

## 2. Problems

- a. Biblical quotations--this is both a textual and a hermeneutical question. How do NT writers cite the OT? from memory? from the LXX? from a Hebrew text? Do they adapt textual traditions to make Christological fulfillment more obvious?

~~THE ANSWER~~

The answers are wide ranging. For instance, the author of Hebrews seems to cite from the Septuagint. How did he view the Septuagint? Did he know some of the differences between the Hebrew & Greek texts

- b. Single intent vrs. sensus plenior--does the NT find meaning in the OT that the original authors did not consciously intend?

- Is there a fuller or deeper sense? One that the ~~author~~ human author didn't intend?

- II Sam. 7:14 → Heb. 15: Here the writer of Hebrews is using this quote in strict Christological sense. The passage in II Sam. refers to Solomon and yet there seems to be some fuller sense here

- Ounbar feels that to some degree there is sensus plenior in some passages

- c. Typology--what is a "legitimate" type? Are there any rules here? Should we restrict ourselves exclusively to types made explicit by the NT?

- All rules are arbitrary to some degree

- Only including explicit NT types is a safe rule, but there are non-explicitly typical ~~occurrences~~ occurrences in the old Testament, <sup>which</sup> are rich in typical possibilities (Ex: Abraham sacrificing Isaac)

- d. Descriptive analysis vrs. prescriptive analysis--can we reproduce the NT approach to exegesis?

Do we describe what they do, or do we follow what they do?

## C. Patristic Exegesis

In this section we shall deal briefly with Christian interpretation from the close of the NT to the early middle ages.

1. The second century--developments at this point are rather primitive. There is little by way of systematic reflection on the procedure of interpretation. In fact, exegetical work itself is not sophisticated. We note a number of specific details: