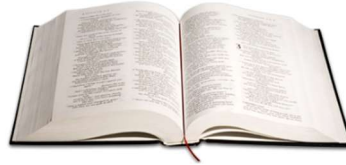


Foundation for Christian Education
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My people are destroyed for lack of knowledge.
Hosea 4:6



“And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.”
2 Timothy 2:2

Part-Time Course in Biblical Theology
Old Testament General Survey

Author: Arthur F Green, PhD
Revision: 2.00
Date: August 2023

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Biblical Theology Course

Subject: Old Testament General Survey

Lecturer's Notes

Author: Arthur F Green

Lecture Description:

A broad overview and survey of the Old Testament, examining its structure, theme and overall message, contained within the 39 individual books. This is to provide a wider understanding of God's self-revelation to Mankind and His plan of redemption.

Aims:

1. To teach students the basic structure, theme, and message of the Old Testament as the foundation of the New Testament.
2. To teach students Old Testament theological history concerning Israel and God's plan of redemption.
3. To teach students a clear understanding of the relationship between the Old and New Testaments.
4. To teach students a better understanding of the integrity, unity and truth of God's Word.
5. To encourage students to learn from the examples and illustrations of the Old Testament.
6. To teach students the principles, truths and concepts of the Old Testament.

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

Romans 15:4



Lessons:

- Lesson 1. The Origin of the Old Testament and How We Received It.
- Lesson 2. The 39 Books of the Old Testament.
- Lesson 3. Overview of Old Testament history — Timeline and Time Periods.
- Lesson 4. Reasons for Studying the Old Testament:
- Lesson 5. Relationship between the Old Testament and New Testament.
- Lesson 6. Theology of the Old Testament.
- Lesson 7. Theme of the Old Testament.
- Conclusion



Lesson 1. The Origin of the Old Testament

The Old Testament records the beginning of God's divine, progressive revelation of Who He is and what is required for man to be in right relationship with his Creator God. Some facts about the Old Testament will help us understand it better:

- Written over a period of 1,000 years.
- Written by about 30 different human authors.
- Contains 39 books.
- Written primarily in Hebrew with short portions in Aramaic.
- The original scriptures were carefully and meticulously copied by hand by Hebrew scribes and passed along from generation to generation.
- By the time of Christ the Old Testament was complete as one book containing the books we have today.
- The first important translation of the Hebrew Old Testament was the Greek Septuagint (LXX) which was completed around 270 BC.
- The second important translation was the Latin Vulgate (383-405 AD) which became the official Bible of Christianity for about 1000 years.
- The first English version was made around 1384 by John Wycliff, followed over 200 years later by the 1611 King James Authorized Version which was the forerunner of most of our modern translations.
- The Dead Sea scrolls found at Qumran in 1947 conclusively confirmed the accuracy and unity of the Old Testament as we have it today.
- The Old Testament has been miraculously preserved by God for well over 3,000 years.

Canonical Perspectives

The word "canon" comes directly from the Greek word "kanon" and means measure, or rule. This word has come to be applied to those writings which were included in the "canon" or measure of Scripture, which ruled them into, or out of, the Bible. The subject of the canon involves the question of how many books belong in the Bible. Canon then refers to the authoritative list of the books of the Bible. Of course, the individual books were written over a long period of time by various writers. How then were they collected, and who decided which ones went into the canon of Scripture?

1. The Meaning of the Term *Canon*

- i) Its derivation. The word comes from the Greek word kanon, which refers to a measuring instrument. It therefore came to mean a rule of action (Gal. 6:16; Phil. 3:16).



- ii) History of the use of the word. In the early church the word canon was used to refer to the creeds. In the middle of the fourth century it came to be used of the Bible; i.e., of the list of accepted books that are acknowledged to make up the Bible.
- iii) Its meaning. Actually the word canon has a twofold meaning. It refers to the list of books that met certain tests or rules and thus were considered authoritative and canonical. But it also means that the collection of canonical books becomes our rule of life.

We cannot simply dismiss the Old Testament because we live in the New.

