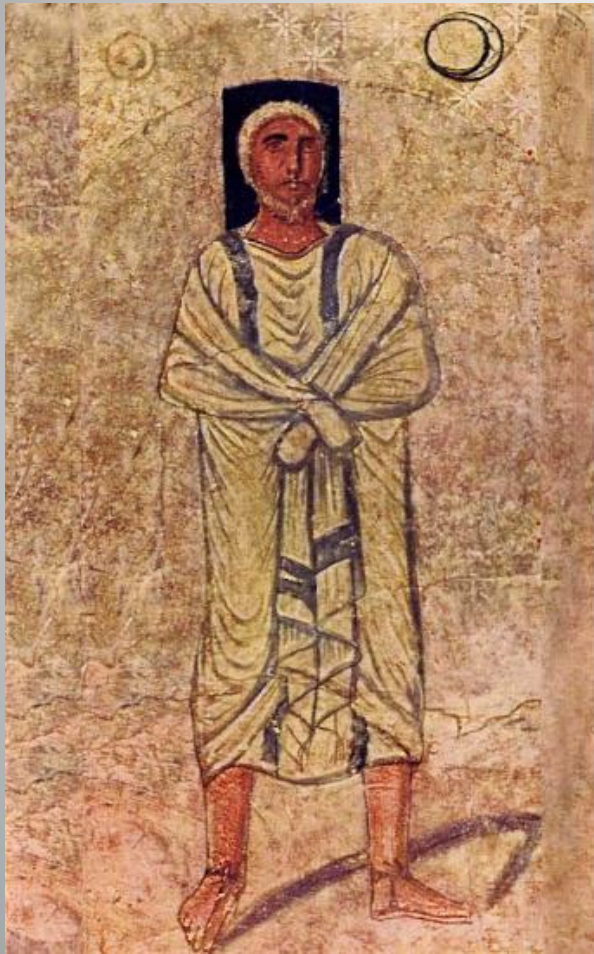


Biblical Literature and Exegesis at the Turning of the Age

Jewish Biblical and Extra-Biblical
Interpretation



Abraham and Moses



Alexander the Great





Alexander's World Empire

- Return from exile. Rebuilding of temple under Ezra and Nehemiah.
- Conquest by Alexander – 333-323 BC.
- Pan-Hellenism and a world culture and language.
- Greek culture – from 333 BC to 2nd century AD
- Greek culture in Maccabean period
- Ambivalence towards Rome, even after 70 AD

Gift of the Greeks

- Many Greek and Latin loan words present in rabbinic writings and Talmud
- Learning Greek – high importance
- Art in synagogues
- Pagan classics read (somewhat guiltily)
- Many of the exegetical techniques and rhetorical skills employed by Jewish interpreters take from Greek culture, especially in Alexandria
- Chreia – anecdotes with punchline and pronouncement

Chreia about Hillel

Once a gentile came to Shammai and said,
“Convert me on the condition that you teach me
the entire Torah while I stand on one foot.”
Shammai pushed him away with the builder’s
cubit he was holding.

He came to Hillel who converted him, saying,
“What is hateful to you, do not to your fellow.
This is the entire Torah. The rest is commentary.
Go, study.” Babylonian Talmud, Shabbat 31a

New Role for Scripture

- The Babylonian exile and the return marked the beginning of a new era in ancient biblical interpretation
- Returning exiles wanted to create a world that no longer existed – rituals, political structures, laws, etc.
- They were convinced that failure to observe the Law of Israel had caused their undoing (Neh 10:29) and they wanted to ‘get it right’
- Scripture played a crucial role, but interpreters were needed
- James Kugel, *Traditions of the Bible*.

Role of Interpreter

- There was an increased focus on precision in the interpretation of the Law
- Role of interpreter grew in importance and authority – included priests, Levites, judges, sages, teachers, and scribes
- Prophecy declined in importance and influence

The Four Assumptions

- James Kugel sees four basic underlying assumptions at work in the various genres and styles of biblical interpretation
- Ironically they carry over into Christianity – especially in the earliest period
- James Kugel, *Traditions of the Bible*.

