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UTILIZATION OF THE OLD TESTAMENT
BY THE AUTHOR OF THE FOURTH GOSPEL
IN THE BOOK OF SIGNS

A THESIS
PRESENTED

IN PARTIAL FULFILLMENTS
OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS IN BIBLICAL STUDIES

BY
RICHARD WESTON MCRAE
MAY 1994

Approved by: _____

Joseph R. Duggell

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Richard Weston McRae

A thesis
submitted in partial fulfillment
of the requirements for the degree of
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Table of Contents

	Page
List of Tables.....	iii
Chapter	
1. Introduction.....	1
Purpose.....	1
Methodology.....	1
2. Data.....	3
John 2:17.....	3
John 3:14.....	3
John 4:37.....	5
John 5:29.....	5
John 5:46.....	6
John 6:31-32.....	7
John 6:45.....	8
John 7:2.....	8
John 7:22.....	9
John 7:24.....	10
John 7:37-38.....	11
John 7:42.....	12
John 8:5.....	13
John 8:17.....	14
John 10:34.....	14
John 12:13.....	15
John 12:15.....	16
John 12:34.....	17
John 12:38.....	18
John 12:40.....	19
John 12:41.....	20
3. Synthesis.....	21
Evaluation of Data.....	21
Location of References.....	21
Extent of Use.....	21
Source.....	22
Introductory Formula.....	22

Categories of Johannine "Christology".....	23
Johannine Theology of the Appropriation of the Old Testament Truth.....	27
Hermeneutical Considerations.....	28
A Hermeneutic For Today.....	31
Appendix A.....	34
Appendix B.....	41
Appendix C.....	42
Appendix D.....	44
Notes.....	50
For Further Reading.....	54

Tables

Table		Page
1.	Old Testament References in the Gospel of John.....	34
2.	Reference, Extent, Source and Formula.....	36
3.	Statistical Distribution of Old Testament References....	37
4.	Old Testament References Correlated with Extent.....	38
5.	Formula Correlation with Extent:A.....	39
6.	Formula Correlation with Extent:B.....	40
7.	Formula Correlation with Old Testament References.....	40

CHAPTER 1
Introduction

Purpose

I have undertaken in this thesis to explore the character of Old Testament (OT) quotations, references, allusions, and language in the Book of Signs (chapters 2 - 12) of The Gospel According to St. John. The scope of this study has been limited to the Book of Signs in order to examine a large block of Johannine material while taking time limitations into consideration. Chapters 2 - 12 are recognized by most scholars as a relatively well defined segment within the Gospel of John, and should therefore provide us with a cohesive unit of material for examination. While we must be tentative in extending our conclusions to the book as a whole, the Book of Signs does provide us with representative data concerning the use of OT material in the fourth gospel.

Methodology

The characteristics and hermeneutic of the OT usages in St. John are particularly difficult to examine in view of the diversity of passages which are understood to be referenced by the author (for our purposes, we will assume the author was John, the son of Zebedee¹). Depending upon whether a Septuagintal or Hebraic source, the number of uses and their location varies from over one hundred to slightly more than a dozen. Thus, the first task of this treatise is to decide which verses in St. John are actually utilizing specific Old Testament materials, and then to find the generally agreed upon location. In doing so, I have examined several Greek New Testaments in order to see which verses utilize Old Testament quotes, allusions, etc. and what their locations are according to the opinion of the respective editorial committees. I then consulted commentators and scholars who have specifically studied these texts and emphasized for this study only those references which were agreed upon by at least three of the scholars/groups (see Table I - Appendix A).

After narrowing the field to 22 citations, the context and content of both the New Testament passage and its location in the Old Testament

were examined more carefully. The primary questions pursued were these: which OT passages were in some way utilized in the Book of Signs; how were they used; and for what purpose were they used? Finally, attention was given to what the author understood them to mean both in his narration and by his citations of Christ's words.

Each Old Testament reference was broken down into extent of use (see Table 2 - Appendix A). In other words, how these passages are quoted. Four separate categories have emerged through this study:

- 1) exact quote - the author relates a 'relatively' exact citation (though a problem arises as one seeks to determine whether this would have been an 'exact' translation of the Hebrew);
- 2) loose quote - most of the wording (whether LXX or Hebrew) has been used with only minor deviations;
- 3) reference - material seems only to be referred, usually in a paraphrased manner;
- 4) language - only the more vague language of a particular passage is used.

In most cases it is impossible to state emphatically whether the source was the Septuagint or the original Hebrew. Generally, exact quotes were not used, thus making it extremely difficult to note the text-source. Most of the time an argument for one over the other is not possible, therefore I make no indication in those cases (see Appendix B, C, and D). In other cases, the LXX and Hebrew are nearly the same, thus a differentiation cannot be made.

A study is also made of the introductory formula (see Tables 2, 5, 6, & 7 - Appendix A). In the Data section, I simply note the introduction. Summary and interpretation is found in the Synthesis portion of the thesis.

Finally, after examining the data, we will seek to draw conclusions which will help us to understand the scriptural hermeneutic of the author of the fourth gospel. Further, we will examine such in light of current biblical hermeneutics. It is hoped that by coming to a better understanding of John's OT hermeneutic, we can better see our own hermeneutical deficiencies and gain more direction as we continually search for a more adequate biblical hermeneutic.

CHAPTER 2

Data

John 2:17: His disciples remembered that it was written, "Zeal for Thy house will consume me."²

This passage makes a direct quote from Psalms 69:9. The OT past tense of 'destroy' has been altered to a future tense. Further, in one of the rare cases involving John's OT text-source material, one can be relatively sure the quote originates from the Septuagint (LXX) (see Appendix B-1). This citing is introduced by "it was written," one of the more common introductory formulas used by John (for information concerning introductory formula in each of the following verses, see Table 2,5,6,and 7 - Appendix A).

Psalm 69, the Psalm of the Righteous Sufferer, is one of the most quoted Psalms in the New Testament. Although C.K. Barrett believes John sees this Psalm as a prophecy of the Messianic action of Jesus³, I think John is drawing a parallel between the righteous sufferer of the Psalm with Jesus. The context of Psalm 69 is not prophetic.⁴ Further, John could not have used it as a prophecy of Jesus: ". . . My wrongs are not hidden from thee (vs. 5)."; "When I made sackcloth my clothing. . . (vs. 11)"; and vs. 22-28, a prayer that God would desolate and add iniquity to all his enemies. The dissimilarities with Jesus are too great. It is my contention that Jesus is more accurately seen by John as another one in the line of righteous men that suffers because of his zeal for God. D.A. Carson seems to echo this as he notes; "John detects a prophetic paradigm in the Psalm, and anticipates what must take place in the life of great David's greater Son."⁵ It would appear then that Psalm 69 is a paradigm which might apply to all righteous ones that suffer because of their zeal for God.

John 3:14: And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

In this loose reference, John appears to be hearkening back to

Numbers 21:9. There is no introductory formula for this citation. (See also 5:29,46;7:2,22,24,37; & 12:13). 36.4% of the OT uses found in the Book of Signs appear without introductory formula (see Table 2). Due to the general nature of the reference one cannot accurately say whether John's OT text-source was Greek or Hebraic (see Appendix D-1).

The key similarity between Numbers 21:9 and John 3:14 appears to be 'lifting up.' R.K. Harrison notes that just as the serpent brought deliverance when raised on a pole for all to see, Christ too would be raised on a cross to deliver humanity from the sin of rebellion.⁶ God's healing power was mediated in both cases by looking toward that which was lifted up.

One might also note the relative importance of 'ἀναβαίνειν' and 'καταβαίνειν' in this fourth gospel.⁷ The author uses these terms for the descent and ascent of the Redeemer. The Christ came down from heaven and as such knows of heavenly things (3:12). He shall ascend back to the Father where he was before (6:62; 20:17). The angels maintain His uninterrupted communion with God as they ascend and descend on the Son of Man (1:51). Surely these words were carefully chosen by the author as he related Jesus' comments thus indicating the purpose of lifting up: belief (3:15).

Barrett explains that John doesn't treat the serpent as a 'type' of Jesus, but that he was more concerned with noting the value of 'lifting up.'⁸ He also notes that the Jewish tradition emphasized that it was not the serpent that cured the bites, but the people were healed because they kept their hearts in subjection to their Father (see also Wisdom of Sol. 16:6-7 ". . . For whoever turned towards it was saved not by the sight beheld, but through You, the Savior of all").

The Number's passage is fulfilled in its entirety which leads us to believe that it was not prophetic in its context. In fact, John doesn't treat it as such but may simply be using a well known incident to demonstrate again that the people have sinned and life comes through the 'lifting up' of an atonement. Thus the lesson/language of Torah is reemphasized while at the same time drawing a parallel with the current situation.

John 4:37: For in this case the saying is true, 'One sows, and another reaps.'

In keeping with the above stated methodology of using references which were agreed upon by at least three of the commentators or editorial groups, this passage is included. While it possible that John had in mind Micah 6:15 (the commentators/editors agree that the language is the same, but not that John 4:37 is a quote thereof), it is more probable that he was using an agricultural example which stands in close proximity to the language of the Micah passage. The introductory formula, "the saying is true," does not necessarily indicate that the material was taken from Scripture. When observed in its context, it becomes quite apparent that Micah 6:15 was not the referent in Jesus' mind as narrated by John. For in Micah, God was indicting the wicked, unjust, and violent, promising not to allow reaping where the people had sown. Therefore, our further study has shown that John 4:37, despite having been identified as an OT quotation by our preliminary search, fails to qualify as a Johannine use of the OT.

John 5:29: . . . and shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

As John narrates it, Christ appears to be alluding to Daniel 12:2, a prophecy concerning the end times when the dead will be resurrected to either everlasting life or disgrace and contempt. It is not a quote and therefore one cannot state the OT text-source (see Appendix D-3). No introductory formula appears (58% of the "references" have no introductory formula - see Table 6, Appendix A).

John indicates Jesus will have a part in judgement at the end of times (thus implicitly connecting Him with the prophecy of Daniel). Jesus will call the dead to awaken (vs.28), and judge them (vs. 27,30). The Daniel passage is used to reinforce that in the end of times, there will be resurrection for all - some to life and some to judgement. Further, Jesus is identified within the context of 'last days' and its

impending judgement. The Jews were expectantly awaiting the establishment and fulfillment of God's earlier promises. Here, Jesus hearkens back to resurrection language, and more specifically to the alternatives of life or judgement. Thus the Old Testament ideology concerning resurrection is reinforced, but it is done so in the light of Christ - the One who will call forth the dead. He is identified as the true life giver, borne witness to by the Father, and accomplisher of His Father's will.

John 5:46: For if you believed Moses, you would believe Me; for he wrote of Me.

