case, the meaning of the two does not differ.

The quotation of Deuteronomy 6:13 is particularly appropriate, for there Moses similarly commands Israel to worship and serve the only true God. Then follows a command *not* to worship any other gods on pain of death. Jesus uses the same command in response to Satan's tempting offer of all the kingdoms of the world, if only he would worship and serve Satan. But the command that worship and service belong only to God is permanently applicable, Jesus affirms.² There can be no question of the Son of God worshipping and serving the devil, even for an apparently great reward.

The comments of Gundry and Thomas in their *Harmony of the Gospels* provide an instructive summary:

The three temptations in the paragraph came at the close of the forty days, when Jesus was most vulnerable. The sequence of temptations in Matthew is preferred over that in Luke (cf. "then," Matt. 4:5). Jesus' victorious encounter with the devil places Him in contrast with

¹See Gundry, *The Use*, pp. 68-69 for discussion.

²"Both Gospels insert μόνῳ to bring out the full meaning of the original," Marshall, *Commentary on Luke*, p. 172.

Adam (Gen. 3) and the Israelites in the wilderness. He drew each of His responses to the devil from Deuteronomy, which recounts the wilderness experiences. Failure in the wilderness has now become triumph in the wilderness. Now Christians have a basis for confidence in overcoming temptation through Jesus' sympathetic help (Heb. 2:18; 4:14-16).¹

The variations in the formulas between those of Matthew and Luke do not change any meaning, but they do suggest that both evangelists do not purport to give us the *ipsissima verba* (the exact words) but only the *ipsissima vox* (the exact voice) of our Lord.

Matt 11:10

οὗτος ἐστὶν περὶ οὗ γέγραπται
κ.τ.λ.

Luke 7:27

οὗτος ἐστὶν περὶ οὗ γέγραπται
κ.τ.λ.

This time Jesus refers to a predictive prophecy when he quotes from Malachi 3:1 and applies it to John the Baptist. He refers to John as "he, of whom it is written."

How was John the Baptist the fulfillment of Malachi's prophecies? There are basically three answers to this question. The first answer is that John the Baptist fully fulfilled all that was predicted of the messenger who would prepare the way. Elijah will not come again.² Another view is that Elijah the Tishbite will personally reappear and minister once again at the end of the age.³ A view which has much

¹R. L. Thomas and S. N. Gundry, *A Harmony*, p. 37.

²John Calvin, "Commentaries on the Prophet Malachi" in vol. 4 of *Commentaries on the Twelve Minor Prophets* (Grand Rapids: Baker Book House, 1979), pp. 627-28. Oswald T. Al-
lis, *Prophecy and the Church* (Nutley, NJ: Presbyterian and Reformed Publishing Co., 1974), p. 49.

³Paul L. Tan, *The Interpretation of Prophecy* (Winona Lake: BMH Books, 1974), pp. 185-87.

to commend it is that John the Baptist did come in "the Spirit and power of Elijah" as a fulfillment of this prophecy and is "thereby only one prophet in a series of forerunners who are appearing throughout history until that final and climactically terrible day of Yahweh comes when it is announced by the last prophet in this series of forerunners."¹

Kaiser's reasons for the last view are that:

The identity, timing, and tasks of this messenger in Malachi all argue for his appearance in two different individuals, if not a series of them, rather than a single individual such as John the Baptist. The New Testament evidence yields a similar construction. Matthew 11:14 quotes Jesus as affirming that "he [John the Baptist] is himself (*autos estin*) Elijah, the one who is to come." Again in Matthew 11:10 (= Luke 7:27), "This (*houtos*) is the one of whom it is written, 'Behold I send my messenger before thy face, who shall prepare the way before thee.'" So John was that one--Elijah the prophet! Yet it is just as clear that John denies that he is Elijah . . . (John 1:21, 23); and that Luke assures us that John the Baptist came only in the "spirit and power of Elijah" (. . . Luke 1:17). Even when it is clear that John only denied being Elijah in the popular misconceptions entertained by the people of John's day. John could be identified as Elijah only because the same Spirit and power that had energized Elijah had now fallen on him.²

Γέγραπται then, besides suggesting a written document now introduces a predictive, specific prophecy. Yet, γέγραπται itself does not determine the nature of the fulfillment upon John the Baptist.

¹Walter C. Kaiser, Jr., "The Promise of the Arrival of Elijah in Malachi and the Gospels" (Paper presented at the 33rd Annual Meeting of the Evangelical Theological Society held at Ontario Theological Seminary, Ontario, Canada, December, 1981).

²Ibid. Cf. J. Dwight Pentecost, *Things to Come* (Grand Rapids: Zondervan Publishing House, 1958), pp. 311-12; J. T. Marshall, "The Theology of Malachi," *ExpTim* 7 (1895-96):126.

Matt 21:13

καὶ λέγει αὐτοῖς
Γέγραπται ὁ οἶκος
μου οἶκος προσευχῆς
κληθήσεται, κ.τ.λ.

Mark 11:17

καὶ ἔλεγεν αὐτοῖς
οὐ γέγραπται ὅτι ὁ
οἶκος μου οἶκος
προσευχῆς κληθήσεται
πᾶσιν τοῖς ἔθνεσιν

Luke 19:46

λέγων αὐτοῖς
Γέγραπται, καὶ
ἔσται ὁ οἶκος μου
οἶκος προσευχῆς

Here Jesus quotes from Isaiah 56:7. Luke has changed the Hebraism κληθήσεται into ἔσται. Matthew and Mark adopt the LXX rendering which is faithful to the Hebrew. Both Matthew and Luke omit πᾶσιν τοῖς ἔθνεσιν. The dependence on the LXX is noteworthy in ληστῶν ("robbers") for the connotation of robbery which is necessary to the NT context.¹ The second part of the quotation which has similar wording with Jeremiah 7:11 may or may not be a conscious quotation. The UBS text does not think so. In any case Isaiah 56:7 provides sufficient authority for Christ's action. However, the close similarity between the Jeremiah and NT contexts, as well as the wordings would favor conscious quotation. Gundry notes:

In Jeremiah the people were committing flagrant sins and then coming to the Temple to insure themselves against the consequences, as if the Temple were a "den of robbers" to which they could flee for safety after engaging in banditing. Worse was the situation in the NT, for the banditing took place right within the precincts of the Temple.²

It is clear that the prophetic passages are appealed to for authority. Christ is quoting from a written document (γέγραπται), and that document (probably LXX) is familiar to the people, and regarded as authoritative. Perhaps this is "an instance of two passages of the Old Testament being

¹Gundry, *The Use*, p. 20.

²Ibid., footnote 2.

joined into one quotation, the former part being taken from Isaiah, and the latter from Jeremiah."¹ Luke's substitution of ἔσται for κληθήσεται provides another illustration that the gospel writers have not given us the *ipsissima verba* but only the *ipsissima vox* of our Lord. The formula γέγραπται itself does not determine the interpretation of the quotation.

Matt 26:31

τότε λέγει αὐτοῖς ὁ Ἰησοῦς
πάντες ὑμεῖς σκανδαλισθήσεσθε
ἐν ἑμοῖ ἐν τῇ νυκτὶ ταύτῃ
γέγραπται γὰρ πατάξω τὸν
ποιμένα, κ.τ.λ.

Mark 14:27

καὶ λέγει αὐτοῖς ὁ Ἰησοῦς
ὅτι πάντες σκανδαλισθήσεσθε,
ὅτι γέγραπται, πατάξω τὸν
ποιμένα, κ.τ.λ.

The Lord Jesus quotes from Zechariah 13:7, and the text of the quotation is essentially Septuagintal.² The Lord substitutes πατάξω in his quotation for πατάξον (imperative)³ making God who commands the sword to strike into God who himself strikes.

Plummer sees Zechariah 13:7 as quoted by Christ merely to set forth "the general principle, soon to be so sadly illustrated by the conduct of the Apostles, that the striking down of the shepherd means the scattering of the sheep."⁴ He adds, "γέγραπται γάρ is part of Christ's saying; it is not

¹Turpie, *The NT View of the Old*, p. 25.

²Gundry, *The Use*, p. 27.

³Both MT and LXX are imperative. See Gundry, *The Use* for discussion.

⁴Plummer, *St. Matthew*, p. 367. Also Toussaint, *Behold the King*, p. 304.

a remark of the Evangelist to point out a fulfillment of prophecy."¹ He seems to imply that the formula γέγραπται γάρ when spoken by Christ cannot refer to predictive prophecy. But whether a passage is predictive prophecy is not determined by any formula, but by the contexts themselves.²

An analysis of Zechariah 13:7 in its context points strongly to its predictive nature and fulfillment in the person of our Lord. Alford has this to say:

If we examine Zech. xi. xii. xiii., we must I think come to the conclusion that the shepherd spoken of in xi.7-14, who is *rejected* and *sold*, who is said to have been *pierced* (xii.10), is also spoken of in ch. xiii.7. Stier . . . has gone at length into the meaning of the whole prophecy, and especially that of the word מֵיִנִּי, "my fellow," and shown that the reference can be to no other than the Messiah.³

Keil gives the same verdict concerning מֵיִנִּי:

The idea of nearest one (or fellow) involved not only similarity in vocation, but community of physical or spiritual descent, according to which he whom God calls His neighbour cannot be a mere man, but can only be one who participates in the divine nature, or is essentially divine.⁴

¹Ibid.

²Γέγραπται does introduce predictive prophecy, e.g. Matt 11:10; Luke 7:27.

³Alford, *The Four Gospels*, p. 270. All emphases his.

⁴C. F. Keil, *The Twelve Minor Prophets*, trans. J. Martin, vol. II (Edinburgh: T. & T. Clark, 1889), pp. 245-46. The word מֵיִנִּי is used 11 other times, each time with a suffix, only in Leviticus. All the uses there refer to laws concerning injuries committed against near relatives, which Hengstenberg notes was "to show how great a crime it is to injure one who is related both bodily and spiritually by a common descent. It is used interchangeably as being equivalent to *brother*; a word which is invariably employed in the laws of Moses with reference to a common physical and spiritual descent," *Christology of the Old Testament*, vol. IV

Contextual evidence strongly points to a predictive prophecy quoted in Matthew 26:31 and Mark 14:27. Also, the variations between Matthew and Mark, not only provide evidence that the gospel writers are giving only the *ipsissima vox* of our Lord but also that in this case at least, the word order of the Greek is insignificant.¹ Matthew's use of τότε and Mark's use of καὶ and ὅτι (twice) are best explained as stylistic variants.

<u>Matt 21:42</u>	<u>Mark 12:10, 11</u>	<u>Luke 20:17</u>
λέγει αὐτοῖς ὁ 'Ιησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς·	οὐδε τὴν γραφὴν ταύτην ἀνέγνωτε	ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο·

Here Jesus quotes from the LXX of Psalm 117:22, 23 (MT 118). "The only deviation from the Hebrew consonantal text by the LXX is the insertion of καὶ before ἔστιν, almost a stylistic necessity after αὕτη to avoid asyndeton."² The evidence for the *ipsissima vox* of our Lord as given by the synoptic parallels is most glaring. Matthew has ταῖς γραφαῖς whereas Mark has τὴν γραφὴν. Τὸ γεγραμμένον as a quasi-noun is typically Lucan.³ In this case at least the singular τὴν

(Edinburgh: T. & T. Clark, 1875), p. 97. So Leupold, *Zechariah*, p. 254. Also, Feinberg, *God Remembers*, pp. 245-46.

¹Matthew has καὶ διασκορπισθήσονται τὰ πρόβατα, but Mark has καὶ τὰ πρόβατα διασκορπισθήσονται.

²Gundry, *The Use*, p. 20.

³Cf. 18:31; 21:22; 22:37; 24:44; Acts 13:29; 24:14. It is obvious from this example that inerrancy and inspiration do not eliminate an individual's usual vocabulary or style of writing.

γραφῆν is used in the same way as the plural ταῖς γραφαῖς. Inerrancy merely requires that the synoptists do not contradict one another in presenting Jesus' words.¹ The sense, though expressed in various ways, is essentially the same.

The next question has to do with the nature of Jesus' quotations. Is Psalm 118:22, 23 predictive prophecy, predicting Christ's rejection by the Jews? The context of the Psalm must decide. Jesus seems to assume that his audience understood the meaning of the Psalm. That this psalm is Messianic admits of no debate.² The question rather is whether this psalm is a directly predictive prophecy or a typical prophecy.

Some think that the stone is to be understood literally as "one of the building blocks gathered at the site of Solomon's Temple which was rejected in the construction of the Sanctuary but which proved to be the keystone to the porch."³

Calvin and Harris, assuming Davidic authorship, understand the rejected stone to be a metaphor for David, and as the Antitype, Christ himself.⁴ That this psalm

¹Luke seems to abbreviate the quotation in line with his purpose; see Marshall, *Luke*, p. 732.

²Cf. Acts 4:11; 1 Pet 2:4, 7; Eph 2:20.

³William Lane, *The Gospel According to Mark*, NICNT, ed. F. F. Bruce (Grand Rapids: Eerdmans, 1974), p. 420. This of course assumes that David is not the author. Rabbinic literature identifies the rejected stone as Abraham, David or the Messiah, while "the builders" was sometimes used of the doctors of the Law. Ibid.

⁴Harris, *Psalms*, p. 68. Also Calvin and his

celebrates a royal recessional is clear to the Jews (John 12:13) as well as Christ (Matt 23:39). Our Lord

deliberately carried out the ritual of a royal procession, entering Jerusalem on an unbroken colt, riding through the eastern gate, proceeding directly to the temple in line with ancient custom and prophecy (1 Kings 1:28-40; Zech. 9:9).¹

One cannot be absolutely certain of the historical occasion of the psalm nor of its authorship. While it is not impossible that the rejected stone may be a literal place of building block, it is better to view it as a metaphor for David,² who was a type of Christ. All the NT references are metaphorically applied to Christ (Acts 4:22; Eph 2:20; 1 Pet 2:7). Therefore, it is not necessary to view the Psalm as directly predictive of Christ. At any rate, the formula γέγραπται itself does not determine the nature of the passage quoted, whether it is predictive prophecy or not.

Luke 22:37

λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ
γεγραμμένον δεῖ τελεσθῆναι
ἐν ἐμοί, τὸ καὶ μετὰ ἀνδρῶν
ἐλογίσθαι.

The citation is clearly from Isaiah 53:12, with two differences from the LXX (use of μετά instead of ἐν and

translator James Anderson, who think the psalm applies to David at Hebron when he was finally made king over all of Israel (2 Sam 5:1ff.). *Commentary on the Book of Psalms*, IV (Grand Rapids: Baker Book House, 1979 reprint), p. 377.

¹Harris, *Psalms*, p. 68.

²Cf. Isaiah 28:15f.

omission of the article).¹ These differences bring the quotation nearer to the MT.

The primary concern here has to do with the nature of Jesus' quotation. Is Isaiah 53:12 a precise prediction about the Messiah, and therefore literally fulfilled in Jesus Christ? The answer is a categorical yes. The Servant in Isaiah 53 can only be an individual and no individual fits into that description other than Jesus Christ, of whom Isaiah wrote (cf. Acts 8:32-35).²

R. T. France thinks the fulfillment formula strongly supports the traditional understanding.

This Scripture must be fulfilled in me . . . for what is written about me has its fulfillment. This, one of the strongest fulfillment-formulae ever uttered by Jesus is hardly the way to introduce a casual catch phrase. If Jesus saw these words as destined to be fulfilled in him, and as written about him, it is hard to avoid the conclusion that he identified himself with the one of whom they were written, the Servant of Yahweh.³

The formula Christ uses here is lengthy and unusual. Although γεγραμμένον is clearly equivalent to γέγραπται in its use, and is nothing more than Luke's characteristic style,⁴ δεῖ τελεσθῆναι and τέλος ἔχειν do add a dimension to the element of fulfillment. Δεῖ expresses logical necessity.

¹See Marshall, *Luke*, p. 826 for further discussion on the text-form which is not necessary to the purpose here.

²MacRae notes that the *individual* character of the Servant described in Isaiah 53 was generally recognized by Jewish interpreters during the first ten centuries A.D. He also notes that the language of Isa 53 makes the individual character of the Servant absolutely clear, *The Gospel*, p. 149.

³R. T. France, *Jesus and the Old Testament*, p. 116.

⁴Cf. Luke 2:23, 24.

"It is a Divine decree, a law of the Divine nature, that the Son of man *must* suffer."¹ "His work and His sufferings are ordered by Divine Decree. The word is used of Christ throughout N.T. (Acts 3:21; 17:3; 1 Cor. 15:25)."² "τέλος ἔχειν is used of oracles and predictions being accomplished."³

Evidently some varying words in the formula are not significant as to meaning, but some definitely are. Each word has to be evaluated on its own merit. At any rate, the formula τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί in itself does not decide that the verse quoted (Isa 53:12) must be directly predictive prophecy.

Acts 23:5

ἔφη τε ὁ Παῦλος, οὐκ ᾔδειν,
ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς·
γέγραπται γὰρ ὅτι "Ἀρχοντα
τοῦ λαοῦ σου οὐκ ἐρεῖς καθ᾽ ὅς.

Paul's citation is verbatim from the LXX of Exodus 22:28,⁴ which faithfully renders the MT. Brought before the Sanhedrin, "Paul had not even been charged with a crime, let alone tried and found guilty."⁵ Summarily, Ananias ordered

¹Alfred Plummer, *The Gospel According to Luke*, ICC (New York: Charles Scribner's Sons, 1914), p. 247.

²Ibid., p. 140. Plummer clearly does not mean *only* of Christ. Cf. BAGD, p. 172.

³BAGD, p. 506.

⁴Alfred Rahlfs, *Septuaginta*, vol. I (Stuttgart: Württembergische Bibelanstalt, 1971 edition).

⁵R. N. Longenecker, *The Acts of the Apostles in The Expositor's Bible Commentary*, ed. Frank Gaebeline, vol. 9 (Grand Rapids: Zondervan Publishing House, 1981), p. 530.

those near Paul to smite him on the mouth, whereupon Paul retorted: "God shall smite thee, thou whited wall." The council was astounded that Paul should curse the high priest who, in their eyes, was appointed by God to his office,¹ and they called him to order. Paul called to mind Exodus 22:28, being well aware that the law forbade the cursing of a high priest, and claimed that he did not know that it was the high priest whom he had addressed. Explanations about Paul's ignorance that Ananias was high priest are irrelevant here. The point is that Paul submits to the authority of Exodus 22:28 which he himself calls to mind. It is clear that γέγραπται asserts the authority of Exodus 22:28. The formula, however, does not introduce how the OT passage is to be interpreted. Paul knew what Exodus 22:28 meant and submitted to its authority.