2. Some Underlying Considerations in Investigating Canonicity

- i) Self-authentication. It is essential to remember that the Bible is self-authenticating since its books were breathed out by God (2 Tim. 3:16). In other words, the books were canonical the moment they were written. It was not necessary to wait until various councils could examine books to determine if they were acceptable or not. Their canonicity was inherent within them, since they came from God. People and councils only recognized and acknowledged what is true because of the intrinsic inspiration of the books as they were written. ***No Bible book became canonical by action of some church council.***
- ii) Decisions of men. Nevertheless, men and councils did have to consider which books should be recognized as part of the canon, for some candidates were not inspired. Some decisions and choices had to be made, and God guided groups of people to make correct choices (not without guidelines) and to collect the various writings into the canons of the Old and New Testaments.
- iii) Debates over canonicity. In the process of deciding and collecting, it would not be unexpected that some disputes would arise about some of the books. And such was the case. However, these debates in no way weaken the authenticity of the truly canonical books, nor do they give status to those that were not inspired by God.
- iv) Completion of canon. Since A.D. 397 the Christian church has considered the canon of the Bible to be complete; if it is complete, then it must be closed. Therefore, we cannot expect any more books to be discovered or written that would open the canon again and add to its sixty-six books. Even if a letter of Paul were discovered, it would not be canonical.

After all, Paul must have written many letters during his lifetime in addition to the ones that are in the New Testament; yet the church did not include them in the canon. Not everything an apostle wrote was inspired, for it was not the writer who was inspired but his writings, and not necessarily all of them.



There was little controversy over the canon of the OT. Hebrew believers recognized God's messengers and accepted their writings as inspired of God. While there was some debate, by A.D. 250 there was nearly universal agreement on the canon of OT Hebrew Scripture.

The only issue that remained was the Apocrypha, with some debate continuing today. Most Hebrew scholars considered the Apocrypha to be good historical and religious documents, but not Scriptures. More of that later.

The more recent books of the modern cults that are placed alongside the Bible are not inspired and have no claim to be part of the canon of Scripture. Certainly so-called prophetic utterances or visions, that some claim to be from God today, cannot be inspired and considered as part of God's revelation, or as having any kind of authority like that of the canonical books.

3. The Evidence of the Old Testament Itself

- i) From the Law. There are a number of references in the Old Testament to the Law of Moses as being authoritative. Here are some of those references: Joshua 1:7-8; 23:6; 1 Kings 2:3; 2 Kings 14:6; 21:8; 23:25; Ezra 6:18; Nehemiah 13:1; Daniel 9:11; Malachi 4:4. Such references validate the inspired nature of Moses' writings in the first five books of the Old Testament where he recorded the Law.
- ii) From the Prophets. The prophets claimed to be speaking the Word of God, and their prophecies were recognized as authoritative. Notice these references: Joshua 6:26 compared with 1 Kings 16:34; Joshua 24:29-33 compared with Judges 2:8-9; 2 Chronicles 36:22-23 compared with Ezra 1:1-4; Daniel 9:2 compared with Jeremiah 25:11-12.
- iii) From Malachi 4:5. In Malachi 4:5 there is an indication that the prophetic witness would end with Malachi and not begin again until the coming of an Elijah-type prophet in the person of John the Baptist (Matt. 17:11-12):

Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things. But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands." ***Then the disciples understood that He spoke to them of John the Baptist.*** (My emphasis)



4. Evidence of the Dead Sea Scrolls

- i) Their importance. The scrolls show us what books of the Old Testament were recognized as sacred in the period between the Old and New Testaments.
- ii) Their number. About 175 of the 500 Dead Sea Scrolls are biblical. There are several copies of many of the books of the Old Testament, and all the Old Testament books are represented among the scrolls, except Esther.
- iii) Their testimony. The existence of biblical books among the scrolls does not in itself prove their canonicity, since some of the non-canonical are also present. However, many of the Dead Sea Scrolls are commentaries, and so far all of those commentaries deal only with canonical books.

That seems to show that a distinction between canonical and non-canonical books was recognized. Also twenty of the thirty-nine books of the Old Testament are quoted or referred to as Scripture. In summary, the scrolls give positive evidence for the canonicity of all—except Chronicles, Esther, and the Song of Solomon.