We again find no introductory formula in cases where the exactness of reference is slight (see Table 6, Appendix A). Due to lack of similarity between the referenced OT passage and this verse, one cannot state whether the Greek or Hebrew tradition provided the text-source for the author as he quotes Jesus (see Appendix D-4). Most commentators believe that the promise of the Pentateuch taken as a whole is being referred to (See Barrett, page 270; Beasley-Murray, page 79; Carson, page 266). Schnackenburg substantiates this by noting that 'γραμματα' often refers to the Pentateuch in general.⁹ (Kittel likewise makes the same observation.¹⁰)

In Dt. 18:15f, Moses speaks of a prophet who will be raised up in later times. The people are adjured to listen. However in vs. 20, he delineates what will happen to the false prophets. Thus, although Moses does prophecy that other prophets will arise to speak to Israel, it cannot be said that Moses is unequivocally speaking a messianic prophecy. John may be simply noting that Jesus is another authoritative prophet in the line of Moses. We also understand this to indicate, to the Jews astonishment, that Scripture points to Jesus of Nazareth - even as far back as the writings of Moses. Thus, even though we do not understand the intent of the OT to be wholly predictive of Jesus in particular, in some fashion it is understood by John to include Jesus within its scope. The OT points toward a fulfillment without predicting with precision. This would demonstrate how John could see the

similarity Jesus had with the events of old, and how they would ultimately confirm the One to come.

John 6:31-32: "Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread out of heaven to eat.'" Jesus therefore said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven.

John is referencing Exodus 16:4,15 and loosely quoting Psalm 78:24. Carson believes he is utilizing the entire Old Testament in a loose fashion while alluding to the above noted passages.¹¹ The OT text-source is unidentifiable (see Appendix D-5). The introductory formula is, "as it is written."

The contexts for the use of 'bread from heaven' in the Old and New Testaments are different. Both Exodus and the Psalm indicate that God's anger is due to unbelief. God gives manna not just for sustenance, but also as a test for obedience: "Then the Lord said to Moses, "Behold, I will rain bread from heaven for you; . . . that I may test them, whether or not they will walk in My instruction (Ex. 16:4)."" New Testament bread however, is given for Life, not as a test: ". . . work . . . for the food which endures to eternal life, which the Son of Man shall give to you (6:27). . . . For the bread of God is that which comes down out of heaven, and gives life to the world (6:33)." The people however, seek a sign to establish belief in both testaments.

It is generally agreed upon that John is using a form of midrashic exegesis here, whereby Scripture is expounded as is the product of that exegesis; but, it is not limited to a single citation or the use of an actual biblical passage. Yelammedenu midrash opens with an interrogative which poses a question or problem that the exposition serves to answer.¹² (See also P. Borger's Bread from Heaven.) In this exposition, John seems to be demonstrating that God (not Moses) is the true bread giver (whether of ancient or present times); God is offering Bread of Life from heaven which gives life to the world through

the Spirit. Thus, this is not a prophetic/fulfillment genre, but a parallelism whereby John compares contemporary events with those of ancient Israel's. It should be noted however, that J. Barton Payne disagrees in that he understands this to be fulfillment of a type which is completed in His incarnation. "When God gave the OT saints manna, He was at the same time giving them life in Christ, just as He was to those with whom Jesus was talking in NT days."¹³ I disagree on the grounds that this 'type' is in a state of suspension until it recurs - it awaits a fulfillment of sorts. Both Moses and David understood these historical events to be complete in themselves. The events were surely not seen to be predictive in any way. It can better be explained that God acts in continuity with His past actions.

John's purpose as he utilizes these OT materials in relating this conversation between the Jews and Jesus is to further link Jesus to the Father. Just as Jesus had previously provided bread to the multitude on the hillside (vs. 5-14), now He begins to describe Himself as the true Bread given by God. This is couched in terms which the crowds were familiar with, the Sinaitic tradition. Thus, John further validates Jesus as the Christ as he describes the similarity of God's provision in these events with His provision for the wandering tribe.

John 6:45: "It is written in the prophets, 'And they shall all be taught of God.' Everyone who has heard and learned from the Father, comes to Me. . ."

This is a loose quote of Isaiah 54:13. The source is disputed. Edwin Freed contends the Hebrew is most likely the source,¹⁴ whereas C.K. Barrett contends for the LXX.¹⁵ The similarities make it difficult to definitively establish (See Appendix B-2). The introductory formula is; "It is written in the prophets."

In noting Jesus' words, John gives a Christological spin to the Isaiah passage in that he implicitly notes that Christ will usher in the "last days" since those taught by God will come to Him. The Isaiah passage is not messianic in that the Christ event/person is absent from the prophecy, but it does prophetically look toward a time of complete

deliverance of Israel from their enemies: it is a promise to the afflicted (vs. 11-17) to set up their foundations (vs. 11), teach their sons (vs. 13), establish them in righteousness (vs. 14), and protect them (vs. 15-17). John appears to be showing through Christ's use of Isaiah that those truly submissive to the Father will recognize Jesus' authority and come to faith in Him. His purpose is not to demonstrate the identity of the One ushering in the consummation of times, but to describe the outcome and complexion of that time - to explain/amplify the Old Testament ideology of 'last days.'

John 7:2: Now the feast of the Jews, the Feast of Booths, was at hand.

No Old Testament passage is alluded to or utilized specifically. John only draws upon the Jewish customs/beliefs concerning the Feast of Booths. Leviticus 23:34 gives the regulations concerning this feast. Thus, only the language of Scripture is envisioned by the author. No text-source need be identified. No introductory formula is used. John simply uses this reference to indicate the chronology of events. Payne understands this to be fulfillment of Exodus 23:16, 34:22.²⁶ But there can be no fulfillment of something which was simply historical. Though Leviticus 23:34 does provide background information concerning the Feast of Booths, our study indicates that this passage should be disqualified as a Johannine use of the OT.

John 7:22: "On this account Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man. . ."

John simply notes the historical facts concerning circumcision. He uses no specific passage but draws information from Genesis 17:10f and Leviticus 12:3 to describe the law of circumcision. No OT text-source is to be discerned. No introductory formula is present.

Neither John nor these Old Testament passages make a Christological claim. The Jews in fact believed in the superiority of the law of circumcision over the Sabbath law. Beasley-Murray cites rabbinical

literature (cir. 100 a.d.) which indicates that circumcision supersedes the Sabbath. Thus if a man is in danger of death, his whole body supersedes the law of Sabbath.¹⁷

John simply notes Jesus' argument from the Law. The Jews are guilty of breaking their own laws. Payne understands the ideology of this passage to be the fulfillment of 'circumcision' from Genesis,¹⁸ in spite of the fact that neither Moses nor John is speaking in a prophetic/fulfillment mode. I would argue that the Law is being used instructively. Not only must its letter be understood, but also its intent.

John 7:24: "Do not judge according to appearance, but judge with righteous judgment."

This is a loose quote of Isaiah 11:3-4. There are many other references which have commonalities, but only this passage is agreed upon by most scholars. John's OT text-source cannot be determined (see Appendix D-8); likewise, he uses no introductory formula.

This use of Scripture comes very close to being utilized as the fulfillment of a messianic prophecy: Isaiah speaks of the promise of a righteous judge, peace, recovery of the remnant, and destruction of Israel's enemies in chapter 11. However, John does not indicate the total fulfillment of Isaiah's prophecy. Isaiah speaks of the one coming who comes from the branch of Jesse; upon whom the Spirit of the Lord will rest; who will judge in righteousness; and who will set up a messianic reign (vs. 6-16). Isaiah saw the end of time when Israel would be regathered. John does not note that now is the beginning of the end of times - he only makes a veiled implication of such. We thus begin to see the signs in John's thinking of a realized eschatology (vs. a futurist).¹⁹ (See also 6:45; 12:34,38.) He has not explicitly equated Christ with a messianic prophecy, yet he notes that Jesus himself now calls for justice just as God's special agent should.

John 7:37-38: Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.'"

Verse 37 contains a loose quote of Is. 55:1. No OT text-source is discernable (see Appendix D-9), nor is an introductory formula used.

In verse 38, John uses the broad language of Pr. 18:4, Is. 58:11, and Is. 44:3. Here also the OT text-source cannot be accurately specified due to the inexactness of the reference (see Appendix D-10). Verse 38 is introduced by, "as the scripture said."

There is little connection between the context of John 7:37-38 with Proverbs 18:4. Proverbs specifically addresses wisdom which is analogous to the outflow of water.

Isaiah 55:1-2 speaks to all who lack satisfaction in that their wages cannot buy what truly satisfies. The call is to a water which is free and gives total satisfaction. The context is that of everlasting covenant (vs. 3).

How does one find satisfaction? Inclining one's ear toward God (Is. 55:3), turning from unrighteousness, and returning to the Lord (vs.7). John appears to be utilizing Christ's words to demonstrate again that Jesus is the consummate righteous man in that he associates Him with the righteous man of Isaiah who gives this ultimate satisfaction. If you will come to (believe) Him, you also will find true satisfaction for the thirst of your soul. In fact, a thirsty soul will spring up with waters that do not fail (Is. 58:10-11; if you give yourself to the hungry and afflicted). Thus the Isaiah passages are a calling of Israel to return to God and righteous living. John then reveals (vs. 39) that true satisfaction, the rivers of living water, can be found through the Spirit. It is to be the Spirit who would work in man to truly return to God and righteousness, and thus find this heretofore elusive satisfaction. We therefore see John parallel inner springs of life with true satisfaction.

This passage in John comes during the Feast of Booths. Payne believes this has been included in order to intensify an analogy of the

water drawing rite of the festival with an implied 'fulfillment' motif²⁰. He assumes that since on the last day of the festival, no water was drawn, unlike all other days, it is possible that John alludes to Jesus being the new source of water, or life. Though the correspondences exist, the water drawing rite was historical in genre. One cannot state that it had an implied fulfillment motif. Once again, I would argue that God simply acts in continuity with the past.

John 7:42: "Has not the Scripture said that the Christ comes from the offspring of David, and from Bethlehem, the village where David was?"

John seems to be referencing both Psalm 89:3-4 and Micah 5:1-2. There is at least an implied understanding of II Samuel 7:12. No OT text-source can be discerned (see Appendix D-11). It is introduced with the formula; "Has not the scripture said. . ."

The Samuel passage concerns the Davidic covenant. It speaks more of Solomon in that in verse 14 we find that the referent will commit iniquity, as will he build a temple. Psalm 89 is a song of praise for the Davidic covenant and the establishment of an eternal seed. David also laments God's apparent forgetting of this covenant in that David's enemies have overtaken him. It does not identify Christ or specifically allude to Him. Thus, these two passages do not speak directly concerning a messianic climax.

I believe Payne's understanding of 'fulfillment' is further discredited in that he continues to relate these passages to being fulfilled in Christ²¹. David writes in Psalm 89 of his own circumstances. There is no prophetic genre at work. Further, as noted above, God speaks to David through Samuel concerning an offspring which will build a house for His name. But this person's iniquity will be corrected with the rod of men (II Sm. 7:14), thus eliminating Christ as the referent. It is difficult to demonstrate fulfillment when there is no previous prophetic word which looks to such.

However, in referring to Christ as one from Bethlehem (Mc. 5:1-2), the crowd has unknowingly stated at least one of the prerequisites for

the Messiah. John implicitly states (through the ironical remarks of the crowd whereby they unknowingly identify Christ) that Jesus is of the lineage of David and in fact from the foretold birthplace of the one to rule in Israel. Thus, we have what appears to be a reference to the fulfillment of a messianic prophecy.