1. X really means Y

- The 'Bible is fundamentally a cryptic document' (Kugel)
- Beyond the visible or literal meaning of the text is a hidden, esoteric message
- Jeremiah 70 years; Daniel 490

2. A Unified and Relevant Book

- Scripture is one great Book of instruction
- As such it is always a relevant text
- In this sense, it is ahistorical and uncontextualized
- Examples: *pesharim* of the DSS; the use of Isaiah in the NT; 1 Cor 10:11

A Perfect Book

- ‘Scripture is perfect and perfectly harmonious’
- There can be no mistakes – apparent mistakes are explained and harmonized – this also applies to things that are unedifying in biblical heroes or in God
- Any biblical text can interpret and illuminate any other text
- Extreme: omnisignificance – nothing is superfluous or without meaning; everything has some teaching or message

A Divine Book

- All of Scripture is 'somehow divinely sanctioned, of divine provenance, or divinely inspired.
- Later texts would even speak of the Torah being inscribed on heavenly tablets (Jubilees)

Interpretation

- All interpretations – even the ones that seem wild or farfetched – are rooted in a detail of the text itself
- Examine every detail regardless of how minute or insignificant it might seem
- No detail is truly insignificant or inconsistent
- No contradictions or inconsistencies between what was said in one time and place and another
- Wherever it seems as if these are present it is a signal to begin boring deep within the detail or word to discover the ‘hidden, relevant, perfect truth that only befit the word of God’. (Kugel)

Where Found?

- Substitution: in place of X write Y – usually words – example Gen 34:13 ‘deceitfully’ becomes ‘with wisdom’
- In the rewritten or retold bibles – Jubilees, Wisdom of Solomon, Book of Biblical Antiquities – a biblical story or several stories are written with the interpretations already inserted into the text
- Often with a political or religious agenda

Hellenistic Period

- Translation of Hebrew bible into Greek (LXX)
 - This itself was an interpretation (Greek influence)
- Religious literature – deuterocanonical works such as Wisdom of Solomon, Sirach, etc.
- Philo of Alexandria – Hellenized Judaism (Plato and Stoic)

Inspired LXX

- When it was completed, Demetrius assembled the company of the Jews in the place where the task of the translation had been finished, and read it to all, in the presence of the translators, who received a great ovation from the crowded audience for being responsible for great blessings.³⁰⁹ Likewise also they gave an ovation to Demetrius and asked him, now that he had transcribed^{k3} the whole Law, to give a copy to their leaders.³¹⁰ As the books were read, the priests stood up, with the elders from among the translators and from the representatives of the “Community,”^{l3} and with the leaders of the people, and said, “Since this version has been made rightly and reverently, and in every respect accurately, it is good that this should remain exactly so, and that there should be no revision.”³¹¹ There was general approval of what they said, and they commanded that a curse should be laid, as was their custom, on anyone who should alter the version by any addition or change to any part of the written text, or any deletion either. This was a good step taken, to ensure that the words were preserved completely and permanently in perpetuity. (*Letter of Aristeas*)

Sanctified Vision

O'Keefe and Reno

- “Unlike most modern intellectuals, the church fathers recognized that good interpretation is most likely to flow from a good person. Patristic exegesis was, finally, a religious exercise. Right reading was a fruit of righteousness. In this way, they affirmed the interpretive form of Aristotle’s basic principle: Like seeks like. Insofar as the meaning of scripture directs our attention toward the holiness of God, a reader can follow and expound that meaning if the soul is purified and prepared to turn its vision toward the divine. “The mind should be cleansed,” writes Augustine, “so that it is able to see [divine] light and cling to it once it is seen.” The eye of the reader can only follow the scriptures if vision is sanctified.” (23)

