

indeed write some things without full knowledge of their meaning -- at least of the times to which they applied (1 Pet 1:10-12).

Nonetheless it is of importance to us in cases where the NT refers to an OT section to determine as far as possible what that section meant to its original readers and how the NT used the passage in its explanation. Can the NT interpretation be justified by a fair exegesis of the OT passage? It would seem that historical-grammatical interpretation, a commonly accepted procedure, would involve such study.

The subject is a formidable one for brief treatment because the NT uses the OT in a variety of ways. We are familiar with the NT citations of prophecy as having been fulfilled in Jesus. The OT is also cited as containing applicable standards of life. OT symbols are extensively used and sometimes modified as in the book of Revelation. OT saints are held up as examples of faith and conduct. All of these things cannot be considered in brief compass. But the crucial items about which some special questions revolve are the passages dealing with prophecy and fulfilment.

One problem with these passages is that a naturalistic approach to the Bible denies the reality of specific prophecy. It may be admitted by those who hold this view that there were national hopes that found their answer in Jesus, or royal accolades that were rightly or wrongly applied to Jesus, but a strict naturalism denies that Isaiah, for instance, could have prophesied with the Messiah directly in mind. Such a naturalistic approach, of course, is foreign to both the OT and the New. The OT is full of the miraculous and the supernatural. So is the NT. Valid and true prediction was a test of the OT prophet (Deut 18:22), and a promise to the NT author (John 16:13). The God who could do miracles could also design, know and predict the future. Jesus clearly predicted his resurrection as the crowning miracle to come after his three days in the tomb. A naturalistic approach to the Bible cannot take it at face value, for the Bible is shot through with the supernatural.

But there are problems for the believer. What did OT ritual mean to the OT believer? Did he realize that it was typical, pointing forward to Christ? What about those passages in the NT which seem to use the OT in novel ways not indicated in the OT context? May we find typological significance in events, objects and ritual not specifically named as types in the OT and the New?

It is the suggestion of this paper that various usages of the NT should be identified. There is a place for the recognition of direct prophecy and fulfilment. Also the OT worship did include types not fully explained except by a future reference. Besides these items, we would claim, there are numerous instances where the OT is quoted as illustrative and the value of the illustration would not be apparent to the OT author, but only to us who have seen the NT teaching. Some examples of these various categories of usage should be given.

OT Prophecy and NT Fulfilment

There are, of course, many examples of OT prophecy fulfilled in the OT.