According to Rudolf Schnackenburg, John's theology is not concerned with Jesus' birthplace, but His true place of origin (He is the Son of God - see Jn. 20:31). He isn't trying to establish the legitimacy of Christ by the criteria of the Jewish messianic expectation.²² This can be demonstrated in that John does not try to make a systematic argument from the Scriptures to demonstrate that this man is the Christ. Rather, he looks at the Man and demonstrates by His life and actions that yes, this is the long awaited One, the righteous deliverer sent from above.

John 8:5: "Now in the Law Moses commanded us to stone such women; what then do You say?"

John references Leviticus 20:10 here. There is not enough similarity to demonstrate accurately the OT text-source (see Appendix D-12). The introductory formula is; "Now in the Law Moses commanded. . ."

This falls neither under the broad genres of prophecy/fulfillment nor messianic materials. John appeals to the provisions of the law of Moses concerning the stoning of adulterers. In doing so, John demonstrates that Jesus ignores the actual specifics of the law, possibly to indicate Jesus' superiority over the law by His setting aside a specific command.

It is further possible that John is demonstrating that the Jews have missed the true intent of their Law, for they hope Jesus will stumble over its specifics. The letter of the Law is known, but they have forgotten that the covenant was an invitation to commune with God, to enter into a deeper phase of relationship, past that of mere servant - master.

John 8:17: "Even in your law it has been written, that the testimony of two men is true. . ."

John quotes Jesus as referencing Deuteronomy 17:6 and 19:15 which concerns the validation of a witness. The OT text-source cannot be identified due to the inexactness of the reference (see Appendix D-13). The introductory formula is; ". . .it has been written."

Jesus emphasizes that He and the Father bear witness to one another. The Old Testament witness criterion is neither messianic nor prophetic. It simply lays down the procedures for judging truth. Beasley-Murray notes that John is using an analogical mode of speech: "Two complementary ideas are presented here: on the one hand the unity of the Father and the Son in the testimony and judgment declared by the Son and on the other hand their distinction."²³

John's purpose in including this would seem to be to validate the identity of Christ, not because the OT references identify Jesus directly, but because Jesus believes their method of establishing truth is valid. It must be pointed out though, that this validation would not hold up in a law court by its own merit. One cannot experience the validation of Christ's testimony unless He is known and in fact, unless God makes known that testimony. Thus, John's 'proofs' will need to be summed up and taken together as one comes to experience and know Jesus as the Christ. It is only then that God's full confirmation will come.

John 10:34: Jesus answered them, "Has it not been written in your Law, 'I said, you are gods' "? . . .

We have here another of the few exact quotes found in St. John. The quote is of Ps. 82:6. Though the text-source could be a translation from the Hebrew; it is an exact duplication of the LXX (see Appendix C-2). The quote is introduced by; "Has it not been written in your Law."

The context for this Psalm is God's rebuke to the unjust judges. More specifically, most scholars believe the words of the Psalm were addressed to the people of Israel at the giving of the Law.²⁴ We see a contrast at work whereby the god's (rulers of the people) works are

unjust - they will die. Whereas God is just and will judge the earth.

Schnackenburg believes the "evangelist is concerned with establishing a scriptural proof that would be effective in the dispute with the Jews contemporary to himself."²⁵ He parenthetically notes that as in the case with other rabbinical proofs from Scripture, it is the text that most matters, not the original meaning of the quote in its own context. Carson disagrees. He writes that although "Scripture proves that the word "god" is legitimately used to refer to others than God Himself, Jesus isn't using this argument to prove He is the Son of God, but that they have not grasped the drift of their own scriptures to see now He fulfills them. They have not known God well enough to perceive that the revelation He is and brings is in continuity with and the capstone of the revelation of God already provided."²⁶ It seems that Carson may be closer to John's intent than is Schnackenburg. If the intent of this passage were to lend scriptural proof to Christ's identity, it would have fallen short of doing so. Why then would have the evangelist noted in verse 37 that belief should be founded upon Christ's works?

John 12:13: . . . took the branches of the palm trees, and went out meet Him, and began to cry out, "Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel."

This is an exact quote from Psalm 118:26 which could have originated from either the LXX or the Hebrew (see Appendix C-3). It is the only direct quote not introduced by formula.

This particular Psalm was part of the Hallel (Ps. 113-118), sung during the Feast of Booths as a liturgy of thanksgiving by a crowd of pilgrims as they entered the Temple. The thanksgiving was offered for victory and deliverance (see vs. 5,10-14,15-16, etc.). It suggests a celebration of victory over national enemies.²⁷ Some scholars in fact believe the Psalm relates to literal military victories which were commonly celebrated at the autumn festival after the spring campaigns.²⁸ According to such a view, the Psalm's author praises God with a song of victory (cf. Ex. 15:20) for His saving vindication. In

vs. 26 we come to the priestly blessing which is sought in vs. 25 by the people. Here, God's blessing is bestowed upon all who come in the name of the Lord. This Psalm is not prophetic or messianic in its context. There is however, some dispute whether the Midrash on Ps. 118 was messianic.

John may have been utilizing this quote within the context of the festival of the booths to indicate that in fact God has brought true deliverance. The people were expecting "a" Davidic King as their deliverer, not "the" Davidic King. Thus, they unknowingly reaffirm in quoting part of the Hallel that God has brought deliverance in the unlikely person of Jesus of Nazareth. Although the Psalm indicates that God's blessing is manifest to all who come in the name of the Lord, John seems to be specifically identifying Christ with the deliverance of God to all who come to Him in His name. Thus, John uses this to note Jesus is one in the line of righteous Kings, but more importantly, Christ is identified in the context of thanksgiving for God's deliverance.

John 12:15: "Fear not, daughter of Zion; behold, your King is coming, seated on a donkey's colt."

John loosely quotes Zechariah 9:9 (see Appendix C-4). The quote could have reasonably come from either the LXX or the Hebrew, though both substitute 'Rejoice greatly' for 'Fear not' (see Table 8). It is introduced with; "as it is written," (see vs. 14).

The context of Zecharian 9 is God's vindication and return to bring peace and world dominion. God will dispossess those who have set themselves against Israel (vs. 4); they will be cut off (vs. 6) and will become a remnant (vs. 7). Israel however, will be encamped around by the Lord, and shall no longer be oppressed (vs. 8). Then, Israel's king will come to bring peace to the nations and dominion from sea to sea (vs.9-10).

Schnackenburg believes that John valued the idea more than the wording. Therefore the scriptural evidence is adopted as a whole, and only the most important sentences are quoted.²⁹ Thus, John is interested in the fact itself and its interpretation in light of

Scripture.

John comes very close again to noting the fulfillment of a messianic prophecy. However, it is still not completely fulfilled in the sense that the reference from Zechariah makes no distinction between a final and an intermediate coming of the king. Thus, if read in context, the king, when He comes seated on a donkey, will be coming to set up an earthly realm (vs. 10). At the time of John, the meaning of Zechariah was unclear. It was only afterward (Jn. 12:16) that the disciples were able to see the similarity between the events surrounding Jesus' passion and those in Zechariah's prophecy. John thus appears to be identifying Christ with the coming King, especially for his readers, by the parenthetic in verse 16. John seems again to demonstrate the similarity in the occurrences surrounding Jesus with those predicted by the ancient prophets. The evidence is not for a strict identification of Jesus as Messiah, but continues to lend support to the true identity of the one sent by God.

John 12:34: The multitude therefore answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

John uses a reference to Psalm 89:36 (which was also utilized to identify Christ in John 7:42), and also the language of Psalm 110:4. No OT text-source can be distinguished due to the inexactness of the references (see Appendix D-14). The introduction is; "We have heard out of the Law. . ."

The expectation of the messianic reign was to be a lasting kingdom of justice, prosperity and peace. But neither the promise of David's descendants having a perpetual reign (Ps. 89:36), nor the promise that the Lord is a priest forever (Ps. 110:4), indicate any type of break in the reign. Psalm 89 indicated that in spite of iniquity, God would not break His oath of perpetuity. Likewise, in Psalm 110, the Lord is given rule whereby it appears He would set up an earthly kingdom. Therefore we find that the intent of the Psalms was missed. John did not seek to demonstrate by use of these references that Christ was the expected

Messiah, but to note that the Jew's expectations concerning the Messiah were in error. We see no messianic fulfillment being demonstrated in either case (though Ps. 110 is messianic).

John 12:38: . . . that the word of Isaiah the prophet might be fulfilled, which he spoke, "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?"

Isaiah 53:1 is explicitly quoted. The OT text-source could have been either the LXX or Hebrew (see Appendix C-5). It is introduced by; " . . .that the word of Isaiah might be fulfilled."

This is the prophecy of the suffering servant, rejected by men but exalted by God. The context indicates that this person was beaten and killed in an encounter with authorities who had no idea that the emperor would support his work.³⁰ Although the identity of the sufferer has been debated for centuries, many believe the sufferer is distinct from the servant. John Watts makes a credible argument that the sufferer may have been Zerubbabel who was working on the Temple (see Ezra 3-5), and the servant was Darius, the new ruler.³¹ The context of Is. 52:13-53:12 indicates that Darius is now presiding over the an examination into the matter of the one who was unjustly killed. Watts notes the following order of events:

- The introduction of Yhwh's servant (Darius) in Jerusalem (52:13)
- Excuses by Tattenai related to the execution (52:14-15)
- Protests by the messengers that no one listened to them (53:1)
- Excuses for failure to rally to Darius earlier (53:2)
- The crowd identifies itself with the executed leader (53:3-6)
- The facts of the case are established (53:7-9)
- Interpretation from a heavenly perspective (53:10-11)
- The official disposition of the case (53:12)³²

Thus we see how an appointed one of God patiently bore suffering even to the point of death. God, however, uses an innocent death to accomplish peace and healing for the community. Watts comments; "God is prepared to regard the death as vicarious propitiation for the sins of the group, 'a quilt offering.'"³³

John picks up on the wasted argument of the messengers sent to proclaim restoration (40:9; 52:7-8). Just as the message of Isaiah 53 was disbelieved, so Jesus' was also. We see once again how the circumstances surrounding Jesus' life mirror that of other righteous servants of God who suffer unjustly. John continues to add evidence to his presentation of Jesus as the One sent by God to bring true deliverance and restoration.

John 12:40: "He has blinded their eyes, and he hardened their heart; lest they see with their eyes, and perceive with their heart, and be converted, and I heal them."

John loosely quotes Isaiah 6:10, most likely from the Hebrew (see Appendix B-2a). It is introduced with; "for Isaiah said again," (see vs. 39).

Isaiah 6 does not look forward to the Messiah in order to find fulfillment. God struck the people of that age spiritually blind and deaf. God continues to act in continuity with the past (for example note vs. 13: a tenth portion will remain, but will be subject to burning again).

Beasley-Murray notes:

As in Isaiah's day the hardening of the nation was qualified by the creation of an obedient remnant, so the blindness of Israel in Jesus' day was qualified by the calling of a remnant of believers, with the prospect of a redemption that includes all peoples, a day when the hidden shall be revealed and the rule of God shall be universally manifested...