The Gospel of John

John 2:17

Ἐμνήσθησαν οἱ μαθηταὶ
αὐτοῦ ὅτι γεγραμμένον
ἔστιν, Ὁ ζῆλος τοῦ
οἴκου σου καταφαγεται με.

The quotation by John is from Psalm 69:10 (v. 9, MT) and agrees literally with the LXXB as against the MT.² Freed misunderstands the nature of the Messianic psalms when he

¹Cf. John 18:22.

²Freed, *Old Testament Quotations*, pp. 8-9.

denies that Psalm 69:10 is generally accepted and used as such.¹

After Jesus had violently driven out the "robbers" from the temple precinct, John then notes that the disciples remembered that there is Scriptural justification for Jesus' actions.

Psalm 69, like Psalms 41 and 109 are prayers of David which contain imprecations against the psalmist's enemies. Peter applied 69:25 to Judas (Acts 1:20) by changing the pronouns to the singular so as to make them refer personally to Judas.

Apparently Peter was taking the general description of the enemies of the righteous suffer and applying it to Judas, the enemy of Christ. . . . It is the recurrent affliction of the righteous, most poignantly exhibited in Christ. Similarly, verse 9 is applied in John 2:17 to Christ's first cleansing of the temple which was indeed a notable example of Christ's zeal for his Father's house, but was in a measure applicable to many prophets and references in Israel.²

It is typico-messianic.³

Concerning the formula, it may be said that the disciples remembered a written document (γεγραμμένον), not just a traditional expression. It also shows the disciples' familiarity with Scripture. The disciples see in David's zeal

¹Ibid., p. 9. It may be true that Psa 69:10 is quoted nowhere else, but for a verse to be Messianic, it merely requires that the psalm in which the verse occurs is applied to Christ, whether typically or directly (Psa 69 is quoted in Matt 27:34, 48; Acts 1:20; Rom 15:3; 11:9ff.). Cf. Harris, "Psalms," p. 53.

²Harris, "Psalms," p. 63. Psa 69:9 (MT) clearly refers to David's zeal for God's house.

³Ibid., p. 64.

for God's house a correspondence to Christ's zeal for his Father's house. David was seen as a type and Christ the antitype. Although no fulfillment formula is used, the contexts are clear that here, γεγραμμένον introduces prophecy fulfilled typologically. Yet, γεγραμμένον itself does not determine that the verse quoted be a typological prophecy.

John 6:31

οἱ πατέρες ἡμῶν τὸ μάννα
ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς
ἐστὶν γεγραμμένον, "Ἄρτον
ἐκ τοῦ οὐρανοῦ ἔδωκεν
αὐτοῖς φαγεῖν.

It is probable that John gives us only the sense of the OT passages from Exodus 16:4, 5 and Psalm 78:24. His familiarity with both the MT and LXX may account for the several insignificant variations between his allusions and the OT references.¹ Freed's suggestion that perhaps John "*deliberately invented* a quotation to suit his theological purpose"² must be rejected as highly conjectural and thoroughly incompatible with the doctrine of inspiration and inerrancy.

Apparently the Galileans are appealing to the historical incident of the manna as recorded in Holy Writ as authority for rejecting Jesus. In their eyes Jesus' feeding 5,000 is insignificant when compared with Moses' feeding the whole nation with manna. Therefore, that was not "sign"

¹Freed, *Old Testament Quotations*, p. 15. Possibly Neh 9:15 too.

²Ibid. Emphasis added. Cf. Morris, *John*, p. 363.

enough. The quotation was meant as an authority to reject Christ's accreditation.¹ The formula *καθώς ἐστὶν γεγραμμένον* is best understood as an appeal to an authoritative written document. It is not necessary that a verse be quoted verbatim, or at all. The fact of the historical event as recorded is sufficient to be cited as authoritative. That seems to be all that *γεγραμμένον* suggests.

John 12:14

εὐρὼν δὲ ὁ Ἰησοῦς ὄναριον
ἐκάθισεν ἐπ' αὐτό, καθὼς
ἐστὶν γεγραμμένον, κ.τ.λ.

Although John's quotation is clearly from Zechariah 9:9, it agrees neither with the MT or LXX verbatim. This suggests that a quotation need not be verbatim for it to be accurate or authoritative. In John's context, he ignores all the details about the finding of the donkey which the synop-
tists elaborate upon. For John what is important is that God's will is done, and Jesus' entering Jerusalem on a donkey is done according to predictive prophecy. *Καθὼς ἐστὶν γεγραμμένον* as an introductory formula is identical to the one used in 6:31, where it was used only as an appeal to Scriptural authority. Here it not only appeals to an authority that is written (*γεγραμμένον*), but also that Jesus' actions were already predicted in Zechariah's prophecy.

¹See Morris for an insightful discussion, *John*, pp. 362-63.

Specific Use of Formula

The Synoptic Gospels and Acts

Matt 2:5

οἱ δὲ εἶπαν αὐτοῖς, 'Εν
Βηθλέεμ τῆς 'Ιουδαίας
οὕτως γὰρ γέγραπται διὰ
τοῦ προφήτου·

The quotation which follows this introduction is from Micah 5:1 (MT and LXX) and differs considerably from both the MT as well as the LXX. Whether the passage is quoted from memory it is impossible to be certain. In any case, the substance of the quotation is given.¹ In response to Herod's question concerning where the Christ was to be born, the chief priests and teachers answered that he was to be born in Bethlehem in Judea. And for their authority they cited the substance of Micah 5:1, preceded by the formula οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου. Evidently the passage was clearly understood by the Jews to refer to Messiah's birthplace. The predictive prophecy was a written one and the prophet, though not named, obviously was Micah.

Matt 3:3

οὗτος γὰρ ἐστὶν ὁ
ῥηθεὶς διὰ 'Ησαΐου
τοῦ προφήτου λέγοντος
κ.τ.λ.

Mark 1:2

καθὼς γέγραπται
ἐν τῷ 'Ησαΐα τῷ
προφήτῃ, κ.τ.λ.

Luke 3:4

ὡς γέγραπται ἐν βιβλῷ
λόγων 'Ησαΐου τοῦ
προφήτου, κ.τ.λ.

This is one of the clearest examples of direct prophecy being fulfilled. In John's Gospel, the Baptizer

¹See Keil's discussion on the deviations in *The Twelve Minor Prophets*, vol. I in *Biblical Commentary on the Old Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), p. 482, n. 1.

identifies himself as the one Isaiah wrote about (1:23). Matthew is just as specific in employing the *unusual phrase* οὗτος γὰρ ἐστίν which he attaches to his *usual formula*. None of the synoptic writers leaves any doubt as to the source and identification of the prophecy.¹ All the synoptics have the same variations from the LXX in the quotation, substituting αὐτοῦ for τοῦ θεοῦ ἡμῶν. This is significant, for by that substitution they identify the κύριος mentioned as Jesus. The principle of progressive revelation solves the problem about the exact identity of Yahweh. When Jesus, the God-man came, it *became evident* that *He* was the one Isaiah spoke about.²

It is true that Mark's formula introduces two quotations instead of one.³ It is not necessary to charge Mark with error. Rather, as Bruce explained Mark was indifferent to greater exactness, because the quotation from Isaiah was the one that chiefly occupied his mind. It is something analogous to attraction in grammar.⁴

The introductory formulas themselves provide an excellent illustration of the writing styles of the Synoptic writers. While Matthew's οὗτος γὰρ ἐστίν is unusual, it does

¹Luke above quotes the whole of Isaiah 40:3-5.

²Cf. Johnson, *The OT in the New*, pp. 90-92, for another example.

³Mark quotes Mal 3:1 and Isa 40:3, but appears to introduce both as from Isaiah.

⁴Bruce, *The Synoptic Gospels*, p. 342. Cf. Matt 27:9 where only Jeremiah is mentioned though Zechariah is quoted as well.

specifically identify John the Baptist as the subject of Isaiah's prophecy (40:3), but his ὁ ῥηεὺς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος is characteristically his, having no parallel elsewhere.¹ Matthew prefers to mention the prophet as *having spoken* through his prophecy.

Luke's love for the word βιβλος seems confirmed by another parallel account (20:41-44; cf. Matt 22:41-46; Mark 12:35-37),² where he alone mentions ἐν βιβλῳ φαλμῶν. Perhaps, as Marshall has pointed out, βιβλιος is used of the individual books of the OT.³ To Mark, "Isaiah the prophet" is synonymous with "As it is written in the book of Isaiah the prophet." The variations in the formula may be confidently attributed to the Gospel writers' individual styles.

Mark 7:6

ὁ δὲ εἶπεν αὐτοῖς, καλῶς
ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν
τῶν ὑποκριτῶν, ὡς γέγραπται
[ὅτι], κ.τ.λ.

Matt 15:7

ὑποκριταί, καλῶς ἐπροφήτευσεν
περὶ ὑμῶν Ἡσαΐας λέγων,
κ.τ.λ.

Gundry points out that the quotation remains Septuagintal throughout despite some minor stylistic departures from the LXX.⁴ It is best to understand this quotation in the same way as Matthew 13:13 and its parallels.⁵ Isaiah's

¹Cf. 1:22; 2:15, 17, 23; 3:3; 4:14; 8:17; 12:17; 13:35; 21:4; 27:35.

²Cf. Acts 1:20; 7:42. Also Plummer, *Luke*, p. 86.

³Marshall, *Luke*, p. 136.

⁴Gundry, *The Use*, p. 15.

⁵Mark 4:12; Luke 8:10.

description of Israel in the eighth century is transferred to Jesus' contemporaries. Just as Isaiah condemned the hypocrisy of Israel's shallow worship, Jesus condemned the same characteristics in the scribes and Pharisees, seeing a parallel between them and Isaiah's contemporaries. R. T. France states the two parallel cases very well:

In both these cases the conviction is clearly present that even what was originally of purely contemporary application in Scripture is no more period piece, but embodies principles of God's dealings which do not change and are as applicable in the first century A.D. as in the eighth B.C. Therefore the words of Isaiah were concerned with Jesus' contemporaries.¹

It is true that the verb ἐπροφήτευσεν can mean "prediction," but it need not demand that meaning here, for the verb can also mean "to proclaim a divine revelation."² In other words, an accurate paraphrase of Mark 7:6 would be: "The prophecy (or utterance) of Isaiah can accurately be applied to you, scribes and Pharisees." This meaning seems to have the support of Paul's similar application of another Isaianic prophecy in Acts 28:25. While our Lord's use of Isaiah's words was directly applied to the scribes and Pharisees by his use of ὑμῶν, Paul's application of Isaiah's words

¹France, *Jesus and the OT*, p. 69. Cf. Bruce, *The Synoptic Gospels*, p. 213, who wrote: "Isaiah might not be thinking of the Pharisees, but certainly the quotation is very felicitous in reference to them, exactly describing their religious character."

²BAGD, p. 723. The same is true of προφητεία, which probably means the utterance of the prophet. Ibid., p. 722.

to the Jewish leaders,¹ though indirect,² is no less obvious. Isaiah 29:13 describes the Jewish leaders' hypocrisy in worship; the message of Isaiah 6:9, 10 describes the Jewish leaders' spiritual blindness. What was true of Isaiah's contemporaries was equally true of the Jewish leaders of Jesus' day as well as Paul's day.

There are a number of variations between Mark's and Matthew's formulas. Matthew's ὑποκρίται is in the vocative whereas Mark's is genitive. Matthew has λέγων whereas Mark has ὡς γέγραπται. Once again this illustrates that the evangelists are not recording the *ipsissima verba* of their Lord, but each inerrantly conveys Jesus' message. Variation is not contradiction. Though they do not agree verbatim, the sense they convey is essentially the same. The variations are best understood as stylistic.

Luke 2:23

καθὼς γέγραπται ἐν νόμῳ
κυρίου ὅτι Πᾶν ἄρσεν
διανοῦγον μήτραν ἁγίου
τῷ κυρίῳ κληθήσεται

This is a quotation based on Exodus 13:2, 12, 15, though not verbatim. Luke cites the relevant command in the law to explain the actions of Mary and Joseph concerning Jesus. They were consecrating him in the temple as the law

¹Acts 28:17.

²Paul uses "unto our fathers," instead of ὑμῶν. Cf. however, Jesus' use of καλῶς and Paul's καλῶς (Acts 28:25), "fitly, appropriately, in the right way, rightly, correctly," BAGD, p. 401.

required. The tribe of Levi was consecrated to the Lord in place of the firstborn of men. The redemption price was five shekels. Originally payment was required of only the 273 Israelites in excess of the number of Levites; it was later required for all firstborn (Num 3:46f.). That Jesus is not being redeemed, but consecrated to the Lord is indicated by the child's presence in the temple and the absence of any ransom price being mentioned.¹ The law is appealed to as authority and explanation of certain actions. It is to the observance of the law that Luke records 2:22-24.²

Luke's elaborate formula is instructive. He locates the verses in Exodus as being written in the law of the Lord. Leviticus 12:8 is in the law of the Lord too (v. 24), though Leviticus 12:3, 6 is in the law of Moses. Clearly Luke uses the two phrases synonymously.³ The Lord originated the law which was written *by* and communicated *through* Moses.⁴

Luke 4:17

καὶ ἐπέδωκεν αὐτῷ βιβλίον
τοῦ προφήτου Ἡσαΐου, καὶ
ἀναπτύξας τὸ βιβλίον
εὗρεν τὸν τόπον οὗ ἦν
γεγραμμένον, κ.τ.λ.

¹Marshall, *Luke*, p. 117.

²Clearly Luke was influenced by Paul (cf. Gal 4:4).

³Luke also uses καθὼς γέγραπται and εἰρημένον synonymously (vv. 23, 24).

⁴Exod 34:19, 27; Deut 31:9, 24.

Our Lord here, after ἦν γεγραμμένον, quotes from Isaiah 61:1 and part of verse 2,¹ and openly applies this Scripture to himself. The emphasis of the passage "falls entirely on deliverance, which is fulfilled both in literal healing and preaching (Matt 11:5), and spiritually in the lives of his disciples (Matt 5:3-4; probably Luke 4:17-21 is also so intended)."²

The main issue, however, has to do with the manner in which our Lord uses Isaiah 61:1, 2. The introductory formula, even the whole verse of it does not determine whether the verses cited are predictive of our Lord's ministry. Neither does our Lord's use of the clause Σήμερον πεπλήρωται ἡ γραφή αὕτη decisive.³ It is necessary to analyze Isaiah 61:1, 2 in its context.

Who is the speaker in Isaiah 61:1, 2? Can it be Isaiah? Luke states that the Lord himself has proclaimed that the functions of the figure in Isaiah 61:1, 2 are now being fulfilled in Jesus, who has been anointed for this purpose with the Spirit. Could Isaiah have fulfilled those

¹The New Scofield Reference Bible sees in this incomplete quotation "an instance of the exquisite accuracy of the Lord's use of Scripture." Jesus stopped at "the acceptable year of the Lord," which is connected with the first advent and His gracious offer of Himself . . .; "the day of vengeance of our God" belongs to the second advent and judgment," p. 1083.

²France, *Jesus and the OT*, p. 135.

³For πληρῶ has more than one meaning, though here the perfect tense is almost equivalent to a present, BDF, p. 341.

functions? Both Harris¹ and Leupold² see no possibility of Isaiah fulfilling those functions described.

Harris puts it this way:

A superficial reading might suggest that Isaiah was referring to himself as the anointed to preach good tidings (Isa. 61:1-3). The promises given to Israel in the succeeding vv. outstrip any legitimate expectation from Isaiah's ministry or from an ordinary king's reign. The acceptable year of the Lord was as truly future to Isaiah as was "the day of vengeance of our God."³

Young holds an identical view, agreeing with Peiper that Isaiah 61:1, 2 is a compound of 11:2; 42:1; 49:8 and 50:4, 5 "in that what in those passages was promised now occurs."⁴ He continues:

As in 49:1 and 50:4, the mysterious personage is introduced as speaking. Our Lord read this passage in the synagogue at Capernaum. Although Christ does not explicitly declare that He is the speaker, it is difficult to interpret otherwise, *for the work described is such that only God can accomplish; it is Messianic.* Hence to limit the reference to Isaiah, or to the prophets generally, is not warranted.⁵

R. T. France, that erudite missionary-scholar, sees in these other passages that allude to Isaiah 61:1 and 35:5-6

¹Harris, "Isaiah," p. 327.

²Leupold, *Exposition of Isaiah*, vol. II (Grand Rapids: Baker Book House, 1971), p. 318. Leupold also notes that "in the second half of his book Isaiah keeps himself modestly in the background; then this sudden outburst of self-assertion strikes us as inappropriate," pp. 318-19.

³Harris, "Isaiah," p. 327.

⁴Young, *Isaiah*, III, p. 458.

⁵Ibid. Emphasis added. See Delitzsch, *Commentary on Isaiah*, II (Edinburgh: T. & T. Clark, 1929), pp. 424-27 for a detailed exegetical defense of this view. Cf. J. A. Alexander, *Commentary on the Prophecies of Isaiah* (Grand Rapids: Zondervan Publishing House, 1953), pp. 397-98.

strong support for the directly predictive view. For example, in Matthew 11:5 (Luke 7:22), which alludes to Isaiah 61:1 and 35:5-6, Jesus furnishes proof to John the Baptist by pointing to "his literal fulfillment of these two prophecies, the one a prediction of eschatological blessing, the other (Isa 61) a specifically Messianic prediction."¹

Clearly Isaiah 61:1 is employed in a deliberate statement of our Lord's status and mission. France also sees a possible allusion to Isaiah 61:1, 2 in Matthew 5:3-4.² "Alone, this inference could not be regarded as compelling but its agreement with the two clear uses of Isaiah 61:1-3 . . . renders it probable."³ The key to understanding Jesus' use of Isaiah 61:1, 2 lies in the contexts, not in the IF.

Luke 10:26

ὁ δὲ εἶπεν πρὸς αὐτόν
'Εν τῷ νόμῳ τί γέγραπται;
πῶς ἀναγινώσκεις; ὁ δὲ
ἀποκριθεὶς εἶπεν, κ.τ.λ.

Here is an unusual case in that it is Jesus who states the formula, and the lawyer who introduces the OT quotation. The exchange between the two later led Christ to narrate the story of the "Good Samaritan."

¹France, *Jesus and the OT*, p. 134.

²E.g. 1) πτωχοί may echo the מְרִינִי (LXX πτωχοῖς) of Isa 61:1 to whom good news is preached; and 2) οἱ πενθοῦντες . . . παρακληθήσονται ("those who mourn . . . shall be comforted") is close to מְרַחֵם כָּל-חַיִּים (LXX παρακαλέσαι πάντας τοὺς πενθοῦντας) in Isa 61:2. Ibid.

³Ibid., p. 135.