Illumination

- “As Irenaeus affirmed, “the scriptures are indeed perfect, since they were spoken by the Word of God and His spirit.” For Irenaeus and for the patristic tradition in general, the Bible was not a perfect historical record. Scripture was, for them, the orienting, luminous center of a highly varied and complex reality, shaped by divine providence. It was true not by virtue of successfully or accurately representing any one event or part of this divinely ordained reality. Rather, the truth resting in the scripture’s power to illuminate and disclose the order and pattern of all things.” (11)

Medium is the Message

- “Treated as a whole, the Bible absorbed their attention rather than directing it elsewhere, either to the events to which the text refers or the divine truths to which it points. Scripture was the magnetic pole of their thought. In this way the fathers differ from modern readers, not in any particular assumption about a verse or episode, or in any specific method, but in their overall assumptions. Modern readers assumed the bible means by accurately referring to an x, whether event, mode of consciousness, or theological truth. For the fathers, the Bible is the array of words, sentences, laws, images, episodes, and narratives that does not acquire meaning because of its connection to an x; it confers meaning because it is divine revelation. Scripture is ordained by God to edify, and that power of edification is intrinsic to scripture.” (11-12)
- This pre-critical interpretation assumes that the text is the subject matter – then this tradition can makes sense on its own terms.

Unity

- Single goal – to read the Bible as a single text that taught a coherent, unified truth about the nature of God and human destiny. (25)
- Key to unity of Bible: Jesus Christ is the fulfillment of the law and the prophets.
- The coming of Jesus as the Messiah or Christ provided them with the basis for formulating a total reading or general theory of scripture.
- Unified by the conviction that Jesus Christ is the cornerstone of divine truth, the exegesis of the fathers was research into the Christ-centered unity of scripture. (25)
- Assumption: knowing the identity of Jesus Christ is the basis for right reading of the sacred writings of the people of Israel. (28)

Points to Ponder

- OT and NT one seamless tradition
- Jewish exegesis throughout
- NT is an extensive midrash on the OT in light of Christ event
- Not dropped from heaven; work of God-inspired humans
- Work of the religious/sacred imagination
- Fluid; continuous conversation between tradition and contemporary experience
- Literalism more of a modern phenomenon

Christ and the OT

- Early church's use of the OT (Scripture, NT did not yet exist) was a process of reading backwards
- Christ was prefigured – NOT predicted – in the OT tradition

Typology

- Took their faith in Christ as the recapitulation of the divine plan. Christ was the interpretive key; the larger coherence of scripture was structure by the figure of Christ. They used typological exegesis to explore this larger coherence and describe the architecture of the text. It allowed them to develop a unified reading of both the Old and New Testaments, as well as provided a means to bring Christian practice and experience into the structured economy of the scriptures, all drawing upon the central figure of Christ. (69)
- Types transcend distances of time and space and help to create a sense of participation in a unified reality, or to use Irenaeus' term, economy (70)
- The beauty of typology is that it allows us, the reader (or viewer), to enter into the experience of the type directly and without the mediation of extended interpretative explanation. (72)

Typology

- ...for Justin, and for the church fathers as a whole, typological interpretation is best understood as an ever-expanding network of patterns and associations that refer back to the apostolic witness about Jesus Christ. The local types – in this instance Joshua/Jesus – function to illuminate how Jesus is the global or master type, the recapitulation of all things. (76)
- Christian practice: typologies also used to connect a variety of Christian practices to the events narrated in the OT – baptism etc
- There is a divine economy that orders history from within according to a plan, and what he has done for the ancient Israelites prefigures what he does for those baptized in the name of Jesus Christ.
...baptism is the new Exodus into the church, which is the new Israel. Both take place with the same divine economy that unfolds according to a common or similar type. (80)