The Evangelist interprets the course of events in the ministry of Jesus, as in the time of the Church's ministry to Israel, in light of Is. 6:9-10, and in so doing implicitly calls on his Jewish contemporaries to come out from their situation of judgement on their unbelief and turn to the One who can bring them healing.³⁴

Barrett as well sees a recurring pattern in the Old Testament which is again demonstrated by the ministry and death of Jesus: "Israel has

continually been confronted with the necessity of birth from above, only to reject the prophetic message and the Spirit of God."³³

John's purpose in utilizing Isaiah 6 is thus to demonstrate again that God acts in continuity with His past actions. Salvation (in the person of Jesus) has been offered, but again, the people have hardened their hearts. Now they will bear the consequences of separation from the Lord.

John 12:41: These things Isaiah said, because he saw His glory, and he spoke of him.

Isaiah 6:1 is referenced. The OT text-source cannot be distinguished because of inexactness in the reference (see Appendix D-15). It is introduced by; "These things Isaiah said. . ."

• Depending upon the interpretation of 'αυτου,' will one say John is speaking of Christ or not. Commentators generally believe that Isaiah saw not just God's shekinah, but also the glory of the Logos. Thus, possibly John may be stating that Christ's glory could be seen alongside the Father's. Though Is. 6:1 is neither messianic nor prophetic, John sees it as being prophetic of Jesus. His purpose appears to be to demonstrate the continuity of Christ: He is the one who was and is. He was in the beginning with God, and in fact, He was God (see John 1:1f).

CHAPTER 3

Synthesis

Evaluation of Data

At this stage I will make synthetic observations concerning the location of references, the extent of quotations, the language sources, and the introductory formulae employed. Finally, I will explore how this study informs our understanding of John's Christology, his method in employing the OT, and larger issues in hermeneutics.

Location of References (see Table 2 & 3 - Appendix A):

John is most likely to quote specifically from the Psalms (approx. 25%), or Isaian (approx. 25%). More broadly, he most frequently utilizes the Propnets (approx. 40%), followed by the Torah (approx. 32%), then the Wisdom literature (approx. 25%). Thus John demonstrates broad acceptance of the entire canon of Scripture. In quoting from these varied places within the OT, he has shown both through Christ's words and his own narration that the authority of Scripture does not end with the words of Moses, but extends through the historical and wisdom materials into the major and minor propnets.

Extent of Use (see Table 4 - Appendix A):

Exact quotes originate from the Psalms 75% of the time, whereas loose quotes are found most often in the Major Prophets (87.5%), and especially in Isaiah (57%). Paraphrased references come most often from Torah (61%), and broader uses of the language of a passage may be found in diverse places (2 - Isaian, 2 - Wisdom, 2 - Torah). Isaiah is the only propnet quoted by name, and John uses varying degrees of specificity. In comparison with the synoptic writers, John makes little use of direct quotations.

Overall, John has little desire for word-for-word citation in quoting the OT. He often combines material (6X) from different places. Neither does he appear to be concerned with a detailed proof of the fulfillment of Scripture²². He does however, often demonstrate an essential relation between the OT and Christ in that Christ cannot be

understood in only certain pericopies or prophetic passages, but must be seen and perceived through the whole of Scripture. Surely this is why we see little proof-texting for the identification of Christ, yet one must understand the entire breadth of the Scriptures in order to truly comprehend John's intentions in identifying the man Jesus as the Christ. Thus, we find that the OT is utilized in a holistic manner (i.e. passages must be understood in a broader context) with the exception of 12:41 where John notes that Isaiah saw Christ in the shekinah. One may note examples of this holistic approach at 3:14; 5:29,46; 6:31-32; 7:37-38; and 12:40. Barrett writes:

The Old Testament was a comprehensive unity, not a mere quarry from which isolated fragments of useful material might be hewn. . . . The whole body of the Old Testament formed a background, or framework, upon which the new revelation rested upon. . . . 'The Word became flesh' couldn't be proven by proof-texting, unless the whole Old Testament be quoted. He thus demonstrates an essential relation between the Old Testament and Christ.³⁷

OT Text-Source (see Table 2,8 - Appendix A; Appendices B,C, and D):

We cannot predict whether John was more dependent upon the LXX or the Hebrew text. Most references are too vague or loose to allow confident identification of their source language. Where more exact quotes are utilized (2:17; 10:34; 12:13,38), either source could have been used. (For a detailed discussion, see C.K. Barrett's The Gospel According to St. John, pages 27-31, and Edwin Freed's Old Testament Quotations in the Gospel of John.)

Introductory Formula (see Tables 2,5,6 & 7 - Appendix A):

Concerning the introductory formulas, John has no set pattern for introducing OT material. 36% of the time he uses no formula, while when using such, no two formula are exactly the same. We can note that whenever an exact or loose quotation is used, it is likely to be introduced by formula (see Table 6). A variation of "* it * written" is used most often (6 times), which may refer to any portion (i.e. historical, wisdom, etc.) of Scripture. "* Law *" introductions are not

limited to Pentateuchal portion. They may also refer to Psalms, which may imply that for John, "Law" refers to the whole revealed will of God. Lastly, we can determine that when a Scripture is introduced with a variation of "the Scripture said," the reference will most often be in broader OT language as opposed to actually quoting what the Scripture said.

Lastly, an understanding of the OT milieu and background is necessary. The vague quotes and references combined with uses of little more than the language of a passage imply that the reader already has an understanding of the broader OT materials (i.e. feasts, exodus, prophetic warning, and Davidic materials). Thus, according to R.A. Culpepper, these references, quotes, and allusions also imply that the fulfillment of Scripture (as we stand on this side of Scripture) will confirm for the reader the truth of the evangelist's interpretation.³⁰

Categories of Johannine "Christology"

It is now possible to group John's uses of OT material into broad, general categories. From the data gathered, four categories can be distinguished:

1) Prophetic: There are only four places where the OT spoke in a purely prophetic fashion and John understands them to be pointing toward Christ.

- 7:24 Christ alludes to Himself as being the consummate judge in Isaiah 11:3-4. John thus uses this pericopy to indicate Jesus' close proximity to the One who will judge, not just by what he sees and hears, but with complete righteousness.
- 7:42 Christ comes from the lineage of David (though 2 Sm 7:12 and Ps. 89:3-4 are not messianic), but more importantly, He comes from Bethlehem (Mc. 5:2-10, prophecy of a great ruler and judge). John does not seek to prove Christ's identity through Scripture but he continues to amass evidence that points to His true origin.
- 12:15 Zech. 9:9 notes that the coming Messiah will return on a donkey. Zechariah does not see a 'beginning' of the kingdom of God but the fulfillment of its completion. John notes again the similarity of Christ's circumstances with that of the One predicted

by Zechariah. Christ resembles the awaited Messiah, but not in the fashion expected by the Jews. He will establish His kingdom and bring peace to the hearts of man, but His kingdom will not be earthly in the political sense.

In these uses of Scripture, John does not seek to prove Christ's identity. He notes very convincing prophetic parallels, but none of which are 'airtight.' Most often the examples imply that Christ is the long-awaited Messiah. His circumstances are paralleled with those of the Messiah as spoken of by the prophets.

2) Forerunner: John often uses Scripture to demonstrate that Christ is in the line of highly righteous men or prophets. What has happened to them also happens to Christ. They are forerunners:

- 2:17 Just as other righteous people suffer in their zeal for God, so does Christ. Psalm 69 is a call to God for deliverance. The author is unjustly persecuted and dishonored. John likens Jesus to the righteous sufferer of the past. Jesus thus stands in close proximity to those highly righteous men who have gone before Him.
- 5:46 Christ is a prophet not unlike Moses. Just as the ancient Israelites were adjured to listen to the coming prophets of God, Jesus admonishes the people for not believing either Moses or Himself. Moses predicted another prophet would come: Jesus stands in that line.
- 12:13 As other pilgrims are blessed, coming in the name of the Lord, so Christ is also. Psalm 118 (a portion of the thanksgiving liturgy sung at the Feast of the Booths) is recanted in the acclamations of the crowd as Jesus enters Jerusalem. This liturgy was sung as a thanksgiving for God's deliverance from the enemies which besought Israel. Now we find the crowd offering this praise to Jesus. He is therefore seen as analogous to the Deliverer. Likewise, the righteous of old enter the sanctuary during the festival procession in order to receive a priestly blessing. Jesus is therefore found to be worthy of blessing alongside others who come in the name of the Lord.
- 12:38 Isaiah 53's context concerns that of the righteous man of God

who suffered unjustly at the hands of the misinformed. John parallels the present events with the occurrence found in Isaiah. Jesus, the One appointed by God, will likewise patiently bear suffering even to the point of death. God will use His innocent death as He did the sufferer in Isaiah, in order to accomplish peace and healing for the community.

Thus, Christ is identified with other righteous servants and rulers of God. He is a prophet, one sent from God, a King in the royal lineage coming in the name of the Lord. His experiences are all too similar to those who have gone before Him.

3) Explanation: John sometimes simply restates or explains Scripture more fully:

- 5:29 Jesus is presented as the Judge who will usher in the resurrection - either to everlasting life or disgrace and contempt. He is also identified as the true life giver, borne witness to by the Father, and accomplisher of His Father's will.
- 6:45 He explains/amplifies the OT ideology of the last days. In this time when God teaches His own, those same will ultimately know His Son. John's purpose is not to demonstrate the identity of the One ushering in the consummation of times (though a strong claim of Jesus' authority is put forth), but to describe the outcome and complexion of that time.
- 8:17 John restates the OT criterion for judging the truth of a testimony. The context concerns judging the truthfulness of Christ's testimony. John appears to be heaping up evidence to validate the identity of Christ.
- 10:34 A restatement of God calling His people gods to refute the judgement of diaspnemy against Jesus by the Jews. The argument is not being used to prove that Jesus is the Son of God, but to demonstrate to the Jews that they have not understood their own Scriptures and therefore cannot see how He fulfills them. This misunderstanding paradoxically opens the possibility that Jesus is the Son of God.
- 12:34 John implicitly explains that the intent of Scripture has been

misunderstood. He opens the door to "What does 'remain forever' mean?" We find that the intent of Psalms 89 and 110 had been missed. John sought not to demonstrate by use of these references that Christ is the expected Messiah, but to note that the Jews' expectations concerning the Messiah are in error. Thus, the Jews' misunderstanding of Scripture invalidates their rejection of Jesus' claims. The certainty of Jesus' own teaching about himself is thereby increased.

- 12:41 John explains Isaiah's vision more fully. He was seeing Christ's glory as well as God's. John's purpose appears to be to demonstrate the continuity of the Godhead. Christ, like His Father, is the one who was and is. He was in the beginning with God, and in fact He is God.

Therefore we see that John reinforces OT ideology, but at times generates a deeper understanding as it is interpreted in light of Christ. Christ is not invalidated by the OT, neither has truth changed.

