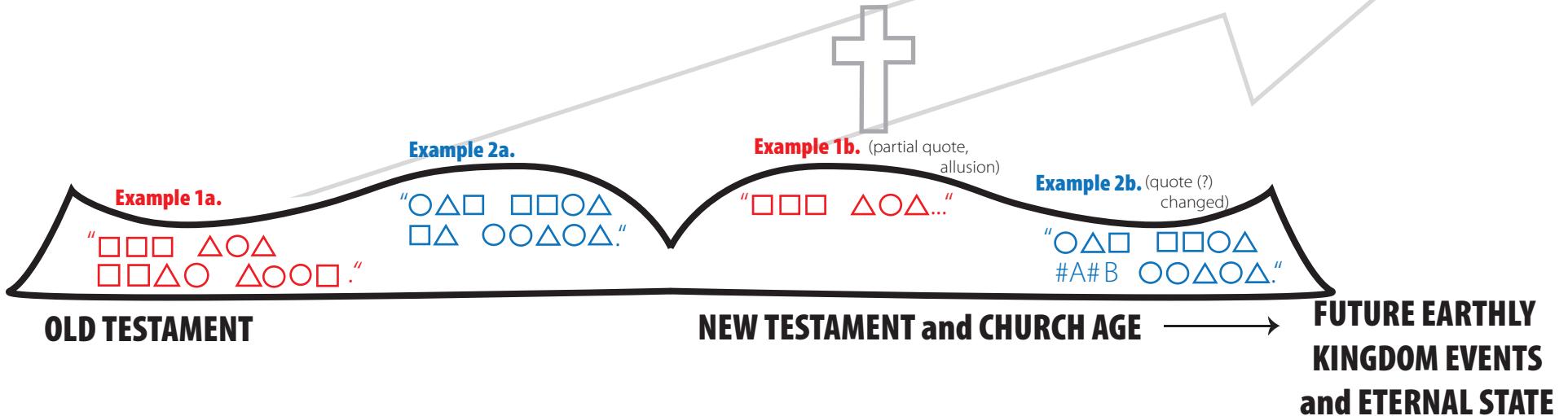


THE NEW TESTAMENT'S USE OF THE OLD TESTAMENT

The OT texts promise a full, unrestricted reign of Messiah on earth in the future. This is the intended meaning of both the Divine and human authors writing. This meaning motivates the original audience to hope and trust in God; to godly living in their day.

The NT author, under the inspiration of the Divine Author (HS), quotes or partially quotes, or accesses an OT theme to reveal a new truth or reality or event for the church that was previously unseen, unknowable (Eph 3:1-13). This NT text (utilizing the OT in some way or fashion) is related to the original OT text and meaning, but is not "equal" to it.



Certainly in some cases the original OT text did not have an original meaning intended that goes any further than the NT reality or event taking place (portions of OT texts on the birth and/or suffering of Messiah, for example).

But in other cases, the NT's use of the original OT theme or quote does not undo the OT's original intended meaning at all. That meaning still stands with a future fulfillment awaiting. In these cases, what is the NT author doing under the inspiration of the HS? He is accessing an OT theme (even quoting portions of the OT) to reveal new truth for the church. The OT's original intended meaning is not being fulfilled in the church. Again, the OT's originally intended meaning for the OT audience still stands. But now, next to it in the canon, is a newer revelation from God for a new audience. This newer revelation utilizes portions of OT texts to help unfold the new revelation God is giving, but it does not necessarily replace or reinterpret the OT's original text's meaning.

What this reveals is that God had/has grand, redemptive themes that He would reveal to man in bits and pieces along the way. And sometimes the theme has its portions revealed in an order that catches the reader by surprise (revealing ultimate, more distant realities before other unseen realities revealed later in the NT in the church, Eph 3:1ff).

What this also reveals is that many of the NT's usages of the OT are actually inspiration issues and not interpretation issues. The NT authors often are not interpreting or even reinterpreting an OT text's meaning. Rather they are quoting it or portions of it (the NT authors were filled with OT thought and truth!) under the inspiration of the HS to reveal a new truth and separate meaning with its unique application for the NT audience.

This also allows each text in the OT to continue to stand with its own originally intended, singular meaning without a later text's meaning being forced on it by the interpreter. This way of interpretation does not tempt the interpreter toward a "multiple fulfillments" approach.

For example 1a-1b - see Ephesians 6:14-17 For example 2a-2b - see Ephesians 4:8