Antitype and Master

- Christ is the antitype – the master type in which all other types, whether before or after, find their fulfillment.
- Christ as master type of believers – martyrdom etc. “The church fathers consistently read the life of Jesus Christ into their own lives. Where Joshua prefigures Jesus, the followers of Christ prefigure him.
(82)

Den of Robbers #1

- The word that came to Jeremiah from the LORD: ² Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all you people of Judah, you that enter these gates to worship the LORD. ³ Thus says the LORD of hosts, the God of Israel: Amend your ways and your doings, and let me dwell with you in this place. ⁴ Do not trust in these deceptive words: "This is the temple of the LORD, the temple of the LORD, the temple of the LORD." ⁵ For if you truly amend your ways and your doings, if you truly act justly one with another, ⁶ if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, ⁷ then I will dwell with you in this place, in the land that I gave of old to your ancestors forever and ever. ⁸ Here you are, trusting in deceptive words to no avail. ⁹ Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known, ¹⁰ and then come and stand before me in this house, which is called by my name, and say, "We are safe!"-- only to go on doing all these abominations? ¹¹ Has this house, which is called by my name, become a den of robbers in your sight? (Jer. 7:1-12 NRS)
- When I wanted to gather them, says the LORD, there are no grapes on the vine, nor figs on the fig tree; even the leaves are withered, and what I gave them has passed away from them. (Jer. 8:13 NRS)

Temple “Cleansing”

- **NRS Mark 11:12** On the following day, when they came from Bethany, he was hungry. 13 Seeing in the distance a fig tree in leaf, he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. 14 He said to it, "May no one ever eat fruit from you again." And his disciples heard it. 15 Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves; 16 and he would not allow anyone to carry anything through the temple. 17 He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers." 18 And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. 19 And when evening came, Jesus and his disciples went out of the city. 20 In the morning as they passed by, they saw the fig tree withered away to its roots. 21 Then Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered."

After the Fact



- Jer 7:11 – a prophecy against temple for the presumption of unjust people in thinking they are safe from their sins
- Fig tree represents Israel
- Written after 70 AD – early Christian interpretation of temple's destruction – many thought it to be divine retribution
- Today not considered a theologically valid view

Psalm 118:22-23

- "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country.³⁴ When the harvest time had come, he sent his slaves to the tenants to collect his produce.³⁵ But the tenants seized his slaves and beat one, killed another, and stoned another.³⁶ Again he sent other slaves, more than the first; and they treated them in the same way.³⁷ Finally he sent his son to them, saying, 'They will respect my son.'³⁸ But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.'³⁹ So they seized him, threw him out of the vineyard, and killed him.⁴⁰ Now when the owner of the vineyard comes, what will he do to those tenants?"⁴¹ They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time."⁴² Jesus said to them, "Have you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes'?"⁴³ Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.⁴⁴ The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."⁴⁵ When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them.⁴⁶ They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet. (Matthew 21:33-46 NRS)

Isa 53:7-8

- So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" ³¹ He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. ³² Now the passage of the scripture that he was reading was this: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. ³³ In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." ³⁴ The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" ³⁵ Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. (Acts 8:30-35 NRS)

Tradition and Prophecy

- Then Pharisees and scribes came to Jesus from Jerusalem and said,² "Why do your disciples break the tradition of the elders? For they do not wash their hands before they eat."³ He answered them, "And why do you break the **commandment of God for the sake of your tradition?**⁴ For God said, 'Honor your father and your mother,' and, 'Whoever speaks evil of father or mother must surely die.'⁵ But you say that whoever tells father or mother, 'Whatever support you might have had from me is given to God,' then that person need not honor the father.⁶ So, for the sake of your tradition, you make void the word of God.⁷ You hypocrites! Isaiah prophesied rightly about you when he said:⁸ **'This people honors me with their lips, but their hearts are far from me; ⁹in vain do they worship me, teaching human precepts as doctrines.'**" (Matthew 15:1-9 NRS)
- Ex 20:21; 21:17; Isa 29:13