4) Parallels: Lastly, John often draws parallels with events from Scripture. These point not just to Christ, but to the Father and the Holy Spirit:

- 3:14 The lesson/language of the Torah is reemphasized (i.e. serpent - salvation/redemption). A parallel is drawn with a new referent. John demonstrates that again the people have sinned and life comes through the lifting up of someone or something as a means of salvation. The purpose of this lifting up is belief, which leads to life.
- 6:31-32 Just as God gave bread through Moses to sustain the physical lives of His people, so He also gives true bread from heaven which is Christ, the bread of life. John parallels the similarity of contemporary events with those of ancient Israel's. Jesus is linked to the Father in that He had just miraculously provided bread to the multitudes. He too is the ultimate provider of life. John validates Jesus as the Christ in that he shows that just as God provided the bread of old, Christ now provides such again.
- 7:37-38 A parallel is drawn with inner springs of life/satisfaction.

Through Christ, the Holy Spirit is the means of true life and satisfaction. John utilizes Christ's words to demonstrate that He is the consummate righteous man as he associates Him with the righteous man of Isaiah which is to obtain this ultimate satisfaction.

- 12:40 God works in continuity with events in Israel's history. New (present) Israel is paralleled with ancient Israel - both were blinded/hardened to the truth. Salvation has been offered again, but again, the people have hardened their hearts. Separation results.

Thus, the setting/event/story changes, but God does not. The Christ event adds a new referent to Scripture. We must at times see parallels between what God did for Israel (often through Moses), and what He is doing for the New Israel through Christ. The emphasis in John, according to Martin Hengel, is on allusions; John prefers the metaphor.²⁹

If these observations can now be woven together, we get the following picture of Christ as painted by John in his use of the OT. Jesus, righteous and coming in the name of the Lord, is not unlike David or Moses, or the other prophets. He brings redemption and life, as well as ushering in the 'last days' and judging righteously both now and at the resurrection. Jesus is the truth; he is the Son of God; he is the Life - sent by God. Though Jesus is not what had been expected, he does come from Bethlenem, and enters Jerusalem seated upon a donkey (messianic indicators). He is the long-awaited Messiah.

John does not try to prove Christ's identity by use of selected passages from the OT. He does however, build a case for His Messiahship block by block, piece by piece. None of the passages quoted would alone prove the identity of Christ. John knows that. By the same token, all the materials taken together and in support of one another do lend credibility to John's argument that this One truly is the long-awaited Messiah.

Johannine Theology of the Appropriation of Old Testament Truth

As we seek to distill John's theology of the appropriation of OT truth, we find John's most pointed use of the Scriptures: Jesus is not just the trajectory of the Law, but in fact He can and

must be found with it if one is to enter into life.

- see 'I am' statements; also 12:41
- note where Moses is a witness/precursor to Christ (3:14, 5:46, 6:31-32, 7:22)
- examples from the prophetic writings (Dn. 12:2, Is. 6:10, 53:1, 55:1, 58:11)
- see the enlargement or true intent of the Law (7:22, 8:5,17)
- correct understanding of the messianic rule is needed (12:13,15)

But the people are blinded by:

- tradition (10:34, 12:13)
- unbelief (5:46, 6:31-32, 12:38)
- ignorance (7:42, 12:15,34)

Therefore we must be taught by God in order to truly understand 'the way.' (4:37, 6:45, 7:24)

Though having eyes, one does not see. Scripture can be read but not understood. Tradition may blind to the truth. Only by God's enlightenment can we see the fuller picture of Scripture. Martin Hengel writes that it is the Spirit that awakens the memory of the prophetic Word and the meaning of former actions. Then a Spirit-informed Christology comes from the messianic testimony of the Scriptures and not just from Jesus' sayings.⁴⁰ The OT stands on its own, yet it is more fully understood when illumined the Spirit.

Unbelief/blindness has prevented Israel from coming to God. Only as Jesus is seen both as God and as the fulfillment - in fact the actual object - of Scripture, can one truly be circumcised in heart (receive a heart of flesh and the Spirit of God). When one ventures to trust and believe that Jesus is the Christ, the Son of God, then he will enter life in his name (see Jn. 20.31).

Hermeneutical Considerations

Lastly, it is my desire to examine the more general, current schools of hermeneutical thought, and explore what parallels could be drawn with John's methodology.

As presented by Darrell Bock, there are several current schools of hermeneutics.⁴¹ The first school will be called the "Full Human

Intent" school, and is represented by Walter Kaiser. This viewpoint could probably be summarized as follows: "Scripture has one meaning - the meaning which it had in the mind of the Prophet. . . who first uttered or wrote, to the hearers or readers who first received it."⁴² Kaiser would point out that the writers as well as the early Church insisted that the normativeness of the text was prior to and the very basis for the Church.⁴³ He goes further noting, "The whole canon must not be used as the context for every exegesis. The Church is in error when one uses the analogy of faith as an exegetical device for extricating meaning from or importing meaning to texts that appeared earlier than the passage where the teaching is set forth most clearly or perhaps even for the first time."⁴⁴ Kaiser believes that this type of exegesis is in perfect harmony with the goals of the grammatico-historical method (i.e. the simple, direct, plain, and literal sense of the phrases, clauses and sentences, in the context of the time and circumstances in which the author wrote.)⁴⁵ He would have 'analogy of faith' replaced by 'analogy of antecedent Scripture' whereby one: makes examination of explicit affirmations found in the text being exegeted, and then makes comparisons with similar affirmations found in passages that have preceded in time the passage under study.⁴⁶ For Kaiser, typology is merely applicational. It is neither prophetic nor does it deal with issues of meaning. The human author had the whole picture in view as part of his own intention and understanding, with the one exception of the time frame.

The next school of thought is the "Divine Intent - Human Words" school, and is represented by J.I. Packer, and Elliot E. Johnson. Packer notes that exegesis concerns the expressed mind of the human writer - the literal sense. He assumes full humanity of the inspired writings. The exegete must put him/herself in the writer's linguistic, cultural, historical and religious shoes. The grammatical-historical methodology is accepted. Applicationaly, one must ask; "If God acted that way in the past, what would He do in our circumstances?" assuming His consistency throughout time.⁴⁷ Thus, one moves from the text to the Biblical doctrine, to a hermeneutic, to exegesis. Packer notes;

If God's meaning exceeds what the human writer had in mind, that

further meaning is only an extension or development, drawing out the implications and an establishing of relationships between his words and other biblical declarations in a way that the writer couldn't do. Thus, the *sensus plenior* which texts acquire in their wider biblical context remains an extrapolation on the grammatico-historical plane, not a new projection to the plane of allegory.

God may have more to say than does the text, but never less.⁴⁸ Thus, the prophetic passages all draw on the human author's words but that human author did not always fully intend or comprehend the prophetic reference, while God did intend the full reference. E.E. Johnson expands this somewhat as he believes the human and divine authors share the sense of the prophetic passage but God may have more referents in mind than did the human author.⁴⁹ In this school of thought, typology is prophetic because the pattern of God's activity is designed by God to be repetitious and the correspondences are identifiable from details in the OT text. A.J. Mass writes; "The concept of 'the repetition of events' is the theological basis of typology. God is consistent in His nature."⁵⁰

The third group is the "Historical Progress of Revelation and Jewish Hermeneutic" school. Some of the proponents of this school of thought are E. Earle Ellis, Donald Hagner, and Richard Longenecker.

According to this view, New Testament interpretation operates under the assumption of two stages in the kingdom of God: deliverance and judgment. Faith in Jesus means faith in the story of Jesus, the story of God's redemptive activity in the history of Israel that finds its high point and fulfillment in Jesus. Thus, Salvation History relates current and future events to events, persons and institutions in the OT (usually done with typological correspondence).⁵¹

Typological exegesis regards the words of Scripture as the record of historical events out of whose literal sense the meaning of the text arises. From past OT events, it interprets the meaning of the present time of salvation and in turn, it sees in present events a typological prophecy of the future consummation. Thus, the text is not used up a single event.⁵²

The authors of the NT were dominated by the idea of

fulfillment. Jesus Christ was the goal of the OT. The NT writers were thus aware of sensus plenior of OT scripture. They realized that there is the possibility of more significance to an OT passage than was consciously apparent to the original author and more than can be gained by strict grammatico-historical analysis. The fuller sense can only be seen in retrospect and in light of the NT fulfillment. (Donald Haegner⁵³)

The events, patterns of thought, and lessons in the experience of Israel, serve the purpose of anticipating God's fuller work for His people in the end-time in Jesus Christ. Thus, the NT writers read the OT out of a developed theological picture both of messianic expectation and salvation history.⁵⁴

The last school of thought is called the "Canonical Approach and New Testament Priority." Its major contributor is Brevard Childs.

On the left end of the spectrum lies Bruce Waltke, who believes the entire Bible is the context for each passage. According to him, "The doctrine of canon, a correlative of the doctrine of plenary inspiration demands that we use the NT in deciding the meaning of the Old."⁵⁵ Therefore no book has meaning outside the context of other books. The OT must ultimately be reread in light of the NT, for the OT is overridden and redefined by the NT.⁵⁶ Childs seems to agree that the OT is interpreted by the New, as he states that the New is likewise to be understood through the Old.⁵⁷ Childs seeks not only to understand the theological shape of the text,⁵⁸ but he also insists that the Scriptures must not be viewed apart from the Church or vice versa. He believes "the Christian Church accepted the Scriptures of the synaogue, as previously shaped, as part of its own canon, and sought to interpret them according to various Christian construals."⁵⁹ Then, each passage must be heard, not as a "proof text" in and of itself, but both in the context of the book in which it is found and in the context of the whole canon.⁶⁰

A Hermeneutic for Today

There is no single hermeneutic operative among evangelicals today. Further, there is much overlap from one school to the next. Neatly

separated categories do not actually exist.

Likewise, in John's case one model is not adequate. His method is complex and is difficult to reduce to a few basic tenets. In comparison to many Evangelicals today, I believe John is not as rigid or logically argumentative in his use of the OT. He feels no need to make an iron-clad argument for the identity of Christ through extensive OT quotations. Rather, it seems as though he is aware that his arguments will not be often understood or believed. This is not to slow the proclamation of the gospel, nor is it something to hide from. For when all is considered, faith is not indefensible, but is taught and confirmed through the Holy Spirit.

As I have studied the passages and been challenged in my understanding, I must admit that John rarely utilizes the OT passage cited in a strict propnetic/fulfillment mode. He takes the Scripture as it is presented and demonstrates general congruences between Jesus and the one long awaited. His understanding comes primarily from the OT; he does not place, or force, a mold of Christ over the Holy Scriptures. He is sensitive to the point they make, while at the same time seeing that Christ fits the mold that the OT makes. John does not rely on the *sensus plenior*, scripture to interpret scripture, or prophetic typology (though we might qualify this in that John saw the continuity of God's actions), to unpack the meaning of the OT. He does imply however, that often the propnets did not know the fullness/implications of the end-times, and he appears to rely on a larger view of salvation history which relates current and future events to past ones. Thus, we can see that John crosses the somewhat inflexible boundaries as represented in differing schools of Evangelical hermeneutical thought.

Several implications of these observations can be drawn. First, John's employment of the OT suggests that its witness to Christ does not consist primarily of explicit predictions of wholly future events or circumstances which would be fulfilled exclusively and particularly by Jesus. Rather, John's appeal to the OT consists of larger, less-definable movements which can be seen converging in Jesus.