The lawyer earlier asked: "What shall I do to inherit eternal life? Plummer suggests that the form of question involves an erroneous view of eternal life and its relation to this life."¹ Jesus' reply suggests that as a lawyer he ought to know that ἐν τῷ νόμῳ the answer is plainly given. Here his quotes from "the law" include two passages from the Pentateuch (Deut 6:5 and Lev 19:18). There is an assumption here that the lawyer regards the law as authoritative. Jesus' commendation of his correct answer is followed by an allusion to Leviticus 18:5. Perhaps our Lord is implying to the lawyer "as it were, what you have just said is written in the law, and answers your inquiry; and that the law can tell what is required to be done for salvation."² The formula γέγραπται merely points to the authority of the law and does not indicate how the law is to be interpreted.

Acts 1:20

Γέγραπται γὰρ ἐν βίβλῳ
ψαλμῶν, κ.τ.λ.

This is one clear case of an apostle changing the plural pronouns in the Psalm (69:25; MT 69:26) to the singular in his quotation to apply to Judas. Peter is addressing

¹A. Plummer, *The Gospel According to S. Luke*, ICC (Edinburgh: T. & T. Clark, 1901), p. 284.

²Turpie, *The NT View of the Old*, p. 59. It is obvious that the lawyer *has not* and *can not* do continually (present imperative) all that the law requires in order to attain eternal life. Thus follows the lawyer's next question about the neighbor. (Cf. Rom 2:13; 10:5).

the brethren and uses two Psalms¹ to justify his call for electing someone to replace Judas. From its various applications by the NT, it is unlikely that "the primary reference of these two psalms was to Judas, as if no one could have understood them prior to the betrayal."² In his use of the psalm here, Peter seems to be taking the general description of the enemies of the righteous sufferer and applying it to Judas, the enemy of Christ.³ Thus Peter and Paul learned their hermeneutics from the Lord in the use of Messianic Psalms. The Psalms *need not necessarily* be foretelling future events (e.g. election to replace Judas). Suffice it to view Psalm 69 as "typico-messianic,"⁴ or as Longenecker calls it, "the commonly accepted exegetical principle of analogous subject."⁵

Though the quotation is introduced by γέγραπται, it is clearly connected with Peter's statement earlier in v. 16 where he stated "the Scripture had to be fulfilled (ἔδει πληρωθῆναι τὴν γραφὴν) which the Holy Spirit spoke long ago through the mouth of David concerning Judas." It is not

¹69:26 and 109:8, connected by καί. Psalm 69 is one of the most quoted in the NT. Christ quotes and applies it to himself (John 15:25; cf. 2:17). Paul applies it to Christ and Israel (Rom 15:3; 11:9-10).

²Longenecker, "The Acts of the Apostles," p. 264.

³Harris, "Psalms," p. 63.

⁴Ibid., p. 64.

⁵Longenecker, "The Acts of the Apostles," p. 264. Though it parallels Hillel's sixth exegetical rule, it is not necessary that the apostle was influenced by it.

necessary to understand by this statement that David spoke *directly* about Judas in his psalms.

The most satisfactory and succinct explanation of Peter's statement in v. 16 seems to have been written by Longenecker:

Here in vv. 16 and 21 divine necessity is connected with the fulfillment of Scripture, "which the Holy Spirit spoke long ago through the mouth of David concerning Judas." But in neither case (and particularly not in v. 21) should we say that the necessity concerns only a prophecy or certain prophecies of Scripture. The understanding expressed here is rather (1) that God is doing something necessarily involved in his divine plan; (2) that the disciples' lack of comprehension of God's plan is profound, especially with respect to Judas who "was one of our number and shared in this ministry" yet also "served as guide for those who arrested Jesus"; and (3) that an explicit way of understanding what has been going on under divine direction is through a Christian understanding of two psalms that speak of false companions and wicked men generally, and which by means of the then widely common exegetical rule *gal wahomer* ("light to heavy," or a *minore ad maiorem*) can also be applied to the false disciple and wicked man par excellence, Judas Iscariot.¹

Peter's address is also instructive concerning the use of the introductory formula γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν (v. 20). Apparently ἡ γραφή (v. 16) is a general description of Holy Writ which Peter specifies in v. 20. Apparently neither πληρόω (v. 16) nor γέγραπται (v. 21) is significant, hermeneutically speaking, for neither indicates how the Psalms quoted are to be understood--typically Messianic or directly (i.e. direct prediction) Messianic. The contexts of the Psalms remain the key factors.

¹Ibid., p. 263.

Acts 7:42

ἔστρεφεν δὲ ὁ θεὸς καὶ
 παρέδωκεν αὐτοὺς λατρεύειν
 τῇ στρατιᾷ τοῦ οὐρανοῦ,
 καθὼς γέγραπται ἐν βίβλῳ
 τῶν προφητῶν, κ.τ.λ.

Stephen asserts here before the Sanhedrin that Israel's idolatry caused God to give them over to the worship of heavenly bodies. He then quotes Amos 5:25-27 to support his assertion. The quotation is Septuagintal and appropriately applied. The warning against this kind of idolatry given by Moses (Deut 4:19) fell on deaf ears (2 Kgs 17:16; Jer 19:13; Zeph 1:5), which resulted in Israel's exile. Israel's sacrifices were ineffectual and unacceptable because the people's hearts were far from God and instead were given to idol deities.

Καθὼς γέγραπται (this agrees with what is written, NIV) is literally "just as it is written. The phrase ἐν βίβλῳ τῶν προφητῶν seems to suggest a part or division of the Hebrew Scriptures to which Amos belongs (cf. 13:15, 27, 40; 15:15; 24:14; 26:22 [27?]; 28:23).¹ The use of Amos seems to be for illustration as well as for proof.

Acts 13:33

ὡς καὶ ἐν τῷ ψαλμῷ
 γέγραπται τῷ δευτέρῳ,
 κ.τ.λ.

The verses following make up a passage that contains three OT verses, each of which is introduced by a different

¹Cf. John 1:45; 6:45.

formula. Concerning Psalm 2, Harris has this to say:

The New Testament refers this psalm to Christ in Acts 4:25-26; 13:33; Hebrews 1:5; and Revelation 19:15 and it appears to refer directly to Him. We may add that the phrase, "this day I have begotten thee" (2:7), is of special interest. The Hebrew word "beget" is used in two main forms: the causative conjugation is used of a father begetting a child; the simple conjugation is used of a mother bearing a child and also of general relationships. The first form, for example, is used of the genealogy of Genesis 11. The latter form is used in Genesis 10:15, 16, and elsewhere, in such situations as "Canaan begot . . . the Jebusite and the Amorite." This does not mean that the Amorite was a man, for the ending clearly shows that it was a nation. The verse means that the Amorite was a nation within the geographical area of Canaan or in some other relationship. Now, the simple conjugation is used in Psalm 2:7. The reference is not to Jesus' birth, but to the eternal relationship of love between the Father and the Son. There is here no thought of any time of origination of the Son. Acts 13:33 seems to refer to Christ's resurrection as proof of this eternal relationship.¹

The three different introductory formulas in vv. 33, 34 and 35 strongly indicate that the hermeneutical significance lies not in the formulas themselves, but in the OT texts they introduce.

The Gospel of John

John 6:45

ἔστιν γεγραμμένον ἐν τοῖς
προφήταις, καὶ ἔσονται
πάντες διδασκοὶ θεοῦ.

Jesus is here speaking. In the previous verse he repeats what he has already said in v. 37, but asserts the

¹Harris, "Psalms," p. 57. Evidence seems to favor taking Psa 2 as directly predictive of Christ, *ibid.*, p. 56. Cf. *TWOT*, I, pp. 378-80; *BAGD*, p. 155.

²In v. 34 the formula is οὕτως εἶρηκεν ὅτι; and in v. 35 διότι καὶ ἐν ἑτέρῳ λέγει.

truth more strongly that no man can come to him unless the Father draws him. To support this strong assertion Jesus quotes from Isaiah 54:13, though it is impossible to identify with certainty whether it is from the MT or the LXX.¹

The eschatological context of Isaiah 54:13 is instructive. Indeed, the verse as well as the context is limited. Those to be taught (lit. disciples of) of the Lord are sons of Zion. Thus the "all" in John 6:45 refers to all of God's people who have been made willing and able to believe by the internal work of God's Spirit. They believe Christ's teaching and come to him. Thus Christ cites the prophecy of Isaiah as evidence to support his teaching. It seems to be predictive prophecy, though does not require once for all fulfillment.

It is best to understand ἐν τοῖς προφήταις as a reference to a division of Scripture known as "the Prophets" and regarded as a single whole.² Yet, the division was very fluid. John's γεγραμμένον seems to be one of his favorite words.³

John 8:17

καὶ ἐν τῷ νόμῳ δὲ τῷ
ὑμετέρῳ γέγραπται ὅτι
δύο ἀνθρώπων ἡ μαρτυρία
ἀληθὴς ἐστίν.

¹Morris, *The Gospel According to St. John*, p. 272, n. 112. Cf. Freed, *OT Quotations in the Gospel of John*, p. 18.

²Ibid., p. 18. Cf. John 1:45; Acts 7:42; 13:15, 27, 40.

³2:17; 6:31; 10:34; 12:14, 16; 15:25. John does use

As the Jews constantly pride themselves in the Law, and regard it as binding, Jesus now appeals to it to argue his case against them. At no time does Jesus repudiate the authority of the Law (cf. Matt 5:17, 18); not even here when he uses "in *your own Law*." As Morris states it beautifully:

Rather it is an *argumentum ad hominem*. By their own principles, by the Law they invoked and so proudly claimed as their own, they were shown to be in the wrong.¹

The OT referred to is the maxim of evidence in Deuteronomy 19:15 (cf. Num 35:30; Deut 17:6).² Even though the citation by Christ differs somewhat from the OT itself, the meaning is clear, so that some commentators would prefer to call it not so much a quotation but a reference to Deuteronomy 19:15.³ Bernard sees a significance in the change from "witnesses" in the OT to "men." He thinks that the change "is not accidental, but introduces an argument *a fortiori*. If the testimony of two men is valid, how much more the testimony of two Divine Witnesses."⁴

γέγραπται (8:17; 20:31), but γεγραμμένον is his usual word. Morris is surely right when he writes: "No real difference of meaning appears to attach to these two formulae. Which-ever way Scripture is cited it is regarded as authoritative" (Ibid., p. 196).

¹Ibid., p. 442, n. 22. Cf. J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, vol. II, ICC (New York: Charles Scribner's Sons, 1929), p. 296.

²See Matt 18:16 for a similar use of this legal maxim.

³Bernard, *St. John*. Cf. Plummer, *The Gospel According to St. John*, CGTSC (Cambridge: University Press, 1893), p. 188.

⁴Ibid. Also Morris, p. 442.

This suggestion is possible, but not necessary in view of the fact that John is not necessarily giving us the *ipsissima verba* of our Lord. Besides, the word ἡ μαρτυρία is already used in the quote. John's love for his use of synonyms may well explain his use of "men." If that be the case then "men" is a generic term, used synonymously for "witnesses." John's use of γέγραπται, instead of his usual γεγραμμένον is to be similarly understood. In any case, the Jews clearly regard the law as authoritative and binding. It is to that authority that Jesus appeals.

John 10:34

ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς,
οὐκ ἔστιν γεγραμμένον ἐν τῷ
νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα,
θεοὶ ἔστε;

In few other passages does Jesus reveal more of his attitude to Scripture than in this passage, especially in his comment in v. 35: "The Scripture cannot be broken." Here he refers to Psalm 82:6 to support his claim to deity.

Psalm 82 is written by Asaph about the theocratic judges. He uses אֱלֹהִים to describe those judges (vv. 1, 6).¹ Contextually the meaning of אֱלֹהִים (gods) in the Psalm is clear. The point of interest, however, is to understand the force of Jesus' use of the word "gods" in his argument in John 10:34-36.

¹Cf. Exod 21:6; 22:8-9, 28; Deut 1:17; 1 Chron 29:23; 2 Chron 19:6-7.

B. B. Warfield, of Princeton Seminary of the late 19th century, saw in Jesus' argument implicit satire. It was also an argument by concession. In other words both he and his opponents stand on Scripture as common ground. Our Lord is simply pointing out the incongruity of their action in rejecting him, the Sanctified and Sent One by the Father who has called himself the Son of God but having no difficulty in accepting corrupt judges as "gods."¹

S. Lewis Johnson, however, sees in Jesus' use of the Psalm more than just an argument *e concessu*, but rather a typical fulfillment.² The contention for a word is not denied but it is more than a word that is being contended for--it is the whole immediate context centered around his astounding claim of absolute unity with the Father (cf. vv. 30, 38). Johnson gives this syllogism:

Major Premise: The Scripture cannot be broken.
 Minor Premise: The Scripture spoke of men to whom the Word of God came as gods.
 Conclusion: Jesus, sanctified and sent forth as the Word of God into the world by God, is rightly called God in a corresponding higher sense.³

The idea of the union between God and men (vv. 30, 38) is also implied in the OT,⁴ though in a limited relationship. Moreover:

¹B. B. Warfield, "The Real Problem of Inspiration" in *The Inspiration and Authority of the Bible*, ed. Samuel G. Craig (Philadelphia: Presbyterian and Reformed Publishing Co., 1948), p. 140.

²Johnson, *The OT in the New*, p. 34.

³Ibid., p. 33.

⁴Psalm 82:1, 6; Zech 12:8.

The relative clause of verse 36 adds the necessary facts that substantiate His argument. They show that His claim for a *perfect realization of union* is grounded in eternal truths and the heavenly commission.¹

Our Lord's formula used to introduce the verse in the Psalm (v. 34) as well as his assertion about Scripture reveal a good deal about his attitude toward the authority of Scripture. Clearly his reference to Psalm 82:6 as belonging in the Law, strongly suggests its reference to the whole of the Old Testament in written form.² As Warfield rightly points out:

He here ascribes legal authority to the entirety of Scripture, in accordance with a conception common enough among Jews . . . , and finding expression in the New Testament occasionally, both on the lips of Jesus Himself, and in the writings of the apostles.³

He also adds that it is "the strongest possible assertion of the indefectible authority of Scripture."⁴ Our Lord's suggestion in verse 35 is that Scripture is inerrant in all that it affirms.⁵

Johnson along with Warfield has also noticed two points of import. First, it is the *incidental* character and *incidental* form of the statement, "I said ye are gods." It is this seemingly incidental statement that Jesus says cannot

¹Ibid., p. 34.

²Cf. John 12:34; 15:25; 1 Cor 14:21.

³Warfield, "The Real Problem of Inspiration," pp. 138-39.

⁴Ibid., p. 139.

⁵Johnson, *The OT in the New*, p. 35.

be broken! Second, the point of our Lord's argument depends on one word: "gods."¹

The authority of Scripture attaches to a single word in a casual clause. If found in the "Law," it is authoritative, and the authority extends to a single word in the Law. Is it not what is meant by verbal-plenary inspiration?²

Summary and Conclusion

Γέγραπται formulas and hermeneutics

That the Scripture was the highest court of appeal for the settling of controversies and justifying of actions seems clear to our Lord, the Jews, and even the devil himself. Γέγραπται has been used to introduce OT Scriptures that are: 1) directly predictive; 2) typically-prophetic; 3) used illustratively; and 4) solely for purpose of appealing to their authority. But by far the OT Scriptures introduced by γέγραπται (γεγραμμένον) are used solely for their authority. Like the πληρῶ formulas, the γέγραπται formulas do not of themselves indicate how the OT passages they introduced are to be interpreted, whether as a predictive prophecy fulfilled once-for-all in a NT event or fulfilled typologically; or simply as an illustration (as in Acts 7:42 by Stephen); or solely as an appeal to its authority (as in Matt 4:4, 6, 7 and parallel Acts 23:5).

Even in Matthew 11:10 (cf. 7:27) where the formula introduces a predictive prophecy from Malachi 3:1 identified as literally fulfilled in John the Baptist, it is not even

¹Ibid., pp. 35-36.

²Ibid.

the qualifying phrase itself, περὶ οὗ (concerning whom), that so determines its hermeneutics. If περὶ οὗ in itself does determine that the passage quoted is a direct prophecy, then the same principle should be applied to Matthew 15:7 (cf. Mark 7:6), where the words ἐπροφήτευσεν περὶ ὑμῶν appear even more strongly to suggest direct prediction. Yet the text is satisfied if the statement is viewed as just "as applicable in the first century A.D. as in the eighth B.C." As the manifest hypocrisy of the Jewish leaders was true in Isaiah's time, so it was true in Jesus' time. It may be safely concluded that the contexts of both the NT passages as well as the OT passages quoted are the safest guides to interpretation.

The γέγραπται formulas and inerrancy

The γέγραπται formulas, especially in the Synoptics, point to an indisputable fact that there are verbal variants in the parallel accounts. This fact does not demand that the doctrines of verbal inspiration and inerrancy be abandoned. Verbal inspiration simply demands that God's superintendence of the inscripturation process extends to the very words. Carl F. H. Henry puts it very well:

Verbal inerrancy implies that God's truth inheres in the very words of Scripture, that is, in the propositions or sentences of the Bible, and not merely in the concepts and thoughts of the writers. We are not free to formulate the doctrine of inspiration as if verbal expression lay wholly outside its scope in some sections of Scripture so that in some places only concepts and not words are involved. Thoughts can be properly expressed by certain pertinent words. What God reveals is truth, and the inspired writers' exposition of the content of that

revelation is true; inerrant inspiration is what assures the absence of logical contradictions and verbal misrepresentations.¹

The verbal variants, however, extend to the reported words of Jesus (Matt 4:7; cf. Luke 4:12; Matt 21:42; cf. Mark 12:10, 11 and Luke 20:17). Matthew reports that our Lord countered the devil with πάλιν γέγραπται whereas Luke reports that Jesus said ὅτι εἴρηται. In Luke 20:17 Jesus asks: "Then what is the meaning of that which is written: 'The stone the builders rejected has become the capstone'" (NIV).³ But in the parallel account (Matt 21:42), Jesus asks, "Have you never read in the Scriptures: 'The stone the builders rejected has become the capstone . . . ?'"⁴ The following probabilities are strongly suggested by these variations: 1) Jesus probably spoke mainly in Aramaic and as the evangelists report Jesus' words, they simultaneously translate Jesus' words into Greek.⁵ To Luke εἴρηται is synonymous with γέγραπται (cf. Luke 2:23, 24) and he prefers εἴρηται in this place (20:17). 2) Inerrancy obviously allows

¹Carl F. H. Henry, *God, Revelation and Authority*, vol. IV (Waco: Word Book Publishers, 1979), pp. 205-6.

²René Pache, *The Inspiration and Authority of Scripture* (Chicago: Moody Press, 1969), p. 123.

³The formula is τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο.

⁴The formula is οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς. Mark 12:10 has οὐδε τὴν γραφὴν ταύτην ἀνέγνωτε.