The Serpent

- And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,¹⁵ that whoever believes in him may have eternal life. (John 3:14-15 NRS)
- And the LORD said to Moses, "Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live."⁹ So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live. (Numbers 21:8-9 NRS)
- John 19:36

Slave and Free

- For it is written that Abraham had two sons, one by a slave woman and the other by a free woman.²³ One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise.²⁴ Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery.²⁵ Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.²⁶ But the other woman corresponds to the Jerusalem above; she is free, and she is our mother. (Galatians 4:22-26 NRS)

Pattern for the Passion

- **My God, my God, why have you forsaken me?** Why are you so far from helping me, from the words of my groaning?² O my God, I cry by day, but you do not answer; and by night, but find no rest.³ Yet you are holy, enthroned on the praises of Israel.⁴ In you our ancestors trusted; they trusted, and you delivered them.⁵ To you they cried, and were saved; in you they trusted, and were not put to shame.⁶ But I am a worm, and not human; scorned by others, and despised by the people.⁷ All who see me mock at me; they make mouths at me, they shake their heads;⁸ "Commit your cause to the LORD; let him deliver-- let him rescue the one in whom he delights!"⁹ Yet it was you who took me from the womb; you kept me safe on my mother's breast.¹⁰ On you I was cast from my birth, and since my mother bore me you have been my God.¹¹ Do not be far from me, for trouble is near and there is no one to help.¹² Many bulls encircle me, strong bulls of Bashan surround me;¹³ they open wide their mouths at me, like a ravening and roaring lion.¹⁴ I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast;¹⁵ my mouth is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.¹⁶ For dogs are all around me; a company of evildoers encircles me. My hands and feet have shriveled;¹⁷ I can count all my bones. **They stare and gloat over me;**¹⁸ **they divide my clothes among themselves, and for my clothing they cast lots.**¹⁹ But you, O LORD, do not be far away! O my help, come quickly to my aid!²⁰ Deliver my soul from the sword, my life from the power of the dog!²¹ Save me from the mouth of the lion! From the horns of the wild oxen you have rescued me.²² I will tell of your name to my brothers and sisters; in the midst of the congregation I will praise you:²³ You who fear the LORD, praise him! All you offspring of Jacob, glorify him; stand in awe of him, all you offspring of Israel!²⁴ For he did not despise or abhor the affliction of the afflicted; he did not hide his face from me, but heard when I cried to him.²⁵ From you comes my praise in the great congregation; my vows I will pay before those who fear him.²⁶ The poor shall eat and be satisfied; those who seek him shall praise the LORD. May your hearts live forever!²⁷ All the ends of the earth shall remember and turn to the LORD; and all the families of the nations shall worship before him.²⁸ For dominion belongs to the LORD, and he rules over the nations.²⁹ To him, indeed, shall all who sleep in the earth bow down; before him shall bow all who go down to the dust, and I shall live for him.³⁰ Posterity will serve him; future generations will be told about the Lord,³¹ and proclaim his deliverance to a people yet unborn, saying that he has done it. (Psalm 22:1-31 NRS)

The Rock

- I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea,² and all were baptized into Moses in the cloud and in the sea,³ and all ate the same spiritual food,⁴ and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ.⁵ Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.⁶ Now these things occurred as examples for us, so that we might not desire evil as they did.⁷ Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play."⁸ We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day.⁹ We must not put Christ to the test, as some of them did, and were destroyed by serpents.¹⁰ And do not complain as some of them did, and were destroyed by the destroyer.¹¹ These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. (1 Corinthians 10:1-11 NRS)

Gen 14:17-20

stretching word etymologies

- This "King Melchizedek of Salem, priest of the Most High God, met Abraham as he was returning from defeating the kings and blessed him";² and to him Abraham apportioned "one-tenth of everything." His name, in the first place, means "king of righteousness"; next he is also king of Salem, that is, "king of peace."³ Without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest forever. (Hebrews 7:1-3 NRS)