Second, John's own stress on the Spirit's role in illumination and conversion (John 16) implies that a strictly logical-textual apologetic

is not sufficient to convince the unbeliever, though they may be used by the Spirit to create faith in Jesus. God is not needy of our proofs. His Spirit is sent to confirm the seeds we sow. He alone can validate truth in such a compelling way so as to establish faith. As F.W. Young notes:

What God had revealed through the Spirit to the prophets could be revealed only through the Spirit to those who read "all the mysteries of the words of his servants the prophets (see Hab. 7:5)." The end of all understanding is the knowledge of God in which alone salvation is to be found.⁶²

Lastly, Evangelical apologetics must demonstrate a greater flexibility with regard to employing the OT. Old Testament texts must be read within their own larger linguistic, historical, and theological contexts. And Christology, as witnessed to in the OT, must be developed more deftly and with greater subtlety.

APPENDIX A

Table 1

Old Testament References in the Gospel of John

Reference	Nestle -Aland ²⁷ /UBS ²⁸	Tisch- endorf ²⁹	Alford ³⁰	Donahoo ³¹	Freed ³²
2.5	Gn 41.55				
2.17	Ps 69.10	*	*	*	Is 40.3
3.8	Eccl 11.5				
3.14	Nu 21.9	*	*	*	
3.21	Tob 4.6				
4.5	Gn 48.22, Jos 24.32				
4.9	Ezr 4.1-3				
4.20	Dt 11.29, Ps 122.1-5				
4.22	Is 2.3				
4.37	Mic 6.15			*	
5.10	Jer 17.21				
5.22	En 69.27				
5.29	Dn 12.2	*			
5.45	Dt 31.26-27				
5.46	Dt 18.15	*			Gn 3.15
6.31-32	Ex 16.15, Ps 78.24	*	*		Ne 9.15 *
6.45	Is 54.13 (Jr 31.34 N-A)	*	*	*	* *
7.2	Lv 23.34	*			
7.22	Gn 17.10-13, Lv 12.3	*		*	
7.24	Is 11.3-4			*	
7.37	Lv 23.36 (Is 55.1 N-A)			*	*
7.38	Pr 18.4 (Is 58.11 N-A)			*	*
7.42	2 Sm 7.12, Ps 89.3-4, Mc 5.1-2	*		*	*
7.51	Dt 1.16 (Dt 19.15 N-A)	*			
8.5	Lv 20.10 Dt 22.22			*	
8.7	Dt 17.7				
8.12	Is 49.6				
8.17	Dt 17.6;19.15	*		*	
8.41	Is 63.16				
9.2	EX 20.5				
9.7	2 Kq 5.10				

Table 1 (continued)

Reference	Nestle -Aland / UBS	Tisch- endorf	Alford	Donehoo	Freed
9.29	Jos 7.19				
9.31	Ps 66.18, Is 1.15				
9.34	Ps 51.5				
10.3	Ps 118.20				
10.11	Ez 34.15				
10.16	(Ez 34.23; 37.24 N-A)			*	
10.22	1 MCC 4.59				
10.33	Lv 24.16				
10.34	Ps 82.6	*	*	*	*
11.55	2 Cn 30.17				
12.8	Dt 15.11				
12.13	Ps 118.25-6	*		*	*
12.15	Zch 9.9	*	*	*	*
12.27	Ps 6.3				
12.34	Ps 89.36	*	*	*	
	(Ps 110.4, Dn 7.14 UBS)	*			
12.38	Is 53.1	*	*	*	*
12.40	Is 6.10			*	*
12.41	Is 6.1	*	*	*	

* notes agreement as to the location of the OT passage

Table 2

Reference, Extent, Source and Formula

John Ref.	OT Ref.	Extent	Formula
2.17	Ps. 69.9	Exact	"it was written"
3.14	Nu. 21.9	Reference	
4.37	Mc. 6.15	L Q*	"the saying is true"
5.29	Dn 12.2	Reference	
5.46	Dt. 18.15f	Reference	.
6.31-32	Ex. 16.4,	Reference	"as it is written" found also in
	Ex. 16.15	Reference	Jn 12.14: nowhere else in the NT
	Ps. 78.24	L Q	
6.45	Is. 54.13	L Q	"it is written in the prophets"
7.2	Lv. 23.34	Language	
7.22	Gn. 17.10f	Language	
	Lv. 12.3	Reference	
7.24	Is. 11.3-4	L Q	
7.37	Is 55.1	L Q	
7.38	Pr. 18.4	Language	"as the scripture said"
	Is. 58.11	Language	
	Is. 44.3	Language	
7.42	2 Sm 7.12	None	"has not the scripture said"
	Ps. 89.3-4	Reference	
	Mc. 5.1-2	Reference	
8.5	Lv. 20.10	Reference	"Now in the Law Moses commanded" 8.17
	Dt. 17.6	Reference	"it has been written"
	Dt. 19.15	Reference	
10.34	Ps. 82.6	Exact	"Has it not been written in your Law"
12.13	Ps. 118.26	Exact	(only direct quote not intro by formula)
12.15	Zch 9.9	L Q	"as it is written"
12.34	Ps. 89.36	Reference	"We have heard out of the Law"
	110.4	Language	
12.38	Is. 53.1	Exact	"that the word of Isaiah might be fulfilled"

Table 2 (continued)

Jonn Ref.	OT Ref.	Extent	Formula
12.40	Is. 6.10	L Q	"for Isaiah said again"
12.41	Is. 6.1	Reference	"these things Isaiah said"

* L Q - loose quote: most of the wording has been used with only minor deviations.

Table 3

Statistical Distribution of Old Testament References:

Books	Uses	Sections	Uses
Psalms	7 (22.6%)	Wisdom	8 (25.8%)
Isaiah	8 (25.8%)	Prophets	12 (38.7%)
Deuteronomy	3 (9.7%)	Torah	10 (32.3%)
Leviticus	3 (9.7%)	Writings	1 (3.2%)
Genesis	2 (6.5%)		
Exodus	2 (6.5%)		
Numbers	2 (6.5%)		
Daniel	2 (6.5%)		
Micah	2 (6.5%)		
Zecnarlan	1 (3.2%)		

Table 4

Old Testament References Correlated with Extent:

Extent	Major References	Section	%
Exact	3 Ps., 1 Is.	Psalms	75
Loose Quote	4 Is., Mc., Ps., Zch.	Isaiah	57
		Major Prophets	87.5
Reference	3 Dt., 2 Ex., 2 Lv., 2 Ps., Nu., Dn., Mc., Is.	Torah	62
		Minor Prophets	15
		Psalms	15
Language	2 Is., Ps., Gn., Lv.	Torah	33
		Isaiah	40

Table 5

Formula Correlation with Extent:A

Extent	Formula (* = wildcard)	Uses (%)
Exact	differing formulas	75
	1 - no formula	25
Loose Quote	2 - no formula	28.6
	3 - "* it is written"	42.9
	2 - different formulas	28.6
	(5 - use of formula)	71.4
Reference	7 - no formula	58.3
	2 - "* it is written" (but could refer to different passages)	16.7
	2 - "* Law *"	16.7
	1 - "Isaiah said"	8.3
	(5 - use of formula)	38.5
Language	5 - no formula	83.3
	1 - "* the Scripture said"	16.7
	(1 - use of formula)	16.7
None	1 - "* the Scripture said"	100

We can see from this data that as the exactness of the reference increases, the probability of formula use increases. "Language" and "None" both use the formula "* the Scripture said," which may indicate that the author thus uses such for broader OT language as opposed to actually quoting what the Scripture said.

Table 6

Formula Correlation with Extent:B

Extent	Use of Formula (%)	No Formula (%)
Exact	75	25
Loose Quote	71.4	28.6
Reference	41.7	58
Language	16.7	83.3

From these statistics, we can assume only 3 statistically verifiable groupings for Extent: Exact/Loose Quote, Reference or Language.

Table 7

Formula Correlation with Old Testament Reference:

Formula	# Uses	(%)	OT Reference	Sectional Reference	Uses (%)
"* it * written"	6	42.9	2 Ps, Ex, Is, Dt, Zch	2 Wisdom 2 Torah 2 Prophets	33.3 33.3
"* the Scripture said"	2	14.3	Language of: Pr, 2 Is Reference of: II Sm, Ps, Mc	(cannot distinguish because of overlap)	
"* Isaiah *"	3	21.4	Isaiah	3 Prophets	100
"* Law *"	3	21.4	2 Ps, Lv	2 Wisdom 1 Torah	66.7 33.3
"the 'logos' is true"	1	7.1	Mc	1 Prophets	100

14

Analysis: "* it * written" may refer to Psalms, Prophets or Torah: there seems to be no propensity one way or another.

"* the Scripture said" used of the Prophets.

"* Isaiah *"; all uses refer to Isaiah actual.

"* Law * " used for Psalms (2/3) and Torah (1/3).

Appendix B

OT Text-Sources which may be distinguishable:

1) in favor of the LXX:

And his disciples remembered that it was written, The zeal of thine house hath eaten me up. (John 2:17)⁶⁸

εμνησθησαν οι μαθηται αυτου οτι γεγραμμενον εστιν ο ζηλος του οικου σου καταφαγεται με (John 2:17)⁶⁹

לְלִבִּי חָרָה אֵשׁ מֵעֵלְיוֹתַי וְהֵלַק מִמֶּנִּי אֶת־הַזֵּהוּ
לְלֵב (Ps 69:9)⁷⁰

οτι ο ζηλος του οικου σου κατεφαγε με. και οι ονειδισμοι των ονειδιζοντων σε επεπεσον επ εμε. (Ps 68:9)⁷¹

2) in favor of the MT:

a. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. (John 6:45)

εστιν γεγραμμενον εν τοις προφηταις και εσονται παντες διδακτοι θεου πας ο ακουσας παρα του πατρος και μαθων ερχεται προς εμε (John 6:45)

לְלִבִּי חָרָה אֵשׁ מֵעֵלְיוֹתַי וְהֵלַק מִמֶּנִּי אֶת־הַזֵּהוּ (Is. 54:13)

και παντα τουσ υιουσ σου διδακτους θεου, και εν πολλη ειρηνη τα τεκνα σου (Is. 54:13)

b. He hath blinded their eyes, and hardened their heart; that they should not see with [their] eyes, nor understand with [their] heart, and be converted, and I should heal them. (John 12:40)

τετυφλωκεν αυτων τουσ οφθαλμους και επωρωσεν αυτων την καρδιαν ινα μη ιδωσιν τοις οφθαλμοις και νοησωσιν τη καρδια και στραφωσιν και ιασομαι αυτους (John 12:40)

הָרַבְּרָבִּים וְהָרַבְּרָבִּים וְהָרַבְּרָבִּים וְהָרַבְּרָבִּים וְהָרַבְּרָבִּים (Is. 6:10)

לְלִבִּי חָרָה אֵשׁ מֵעֵלְיוֹתַי וְהֵלַק מִמֶּנִּי אֶת־הַזֵּהוּ (Is. 6:10)

Επαξυνθη γαρ η καρδια του λαου τουτου, και τοισ ωσιν αυτων βαρεωσ ηκουσαν, και τοισ οφθαλμοουσ εκαμμυσαν; μηποτε ιδωσι τοισ οφθαλμοιουσ, και τοισ ωσιν ακουσωσι, και τη καρδια συνωσι και επιστρεψωσι, και ιασομαι αυτους. (Is. 6:10)