⁵See Philip E. Hughes, "The Language Spoken by Jesus," *New Dimensions in New Testament Study*, ed. R. N. Longenecker and Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1974), pp. 127-43 for an excellent scholarly discussion.

the evangelists in many instances to choose different words to relate the same incident. As Ned B. Stonehouse has rightly pointed out, the trustworthiness of the Gospels does not demand that the evangelists be given no liberty of composition whatsoever, "and does not insist that in reporting the words of Jesus, . . . they must have been characterized by a kind of notarial exactitude or what John Murray has called "pedantic precision."¹ Inerrancy, while not requiring "absolute uniformity in the details reported in analogous accounts; . . . does, however, *exclude falsity in what the several writers affirm*" (emphasis added).²

Henry, once again succinctly states the case:

We may assume that in his didactic teaching, Jesus himself chose appropriately different words to emphasize the same important theme. In some instances only one word will express the thought precisely or tell what was actually said; in others, a number of alternatives may serve equally well. But in all cases inspiration safeguards the writers from error in communicating the content of their message.³

The significance of γέγραπται

While not hermeneutically significant, in the sense that it does not intimate how the OT passage quoted is to be interpreted, it is not therefore totally insignificant. It is significant in that it reflects the view toward the OT Scriptures that our Lord, his apostles, and the Jews held.

¹Ned B. Stonehouse, *Origins of the Synoptic Gospels* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1963), p. 109.

²Henry, *God, Revelation and Authority*, p. 207.

³Ibid.

Marvin Vincent has ruled that γέγραπται illustrates the finality and irrevocable nature of the OT revelation.¹ Jacob Preus puts it this way concerning γέγραπται:

The use of the IF "it is written" immediately gives authority to what is to follow. The authority lies in the fact that what was written has come directly from God Himself, not in the fact that something was merely put into writing.²

As already pointed out, it is not necessary to see any essential difference between γέγραπται (perf. pass. indic.) and γεγραμμένον (perf. pass. participle). It is best explained as a matter of word preference by the evangelists. Matthew and Mark use only γέγραπται while Luke uses both words, though γέγραπται predominates.³ John uses γέγραπται only once and γεγραμμένον seems to be his preference.

In one instance, at least, our Lord's use of γέγραπται coupled with his explicit comments on Scripture (John 10:34, 35), ascribes legal authority to the entirety of Scripture, in accordance with a conception common among the Jews. To Warfield, the words of our Lord are "the strongest possible assertion of the indefectible authority of Scripture."⁴

¹Marvin Vincent, *Word Studies in the New Testament*, vol. I (New York: Charles Scribner's Sons, 1908), p. 28.

²Jacob O. Preus, *It Is Written* (St. Louis: Concordia Publishing House, 1971), p. 15.

³Once he uses εἰρηται (4:12), yet there it is shown to be stylistic.

⁴Warfield, "The Real Problem of Inspiration," p. 139.

Πληρῶ and γέγραπται formulas

It is interesting to note that the *ἵνα πληρωθῇ* formulas are found almost exclusively in Matthew and John, the two most Jewish Gospels. In their use of this particular formula, the emphasis on the sovereignty of God over all of human history is evident. To both Matthew and John "it was God who controlled the prophets who wrote direct predictive prophecy" as well as "people, events, and institutions as types or foreshadowings of the future."¹ Matthew and John, in common with other writers of sacred OT history believed that God controlled history of all kinds, especially the sacred record, which ultimately spoke of the activities of the triune God.²

While the *πληρῶ* formulas emphasize the sovereignty of God over history, the *γέγραπται* formulas emphasize the authority of the written record of that same sovereign God. The first group of formulas emphasizes the God who has *acted* and *continues to act in history*, the second group emphasizes that he has *spoken* and *continues to speak* through his written word. In the former, God's sovereignty is seen in the events coming to pass as planned; in the latter, his sovereignty is acknowledged by obedience to his written word.

¹Johnson, *The OT in the New*, p. 76.

²Ibid.

CHAPTER III

THE ΛΕΓΩ GROUP

Introduction

This group will embrace all those quotations which are introduced by a formula containing the verb λέγειν, "to say," in one or other of its forms or derivatives. In many instances, rigid categorization of a particular formula into a group is impossible because some formulas can be classified under more than one group. For example, nearly all of Matthew's fulfillment formulas can also be classified under the λέγω group because of the participle λέγοντος in almost all of them. This classification is somewhat artificial and is done merely for the purpose of orderly analysis as well as to avoid repetition in treating the passages. Thus, only those passages not already treated in the previous two groups will be analyzed.

Yet another significant aspect of God's Word is revealed by the introductory formulas in this group. While the fact that God has spoken through his written word is *implicit* in the γέγραπται formulas, it is *explicit* in the λέγειν formulas. Commenting on the apostles' understanding and belief about the contemporaneity of Old Testament oracles, John R. W. Stott's statements are insightful and pertinent:

It is extremely significant that they introduced their biblical quotations with one of two phrases, either *gegraptai gar* ("for it stands written") or *legei gar* ("for it--or He--says"). Note that the contrast is not just between the perfect and the present continuous tenses, and so between an event of the past and an activity of the present, but between writing and speech. In both expressions it was assumed that God had spoken, but in the one case what He had spoken had been written down and remained a permanent record, while in the other case He was continuing to speak what He had once spoken.¹

The Synoptic Gospels and Acts

Matt 15:4

ὁ γὰρ θεὸς εἶπεν, τίμα τὸν
πατέρα καὶ τὴν μητέρα, κ.τ.λ.

Mark 7:10

Μωϋσῆς γὰρ εἶπεν, τίμα τὸν
πατέρα σου καὶ τὴν μητέρα σου,
κ.τ.λ.

Our Lord quoted this commandment and its penalty (Exod 20:12; Deut 5:16) from the LXX² in his controversy with the Jewish leaders. The nature of the conflict has to do with true righteousness and hypocrisy. Jesus saw right through the hypocrisy of the Jewish leaders and called them hypocrites (v. 7), for they would rather observe the traditions of men than obey the commandments of God. They had annulled the fifth commandment by their tradition concerning the vow of Corban (Matt 15:5, 6). When the ἐντολή and the παράδοσις clashed, the former was sacrificed to the latter.³

¹John R. W. Stott, "Biblical Preaching is Expository Preaching," *Evangelical Roots*, A Tribute to Wilbur Smith, ed. Kenneth S. Kantzer (Nashville & New York: Thomas Nelson, Inc., Publishers, 1978), p. 163.

²Gundry, *The Use*, p. 13.

³McNeile, *The Gospel According to St. Matthew*, p. 222.

Thus the Lord Jesus uses the authority of the OT to support his charges against his opponents.

There are variations between Matthew and Mark both in the formula and the quoted text. While Mark has the possessive pronoun σου twice repeated, Matthew omits it altogether. Whatever the reason may be for the omission, it is of no moment. The sense is unaffected. Mark could be giving the fuller quote.

Another striking variant is Mark's identifying the subject speaking as Moses, whereas Matthew identifies the subject as God. What word did Jesus actually use--Moses or God? The fact is that the evangelists are not giving the *ipsissima verba* but only the *ipsissima vox* of the Lord; therefore, what word Jesus actually used will never be known. Such knowledge, in any case, is unnecessary.

In the words of the inspired authors there is no difference between whether it was God or Moses who spoke the commandment. Each may be used in place of the other; indeed, each cannot be separated from the other. True, it was Moses who gave the commandments, but it was God who gave them to him. When Matthew writes θεὸς εἶπεν, he does not deny that Moses was God's mouthpiece; and when Mark writes Μωϋσῆς γὰρ εἶπεν, he does not deny that God was ultimately the source of the commandment.

Matt 19:4, 5

ὁ δὲ ἀποκριθεὶς εἶπεν, οὐκ
ἀνέγνωτε ὅτι ὁ κτίσας ἀπ'
ἀρχῆς . . . καὶ εἶπεν, κ.τ.λ.

Mark 10:5, 6

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,
. . . ἀπὸ δὲ ἀρχῆς κτίσεως,
κ.τ.λ.

Matthew seems to give an independent rendering, for he deviates from the LXX, which Mark closely follows. As he has previously omitted the personal pronoun in 15:4, he now repeats his omission with αὐτοῦ after πατέρα and μητέρα. This may suggest Matthew's tendency to treat the personal pronoun as unnecessary. "The insertion of καὶ εἶπεν between the quotations in verse 4 and 5 is a further, targumic-like deviation of Matthew and Mark."¹

The citation of this passage comes in the context of another controversy. Earlier, Matthew has already indicated the sinister motive with which the question on divorce was asked of the Lord (i.e. testing him, v. 3). It was a wicked attempt to put the Lord into the dilemma of having to choose sides on the interpretation of Deuteronomy 24:1f. Jesus, however, saw through their cunning. Instead of discussing Deuteronomy 24:1, which his questioners expected, he directed them to Genesis 1:27. His rhetorical question implied that his "testers" should be equally familiar with this passage. Jesus' imprimatur on the creation account is very significant, for the Lord refers to the Mosaic account of the creation as *the historical fact* of the first creation of man. He grounds his argument on the *literal* expressions of that narrative.² Alford states: "He cites both from the first and second chapters of Genesis, and in immediate connexion; thus showing them to be consecutive parts of a continuous narrative, which,

¹Gundry, *The Use*, p. 17.

²Alford, *The Four Gospels*, p. 193.

from their different diction, and apparent repetition, they have sometimes been supposed not to be."¹ It is also interesting to notice that the Lord quotes Genesis 2:24 as spoken by the Creator.²

The variations are glaring and are probably stylistic. They provide an example of the evangelists giving only the *ipsissima vox* of Jesus. Moreover, the question "Have you never read?" also presupposes the Law as a written document with which the opponents of Jesus were familiar. The formula οὐκ ἀνέγνωτε itself does not indicate how Genesis 1:27 ought to be interpreted; rather, it only presupposes the opponents' familiarity and understanding of it. The authority of Genesis 1:27 was not an issue at all. It was recognized by all.

Matt 22:24

λέγοντες, Διδάσκαλε,
Μωϋσῆς εἶπεν, κ.τ.λ.

Mark 12:19

Διδάσκαλε, Μωϋσῆς
ἔγραψεν ἡμῖν ὅτι
κ.τ.λ.

Luke 20:28

λέγοντες, Διδάσκαλε,
Μωϋσῆς ἔγραψεν ἡμῖν,
κ.τ.λ.

Matt 22:31

. . . οὐκ ἀνέγνωτε
τὸ ῥηθὲν ὑμῖν ὑπὸ
τοῦ θεοῦ λέγοντος
κ.τ.λ.

Mark 12:26

. . . οὐκ ἀνέγνωτε
ἐν τῇ βίβλῳ
Μωϋσέως ἐπὶ τοῦ
βάτου πῶς εἶπεν
αὐτῷ ὁ θεὸς λέγων,
κ.τ.λ.

Luke 20:37

. . . καὶ Μωϋσῆς
ἐμήνυσεν ἐπὶ τῆς
βατοῦ, ὡς λέγει,
κ.τ.λ.

These two quotations, one by the Sadducees and the other by the Lord Jesus are so closely related that they are

¹Ibid.

²The text in Genesis itself, however, is unclear about the subject of the words. Some think it was Adam who spoke, *ibid.* Gundry, citing "most commentators" attributes the words to God, *The Use*, p. 27.

considered together. Both citations are made in the context of controversy. The Sadducees:

thought they had a theological question that could not be answered by anyone who believed in resurrection as Jesus did. . . . The law of Levirate marriage (Deut. 25:7-10), they held, ruled out the possibility of resurrection. In response Jesus authoritatively *expounds* Exodus 3:6 . . . and Exodus 3:15-16 . . . to show that Moses' words would have been entirely inappropriate if the Sadducean doctrine of extinction without hope of resurrection held true for Abraham, Isaac, and Jacob after their deaths.¹

It is significant that Jesus based his argument of the resurrection on Exodus, a book from the Pentateuch.² The Sadducees considered only the Pentateuch to be canonical and authoritative. It was from that portion of Scripture that Jesus derived his argument and it was to that portion that he directed the Sadducees' attention. They had not understood the Scriptures nor the power of God.

The Sadducees never objected to the Lord's exposition of Exodus 3:6, 15, 16. If not explicitly, at least implicitly, these passages do teach immortality and resurrection.³ What may have been implicit, Jesus by his exposition made explicit.

Morgan's attempt to discern the significance between the Sadducees' "Moses said," and our Lord's "spoken unto you by God," in Matthew is unnecessary and perhaps far-fetched.

¹Thomas and Gundry, *A Harmony of the Gospels*, p. 188 footnote. Emphasis added.

²Lane, *The Gospel of Mark*, p. 427. The Sadducees' canon.

³See Gundry's four arguments for the resurrection based on the OT text. *The Use*, pp. 21-22. Cf. Marshall, *The Gospel of Luke*, p. 738.

Whether it was Moses or God, it was equally authoritative. This is clearly seen in the parallel accounts.¹

Mark and Luke both have, "Moses wrote to you," where Matthew has "Moses said." They are best viewed as synonymous terms.² Each implied the other. Moses *spoke* "to you" through what he *wrote*. The quoted texts are largely Septuagintal and the variations are largely stylistic.³ Clearly the Synop-
tists are giving inerrantly the *ipsissima vox* of our Lord, as well as the *ipsissima vox* of the Sadducees. To the evangelists, the words they had chosen were sufficient for their purpose.

Matt 22:43

λέγει αὐτοῖς, Πῶς
οὗν Δαυὶδ ἐν πνεύματι
καλεῖ αὐτὸν κύριον
λέγων, κ.τ.λ.

Mark 12:36

αὐτὸς Δαυὶδ εἶπεν
ἐν τῷ πνεύματι τῷ
ἁγίῳ, κ.τ.λ.

Luke 20:42

αὐτὸς γὰρ Δαυὶδ λέ-
γει ἐν βίβλῳ ψαλμῶν,
κ.τ.λ.

For once Jesus took the initiative against his oppo-
nents and asked concerning the Christ, "Whose son is He?"

To the dismay of His enemies (Matt. 22:46) and the en-
joyment of the crowd (Mark 12:37), by a single rhetori-
cal question He proved from Old Testament Scripture that
the Messiah must be both God and man ("Lord" and "son,"
Matt. 22:45; Mark 12:37; Luke 20:44).⁴

¹G. Campbell Morgan, *The Gospel According to Matthew*
(New York: F. H. Revell, 1929), p. 269.

²Mark has "the book of Moses" (12:26); Luke has Moses
speaking (22:59); ῥηθὲν is clearly Matthean (esp. in the
fulfillment formulas).

³Gundry, *The Use*, pp. 20-21.

⁴Thomas and Gundry, *A Harmony of the Gospels*, p. 190
footnote.

This is one instance where the formula is hermeneutically significant in that the interpretation of the psalm that is cited (110:1) is largely dependent upon its authorship. That David is the speaker, speaking by inspiration of the Holy Spirit, is strongly affirmed by the phrases αὐτὸς Δαυὶδ (Mark 12:36) and ἐν πνεύματι (Matt 22:43).¹ Now if David is the author of Psalm 110, "then it refers to his Lord; David had no human lord above him."² Also,

Christ . . . draws the obvious conclusion that it refers to Him Who was both David's Lord and David's son, the Messiah. Thus, the psalm cannot refer to David at all nor to his ordinary successors to the throne. To say so is to violate the title and Christ's interpretation. It would also violate the meaning of verse 4 on which Hebrews (chs. 5 and 7) builds so heavily. It cannot refer to the Maccabean priest-kings, as once believed, both because it is too early and also because they were, after all, priests of Aaron's line. *Actually it is a direct prediction of the Messiah.*³

As France puts it, "the authority of Jesus' own interpretation demands that we accept a Messianic reference in Psalm 110, we may add that *the evidence of the psalm itself also suggests it.*"⁴

It is true that the Lord Jesus initiated this discussion. There is, however, a fundamental difference between his intent and that of his opponents. While their intention

¹Luke has αὐτὸς γὰρ Δαυὶδ. Mark has ἐν τῷ πνεύματι τῷ ἁγίῳ, which is implied in Matthew's shorter phrase.

²Harris, "Psalms," p. 54.

³Ibid., pp. 54-55. Emphasis added. Cf. Peter's argument in Acts 2:34ff.

⁴France, *Jesus and the Old Testament*, p. 167. Cf. Plummer, *The Gospel According to Luke*, p. 472.

was primarily evil ("to test"), the Lord's purpose was primarily that "of instructing them, not of vanquishing and humiliating them." Perhaps some of his opponents were open to conviction (Luke 20:39), and might even now recognize him as Messiah.²

The quotation is Septuagintal and verbatim. The only exception is that Luke and the LXX have ὑποπόδιον for ὑποκάτω of Mark and Matthew, which Gundry describes as "parallel influence . . . from Ps. 8:7. The quotations in Heb and 1 Cor. illustrate the freedom with which the similar expressions in Ps. 110 and Ps. 8 were interchanged."³

The verbal variations in the formula are striking, but the sense they convey is essentially the same. Matthew gives the formula in the form of a question, whereas Mark and Luke, both emphasizing David *himself* as the speaker, put the formula in statement form. Luke's ἐν βίβλῳ φαλμῶν is characteristic of him (cf. Acts 1:20).

Three indisputable conclusions can be drawn from these variations relating to inerrancy and inspiration:

1) They do not demand that the evangelists give the *ipsissima verba* of the speakers. The *ipsissima vox* is adequate to convey the message. 2) They do not require pedantic precision to guarantee their accuracy and truth.⁴ 3) They do not

¹Plummer, *The Gospel According to Luke*, p. 472.

²Ibid.

³Gundry, *The Use*, p. 25.

⁴Leon Morris, "Biblical Authority and the Concept of Inerrancy," *The Churchman* (Spring 1967):22-38.

deny liberty of composition to the evangelists, so long as their accounts contain "no logical contradictions and verbal misrepresentations."¹

Luke 2:24

καὶ τοῦ δοῦναι θυσίαν
κατὰ τὸ εἰρημένον ἐν
τῷ νόμῳ κυρίου, ζεύγος
τρυγόνων ἢ δύο νοσσοῦς
περιστερῶν.

Luke here cites Leviticus 12:6 as an explanation for Mary's actions. After the forty days two sacrifices--a lamb as burnt-offering and a pigeon as sin offering--had to be brought. Being poor, though not abjectly so, Joseph and Mary brought two pigeons to be sacrificed.²

The phrase τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου is uniquely Lucan, having no parallel anywhere. A comparison with his other formula, καθὼς γέγραπται, where it is connected with νόμῳ κυρίου, strongly suggests Lucan style (cf. Luke 1:63, where ἔγραψεν is followed by λέγων).³ The written Scripture or law is synonymous with the *speaking* (not spoken) Scripture.