Habakkuk Pesher

- 12 [*Hab 1:4bc* And justice does not emerge as the winner, for the evildoer accos]ts the upright man. 13 [Its interpretation: the evildoer is the Wicked Priest and the upright man] is the Teacher of Righteousness
- 14 [... *Hab 1:4d* This] is why justice emerges 15 [distorted. The interpretation of this ...] and not [...] 16 [... *Hab 1:5* Look, traitors, and behold,] 17 [be astonished, shocked, for in your time a work is done which you would not believe if] *Col. vi 1 of the Kittim, and they gather their wealth with all their loot 2 like fish of the sea.* And what it says: *Hab 1:16a* This is why he offers sacrifices to his net 3 and burns incense to his trawl. *B Its interpretation: they 4 offer sacrifices to their standards and their weapons are 5 the object of their worship.* *Hab 1:16b* Since by them his portion is fat and his food rich. 6 *Its interpretation: they distribute their yoke and 7 their burden, which is their food, among all the peoples, year after year, 8 ravaging many countries.*
- García Martínez, Florentino ; Tigchelaar, Eibert J. C.: *The Dead Sea Scrolls Study Edition (Translations)*. Leiden; New York : Brill, 1997-1998, S. 10

From Light to Heavy

- ^{NRS} **Luke 12:22** He said to his disciples, "Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. ²³ For life is more than food, and the body more than clothing. ²⁴ Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!
- ^{NRS} **Matthew 6:26** Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?
- ^{NRS} **Matthew 7:9** Is there anyone among you who, if your child asks for bread, will give a stone? ¹⁰ Or if the child asks for a fish, will give a snake? ¹¹ If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

Gezerah Shawah - Analogy

- ^{NRS} **Mark 2:23** One sabbath he was going through the grainfields; and as they made their way his disciples began to pluck heads of grain.²⁴ The Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?"²⁵ And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food?²⁶ He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions."²⁷ Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath;²⁸ so the Son of Man is lord even of the sabbath."

‘Constructing a Family’

- ^{NRS} **Exodus 3:14** God said to Moses, "I AM WHO I AM." He said further, "Thus you shall say to the Israelites, 'I AM has sent me to you.'" ¹⁵ God also said to Moses, "Thus you shall say to the Israelites, 'The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': This is my name forever, and this my title for all generations.
- ^{NRS} **Mark 12:26** And as for the dead being raised, have you not read in the book of Moses, in the story about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?

Deduction from two or more passages

- ^{NRS} **Deuteronomy 25:4** You shall not muzzle an ox while it is treading out the grain.
- ^{NRS} **Deuteronomy 18:1** The levitical priests, the whole tribe of Levi, shall have no allotment or inheritance within Israel. They may eat the sacrifices that are the LORD's portion ² but they shall have no inheritance among the other members of the community; the LORD is their inheritance, as he promised them. ³ This shall be the priests' due from the people, from those offering a sacrifice, whether an ox or a sheep: they shall give to the priest the shoulder, the two jowls, and the stomach. ⁴ The first fruits of your grain, your wine, and your oil, as well as the first of the fleece of your sheep, you shall give him. ⁵ For the LORD your God has chosen Levi out of all your tribes, to stand and minister in the name of the LORD, him and his sons for all time. ⁶ If a Levite leaves any of your towns, from wherever he has been residing in Israel, and comes to the place that the LORD will choose (and he may come whenever he wishes), ⁷ then he may minister in the name of the LORD his God, like all his fellow-Levites who stand to minister there before the LORD. ⁸ They shall have equal portions to eat, even though they have income from the sale of family possessions.
- ^{NRS} **Matthew 10:10** no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food.
- ^{NRS} **Luke 10:7** Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house.
- ^{NRS} **1 Corinthians 9:9** For it is written in the law of Moses, "You shall not muzzle an ox while it is treading out the grain." Is it for oxen that God is concerned?
- ^{NRS} **1 Corinthians 9:13** Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in what is sacrificed on the altar?
- ^{NRS} **1 Timothy 5:18** for the scripture says, "You shall not muzzle an ox while it is treading out the grain," and, "The laborer deserves to be paid."