אֵלֶיךָ יְהוָה אֱלֹהֵינוּ כִּי יִשְׁמַע בְּעַד יְהוָה
 כִּי יִשְׁמַע בְּעַד יְהוָה אֱלֹהֵינוּ כִּי יִשְׁמַע
 בְּעַד יְהוָה (Zech. 9:9)

Χαιρε σφοδρα θυγατερ σιων, κηπισσε θυγατερ Ιερουσαλημ; ιδου ο
 βασιλευσ ερχεται σοι δικαιοσ και σωζων, αυτοσ πραυσ, και
 επιβεβηκωσ επι υποζυγιον και πωλον νεον. (Zech. 9:9)

- 5) That the saying of Esaias the prophet might be fulfilled, which he
 spake, Lord, who hath believed our report? and to whom hath the
 arm of the Lord been revealed? (John 12:38)

ινα ο λογοσ ησαιου του προφητου πληρωθη ον ειπεν κυριε τισ
 επιστευσεν τη ακοη ημων και ο βραχιων κυριου τινι απεκαλυφθη
 (John 12:38)

הַאֵלֶיךָ יְהוָה אֱלֹהֵינוּ כִּי יִשְׁמַע בְּעַד יְהוָה
 כִּי יִשְׁמַע בְּעַד יְהוָה אֱלֹהֵינוּ כִּי יִשְׁמַע (Is. 53:1)

Κυριε τισ επιστευσε τη ακοη ημων; και ο βραχιων Κυριου τινι
 απεκαλυφθη (Is. 53:1)

Appendix D

OT Text-Source cannot be distinguished

- 1) And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (John 3:14)

και καθως μωυσης υψωσεν τον οφιν εν τη ερημω ουτως υψωθηναι δει τον υιον του ανθρωπου (John 3:14)

וַחֲנֹךְ מֹשֶׁה-אֶת הַנָּחַשׁ-עַל הַיָּבֵשׁ וַיִּשְׂרֹף אֶת-בְּנֵי יִשְׂרָאֵל וַיִּשְׂרֹף אֶת-בְּנֵי יִשְׂרָאֵל

וַיִּשְׂרֹף אֶת-בְּנֵי יִשְׂרָאֵל וַיִּשְׂרֹף אֶת-בְּנֵי יִשְׂרָאֵל (Nu. 21:9)

Και εποιησε Μωυσης οφιν χαλκουν, και εστησεν αυτον επι σημειου; και εγενετο οταν εδακνεν οφιο ανθρωπον, και επεβλεψεν επι τον οφιν τον χαλκουν, και εζη. (Nu. 21:9)

- 2) And herein is that saying true, One soweth, and another reapeth. (John 4:37)

εν γαρ τουτω ο λογος εστιν αληθινος οτι αλλος εστιν ο σπειρων και αλλος ο θεριζων (John 4:37)

וְעַתָּה יֵשׁוּעַ אֵלֵי-הַמִּצְרַיִם וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל (Micah 6:15)

Συ σπερεισ, και ου μη αμησησ. . .(Micah 6:15a)

- 3) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:29)

και εκπορευουσονται οι τα αγαθα ποιησαντες εις αναστασιν ζωης οι δε τα φαυλα πραξαντες εις αναστασιν κρισεως (John 5:29)

וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל וְיִשְׂרָאֵל (Dan. 12:2)

Και πολλοι των καθευδοντων εν γησ χωματι εξεγερθησονται, ουτοι εις ζων αιωνιον, και ουτοι εις ονειδισμον και εις αισχυνην αιωνιον. (Dan. 12:2)

- 4) For had ye believed Moses, ye would have believed me: for he wrote of me. (John 5:46)

ει γαρ επιστευετε μουσει επιστευετε αν εμοι περι γαρ εμου εκεινος εγραψεν (John 5:46)

וְיִשְׁמַע אֶת-כָּל-אֲשֶׁר-כָּתַב מֹשֶׁה בְּסֵפֶר-הַתּוֹרָה לְךָ יְיָ אֱלֹהֵינוּ

וְיִשְׁמַע (Deut. 18:15)

Προφήτην εκ των αδελφων σου, ωσ εμε, αναστησει σοι Κυριος ο θεος σου; (Deut. 18:15)

- 5) Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.(John 6:31-32)

οι πατερες ημων το μαννα εφαγον εν τη ερημω καθως εστιν γεγραμμενον αρτον εκ του ουρανου εδωκεν αυτοις φαγειν. ειπεν ουν αυτοις ο ιησους αμην αμην λεγω υμιν ου μουσης δεδωκεν υμιν τον αρτον εκ του ουρανου αλλ ο πατηρ μου διδωσιν υμιν τον αρτον εκ του ουρανου τον αληθινον (John 6:31-32)

וְיִשְׁמַע אֶת-כָּל-אֲשֶׁר-כָּתַב מֹשֶׁה בְּסֵפֶר-הַתּוֹרָה לְךָ יְיָ אֱלֹהֵינוּ

וְיִשְׁמַע אֶת-כָּל-אֲשֶׁר-כָּתַב מֹשֶׁה בְּסֵפֶר-הַתּוֹרָה לְךָ יְיָ אֱלֹהֵינוּ

אֶת-כָּל-אֲשֶׁר-כָּתַב מֹשֶׁה בְּסֵפֶר-הַתּוֹרָה לְךָ יְיָ אֱלֹהֵינוּ (Ex. 16:4)

וְיִשְׁמַע אֶת-כָּל-אֲשֶׁר-כָּתַב מֹשֶׁה בְּסֵפֶר-הַתּוֹרָה לְךָ יְיָ אֱלֹהֵינוּ

וְיִשְׁמַע אֶת-כָּל-אֲשֶׁר-כָּתַב מֹשֶׁה בְּסֵפֶר-הַתּוֹרָה לְךָ יְיָ אֱלֹהֵינוּ

לֶחֶם לְאֲכִלָּה (Ex. 16:15)

Ειπε δε Κυριος προς Μωσην, ιδου εγω ω υμιν αρτους εκ του ουρανου: (Ex. 16:4a)

ειπε δε Μωσης αυτοις, ουτος ο αρτος, ον εδωκε Κυριος υμιν φαγειν (Ex. 16:15b-16a)

- 6) Now the Jews' feast of tabernacles was at hand. (John 7:2)

ην δε εγγυς η εορτη των ιουδαιων η σκηνοπηγια (John 7:2)

וְיִשְׁמַע אֶת-כָּל-אֲשֶׁר-כָּתַב מֹשֶׁה בְּסֵפֶר-הַתּוֹרָה לְךָ יְיָ אֱלֹהֵינוּ

וְיִשְׁמַע אֶת-כָּל-אֲשֶׁר-כָּתַב מֹשֶׁה בְּסֵפֶר-הַתּוֹרָה לְךָ יְיָ אֱלֹהֵינוּ (Lv. 23:34)

τη πεντεκαιδεκατη του μηνος του εβδομου τουτου, εορτη σκηνων επτα ημερας τω Κυριω (Lv. 23:34b)

- 7) Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. (John 7:22)

δια τουτου μωυσης δεδωκεν υμιν την περιτομην ουχ οτι εκ του μωυσεως εστιν αλλ εκ των πατερων και εν σαββατω περιτεμνετε ανθρωπον (John 7:22)

וְכִי תִּבְרֵא אֶתְכֶם וְכִי תִּבְרֵא אֶתְכֶם וְכִי תִּבְרֵא אֶתְכֶם וְכִי תִּבְרֵא אֶתְכֶם
הַמִּלָּה לָכֵן בְּ-הַחֲבֵר (Gn. 17:10)

וְכִי תִּבְרֵא אֶתְכֶם וְכִי תִּבְרֵא אֶתְכֶם (Lv. 12:3)

Και αυτη η διαθηκη, ην διατηρησεις, ανα μεσον εμου και υμων, και ανα μεσον του σπερματος σου μετα σε εις τας γενεας αυτων; περιτμηθησεται υμων παν αρσενικον (Gn. 17:10)

Και τη ημερα τη ογδοη περιτεμει την σαρκα της ακροβυστιας αυτου. (Lv. 12:3)

- 8) Judge not according to the appearance, but judge righteous judgment. (John 7:24)

μη κρινετε κατ οψιν αλλα την δικαιαν κρισιν κρινετε (John 7:24)

וְכִי תִּבְרֵא אֶתְכֶם וְכִי תִּבְרֵא אֶתְכֶם וְכִי תִּבְרֵא אֶתְכֶם

וְכִי תִּבְרֵא אֶתְכֶם וְכִי תִּבְרֵא אֶתְכֶם (Is. 11:3)

ου κατα την δοξαν κρινει, ουδε κατα την λαλιαν ελεγξει (Is. 11:3)

- 9) In the last day, that great [day] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. (John 7:37)

εν δε τη εσχατη ημερα τη μεγαλη της εορτης ειστηκει ο ιησους και εκραξεν λεγων εαν τις διψα ερχεσθω προς με και πινετω (John 7:37)

וְכִי תִּבְרֵא אֶתְכֶם וְכִי תִּבְרֵא אֶתְכֶם (Is. 55:1a)

Οι διψωντες πορευεσθε εφ υδωρ. . . (Is. 55:1a)

- 10) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (John 7:38)

ο πιστευων εις εμε καθως ειπεν η γραφη ποταμοι εκ της κοιλιας αυτου ρευσσουσιν υδατος ζωντος (John 7:38)

וְכִי תִּבְרֵא אֶתְכֶם וְכִי תִּבְרֵא אֶתְכֶם (Pr. 18:4)

כִּי אֵין מִיָּמַי לֵעָמָּה וְכִי אֵין מִיָּמַי לְעָמָּה

עַל-הַיַּד וְכִי אֵין מִיָּמַי לְעָמָּה (Is. 44:3)

וְכִי אֵין מִיָּמַי לְעָמָּה וְכִי אֵין מִיָּמַי לְעָמָּה

(Is. 58:11)

Υδωρ βαθυ λογοσ εν καρδια ανδρουσ, ποταμοσ δε αναπηδουει και πηγη ζωησ (Pr. 18:4)

Οτι εγω δωσω υδωρ εν διψει τοιο πορευομενοιο εν ανυδρω (Is. 44:3a)

Και υμπληθησθη καθαπερ επιθυμει η ψυχη σου, και τα οστα σου πιανθησεται; και εσται ωσ κηποσ μεθυων, και ωσ πηγη ην μη εξελιπεν υδωρ. (Is. 58:11)

- 11) Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? (John 7:42)

ουχ η γραφη ειπεν οτι εκ του σπερματος δαυιδ και απο βηθλεεμ της κωμης οπου ην δαυιδ ερχεται ο χριστος (John 7:42)

כִּי יֵשׁוּעַ בְּרֵית בְּתוּלָה וְכִי אֵין מִיָּמַי לְעָמָּה

(2 Sm. 7:12)

וְכִי אֵין מִיָּמַי לְעָמָּה וְכִי אֵין מִיָּמַי לְעָמָּה

וְכִי אֵין מִיָּמַי לְעָמָּה

(Ps. 89:3-4)