Acts 2:16

ἀλλὰ τοῦτο ἐστὶν τὸ
εἰρημένον διὰ τοῦ
προφήτου Ἰωήλ, κ.τ.λ.

¹Henry, *God, Revelation and Authority*, p. 206.

²Lev 12:8.

³Also Acts 2:16 where τὸ εἰρημένον is used.

Tan sees Peter's quotation here of Joel 2:28-32 as "crucial to the interpretation of prophecy," and classifies it as an "illustration of foreshadowment."¹ To Peter and his audience the entire prophecy in Joel 2:28-32 is of traditional messianic significance,² and Tan is correct in noting that the prophecy "is contextually scheduled for fulfillment just before the millennium."³ He is also correct in affirming that by virtue of Pentecost the blessings of the millennial kingdom are being foreshadowed and applied in believers, and that the entire prophecy was *not* fulfilled at Pentecost.⁴ He is, however, wrong in implying that had the formula "that it might be fulfilled" been used, instead of "this is that," then Peter would have meant the fulfillment of the entire prophecy.⁵

It is true that Peter's introductory formula τοῦτο ἐστίν τὸ is unusual in the NT, but is it a "typically pesher introductory formula?"⁶ True, "it lays all emphasis on fulfillment without attempting to exegete the details of the biblical prophecy."⁷ It is not necessary to say that Peter

¹Tan, *Interpretation of Prophecy*, p. 183.

²Longenecker, *The Acts of the Apostles*, p. 276.

³Tan, *Interpretation of Prophecy*, p. 183.

⁴*Ibid.*, p. 184.

⁵*Ibid.* This has already been demonstrated in chapter one. The fulfillment formula in itself is not decisive. Cf. *New Scofield Reference Bible*, p. 930 footnote.

⁶Longenecker, *The Acts of the Apostles*, p. 275.

⁷*Ibid.*

is using the formula in a *peshar* fashion. In any case, the formula itself does not determine the fulfillment of a quoted OT passage, especially in this case where no similar usage in the NT can be used to compare. Even if Peter had used no formula at all, the fulfillment of Joel's prophecy would still be clear. Probably Peter's τοῦτο ἐστὶν picks up the τί θέλει τοῦτο εἶναι ("What does this mean").¹ If this be the case, then Peter is not consciously using a *peshar* formula, but merely, perhaps unconsciously, introducing a new formula.²

Joel's passage comes in the context of a locust plague upon Israel, which the prophet saw as a warning judgment. When the people humbled themselves and repented, the Lord, in his mercy relented and reversed the fortunes, promising plenteous harvests to come. Then comes this prophecy of what will happen "afterwards," as the prophet looks into the future, seeing Israel finally vindicated and her enemies defeated. That future is associated with the day of the Lord. Marshall concludes: "therefore no injustice is done to the passage when Peter sees that it is beginning to be fulfilled in the events of Pentecost."³ It really was "that

¹Everett F. Harrison, *Acts: The Expanding Church* (Chicago: Moody Press, 1975), p. 58.

²Cf. οὗτός ἐστιν in 7:37, where it is "an intensification of the demonstrative pronouns *touton* and *houtos* in vv. 35-36" (Longenecker, *The Acts of the Apostles*, p. 343).

³I. Howard Marshall, *The Acts of the Apostles*, TNTC, gen. ed. R. V. G. Tasker (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980), p. 74.

which" Joel spoke about, though not all of "that which" he spoke about.

Peter's quotation is from the LXX with a few alterations. Joel's "afterward" has been changed to "in the last days." Peter clearly saw Joel's prophecy as applying to the Messianic Age, "the last days,"¹ and viewed his audience as living in the last days. What Joel saw as "afterward" was to Peter the "now" of "the last days." Also Joel's "wonders in the heavens and on earth" Peter changed to "wonders in the heavens above and *signs* on the earth beneath." This change could simply be an explicit enlargement of what was implicit in the word "wonder" in Joel's prophecy. The wonders and signs could be those phenomena which will herald the end of the age, i.e. the "end" of the last days, rather than "the 'beginning' which is just taking place."²

It may be concluded that Peter's formula was probably an answer to the crowd's "this" (v. 12) and not a formula in the usual sense of the term. Peter's change of "afterward" to "in the last days" is legitimate and serves to illustrate that the NT writers do adapt the wording of prophecy as necessary for their application and purpose. There are other textual variations from the MT and LXX. These are "rather

¹Cf. 2 Tim 3:1; Heb 1:2.

²Marshall, *The Acts of the Apostles*, p. 74. Longenecker well might be right in seeing Peter's emphasis *entirely* on prophecy as the sign of the inauguration of the last days. Other signs, though part of Joel's vision, Peter does not stress (*The Acts of the Apostles*, p. 276).

insignificant and probably without theological significance."¹

Acts 3:22

Μωϋσῆς μὲν εἶπεν ὅτι, κ.τ.λ.

Acts 7:37

οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἶπας
τοῖς υἱοῖς Ἰσραὴλ, κ.τ.λ.

Whereas Peter quoted Deuteronomy 18:15 before a crowd, Stephen quoted the same verse before the Sanhedrin. Stephen's claim was that Moses was a forerunner of the Christ, while Peter asserted that even Moses, the first and greatest of Israel's prophets, had looked forward to the day of Christ. How does Deuteronomy 18:15 support both their arguments? For an answer, the verse needs to be analyzed in its context, and MacRae's analysis is probably the most clearly and cogently written. It is worth quoting in full:

There are a very few cases where the context shows clearly that a prediction in which a sing. term is used actually looks forward to a series of events. The outstanding instance is Deuteronomy 18:9-22, where the vital question of divine guidance after Moses' death is discussed. In vv. 9-14, the people are warned not to inquire from diviners or necromancers, which are an abomination to the Lord. The rest of the passage tells how the people were to receive their guidance in the days ahead, before the entire Scripture had been given as a guide book for their lives. Moses declared: "The Lord your God will raise up for you a prophet like me from among your brethren--him you shall heed" (Deut 18:15). Verse 18 reiterates the promise: "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him." Thus vv. 15-19 tell how they are to receive their guidance during the long period ahead and stress that God will provide a means of revelation similar to that which had been available

¹Ibid., p. 277 notes on vv. 17-20. It should also be noted that Peter viewed Joel's prophecy as what God said. Nobody quarrelled with him over that assertion. To the Jews then, the prophet was merely God's spokesman. God spoke through him (cf. Acts 3:22).

through Moses. Verses 20-22 show the danger of listening to false prophets and point out means of identifying those who falsely claim to be instruments of revelation.

Thus the context makes clear that vv. 15-18 predict a series of prophets who will come to convey God's messages to His people, even though the sing. form of the word "prophet" is used. This series of prophets would point to the One who would be the greatest of all the prophets. The passage was so understood by the Jews. When a committee was sent to ask John the Baptist who he was (John 1:14-25), one of the questions asked was whether he was "that prophet"--a clear reference to the passage in Deuteronomy 18. In Acts 3:22 and 7:37 the passage was quoted to show the Jewish hearers that Jesus was the prophet whom Moses had predicted, the One who would be the climax of the great series of prophets.¹

Peter said: Μωϋσῆς μὲν εἶπεν πρὸς τοὺς πατέρας²
 ("Moses truly said unto the fathers"). Stephen said: οὗτος ἐστὶν ὁ Μωϋσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ ("This is the Moses who said unto the sons of Israel"). Whether it is "the fathers" or "the sons of Israel," both refer to the Israelites of Moses' time. The terms are used interchangeably (cf. Acts 7:37, 38, 39, 44, 45, 51, 52). However, a difference in connotation seems to be implied in the phrase *your fathers* (vv. 51, 52) and *our fathers* (vv. 38, 44, 45). The former connotes evil and wickedness in the fathers with whom Stephen seems to dissociate himself. "Sons of Israel" is a clear semitism, a synonym for Israelites. That Moses spoke the words in Deuteronomy 18:15 historically was not a problem to Peter, Stephen or the listeners.

¹ *Zondervan Pictorial Encyclopedia of the Bible*, s.v. "Prophets and Prophecy," by A. A. MacRae, 4:899.

² Textual variants are recognized here. This "inferior" reading is cited to illustrate the point that the difference between the two terms "the fathers" and "the sons of Israel" is of no moment.

Acts 4:25

ὁ τοῦ πατρὸς ἡμῶν διὰ
 πνεύματος ἁγίου στόματος
 Δαυὶδ παιδός σου εἰπών,
 κ.τ.λ.

This formula and its quotation comes in the context of prayer and praise in response to the apostles' release from the Sanhedrin. It was a spontaneous outburst of psalmody and petition in which Psalm 2:1-2 was uttered. It is clear that the church applies the psalm to the various persons and groups involved in Jesus' crucifixion: "the kings of the earth" with King Herod; "the rulers" with the Roman governor Pontius Pilate; "the nations" with the Gentile authorities; and "the people" with "the people of Israel."¹ It is equally clear that Peter applies the "Anointed One" to Jesus, God's "holy servant."

But whether Psalm 2 is directly Messianic² or typically Messianic³ is a matter of controversy, even among conservative expositors. Devout scholars can be lined up on both sides of the fence. Apparently, the final word has yet to be spoken. Perhaps Harris was right when he wrote: "Psalm 2 is a bit more general, and perhaps we should not be dogmatic about its interpretation," though he himself favored

¹Longenecker, *The Acts of the Apostles*, p. 308. He sees this as a *pesher* treatment of Psalm 2.

²Leupold defines as "one that is from the beginning to end an out-and-out prophecy about the Christ," *Exposition of the Psalms*, p. 42. In other words, every verse in the Psalm is directly predictive of Christ.

³I.e. David describes his historical situation which corresponds to Christ's experience. Ibid.

a direct Messianic reference.¹ Even if the psalm be viewed as Messianic by type, it is as Leupold wrote: "in no sense Messianic in an inferior sense."² If Psalm 2 is directly Messianic, then David spoke as a seer and prophet (2 Sam 23:2) there. If it is typical-messianic, then David was probably speaking about his own situation first. In any case Peter made no such distinction in his application; neither did Paul (Acts 13:33); the book of Hebrews (1:5); nor John (Rev 19:15). In unison, they applied the psalm to Christ.

The formula is of great importance bibliologically and theologically. It is a straining of the text and its explicit reference to Davidic authorship by suggesting that here, as in Hebrews 4:7, the name "David" is a metonym for "the Psalter." While it need not be disputed that Hebrews 4:7 refers clearly to "the Psalter," the situation in Acts 4:25 is quite different. There is no parallel between the two. The "mouth of our father David" is referred to, and he is further designated as "Thy servant."³ As Leupold puts it:

Such a statement is an unquestionable allusion to a person. We may not know how the author of Acts came into possession of this knowledge. But we believe that he has rendered a verdict on the problem of the authorship of this psalm.⁴

¹Harris, "Psalms," pp. 56-57 for his reasons.

²Leupold, *Exposition of the Psalms*, p. 44.

³Ibid., p. 45.

⁴Ibid. It is significant to notice that every important variant reading has στόματος as well as παιδός. The variants, therefore, do not affect the argument above.

Anyone who submits to biblical authority cannot possibly miss the plain sense of the text: "the text says that God spoke by means of the *Holy Spirit* (the inspirer of prophets) and by means of the *mouth of his servant David* (as the human instrument)."¹ This is an excellent illustration of Peter's statement in 2 Peter 1:21.

Inspiration involves the end product, the Scripture (2 Tim 3:16) as well as the human instrument. God is the *ultimate author* of prophecy, the *divine agent* is the Holy Spirit, and the *human instrument*, the prophets.

Acts 7:3

καὶ εἶπεν πρὸς
αὐτόν, κ.τ.λ.

Acts 7:33

εἶπεν δὲ αὐτῷ ὁ
κύριος, κ.τ.λ.

Acts 7:48

καθὼς ὁ προφήτης
λέγει, κ.τ.λ.

These three formulas are considered together since they are all used in Stephen's speech. In 7:3, God spoke to Abraham citing Genesis 12:1; in 7:33, the Lord spoke to Moses, citing Exodus 3:5, 7, 8, 10; and in 7:48, the words of Isaiah 66:1, 2 are introduced by the formula καθὼς ὁ προφήτης λέγει. The last was quoted by Stephen to support his previous statement that "the Most High does not live in houses made by men."

The formulas here are of theological and historical significance. When Stephen opens his defense by calling God "the God of glory" (Psa 29:3), and closes by citing Isaiah

¹Marshall, *The Acts of the Apostles*, p. 105. Is this not in line with David's own claim (2 Sam 23:2)? If the authorship of a particular psalm (e.g. Psa 110) is the key to its interpretation, then this formula is also indirectly significant for hermeneutics.

66:1-2, he is perhaps emphasizing the transcendence of the God who does not live in a temple made with hands.¹ And when he details how God appeared to Abraham in Mesopotamia, he may be suggesting that God's self-revelation is not confined to the land of the Jews, still less to the temple.² Based on Stephen's statement in vv. 2, 3, it may reasonably be assumed that the divine message given in Ur was the same as that given in Haran.³ "The deviation from the account in Genesis 11:31-12:5 is quite deliberate."⁴

Stephen also mentioned that the God of the Patriarchs commanded⁵ Moses to treat the place where he was standing as *holy ground* (7:33). Marshall suggests: "here is perhaps another incidental reminder . . . that God's self-revelation is not confined to Jewish soil--the most important place of Old Testament revelation, Mount Sinai was not in the promised land."⁶ Stephen's reference to God's self-revelation to Moses also suggests that a quotation can be given in the form of a summary instead of *verbatim*.⁷ Thus Stephen's

¹Marshall, *The Acts of the Apostles*, pp. 134-35.

²Ibid.

³Cf. Gen 12:1; 15:7 and Neh 9:7.

⁴Ibid.

⁵Though the word is εἰπεν, it carries the imperative force in the context.

⁶Ibid., p. 141.

⁷In fact, Luke's account of Stephen's speech is itself a summary. See Arthur B. Walton, "Stephen's Speech" (Th.D. dissertation, Grace Theological Seminary, May 1972) for an excellent detailed treatment.

formulas do provide additional information not given in the Old Testament. His citation of Isaiah 66:1-2 was used appropriately and effectively to support his argument. As far as the formulas are concerned, they may be said to reflect only the nature of the subject or cast of the discourse. Hermeneutically they are insignificant.

Acts 13:22

ὃ καὶ εἶπεν μαρτυρήσας·
κ.τ.λ.

The quotation introduced by this formula comes in Paul's sermon preached in the synagogue at Pisidian Antioch (13:16-41). It is difficult to escape the fact that Luke is giving "only a précis of what was said, for the longest [sermon] in its present form would take no more than three minutes to deliver and the shortest can be read in thirty seconds or less."¹ "But," as Longenecker continues,

there is enough in each account to suggest that whereas Paul preached the same gospel wherever he went, he *altered the form of his message* according to the circumstances he encountered.²

The content of Paul's message in many ways parallels that of Stephen's before the Sanhedrin. Both deal with Israel's history, emphasizing the pattern of God's redemptive activity from Abraham to David, the accounts of which are interposed with Scriptural quotations throughout. Acts 13:22 is one such quotation which reads as follows:

¹Longenecker, *The Acts of the Apostles*, p. 424.

²Ibid.

After removing Saul, he made David their king. He testified concerning him: "I have found David son of Jesse a man after my own heart; he will do everything I want him to do." From this man's descendants God has brought to Israel the Savior Jesus, as he promised.

The verses appear to be from both 1 Samuel 13:14 and Psalm 89:21. "The point of the quotation is to establish the place of David as the ideal king of Israel."¹ While 1 Samuel 13:14 does not seem to have anything to do with Jesus, Psalm 89, especially verse 29, does. God has promised to maintain the house of David in perpetuity (cf. 2 Sam 7). As the series of prophets of Deuteronomy 18:15 would point to the one who would be the greatest of all the prophets, even Christ,² so the series of Davidic seed (Psa 89:29) would point to the Seed, or offspring which Paul identifies as Jesus the Saviour. Thus Paul uses Psalm 89 as Peter had used Deuteronomy 18:15 (Acts 3:22-23) to identify Jesus as the promised offspring of David.

Though Psalm 89 is a "Maschil of Ethan, the Ezrahite," and 2 Samuel 7:4ff. is the prophecy of Nathan, it is significant to note that Paul identifies the speaker of both passages as God. Divine origination of prophecy is once again affirmed, without denying the human instruments, Nathan and Ethan.

Acts 13:34, 35

- v. 34 οὕτως εἶρηκεν ὅτι, κ.τ.λ.
v. 35 διότι καὶ ἐν ἑτέρῳ λέγει, κ.τ.λ.

¹Marshall, *The Acts of the Apostles*, p. 24.

²Cf. MacRae, "Prophets and Prophecy," p. 899.

Paul is continuing with his sermon. In the preceding verse he has just cited Psalm 2:7, referring to the relationship between the Father and the Son,¹ to prove that God had indeed raised Jesus from the dead. Then follows the verse: "The fact that God raised him from the dead, never to decay, is stated in these words" (literally "thus he has said"). Isaiah 55:3, "I will give you the holy and sure blessings promised to David," is cited in support. Then v. 35 quotes Psalm 16:10 to prove that Jesus' body was preserved from decay whereas David's body was not (vv. 36, 37).

Both Paul's and Peter's use of Psalm 16:10 to prove that Jesus' resurrection was predicted is clear in both contexts (Acts 2:25-28; 13:34-37). Both argued persuasively that Psalm 16:10 could not have referred to the David of history, for he died an ordinary death and his body suffered decay (v. 36; cf. 2:29), but the same was not true of Jesus (v. 37).² God raised him who did not undergo decay. In other words, both Peter and Paul quoted a predictive prophecy (Psa 16:10) to prove Christ's resurrection. If the passage from Isaiah 53:36 refers to the goal of that resurrection, that is, to confirm God's covenant with Israel (2 Sam 7:16). In other words, "the holy and sure blessing of David" of Isaiah 55:36 are God's faithful promises to him,

¹Harris, "Psalms," p. 57.

²Marshall, *The Acts of the Apostles*, p. 227; cf. Harrison, *Acts*, p. 213; Harris, "Psalms," pp. 58-60. Both Peter and Paul argued from the text based on its *historical* (2:29, 34; 13:36) context. The historical David died and was buried and his tomb was in Jerusalem. This is hardly *peshar* exegesis!

which included a perpetual Davidic dynasty. That Christ, of the Davidic line was raised to life showed God's faithfulness to his promises to David.¹

In this chain of quotations (vv. 33-35), three different formulas are used. One is specific in reference to the second psalm (v. 33). The other two sources are not identified (vv. 34, 35) but nonetheless easily located. 'Εν ἑτέρῳ λέγει may suggest uncertain source as the NIV puts it: "So it is stated elsewhere" in referring to Psalm 16:10, but this is not necessary for ἑτέρῳ could simply imply another psalm.