Deduction from Context

- ^{NRS} **Deuteronomy 24:1** Suppose a man enters into marriage with a woman, but she does not please him because he finds something objectionable about her, and so he writes her a certificate of divorce, puts it in her hand, and sends her out of his house; she then leaves his house ² and goes off to become another man's wife. ³ Then suppose the second man dislikes her, writes her a bill of divorce, puts it in her hand, and sends her out of his house (or the second man who married her dies); ⁴ her first husband, who sent her away, is not permitted to take her again to be his wife after she has been defiled; for that would be abhorrent to the LORD, and you shall not bring guilt on the land that the LORD your God is giving you as a possession.
- ^{NRS} **Genesis 1:27** So God created humankind in his image, in the image of God he created them; male and female he created them.
- ^{NRS} **Genesis 2:24** Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.
- ^{NRS} **Matthew 19:4** He answered, "Have you not read that the one who made them at the beginning 'made them male and female,' ⁵ and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? ⁶ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." ⁷ They said to him, "Why then did Moses command us to give a certificate of dismissal and to divorce her?" ⁸ He said to them, "It was because you were so hard-hearted that Moses allowed you to divorce your wives, but from the beginning it was not so.

Rule 7 – deduction from context

- How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.¹¹ He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them, (Romans 4:10-11 NRS)
- My point is this: the law, which came four hundred thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise. (Galatians 3:17 NRS)

General and Particular

- ^{NRS} **Deuteronomy 6:4** Hear, O Israel: The LORD is our God, the LORD alone.⁵ You shall love the LORD your God with all your heart, and with all your soul, and with all your might.
- ^{NRS} **Leviticus 19:18** You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the LORD.
- ^{NRS} **Mark 12:31** The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these."³² Then the scribe said to him, "You are right, Teacher; you have truly said that 'he is one, and besides him there is no other';³³ and 'to love him with all the heart, and with all the understanding, and with all the strength,' and 'to love one's neighbor as oneself,'-- this is much more important than all whole burnt offerings and sacrifices."

Similarity in Another Passage

- ^{NRS} **Daniel 7:9** As I watched, thrones were set in place, and an Ancient One took his throne, his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and its wheels were burning fire.
- ^{NRS} **Psalms 110:1** <Of David. A Psalm.> The LORD says to my lord, "Sit at my right hand until I make your enemies your footstool."
- ^{NRS} **Mark 14:62** Jesus said, "I am; and 'you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.'"

General and Specific

- Owe no one anything, except to love one another; for the one who loves another has fulfilled the law.⁹ The commandments, "You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet"; and any other commandment, are summed up in this word, "Love your neighbor as yourself."¹⁰ Love does no wrong to a neighbor; therefore, love is the fulfilling of the law. (Romans 13:8-10 NRS)

Stringing of Quotes

- as it is written: "There is no one who is righteous, not even one;¹¹ there is no one who has understanding, there is no one who seeks God.¹² All have turned aside, together they have become worthless; there is no one who shows kindness, there is not even one."¹³ "Their throats are opened graves; they use their tongues to deceive." "The venom of vipers is under their lips."¹⁴ "Their mouths are full of cursing and bitterness."¹⁵ "Their feet are swift to shed blood;¹⁶ ruin and misery are in their paths,¹⁷ and the way of peace they have not known."¹⁸ "There is no fear of God before their eyes." (Romans 3:10-18 NRS)
- Pss 14:1-3; 5:9; 140:3; Isa 59:7-8; Ps 10:7; 36:1