וְכִי אֵין מִיָּמַי לְעָמָּה וְכִי אֵין מִיָּמַי לְעָמָּה

(Mc. 5:2)

Και αναστησω το σπερμα σου μετα σε, οσ εσται εκ της κοιλιασ σου, και ετοιμασω την βασιλειαν αυτου. (II K. 7:12b)

Διεθεμην διαθηκην τοιο εκλεκτοιο μου, ωμοσα δαυιδ τω δουλω μου. Εωσ του αιωνοσ ετοιμασω το σπερμα σου, και οικοδομησω εισ γενεαν και γενεαν τον θρονον σου. (Ps. 88:3-4)

Και σου μοι εξελευσεται, του ειναι εισ αρχονται του Ισραηλ, και εξοδοι αυτου απ αρχησ εξ ημερων αιωνοσ. (Mc. 5:2b)

- 12) Now Moses in the law commanded us, that such should be stoned: but what sayest thou? (John 8:5)

εν δε τω νομω ημιν μωυσης ενετειλατο τας τοιαυτας λιθαζειν ου ουν τι λεγεισ (John 8:5)

וְאִם יִשָּׁעוּ שְׁנַיִם אֲנָשִׁים אֶת דְּבַר אֶחָד מִכָּל הַדְּבָרִים אֲשֶׁר יִשָּׁעוּ אֶת דְּבַר אֶחָד מִכָּל הַדְּבָרִים
 מִתּוֹמַת הַנְּאֻם וְהַנְּאֻם (Lv. 20:10)

Ανθρωπος οο αν μοιχευσηται γυναικα ανδρσο, η οο αν μοιχευσηται
 γυναικα του πλησιον, θανατω θανατουσθωσαν, ο μοιχευων και η
 μοιχευομενη. (Lv. 20:10)

- 13) It is also written in your law, that the testimony of two men is true. (John 8:17)

και εν τω νομω δε τω υμετερω γεγραπται επι δυο ανθρωπων η μαρτυρια
 αληθης εστιν (John 8:17)

עַל-פִּי שְׁנַיִם עֵדִים אִם שְׁלֹשָׁה עֵדִים יִדְמָה לֹא יִדְמָה
 עַל-פִּי עֵד אֶחָד (Dt. 17:6)

אִם יִשָּׁעוּ שְׁנַיִם אֲנָשִׁים לְכָל-עוֹן וְלְכָל-חַטָּאת בְּכָל-חֹטְאֵם
 אֶת יְהוָה עַל-פִּי שְׁנַיִם עֵדִים אִם עַל-פִּי שְׁלֹשָׁה עֵדִים יִקָּם
 דְּבַר (Dt. 19:15)

Επι δυοι μαρτυσιν η επι τρισι μαρτυσιν αποθανειται; ο αποθνησκων
 ουκ αποθανειται εφ ενι μαρτυρι (Dt. 17:6)

Ουκ εμμενει μαρτυσ εις μαρτυρησαι κατα ανθρωπου κατα πασαν
 αδικιαν, και κατα παν αμαρτημα, και κατα πασαν αμαρτιαν, ην εαν
 αμαρτη; επι στοματος δυο μαρτυρων, και επι στοματος τριων
 μαρτυρων, στησεται παν ρημα. (Dt. 19:15)

- 14) The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? (John 12:34)

απεκριθη ουν αυτω ο οχλος ημεις ηκουσαμεν εκ του νομου οτι ο
 χριστος μενει εις τον αιωνα και πως λεγεις συ οτι δει υψωθηναι τον
 υιον του ανθρωπου τις εστιν ουτος ο υιος του ανθρωπου (John 12:34)

וְאִם יִשָּׁעוּ שְׁנַיִם אֲנָשִׁים אֶת דְּבַר אֶחָד מִכָּל הַדְּבָרִים

מִתּוֹמַת הַנְּאֻם וְהַנְּאֻם (Ps. 89:36)

עַל-פִּי עֵד אֶחָד (Ps. 110:4)

Το σπερμα αυτου εις τον αιωνα μενει, και ο θρονοσ αυτου ωσ ο ηλιος
 εναντιον μου (Ps. 88:36)

Ομοσε Κυριος και ου μεταμεληθησεται, συ ιερευσ εις τον αιωνα, κατα
 την ταξιν Μελχισεδεκ (Ps. 109:4)

15) These things said Esaias, when he saw his glory, and spake of him.

(John 12:41)

ταυτα ειπεν ησαιας οτι ειδεν την δοξαν αυτου και ελαλησεν περι αυτου (John 12:41)

עֵשָׂי אָמַר כִּי רָאָה אֶת כְּבוֹדוֹ וְדִבְּרָה עָלָיו

וְהִלְלֵהוּ (Is. 6:1)

ειδον τον Κυριον καθημενον επι θρονου υψηλου και επηρμενου, και πληρησ ο οικος της δοξης αυτου (Is. 6:1)

NOTES

1. For further discussion of possible authors, see W.G. Kummel, Introduction to the New Testament (Nashville: Abingdon, 1975), pp. 234-46.
2. Unless otherwise noted, all biblical quotations will be taken from the New American Standard Bible (La Habra, CA: The Lockman Foundation, 1977).
3. C.K. Barrett, The Gospel According John (London: SPCK, 1978), pp 198.
4. As I make reference to prophetic or messianic action, the following forms the foundation for my understanding:
 prophetic - immediately inspired message from God, delivered to humankind. The prophet's words may represent the present, immediate voice of God, or may utilize sources, traditions, or the prophet's own reflections, all of which the prophet perceived as being directly revealed from God. (see M. Eugene Boring, Anchor Bible Dictionary vol 5, ed. D.N. Freedman, New York: Doubleday, 1992, pp. 496.
 messianic - predictive of an ideal Davidic king who will inaugurate a decisive and lasting change in the plight of God's people. Peace and restoration for Israel will result. Salvation will have worldwide dimensions. Though Messiah appears infrequently in the OT (messianic not at all), I will utilize the term to indicate that a specific agent is to bring about this consummation of the kingdom of God. (see Marinus De Jonge, Anchor Bible Dictionary vol 4, ed. D.N. Freedman, New York: Doubleday, 1992, pp. 777-88.
5. D.A. Carson, The Gospel According to John (Grand Rapids, MI: W.B. Eerdmans, 1991), pp. 180.
6. R.K. Harrison, Numbers - An Exegetical Commentary (Grand Rapids, MI: Baker Book House, 1992), pp. 279.
7. Johannes Schneider, Theological Dictionary of the New Testament vol I ed. G. Kittel, (Grand Rapids, MI: Eerdmans, 1964), pp. 521.
8. Barrett, Ibid. pp. 214.
9. Rudolf Schnackenburg, The Gospel According to St. John 3 vols. (Basle - Montreal: Herder & Herder, 1968), pp. 266.
10. Gerhard Kittel, ed. Theological Dictionary of the New Testament Vol 1, (Grand Rapids, MI: W.B. Eerdmans, 1964), pp. 759, 765.
11. Carson, Ibid. pp. 285-7.
12. E. Earle Ellis, The Old Testament in Early Christianity (Grand Rapids, MI: Baker Book House, 1991), pp. 96-97.
13. J. Barton Payne, Encyclopedia of Biblical Prophecy (Grand Rapids, MI: Baker Book House, 1973), pp. 520.

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15. Barrett, Ibid. pp. 296.
16. Payne, Ibid. pp. 522.
17. Beasley-Murray, Ibid. pp. 109-10.
18. Payne, Ibid. pp. 522.
19. C.H. Dodd, Interpretation of the Fourth Gospel (Cambridge: Cambridge University Press, 1976), pp. 4.
20. Payne, Ibid. pp. 522.
21. Payne, Ibid. pp. 522.
22. Schnackenburg, Ibid. pp. 158.
23. Beasley-Murray, Ibid. pp. 129.
24. Beasley-Murray, Ibid. pp. 175-77.
25. Schnackenburg, Ibid. pp. 310-312.
26. Carson, Ibid. pp. 397-99
27. Leslie C. Allen, Word Biblical Commentary vol 21. ed. David A. Hubbard, (Waco, TX: Word Books, 1987), pp. 123.
28. Ibid. pp. 123.
29. Schnackenburg, Ibid. pp. 376.
30. John D.W. Watts, Word Biblical Commentary vol 25. ed David A. Hubbard, (Waco, TX: Word Books, 1987), pp. 222.
31. Ibid. pp. 227.
32. Ibid. pp. 229.
33. Ibid. pp. 228.
34. Beasley-Murray, Ibid. pp. 216.
35. Barrett, Ibid. pp. 431-2.
36. Schnackenburg, Ibid. pp. 121.
37. C.K. Barrett, "The Old Testament in the Fourth Gospel" JTS Vol 48, (1947), pp. 168.

38. R.A. Culpepper, Anatomy of the Fourth Gospel: A Study in Literary Design (Philadelphia: Fortress Press, 1983), pp. 222.

39. Martin Hengel, "The Old Testament in the Fourth Gospel" Horizons in Biblical Theology Vol 12. (1990), pp. 31.

40. Hengel, Ibid. pp. 30.

41. Darrell L. Bock, "Evangelicals and the use of the Old Testament in the New Testament" Bibliotheca Sacra Vol 142. (July-Sept 1985), pp. 209-23; (Oct-Dec 1985), pp. 306-19.

42. Quoted by Bruce Waltke of Benjamin Jowett, 1859. See "Is it right to read the New Testament into the Old?" Christianity Today, 2 September 1983, pp. 77.

43. Walter Kaiser, Toward and Exegetical Theology (Grand Rapids, MI: Baker Book House, 1981), pp. 81.

44. Ibid, pp. 82.

45. Ibid. pp. 88.

46. Ibid. pp. 136.

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48. Ibid. pp. 147-8.

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50. A.J. Mass, "Hermeneutics" The Catholic Encyclopedia Vol 5. ed. C.G. Herbermann, (New York: The Gilmary Society, 1913), pp. 240.

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52. Ibid. pp. 212.

53. Donald A. Hagner, "The Old Testament in the New Testament" Interpreting the Word of God ed. S.S. Schultz and M.A. Inch, (Chicago: Moody Press, 1976), pp. 90,92.

54. Richard Longenecker, Biblical Exegesis in the Apostolic Period (Grand Rapids, MI: W.B. Eerdmanns, 1975), pp. 205.

55. Waltke, Ibid. pp. 77.

56. Bock, *Ibid.* pp. 219.
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66. J.R. Donohoo, The New Testament View of the Old Testament (Philadelphia: The Westminster Press, 1900), pp. 93-127.
67. Freed, *Ibid.* pp. 8-88.
68. All English quotations will be taken from the Authorized Version of 1611.
69. All Greek NT quotations will be taken from the Nestle-Aland version of the Greek New Testament.
70. All Hebrew quotations will be taken from the Biblia Hebraica Stuttgartensia ed. Rudolf Kittel, (Stuttgart: Deutsche Bibelgesellschaft, 1990).
71. All OT greek quotations will be taken from The Septuagint with Apocrypha Sir Lancelot C.L. Brenton, (Grand Rapids, MI: Zondervan, 1982).

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