The varying forms of the formulas to introduce three closely related verses strongly suggest that they are not very significant. Whether all the verses quoted are identified in the formulas, or are introduced by no formulas at all, the meanings of those quotations, or the force of Paul's argument is not affected.

The formulas, however, do indicate several phenomena of Scripture. It is interesting to note that the three verbs relating to the citations are either in the present active indicative (λέγει, God as speaker is implied), or in

¹Marshall, *The Acts of the Apostles*, has a detailed discussion on four other possibilities of interpretation concerning this "extremely difficult passage." See MacRae's exposition of Isa 55:36 in his *Gospel in Isaiah*, p. 164, where he pointed out that "the sure mercies of David" is in apposition with the words "an everlasting covenant" and that "It is the faithful promises to David that are in view."

the perfect (γέγραπται and εἴρηκεν).¹ God still speaks. His Word stands written and possesses authority. What God has spoken is still applicable and all should listen. Whether spoken or written, his Word remains authoritative.

Acts 13:40

βλέπετε οὖν μὴ ἐπέλθῃ
τὸ εἰρημένον ἐν τοῖς
προφήταις,

Appropriately Paul closes his sermon with first an invitation and a promise (vv. 38, 39), then a warning of judgment should God's salvation in Christ be neglected or repudiated. Paul applies Habbakuk 1:5 for that warning.

In its original context, it refers to God's use of the Babylonians as his rod of anger on Israel (Hab 1:6-11). It was the Lord's answer to Habbakuk's perplexity (Hab 1:1-4). The KJV rendering of the phrase "wonder marvellously" does not bring out the real connotation of utter amazement or incredulity that God could use a ruthless enemy power to chastise his own people.² As Feinberg puts it:

This power of Babylonia was to be used of God to chastise Israel. He may use others, but He claims it as His own work. . . . He is emphatically at work, in a way which men will scarcely believe. It will be of such unusual character.³

¹ γέγραπται and εἴρηκεν are probably Lucan variations (cf. Luke 7:23, 24). Though even if the verbs are in the aorist tense, the authority or contemporaneity of the passages are not diminished.

² NIV rendering of the same phrase "be utterly amazed" does bring that sense out.

³ Charles L. Feinberg, *The Minor Prophets* (Chicago: Moody Press, 1952), p. 207.

The apostle in effect was saying that a similar kind of disaster awaits those who reject God's salvation in Jesus Christ, and reject him as the divinely appointed Messiah. As the Chaldeans fulfilled Habakkuk's warning, so the Roman army fulfilled Paul's.

Paul's formula contains a pertinent warning and a reference to the prophetic collection of which Habakkuk is one (cf. 24:44). It might also suggest that such warnings are common "in the prophets" of which Habakkuk is representative.¹

The Gospel of John

Though John wrote five canonical books, it is only in his gospel that quotations introduced by formulas are found.² No OT quotations are found in his three epistles. Though his Revelation has a good number of OT quotations, none is introduced by a formula that has been classified here. So, quotations introduced by a λέγω group formula are limited to his gospel, of which there are only four.

John 7:38

ὁ πιστεύων εἰς ἐμέ,
καθὼς εἶπεν ἡ γραφή,
ποταμοὶ ἐκ τῆς κοιλίας
αὐτοῦ ῥεῦσουσιν ὕδατος
ζῶντος

If the clause "as the Scripture has said" refers to a particular passage, one thing that is certain about its

¹Cf. 3:18. Harrison, *Acts*, p. 214.

²Those classified under πληρόω, γέγραπται and λέγω.

location is that no one is certain about it. Allusions abound in the OT to water, but none accords precisely with this utterance.¹ Though no one can suggest certainty, one can at least suggest some possibilities. At any rate, an allusion need not be verbatim. In some instances (e.g. 7:42) the fact of a matter is sufficient to be introduced as ἡ γραφή εἶπεν.

Zane Hodges is one scholar who has persuasively argued for identifying Ezekiel 47:1-11 as the most likely passage alluded to by Christ. This view has much in its favor, and the following is the substance of Hodges' arguments. First, the backdrop for Jesus' words is the water ceremonies which marked the Jewish observance of Tabernacles (John 7:37-39). In these ceremonies water is poured into a bowl beside the altar from which a tribe took it to the base of the altar.² To Hodges, "the link between the altar and the water ceremony . . . quite readily evokes a recollection of Ezekiel 47 in which the waters issue forth at the right side of the altar of the millennial temple!"³

Second, Ezekiel prophesied of living waters (47:9), which parallel to Christ's utterance. Also in the LXX text of Ezekiel ποταμός ("river") renders the Hebrew נָחַל five times in this passage (vv. 6, 7, 9 twice, 12). This

¹Tenney, *The Gospel of John*, p. 87.

²Morris, *The Gospel According to John*, p. 420.

³Zane Hodges, "Rivers of Living Water--John 7:37-39," *BSac* 136:543 (July-Sept. 1979):245.

naturally furnishes a good link with the *νοταμοῦ* in the Gospel of John.¹

Third, Ezekiel's vision of the future temple was a fitting image of the destiny of the Christian believer. Therein lies the significance of John's explanatory comment about the gift of the Holy Spirit (v. 39). "It is precisely this post-Pentecostal gift from a glorified Savior that transforms the believer into a 'temple' of God!"² From this "temple of God," either individually or corporately, will gush forth waters of blessing to all they reach.

All this will come in full measure only in the glorified Christian. This connotation is implicit in John's mention of the last great day of the feast when this is taken in connection with Ezekiel's millennial temple. Christians now have the Spirit as a "down-payment" (2 Cor 1:22; 5:5; Eph 1:13-14), but in the world to come (or "the last day"), the believer will be an instrument of divine blessing to the new world round about him.³

Thus our Lord seems to be quoting a predictive prophecy to be fulfilled in a *limited* measure from Pentecost onwards until it reaches *full* measure in the millennial kingdom. This may be termed generic prophecy.

¹Ibid. Hodges notes that the Hebrew dual *מִלִּים* is used once and suggests that *νοταμοῦ* might be a reflection of it.

²Ibid. Cf. 1 Cor 6:19-20.

³Ibid., p. 248.

Καθὼς εἶπεν ἡ γραφή occurs only once in John. But it is similar to καθὼς εἶπεν Ἡσαΐας ὁ προφήτης (1:23). John could have substituted ἡ γραφή for Isaiah and the quotation would not have been affected one iota. Καθὼς might have grammatical significance in relation to the main clause¹ but hardly has hermeneutical significance. Ἡ γραφή suggests a particular text or passage, but then so may the plural ταῖς γραφαῖς (Matt 21:42).² One thing that is certain is that what the Scripture has said is synonymous with what God or the prophet has said (cf. Acts 2:16, 17). All are equally authoritative.

John 7:42

οὐχ ἡ γραφή εἶπεν ὅτι ἐκ
τοῦ σπέρματος Δαυὶδ, κ.τ.λ.

These words come in the context of division among the crowd which has just heard Jesus' discourse on the living water (vv. 37, 39). John notes that on hearing his words, some in the crowd said, "Surely this man is the prophet." Others said, "He is the Christ." Still others asked, "How can the Christ come from Galilee?" Then follows the rhetorical question from this last group in verse 42. Apparently they knew the Scriptural teaching that the Messiah was to be of the Davidic line and his birthplace was to be in

¹See the discussion in Morris' *The Gospel According to John*, p. 473, n. 78.

²Cf. Mark 12:10. Also John 7:42 has ἡ γραφή (singular), but it alludes to more than one passage of Scripture.

Bethlehem. Clearly the allusion is to the general tenor of several OT passages.¹

Though not ignorant of the Scriptural teaching on the Davidic line and geographical birthplace of the Messiah, the crowd was ignorant of Jesus. It is significant that John does not bother to refute the crowd's objection. The reason is too obvious. Godet's remarks are pertinent:

For if the objection had seemed to him well founded he would have tried to obviate it. St. John often delights in reporting objections which to his readers--versed as they were in the gospel history--would be transformed into proofs. It was to show, at the same time, how much less or sure that critical spirit which the adversaries of Jesus followed had been to them than the moral instinct by which the followers of Jesus had attached themselves to Him.²

The formula does indicate their attitude to an knowledge of the OT Scriptures. Doubtless they regard the Scriptures as authoritative. But tragically that authority which should have caused them to believe in Jesus, has been used to turn them against him instead. This was caused partly by their ignorance of the Lord's birthplace in history, but primarily by their unbelief and spiritual blindness.³ Even to this unbelieving crowd, what the Scripture has said possesses the same authority as what God has said.

¹Probably 1 Sam 20:6; 2 Sam 7:12ff.; Psa 89:3f.; Mic 5:2.

²F. Godet, *Commentary on the Gospel of St. John*, II, trans. M. D. Cusin and S. Taylor (Edinburgh: T. & T. Clark, 1889), pp. 301-2. Cf. Plummer, *The Gospel According to St. John*, CGTSC (Cambridge: University Press, 1905), p. 179. Tenney, *The Gospel of John*, p. 87.

³This John reveals in 12:37-39. The sovereignty of God in salvation is not denied.

It is possible to *know* what the Scriptures teach about the Christ and *not know* that Jesus is the Christ. This does not nullify the importance of Scripture as the primary means God uses to lead people to himself. Ἡ γραφή εἶπεν illustrates that the singular does not necessarily introduce a single passage of Scripture. As used here it introduces the *tenor* of Scriptural teaching concerning the Davidic line of the Messiah as well as his birthplace. Several OT passages prophesy these two facts. The Jews believed these prophecies to be predictive.

John 12:39

διὰ τοῦτο οὐκ ἠδύναντο
πιστεῦειν, ὅτι πάλιν
εἶπεν Ἡσαΐας, κ.τ.λ.

This is perhaps one of the most profound teachings on the sovereignty of God in salvation and the depravity of the human heart. It is not necessary to diminish the force of John's statement in this verse. He is explicit that the Jews were *not able* to believe because of what Isaiah said (Isa 6:10). "The divine sovereignty is strongly insisted upon."¹ It is to be insisted, however, that this formula and the verse it introduces be viewed in their immediate context, which begins with verse 37 and ends at verse 43, if John's emphasis is to be seen in its proper perspective.

John began by stating the fact that in spite of Jesus' wonderful words and powerful deeds, done in the Jews'

¹Morris, *The Gospel According to John*, p. 604.

presence, they still would not believe (NIV, v. 37).¹ Then he wrote that such unbelief fulfilled Isaiah 53:1.² It was as if John was saying that such unbelief, though incredible to John, was already predicted by Isaiah. John's explanatory note then follows with the quotation of Isaiah 6:10 as support. Put into its proper context John's emphasis becomes apparent. As Boice wrote:

... he begins with their unbelief. It is only after this that he notes that God hardened their hearts lest they should see and be converted. In other words, this is judicial activity. In the beginning they "would not" believe. Afterwards they "could not."³

Indeed the word of God is a double-edged sword which cuts both ways. When it ought to have led the Jews to salvation, it became the cause of their destruction.⁴ This passage also illustrates a theological distinction between the *proximate* and *ultimate* cause of the hardened condition of the heart. E. J. Young explains this very well:

The proximate cause of the nation's callousness was to be found in its sinful heart. The ultimate cause, was the reprobating decree of God. The elect are not saved because they are creatures of light; they too were creatures of darkness and in them there was no goodness, nothing that would attract the light. God, however, out of His mere good pleasure did choose them and ordain

¹ἐπιστενον. "The imperfect emphasizes the repeated unbelief of the continual stubbornness of the unbelief" (Schnackenburg), F. Rienecker, *A Linguistic Key to the Greek Testament*, I (Grand Rapids: Zondervan Publishing House, 1976), p. 248.

²Already dealt with above under the πληρώ group.

³James M. Boice, *The Gospel of John*, vol. 3, p. 369. Cf. Murray: "We must never forget that it is God's appointment that if His Word does not quicken, it must deaden," as quoted in Morris, *The Gospel of John*, p. 604, n. 103.

⁴Cf. 7:42 discussed previously.

them to eternal life, and when the blessed gospel was heard by them, they were given a heart that was then willing and able to hear and to respond. Those, however, whom God did not ordain to life eternal, He passed by and for their sin ordained to dishonor and wrath.¹

This formula throws a good deal of theological light on God's sovereignty compared to human depravity and responsibility. When compared, however, with other formulas that introduce this same verse, more theological and bibliological teachings are revealed. It is significant that while John attributes the words to Isaiah (cf. Matt 13:14), Paul more fully ascribes the words to the Holy Spirit who spoke *through* Isaiah the prophet (Acts 28:25). This is exactly in line with Peter's words in Acts 4:25 and 2 Peter 1:20, 21. God is the *author* of prophecy, who spoke *by means* of the Holy Spirit (divine inspirer) and *by means* of his prophets (the human instruments).

In the change of words of the quotation one sees also the emphasis of the author. Paul seems to emphasize the human responsibility and depravity in Acts 28:27 and Romans 11:8 "that the whole blame of blindness rest with themselves."² What Isaiah ascribes to doctrine (6:10),

¹Young, *The Book of Isaiah*, vol. I, pp. 260-61. John's two quotations in his passage serve as an exact parallel with what Young has written about Isaiah 6:10. Cf. Morris' excellent discussion on the sovereignty of God and the responsibility of man, *The Gospel of John*, p. 604. The blinding took place *not against* their will, but *in accordance* with their wicked will. These men *chose* evil.

²John Calvin, *Commentary on the Prophet Isaiah*, vol. I, trans. William Pringle (Grand Rapids: Baker Book House, 1979 reprint), p. 218. It is also clear in other places that Paul does not have any lower view of God's sovereignty (cf. Rom 9).

"Paul traces to the wicked disposition of the nation, which was the cause of their own blindness."¹ John, like Isaiah, emphasizes God's sovereignty in 12:39, 40 without diminishing man's responsibility and depravity (12:37).

It might be that in the process of progressive revelation, John was able to see that the Yahweh of Isaiah 6:1, 3, 5, 8 is the Lord Jesus Christ (6:41). The revelation of Jesus, the God-man, as a member of the trinity provides John with that new revelation.²

It is instructive to notice that John used a different formula to introduce another passage from Isaiah just a verse before. Yet the nature of the two prophecies are exactly the same. In both passages, they refer to *predictions of certain characteristics* of the Jewish nation that were fulfilled over and over again.³

Moreover Isaiah 6:10 is a passage that has been quoted very frequently in the NT (Matt 13:14f.; Mark 4:12; Luke 8:10 and Acts 28:26f.). Matthew introduces the passage by a πληρώω formula similar to John's. Mark and Luke introduce the verse with no formulas, while Paul attributes the saying to Isaiah, saying that he (Isaiah) had correctly

¹Ibid. See also Morris' discussion of the different verb forms in the various quotations, *The Gospel According to John*, p. 604. Cf. Longenecker, *Acts of the Apostles*, p. 571.

²Cf. Johnson, *The OT in the New*, pp. 91-92.

³MacRae, "Prophets and Prophecy," p. 899. See above under "πληρώω group" on John 12:37. It is also interesting to notice that John has no difficulty with the Isaianic authorship of both chapters 6 and 53. He holds to a single Isaianic authorship of the whole book.

spoken (ἐλάλησεν) to their fathers. What do the variations in the formulas suggest? They strongly suggest that the formulas are of no hermeneutical significance. They are, however, of theological and bibliological import.

John 19:37

καὶ πάλιν ἑτέρα γραφή
λέγει, "Οφονταί εἰς ὃν
ἐξεκέντησαν.

The source of the quotation is Zechariah 12:10 though "one cannot decide immediately whether the author is quoting from the Hebrew or Greek text."¹ Bernard might well be right when he wrote:

It is clear that John did not use the LXX here, and while he may have translated independently from the Hebrew, it is more probable that he adopted a version current in his time.²

Probably John rejects the LXX rendering at this point because it has not faithfully conveyed the original meaning.

This quotation and its formula come immediately after another quotation with its fulfillment formula. And there it was argued that the fulfillment was not of a directly predictive prophecy but rather of a type. The OT Passover sacrificial lamb (Exod 12:46; Num 9:12) with its unbroken

¹Freed, *OT Quotations*, p. 109.

²Bernard, *Gospel According to St. John*, p. 652. Cf. Plummer, *S. John*, p. 335 who thinks "The LXX softens down ἐξεκέντησαν (which seemed a strange expression to use of men's treatment of Jehovah) into κατωρχήσαντο ("insulted")." Morris wrote, "The most natural understanding of it, however, is that John knew and used the Hebrew. The LXX translators may well have been deterred by the bold anthropomorphism of the original (the piercing of God)," *The Gospel According to John*, p. 823, n. 105.

bones typified Christ, the Antitype of the Passover Lamb (John 1:29). It may also be spoken of as a foreshadowing of Christ's supreme sacrifice on the cross. Of course, the fact that Christ's bones were not broken was not incidental nor accidental. It all came under God's overall plan and John saw the striking parallel between the two. It is therefore not necessarily a prediction by Moses of the Christ. In the case of John 19:37, however, it may be fulfillment of a *prediction*, but there it is *not introduced by a fulfillment formula*.

Leupold's attempt to interpret the verb ἐξεκέντησαν ("they pierced") figuratively is unconvincing. He reasons:

But if God is pierced, it is very obvious that the verb "they pierced" must be used in a figurative sense and not literally, for God cannot be literally pierced. A good parallel is Lev. 24:11, 16, where also a verb "pierced" is used (not *daqar* as here but *naqah*), and its object is the "name of God." But "to pierce God's name" must mean something like "profane His name." The same meaning may, therefore, be assumed for the expression under consideration.¹

The fact is that both the Greek ἐκκεντέω² and the Hebrew קָטַח³ are nowhere used figuratively. Leupold's alleged

¹Leupold, *Exposition of Zechariah* (Grand Rapids: Baker Book House, 1971 reprint), p. 237. Cf. also Calvin's figurative view, *Commentary on the Gospel According to John*, vol. 2, A New Translation by William Pringle (Grand Rapids: Baker Book House, 1979 reprint), p. 242.

²BAGD, p. 240.