Quoting the OT

- Matt 1:23 (Isa 7:14) 'that the word of the Lord by the prophet might be fulfilled'
- Matt 2:15 (Hos 11:1) 'that the word of the Lord by the prophet might be fulfilled'
- Matt 2:18 (Jer 31:15)
- Matt 2:23 (Judges 13:5-7; 16:17)
- Matt 3:3 (Isa 40:3)
- Matt 4:15-16 (Isa 9:1-2)
- Matt 8:17 (Isa 53:4)
- Matt 12:18-21 (Isa 42:1-4)
- Matt 13:35 (Ps 78:2)
- Matt 21:5 (Isa 62:11; Zech 9:9)
- Matt 27:9-10 (Zech 11:12-13; Jer 18:1-2; 32:6-9)

Quoting OT

- "Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel," which means, "God is with us." (Matthew 1:23 NRS)
- and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son." (Matthew 2:15 NRS)
- "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more." (Matthew 2:18 NRS)
- There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He will be called a Nazorean." (Matthew 2:23 NRS)
- This is the one of whom the prophet Isaiah spoke when he said, "The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight.'" (Matthew 3:3 NRS)
- "Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles--¹⁶ the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." (Matthew 4:15-16 NRS)
- This was to fulfill what had been spoken through the prophet Isaiah, "He took our infirmities and bore our diseases." (Matthew 8:17 NRS)
- "Here is my servant, whom I have chosen, my beloved, with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles.¹⁹ He will not wrangle or cry aloud, nor will anyone hear his voice in the streets.²⁰ He will not break a bruised reed or quench a smoldering wick until he brings justice to victory.²¹ And in his name the Gentiles will hope." (Matthew 12:18-21 NRS)
- This was to fulfill what had been spoken through the prophet: "I will open my mouth to speak in parables; I will proclaim what has been hidden from the foundation of the world." (Matthew 13:35 NRS)
- "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." (Matthew 21:5 NRS)
- Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price,¹⁰ and they gave them for the potter's field, as the Lord commanded me." (Matthew 27:9-10 NRS)

Quoting the OT

- Mark 1:2-3 (Mal 3:1; Isa 40:3) 'As it is written'
- Luke 2:23 (Ex 13:2, 12)
- Luke 2:24 (Lev 12:8)
- Luke 3:4-6 (Isa 40:3-5)
- Note OT Typology in chapters 1-2 of Luke:
Barren woman; blessed are you among women, etc.

Quoting OT

- As it is written in the prophet Isaiah, "See, I am sending my messenger ahead of you, who will prepare your way;³ the voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight,'" (Mark 1:2-3 NRS)
- (as it is written in the law of the Lord, "Every firstborn male shall be designated as holy to the Lord"), (Luke 2:23 NRS)
- and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons." (Luke 2:24 NRS)
- as it is written in the book of the words of the prophet Isaiah, "The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight.⁵ Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth;⁶ and all flesh shall see the salvation of God.'" (Luke 3:4-6 NRS)

Quoting the OT

- John 2:17 (Ps 69:9)
- John 12:15 (Zech 9:9)
- John 12:38 (Isa 53:1)
- John 12:40 (Isa 6:9-10)
- John 19:24 (Ps 22:18)
- John 19:36 (Ps 34:20; Ex 12:46; Num 9:12)
- John 19:37 (Zech 12:10)

Fulfillment

- Between the vestibule and the altar let the priests, the ministers of the LORD, weep. Let them say, "Spare your people, O LORD, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, 'Where is their God?'" (Joel 2:17 NRS)
- "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!" (John 12:15 NRS)
- John 19:37 (Zech 12:10) This was to fulfill the word spoken by the prophet Isaiah: "Lord, who has believed our message, and to whom has the arm of the Lord been revealed?" (John 12:38 NRS)
- "He has blinded their eyes and hardened their heart, so that they might not look with their eyes, and understand with their heart and turn-- and I would heal them." (John 12:40 NRS)
- So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." (John 19:24 NRS)
- These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken."³⁷ And again another passage of scripture says, "They will look on the one whom they have pierced." (John 19:36-37 NRS)