³*TWOT*, vol. I, p. 195. The meaning is clear. קָטַח means "pierce, pierce through, thrust through." The Derivative קָטַחַם (only in Prov 12:18) means "piercing, stab."

parallel from Leviticus 24:11, 16 is actually no parallel as he himself admits that the word is "not *daqar* as here but *naqah*." Keil is emphatic: "*Daqar* does not mean to ridicule or scoff at, but only to pierce, thrust through, and to slay by any kind of death whatever (cf. Lam. iv. 9). And the context shows that it signifies to put to death."¹

The context of John's usage of "they pierced" leaves no doubt that literal piercing is meant. And in the light of progressive revelation, John saw clearly what Zechariah probably did not, that the Yahweh of Zechariah 12:10 is more than one person. The plurality of persons is implicit there. Keil puts it succinctly:

It is true that we have not to think of a slaying of Jehovah, the creator of the heaven and the earth, but simply of the slaying of the *Maleach* Jehovah, who, being of the same essence with Jehovah, became man in the person of Jesus Christ. As Zechariah repeatedly represents the coming of the Messiah as a coming of Jehovah in His *Maleach* to His people, he could, according to this view, also describe the slaying of the *Maleach* as the slaying of Jehovah. And Israel having come to the knowledge of its sin, will bitterly bewail this deed. *וַיַּדְּ* does not mean threat, i.e. at the crime, but is used personally, over him whom they have pierced. Thus the transition from the first person (*וַיַּדְּ*) to the third (*וַיַּדְּ*) points to the fact that the person slain, although essentially one with Jehovah, is personally distinct from the Supreme God.²

¹C. F. Keil, *The Twelve Minor Prophets*, vol. 2, p. 388.

²Ibid. The passage is clearly Messianic. None in Zechariah's time could fit in.

Evidence would seem to indicate that John is pointing to a directly predictive prophecy from Zechariah 12:10, *literally* fulfilled in the piercing of the Lord.¹

John's allusion to the same verse in his apocalypse is also significant.² It suggests that though Zechariah 12:10 is *literally* fulfilled, it is not *completely* fulfilled. In view of the fact that in both contexts (John 19:34, 36; Zech 12:1-14) the subjects of the verbs are the Jews, Zechariah's prophecy seems to point to an ultimately repentant Israel. Therefore the text in Zechariah points to two future comings, the interval between them being indeterminate and indeterminable. There seems to be a historic interval between piercing, viewing and repentance. It is striking that the NT emphasizes three activities: 1) piercing (John 19); 2) looking (Rev 1:7) and 3) mourning (Matt 24:30).³ Matthew 24:30 and Revelation 1:7 seems to predict a finally repentant Israel mourning for their Messiah.⁴

Though the full form καὶ πάλιν ἑτέρα γραφή λέγει, does not occur elsewhere in the NT, similar forms are

¹Cf. Feinberg, *God Remembers*, pp. 233-35.

²Rev 1:7.

³S. Lewis Johnson, "Old Testament in the New Testament" (Class notes, Grace Theological Seminary, Summer 1980).

⁴It is significant that Rev 1:7 uses the same verb ἐξέκλυσαν as John 19:37, both rejecting the LXX rendering. Though in itself it is not a conclusive argument, it does suggest same authorship for both books.

frequently used,¹ and all of them seem to serve the same purpose, to introduce OT Scripture. Their wide variations, though having identical purposes, would suggest that significance lies not in the formulas themselves, but in the OT passages they introduce. The variations are probably stylistic.

Here γραφή clearly points to a particular passage in Zechariah. But the ἡ γραφή in the previous verse (v. 36) possibly refers to two or even three. Yet the fulfillment formula (v. 36) introduces a non-predictive OT passage, but a non-fulfillment formula introduces a predictive passage! The conclusion is inescapable. The formula is not the determining factor. Instead the passage in its historical OT context, as well as the context in which it is used, must in the final analysis be the key which unlocks the door of hermeneutics.

Summary and Conclusions

Summary

Just like the formulas in the πληρόω and γέγραπται groups, the formulas in the λέγω group are used to introduce:

1) Directly predictive prophecies literally fulfilled in the Christ event (John 7:38, 42; 19:37) as well as the characteristic of Jewish unbelief (John 12:39).²

¹Cf. Acts 13:35; Rom 15:9-12; 1 Cor 3:20; Heb 5:6; 10:30.

²Also Matt 22:43; Acts 2:16; 4:25; 13:34, 35.

2) Scriptures to explain certain actions, presumably to help readers understand that Jesus was born under the law and that his mother, as a Jewess, observed the law closely (Luke 2:24).

3) Scriptures relating Jewish history which eventually build up an argument that Jesus is of the Davidic line and is the Christ (Acts 13:22, 34, 35).

4) Scriptures that are used to *start* as well as *settle* controversies (Matt 15:4; 19:4, 5; 22:24, 31, 43). This particular use of Scripture strongly reflects the absolute trust that the Lord, his apostles, and even his enemies had in Scripture. Neither Scriptural *authority* nor *inerrancy* was a problem or an issue over which they argued.

Λέγω formulas and their variations

The formulas reveal two indisputable facts: 1) There are glaring variations both in the subjects and the verbs. 2) These variations are *hermeneutically* insignificant. Whether it is "God said," "Moses said," "David said," or "Isaiah said," each subject carries the same authority because what each has said (εἶπεν) or says (λέγει) has been inscripturated. And what has been inscripturated, as the ἡ γραφή "says" (λέγει, John 19:37) or "said" (εἶπεν, John 7:38, 42) is authoritative.

Λέγω formulas and hermeneutics

One must not, therefore, place too much emphasis on the variations in the subjects or in the verbs. Neither must

one place undue stress on the difference in tenses. In one parallel account one finds Psalm 110:1 quoted by Jesus and reported by Matthew as David "calls" (καλεῖ, 22:43); by Mark as David "said" (εἶπεν, 12:36); and by Luke as David "says" (λέγει, 20:42). The variations in the formulas also illustrate the indisputable fact that the evangelists are not giving the *ipsissima verba* of the Lord Jesus and the other speakers. They only give their *ipsissima vox*, conveyed in different but inerrant words.

In one instance the Lord's introductory formula indirectly helps to interpret a particular psalm as a directly predictive prophecy. It is deliberately stated *indirectly* because the key to the interpretation of Psalm 110 lies in its authorship. Jesus explicitly said that it was David who was the speaker of that psalm. If David was the speaker, the identity of "my lord" is settled. Apparently the Lord's enemies never doubted Davidic authorship of Psalm 110. It was not an issue during this time. All recognized David's *authorship* and *authority*.

Λέγω formulas and bibliology

Though as a rule the formulas are not hermeneutically significant, they are very significant *bibliologically* and *theologically*. They clearly reflect the high view toward Scripture that the Lord Jesus, his apostles and even their enemies held. In some instances they provide authoritative and infallible information about the human authors of the Scriptures. Since today many bibliological problems hinge

on the human authorship, they help to settle those issues for Christians. For example, no one who claims the Lordship of Christ and submits to Scriptural authority can conceivably deny Davidic authorship of Psalm 2 (Acts 4:25) and 110 (Matt 22:43 and parallels). What the prophets said is synonymous with what God said, and both Peter (Acts 2:16) and Paul (Acts 13:22) make that equation.

Indeed the formulas repeatedly illustrate the teachings of 2 Peter 1:20-21 that God is the author of prophecy, that the Holy Spirit is the divine inspirer, and that the prophets are the human instruments (Matt 13:14; John 12:39; Acts 28:25; Acts 4:25).¹

Having analyzed the λέγω formulas in the Synoptics and Acts, it may confidently be concluded that it is still the contexts of the passages that count. Only in rare exceptions, and then indirectly,² do the introductory formulas provide hermeneutical help in the sense of indicating whether a passage is predictive prophecy or otherwise. As a rule, "Only from an examination of the contexts of the respective texts is the interpreter able to analyze and define correctly the nature of the fulfillment claimed."³

¹The different formulas used here, though all cite the same verse, suggest their hermeneutical insignificance.

²Matt 22:43.

³Johnson, *The OT in the New*, p. 76.

CHAPTER IV

CONCLUSIONS

Implications for Hermeneutics

This writer, at the outset, determined to demonstrate the thesis that the introductory formulas in themselves do not have hermeneutical significance. This statement has to be qualified, for hermeneutical significance can be used broadly or narrowly. If used narrowly, the formulas are hermeneutically insignificant in the sense that they do not provide the *key* to interpreting the OT passages introduced. For example, the fulfillment formulas (ἵνα πληρωθῇ) of themselves do not indicate whether the fulfillment is to be regarded as literal or typological.¹ Assumptions have repeatedly been made by scholars that ἵνα πληρωθῇ provides a hermeneutical key to Peter's quotation of Joel's prophecy in Acts 2:16f. Charles C. Ryrie is a typical example. Based largely upon the fact that Peter does not use the usual Scriptural formula for fulfilled prophecy as he does in Acts 1:16, he concludes concerning the prophecy: "Clearly Joel's prophecy was not fulfilled at Pentecost."² Others who have

¹Kent, "Matthew's Use of the Old Testament," p. 35.

²C. C. Ryrie, "The Significance of Pentecost," p. 334.

made the same assumption are J. A. Bengel,¹ Hobart Freeman,² and Paul Tan.³ The fact of the matter is that ἵνα πληρωθῇ may introduce predictive prophecies literally fulfilled in the Christ event, but it does not always do so. It also introduces OT prophecies that are not directly predictive of Christ, but are typical of Christ. It even serves to introduce an OT passage for the purpose of illustration (Jas 2:23).⁴ It is important to realize that the distinctions made between directly predictive prophecies and typical prophecies are artificial distinctions for the purpose of aiding in understanding. Infallibility in making these two distinctions may not be claimed for the simple reason that the Scriptural writers do not make these distinctions. To them ἵνα πληρωθῇ is used to introduce all kinds of OT statements.⁵

Still, predictive prophecies may be divided into at least two kinds. One kind requires once-for-all fulfillments. For example, Christ was to be born in Bethlehem (Mic 5:2). Micah was pointing to an individual event and when that event occurred the prediction was fulfilled. There is no repetition. The other kind involves a prediction of a

¹J. A. Bengel, *NT Word Studies*, p. 70.

²Hobart Freeman, *An Introduction to the Old Testament Prophets*, p. 155.

³Paul Tan, *Interpretation of Prophecy*, p. 183.

⁴Perhaps also John 6:39; 17:12.

⁵Cf. Johnson, *The Old Testament in the New*, p. 76.

general principle that could be fulfilled over and over again. Isaiah 6:10, which predicts the hardened condition of a large portion of Israel, belongs to this category (Matt 13:14; Mark 7:6; Acts 28:25-27).¹

In summary, it is correct to say that the introductory formulas *do not* provide enough characteristics for one to draw principles on which one's hermeneutics may be based. The reason is that in many cases the *same quotations*, expressed in the *same words*, and brought to prove the very *same points* are introduced by *different formulas*;² and it may be added, sometimes even by no formulas at all.³

The key to interpretation lies in the context in which the passage is used as well as the OT context from which it is taken or to which it alludes. In other words, in nearly all instances, even if the formulas were not taken into account in exegesis, the interpretation will not be affected at all. Perhaps this is the reason why there is so little work done on the introductory formulas, but very much done on the use of the OT by the New.

¹Isa 53:1 belongs to this category too (John 12:38; Rom 10:16). Two principles are predicted in Isaiah: 1) Believers among Israel will be few; 2) There is a remnant according to the election by grace. Similarly, though not identical to this category, is Deut 18:15 (Acts 3:22; 7:37).

²Examples: Matt 22:24, 31, 43 (cf. Mark 12:19, 26, 36; Luke 20:28, 37, 42). Matt 13:14 (cf. Mark 7:6; Acts 28:25-27).

³Examples: Matt 9:13; 10:35; John 1:23 (cf. Matt 3:3; Mark 1:3; Luke 3:4).

Implications for Theology and Bibliology

Though not significant, hermeneutically speaking,¹ the formulas are theologically significant, particularly in the area of bibliology.

Theological significance

Sovereignty of God in history. Though the γέγραπται and λέγω formulas are not devoid of theological significance, it is the ἵνα πληρωθῇ formulas that most clearly manifest the sovereignty of God as held by the Jews in general and expressed by the apostles in particular. They believed strongly that God controlled history. "Therefore, history of all kinds, especially the sacred record, spoke ultimately of the activities of the triune God."² Therefore they found it unnecessary to differentiate the various kinds of fulfillment, "for it was God who controlled the prophets who wrote direct predictive prophecy and the other authors of Scripture who wrote of people, events, and institutions as types or fore-shadowings of the fathers."³

Plurality of the Godhead. In one clear instance, the introductory formula used by the Lord identified the second person in the Godhead (Matt 22:43f.) as David's Lord. The

¹Qualified previously. At any rate, the hermeneutical significance is, at best, indirect. E.g. identification of the authorship of Psa 110 (Matt 22:43), which happens to be crucial to its interpretation.

²Johnson, *Old Testament in the New*, p. 76.

³Ibid.

principle of progressive revelation allowed the apostles to identify Yahweh as the second person in the Godhead in at least three OT passages (Matt 26:31; John 12:39-41; 19:37). Perhaps the plurality of persons in the Godhead was already implied in those passages, but OT believers could not see the distinctive persons clearly. However, when Jesus, the God-man came, it became evident to the apostles that he was the one spoken of in these passages. He was that person whom they confidently identified.

Bibliological significance

The authority of Scripture. The formulas clearly reflect the attitude that was held toward Scripture by the Lord, his apostles, the Jewish leaders and the Jewish people. To them biblical *authority* or *inerrancy* was not a problem or an issue over which they debated. Underlying every citation of the Scriptures was the recognition and conviction of its legal binding power. As long as the true teaching could be established, the authority was recognized and submitted to, though at times grudgingly.

The divine-human characteristic of Scripture. The formulas also illustrate the unity of the divine-human characteristic of Scripture which Peter states (2 Pet 1:20):

- 1) The author is God; 2) The Holy Spirit is the divine inspirer, and 3) The prophet is the human instrument. It matters not whether it was Isaiah, Jeremiah, David, Moses, or God who spoke. It matters not from where in Holy Writ the

passage is cited. What the prophet says, God says; and what the Scripture says, God says.¹

The contemporaneity of Scripture. The contemporaneity of Scripture is another important characteristic elucidated by the formulas, especially in the personal pronouns "you," and "us" (Matt 22:31; Matt 15:7; Acts 13:47; Heb 10:15).²

This sense of the contemporaneity of Scripture was so keen on the part of the NT writers and our Lord himself that they perceived the applicability to their own times not only of passages expressing general principles but also of statements that appear at first sight to relate specifically only to incidents of past history.³

Stott writes about the γέγραπται and λέγει:

In both expressions it was assumed that God had spoken, but in the one case what He had spoken had been written down and remained a permanent record, while in the other case He was continuing to speak what He had once spoken.⁴

It is to be noticed that not only is the formula γέγραπται used *exclusively* of the Word; the formulas in the other two groups introduce *exclusively* the Word too (John 18:4 being the exception).

¹Warfield, *Inspiration and Authority of the Bible*, pp. 299-348.

²Roger Nicole, "The Old Testament in the New," *The Expositor's Bible Commentary*, vol. I, gen. ed. Frank E. Gaebelin (Grand Rapids: Zondervan Publishing House, 1979), p. 618.

³Ibid.

⁴Stott, "Biblical Preaching is Expository Preaching," p. 163. Here it is not necessary to distinguish between εἶπεν and λέγει in their force.

Familiarity with Scripture. Besides reflecting the authority of the Scriptures to which the Lord, his apostles and the Jews generally held, the formulas also reveal their familiarity with the Scriptures. This is especially suggested by the Lord's rhetorical question "Have you never read?" He assumed the people's familiarity with the Scriptures.

Inerrancy of Scripture. The formulas when considered in their synoptic parallels reveal certain characteristics that are instructive for an understanding of the meaning of inerrancy. Beegle clearly misunderstood inerrancy when he wrote "that no writer under the conviction of the inerrancy of every word of Jesus would have dared take the liberty that the author of John did."¹ Evangelicals who have championed inerrancy have considered the phenomena of the synoptic variations long before Beegle came into the picture to caricature the doctrine.²

That there are variations in the synoptic reporting of the Lord's sayings is too obvious to be denied. These variations speak not necessarily of errancy but of individual stylistic differences. Even the same author, Luke, repeats the same incident with considerable variations.³ The notion

¹Dewey M. Beegle, *Scripture, Tradition, and Infallibility* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1973), p. 132.

²Among these men were Luther, Calvin, Charles Hodge, Warfield and Ned B. Stonehouse.

³Acts 9:1-18; 22:1-16; 26:9-18.

that only pedantic precision in reporting the words of Jesus can guarantee accuracy and truth has been rejected.¹ The variations imply three further strong possibilities: 1) That only the *ipsissima vox* of the Lord and the other speakers is reported. This does not deny, however, that they could also have given the *ipsissima verba* in other places where no evidence points to the contrary. 2) That the Lord probably spoke Aramaic, and the evangelists had to translate into Greek. 3) That each evangelist wrote with his own purpose in mind while using his own peculiar vocabulary and style. Sometimes these characteristics of style and purpose are easily discernible, but at other times they are not; yet, what each has written is true and accurate. The superintendence of the Holy Spirit guarantees the absence of contradiction and verbal misrepresentations.²

Some would like to deny that inspiration and inerrancy extend to the very words on account of the variations.

Henry's statements are worth quoting:

Verbal inerrancy implies that God's truth inheres in the very words of Scripture, that is, in the propositions or sentences of the Bible, and not merely in the concepts and thoughts of the writers. We are not free to formulate the doctrine of inspiration as if verbal expression lay wholly outside its scope in some sections of Scripture so that in some places only concepts and not words are involved. Thoughts can be properly expressed only by certain pertinent words. What God reveals is truth, and the inspired writers' exposition of the content of that revelation is true.³

¹By champions of inerrancy long ago. Henry, *God, Revelation and Authority*, IV, p. 206.

²Ibid.

³Ibid.

Summary. To recapitulate, the formulas are not of hermeneutical significance,¹ but they are of *bibliological* and *theological* significance, for they reflect the absolute authority with which Scriptures were held by the Lord, his apostles and the Jews of his day. The formulas also provide *authoritative presuppositions* about the authorship of some books which are indirectly crucial to hermeneutics in those portions of Holy Writ. No one who confesses Christ to be Lord may hold to any "lower" view of Scripture. Neither may one deny Davidic, Mosaic or Isaianic authorship of those particular books which the Lord and his apostles have so identified.

The Legitimacy of Apostolic Hermeneutical Principles

There is a related issue that could have far-reaching consequences, but one in which evangelicals committed to the inspiration and inerrancy of the Scriptures are divided. This concerns the legitimacy of the apostolic hermeneutics, not only for them, but also for all Christians. Basically there are two views. One a qualified no; the other a qualified yes. This first view is well stated by Roger Nicole:

It would probably be hazardous to assert that the way in which the New Testament interpreted particular passages of the Old Testament was meant to be the norm of all Biblical exegesis.²

¹In the sense that they are not the key to the interpretation of a particular OT passage quoted.

²R. Nicole, "Old Testament Quotations in the New Testament," *Hermeneutics*, ed. Bernard L. Ramm (Grand Rapids:

In a similar vein, though not quite identical is Longenecker's qualified answer to the question, "Can we reproduce the exegesis of the New Testament?"

I suggest that we must answer both "No" and "Yes." Where that exegesis is based upon a revelatory stance, where it evidences itself to be merely cultural, or where it shows itself to be circumstantial or *ad hominem* in nature, "No." Where, however, it treats the Old Testament in more literal fashion, following the course of what we speak of today as historico-grammatical exegesis, "Yes."¹

In other words, the reasons why Christians *may not* reproduce the exegesis by the New Testament are two: 1) Sometimes the exegesis of the Lord Jesus and his apostles is not based on the "historico-grammatical exegesis," and therefore not normative for us though *legitimate* for them. 2) The apostles were *inspired* writers. Since Christians may not claim inspiration for themselves, they *may not* interpret the Scriptures the way the apostles have done.

Underlying Longenecker's conclusion is his assumption that the apostles treated the Old Testament in a *pesher* fashion, as did the Qumran community.² The Qumran community viewed a particular passage as having relevancy *only* for the community and no one else. As Longenecker puts it:

Baker Book House, 1967), pp. 47-48. Similarly, see G. Zemek, Jr., "Introductory Formulas as a Hermeneutical Key" (Post-graduate Seminar paper on Biblical Hermeneutics, Grace Theological Seminary, February 5, 1976), p. 15.

¹Longenecker, *Biblical Exegesis*, p. 219.

²*Ibid.*, pp. 200-4.

they *did not think* of the particular prophecies in question as the message of God which was significant in an earlier period and now, *mutatis mutandis* also relevant to them. Rather, they looked upon these selected passages as being *exclusively concerned* with them.¹

In other words, "The biblical text is atomized so as to bring out its relevance to the situation of the commentator's day; it is in this situation, and *not in the text*, that logical coherence is to be looked for."² But such atomizing of the biblical text is precisely *not* the way the Lord Jesus and his apostles handled the Scriptures.³ Gundry concludes:

Thus upon close examination of the Matthaean quotations, Dodd's main thesis that NT quotations tend to be drawn from OT contexts which are exploited as a whole by various NT authors is remarkably confirmed and is found to hold true even in the allusive quotations.⁴

No one would dare question Jesus' knowledge of the OT. But Matthew's profound knowledge of the OT is made remarkably obvious by his abundant quotations and allusions. Even Edwin Freed, a redaction critic, and hardly an evangelical, when speaking about John admits that his method "presupposes and reveals a thorough training in the Jewish Scriptures and tradition and a thorough knowledge of their context."⁵

¹Ibid., p. 39, emphasis added. He accurately cited F. F. Bruce, *Biblical Exegesis in the Qumran Texts* (Grand Rapids: Wm. B. Eerdmans, 1959), pp. 15-17.

²Bruce, *Biblical Exegesis in the Qumran Texts*, p. 16. Emphasis mine. In fact the chief characteristic of the Qumran exegesis should be the fundamental dividing wall between it and the NT exegesis.

³Gundry, *The Use*, p. 208.

⁴Ibid.

⁵Freed, *OT Quotations*, pp. 129-30.

As has been suggested earlier, both the Matthean and Johannine quotations fall basically into two categories: 1) quotations assuming direct fulfillment in Jesus and 2) quotations resting on typological application to Jesus. While the former poses few problems for the evangelical, this is not the case with the latter. The issue revolves around the question as to whether Matthew and John ignored the historical contextual meaning of the texts they have quoted. This writer would like to suggest that neither Matthew nor John ignored the contextual meanings of those quotations.¹ Rather it is from those contextual meanings that their typology or correspondence is drawn. An example each from John and Matthew will suffice to prove the point.

John saw the Scripture fulfilled when Jesus' bones were not broken (19:36; cf. Exod 12:46; Num 9:12). It is not that Moses predicted that Jesus while hanging on the cross would be by-passed by the Roman soldiers in order that his bones might be kept intact. Rather, John saw Jesus as the Passover Lamb (1:29), the Antitype of the passover lamb, a characteristic of which was that its bones must not be broken. It was this correspondence that John was concerned to show. If the contextual meaning is dismissed, the correspondence is destroyed.

¹Nicole, "New Testament Use of the Old," p. 141, interestingly remarks that the inspiration of the NT is impugned if the writers themselves "improperly" use the OT as to its sense.

Jeremiah 31:15 (Matt 2:17) provides another example. Matthew connects the two events--the slaughter of infants by Herod and the tragedy of the Babylonian deportation. In both "Rachel, whose tomb was near Bethlehem (Gen. 35:19), was . . . 'to the Hebrew family a mother for Isarel in all time, sympathetic in all her children's misfortunes.'"¹ Or, as Gundry suggests, "Similarly, 2:18 rests on the correspondence between Judah's captivity and Herod's massacre, in both of which the future of the nation is threatened and Jewish mothers mourn, but the very disaster heralds a joyful future."² It is not necessary to see a direct prediction in Jeremiah's prophecy. Yet the connection or correspondence makes sense only when Jeremiah's historical meaning is not disregarded. If it is, then the parallel is lost.

The second problem deals with the NT writers' possession of special revelation. Since this special revelation is exclusively given to the NT writers, it is argued that their hermeneutical principles are exclusive too.

Compton has answered this question remarkably well:

Is revelation a necessary ingredient in the actual interpretive process when the New Testament uses the Old? In some cases, the answer is yes. For example, when the New Testament writer uses typology, his identification between type and antitype is assumed to be the product of revelation. One of the characteristics of a type is that it be so designed by God. Yet this design is not something that is necessarily evident in the type itself. Therefore, the only way it can ultimately be recognized as such is through divine revelation.

¹Toussaint, *Behold the King*, p. 56.

²Gundry, *The Use*.

The second question follows from the first. Assuming that revelation is an additional element in the hermeneutics of the New Testament writer, does this prevent his hermeneutics from being used by others? The answer to this question is no. It would only prevent the one following the New Testament pattern from claiming infallibility for his own exegesis.

The element of revelation does not alter the principles employed in the New Testament, it only insures that the product is authoritative. In that proper hermeneutics is a necessary correlation to sound doctrine, it would be inexplicable if the New Testament writers were guides for the one and not for the other.¹

As Johnson has rhetorically asked, "If Peter learned his method from the Lord Jesus Christ, should we not do so too?"² Admittedly, today's exegetes must beware of overdoing typology, especially in the area of relatively trivial details. Also, today's exegetes must allow for the possibility that at times the NT writers were using the OT to illustrate a point, not necessarily to state a literal fulfillment.

¹Compton, "Early Rabbinic Interpretation," p. 38. Cf. Warfield, *The Inspiration and Authority of the Bible*, p. 128. Johnson, *The Old Testament in the New*, pp. 67, 79, 93-94. Dan B. Wallace, "A Very Brief Introduction," pp. 2-3.

²Johnson, *The Old Testament in the New*, p. 79.

APPENDIX I

Introductory Formulas in Matthew

A. Πληρώ Group (10 times)

1:22	ταῦτο δὲ ὅλον γέγονεν	ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ κυρίου	διὰ τοῦ προφήτου λέγοντος	(P)
2:15		ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ κυρίου	διὰ τοῦ προφήτου λέγοντος	(T)
2:17		τότε ἐκκληρώθη τὸ ρηθὲν	διὰ Ἰερεμίου τοῦ προφήτου λέγοντος	(T)
2:23		ὅπως πληρωθῇ τὸ ρηθὲν	διὰ τῶν προφητῶν	(P)
4:14		ἵνα πληρωθῇ τὸ ρηθὲν	διὰ τοῦ προφήτου λέγοντος	(P)
8:17		ὅπως πληρωθῇ τὸ ρηθὲν	διὰ Ἡσαΐου τοῦ προφήτου λέγοντος	(P)
12:17		ἵνα πληρωθῇ τὸ ρηθὲν	διὰ Ἡσαΐου τοῦ προφήτου λέγοντος	(P)
13:35		ὅπως πληρωθῇ τὸ ρηθὲν	διὰ Ἡσαΐου τοῦ προφήτου λέγοντος	(P)
21:4	ταῦτο δὲ γέγονεν	ἵνα πληρωθῇ τὸ ρηθὲν	διὰ Ἡσαΐου τοῦ προφήτου λέγοντος	(T)
27:9		τότε ἐκκληρώθη τὸ ρηθὲν	διὰ Ἰερεμίου τοῦ προφήτου λέγοντος	(P)

B. Γράφω Group (8 times)

2:5	οὕτως γὰρ γέγραπται	διὰ τοῦ προφήτου	(P)
4:4	γέγραπται		(A)
4:6	γέγραπται γὰρ ὅτι		(A)
4:7	πάλιν γέγραπται γὰρ		(A)
4:10	γέγραπται γὰρ		(A)
11:10	οὗτος ἐστὶν περὶ οὗ γέγραπται		(P)
21:13	γέγραπται		(A)
26:31	γέγραπται γὰρ		(P)

C. Λέγω Group (7 times)

3:3	οὗτος γὰρ ἐστὶν ὁ ρηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος	(P)
(A) 13:4	καὶ ἀναπληροῦται αὐτοῦς ἡ προφητεία Ἡσαΐου ἢ λέγουσα	(P)
(A) 15:4	ὁ γὰρ θεὸς εἶπεν	(A)
(P) 15:7	καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων	(T)
(A) 22:24	Ἡωύσῃς εἶπεν	(A)
(P) 22:31	οὐκ ἀνέγνωτε τὸ ρηθὲν ὑμῶν ὑπὸ τοῦ θεοῦ λέγοντος	(A)
22:43	πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων	(P)

D. Miscellaneous Formulas

9:13	μάθετε τί ἐστὶν	(A)	Same verse quoted for same purpose	(P) - Formula introduces directly predictive prophecy literally fulfilled.
12:7	εἰ δὲ ἐγνώκειτε τί ἐστὶν	(A)		(T) - Formula introduces indirect prophecy typologically fulfilled.
19:4	οὐκ ἀνέγνωτε ὅτι	(A)		(A) - Formula introduces OT as authority to settle an issue, justify or explain an action.
21:16	οὐδέποτε ἀνέγνωτε ὅτι	(P)?		
21:42	οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς	(T)		

APPENDIX II

Introductory Formulas in Mark

A. Πληρώω Group

None (see 15:28 in Λεγω Group).

B. Γράφω Group

1:2	καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ	(P)
7:6	καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν ὑποκριτῶν, ὡς γέγραπται	(T)
11:17	οὐ γέγραπται ὅτι	(A)
14:27	ὅτι γέγραπται	(P)

C. Λέγω Group

7:10	Μωϋσῆς γὰρ εἶπεν	(A)
12:36	Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ	(P)

D. Miscellaneous Formulas

10:19	τὰς ἐντολὰς οἶδας	(A)
12:10	οὐδε τὴν γραφὴν ταύτην ἀνέγνωτε	(T)
12:26	οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσεώς ἐπὶ τοῦ βύτου	(A)
12:29	πρώτη ἐστίν	(A)
12:31	δευτέρα αὕτη	(A)

(P) - Formula introduces directly predictive prophecy literally fulfilled.

(T) - Formula introduces indirect prophecy typologically fulfilled.

(A) - Formula introduces OT as authority to settle an issue, explain or justify an action.

APPENDIX III

Introductory Formulas in Luke

A. Πληρόω Group

None

B. Γράφω Group

2:23	καθὼς γέγραπται ἐν νόμῳ κυρίου	(A)
3:4	ὥς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου	(P)
4:4	γέγραπται	(A)
4:8	γέγραπται	(A)
4:10	γέγραπται	(A)
4:17	βιβλίον τοῦ προφήτου Ἡσαΐου, καὶ ἀναπτύξας τὸ βιβλίον εἶπεν τὸν τόπον οὗ ἦν γεγραμμένον	(P)
7:27	οὗτός ἐστιν περὶ οὗ γέγραπται	(P)
19:46	γέγραπται	(A)
20:17	τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο	(P/T) ?
20:28	Μωϋσῆς ἔγραψεν ἡμῖν	(A)
22:37	ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί	(P)

C. Λέγω Group

2:24	κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου	(A)
4:12	εἴρηται	(A)
20:42	αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν	(P)

D. Miscellaneous Formula

18:20	τὰς ἐντολὰς οἴδας	(A)
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(P) - Formula introduces directly predictive prophecy literally fulfilled.

(T) - Formula introduces indirect prophecy typologically fulfilled.

(A) - Formula introduces OT as authority to settle an issue, explain or justify an action.

APPENDIX IV

Introductory Formulas in John

A. Πληρώ Group (8 times)

12:38	ἵνα ὁ λόγος 'Ησαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπεν	(P)
13:18	ἵνα ἡ γραφὴ πληρωθῇ	(T)
15:25	ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος	(T)
*17:12	ἵνα ἡ γραφὴ πληρωθῇ	(T)
*18:9	ἵνα πληρωθῇ ὁ λόγος ὃν εἶ,εν	(I)
*18:32	ἵνα ὁ λόγος τοῦ 'Ιησοῦ πληρωθῇ ὃν εἶπεν	(P)
19:24	ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα	(P)
19:36	ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ	(T)

*All these formulas do not introduce any particular passage of OT Scripture.
John 17:12 possibly alludes to Psa 41:9.

B. Γράφω Group (6 times)

C. Λέγω Group

2:17	ὅτι γεγραμμένον ἐστίν	(T)	+ 1:23	καθὼς εἶπεν 'Ησαΐας ὁ	
6:31	καθὼς ἐστίν γεγραμμένον	(I)		προφήτης	(P)
6:45	ἐστίν γεγραμμένον ἐν τοῖς προφήταις	(P)	7:38	καθὼς εἶπεν ἡ γραφὴ	(P)
8:17	καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται	(A)	7:42	οὐχὶ ἡ γραφὴ εἶπεν	(P)
10:34	οὐκ ἐστίν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν	(A)	12:39	ὅτι πάλιν εἶπεν 'Ησαΐας	(P)
12:14	καθὼς ἐστίν γεγραμμένον	(P)	19:37	καὶ πάλιν ἐτέραγραψεν	
				λέγει	(P)

+This formula is unusual in that it comes *after* the OT passage quoted. Matthew has οὗτος γὰρ ἐστίν ὁ ρηθεὶς διὰ 'Ησαΐου τοῦ προφήτου λέγοντος (3:3). Luke has ὡς γέγραπται ἐν βιβλῳ λέγων 'Ησαΐου τοῦ προφήτου (3:4). Mark has no formula (1:3). Γέγραπται occurring with λέγων is characteristically Lucan (cf. 1:63; 2:23, 24).

(P) - Formula introduces directly predictive prophecy literally fulfilled.

(T) - Formula introduces indirect prophecy typologically fulfilled.

(A) - Formula introduces OT as authority to settle an issue to justify or explain an action.

(I) - Formula introduces OT passage simply for illustration or teaching.

APPENDIX V

Introductory Formulas in Acts

A. Πληρω Group	B. Γραφω Group	(P)-Directly predictive prophecy literally fulfilled.
None	None	(T)-Indirect prophecy typologically fulfilled.
		(A)-OT authority to settle, justify, explain.
C. Λεγω Group		(I)-OT for illustration or preaching.

2:16	ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου 'Ιωήλ	(P)
2:25	Δαυὶδ γὰρ λέγει εἰς αὐτόν	(P)
2:34	οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανούς λέγει δὲ αὐτός	(P)
3:22	Μωϋσῆς μὲν εἶπεν ὅτι	(P)
3:25	. . . ὁ θεὸς . . . , λέγων πρὸς 'Αβραάμ	(I)
4:25	ὁ τοῦ πατρὸς ὑμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδᾶς σου εἰπὼν	(P/T)?
7:3	καὶ εἶπεν πρὸς αὐτόν	(I)
7:6	ἐλάλησεν δὲ οὕτως ὁ θεὸς	(I)
7:26	εἰπὼν	(I)
7:33	εἶπεν δὲ αὐτῷ ὁ κύριος	(I)
7:35	τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες	(I)
7:37	οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἶπας τοῖς υἱοῖς 'Ισραὴλ	(P)
7:39	οἱ πατέρες ἡμῶν . . . (40) εἰπόντες τῷ 'Ααρὼν	(I)
7:49	καθὼς ὁ προφήτης λέγει	(A)
13:22	ᾧ καὶ εἶπεν μαρτυρήσας	(I)
13:34	οὕτως εἴρηκεν	(P)
13:35	διότι καὶ ἐν ἐτέρῳ λέγει	(P)
13:40	βλέπετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς προφήταις	(T)
28:25	καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ 'Ησαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν	(P)

D. Miscellaneous Formulas

7:31	ἐγένετο φωνὴ κυρίου	(I)
8:32	ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη	(P)
13:47	οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος	(P/T)?

APPENDIX VI

Different Formulas Introducing Same OT Passage (Some Examples)

OT Passage	Matthew	Mark	Luke	John	Acts
Isa. 40:3	οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς διὰ 'Ησαΐου τοῦ προφήτου λέγον- τος (3:3)	καθὼς γέγραπται ἐν τῷ 'Ησαΐα τῷ προφήτῃ (1:2)	ὥς γέγραπται ἐν βίβλῃ λόγων 'Ησαΐου τοῦ προφήτου (3:4)	ἔφη ... καθὼς εἶπεν 'Ησαΐας ὁ προφήτης (1:23)	
Isa. 6:9, 10	καὶ ἀναπληροῦ- ται αὐτοῖς ἡ προφητεία 'Ησαΐου ἡ λέ- γουσα (13:14)	No formula except ἵνα (4:12)	No formula except ἵνα (8:10)	διὰ τοῦτο οὐκ ἠδύναντο πισ- τεύειν ὅτι πάλιν εἶπεν 'Ησαΐας (12:39)	καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ 'Ησαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν λέγων (28:25b)
Zech. 9:9	τοῦτο δὲ γέγο- νεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος (21:4)			καθὼς ἐστὶν γεγραμμένον (12:14b)	
Ex. 3:6, 15, 16	οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος (22:31)	οὐκ ἀνέγνωτε ἐν τῇ βίβλῃ Μωϋσέως ἐπὶ τοῦ βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων (12:26)	Μωϋσῆς ἐμή- νυσεν ἐπὶ τῆς βάτου ὡς λέγει (20:37)		
Psa. 118:22- 23	οὐδέποτε ἀνέ- γνωτες ἐν ταῖς γραφαῖς (21:42)	οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε (12:10)	τί οὖν ἐστὶν τὸ γεγραμ- μένον τοῦτο (20:17)		οὗτός ἐστιν (4:11)

<i>OT Passage</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>	<i>Acts</i>
Psa. 110:1	πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον, λέγων (22:43)	αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ (12:36)	αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν (20:42)		οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός (2:34)
Gen. 2:24	οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς (19:4)	ἀπὸ δὲ ἀρχῆς κτίσεως (10:6)			

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