5. Other Evidence

- i) Prologue to Ecclesiasticus. This non-canonical book refers to a three-fold division of books (namely, the Law, the Prophets, and Psalms, which was known by the writer's grandfather, **24 books in total**. This would be around 200 B.C.
- ii) Philo. Philo (around A.D. 40) referred to the same threefold division.
- iii) Josephus. Josephus (A.D. 37-100) said that the Jews held as sacred only twenty-two books, which consist of exactly the same content as the traditional Hebrew canon of twenty-four books, and our Protestant canon of thirty-nine books. He did this by conflating Judges with Ruth and Jeremiah with Lamentations.

Josephus included five books for the Pentateuch, thirteen for the Prophets [Joshua, **Judges with Ruth**, Samuel, Kings, Chronicles, Ezra-Nehemiah, Esther, Job, Isaiah, **Jeremiah with Lamentations**, Ezekiel, the Twelve (12 minor prophets), Daniel], and four for “hymns to God and practical precepts to men” (Psalms, Song of Solomon, Proverbs, Ecclesiastes). **Total 22.**

- iv) Jamnia. Jamnia (A.D. 90), was a teaching house of rabbis who discussed canonicity. Some questioned whether it was right to accept (as already done) Esther, Ecclesiastes, and the Song of Solomon. These discussions concerned the existing OT canon, **already established**.



- v) The church fathers. The church fathers accepted the thirty-nine books of the Old Testament. The only exception was Augustine (A.D. 400), who included the books of the Apocrypha (those “extra” books that some Bibles include between the books of the Old and New Testaments). However, he did acknowledge that they were not fully authoritative. The books of the Apocrypha were not officially recognized as part of the canon until the Council of Trent (A.D. 1546) and then only by the Roman Catholic Church.

6. The Evidence of the New Testament

- i) The quotations of the Old Testament in the New. There are some 250 quotes from Old Testament books in the New Testament. None are from the Apocrypha.

Jude verse 14 quotes from the non-canonical book of Enoch, but that book is not from the Apocrypha, but is classified as Pseudepigrapha, (pseudo means false, especially something claiming to be from a source that it is not from; epigrapha means writings).

- ii) Matthew 5:17-18. Here the Lord said that the Law and the Prophets were authoritative because they were sure to be fulfilled. This twofold division covers all of the Old Testament:

17 “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 18 For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.”
Matthew 5:17-18

- iii) Luke 11:51. Here the Lord said something definitive about the extent of the canon of the Old Testament that He accepted. In condemning the leaders of the Jewish people for killing God's messengers throughout their history, He charged them with being guilty of shedding the blood of all the righteous from Abel to Zechariah.

The murder of Abel is recorded in Genesis 4, and the murder of Zechariah in 2 Chronicles 24, which in the arrangement of the Hebrew canon was the last book in order (as Malachi is in our arrangement). So the Lord was saying, “From the first to the last murder recorded in the Old Testament.”

Now, of course, there were other murders of God's messengers recorded in the Apocrypha, but the Lord does not include them. Evidently, He did not consider the books of the Apocrypha to be of equal authority with the books from Genesis to 2 Chronicles.



7. The Apocrypha

Apocrypha: (from Greek apokryptein, “to hide away”), in biblical literature, **works outside the accepted canon of scripture**. The history of the term’s usage indicates that it referred to a body of esoteric writings that were at first prized, later tolerated, and finally excluded.

There are inconsistencies within the books and so they were eventually excluded from the OT Canon. The full list is:

I Esdras	II Esdras
The Book of Tobit	The Book of Judith
The Rest of the Chapters of the	Book of Esther
The Wisdom of Solomon	Ecclesiasticus
Baruch	The Epistle of Jeremiah
The Song of the Three Holy Children	
The History of Susanna	Bel and the Dragon
The Prayer of Manasses	
I Maccabees	II Maccabees

In conclusion, it can be stated clearly that all the books of the Old Testament can be considered canonical, and therefore “inspired” and “inerrant”; that is, God inspired the authors to write correctly, and where the Bible states something, it speaks truly.



Lesson 2. The 39 Books of the Old Testament.

Introduction

It is important to realize that the Hebrew Old Testament is the same in content, message and purpose as the modern English Old Testament (or any accurate modern translation, for that matter). The arrangements and groupings are different, however, and the modern arrangements have split some books into two parts (e.g.: 1 and 2 Kings), whereas the Hebrew arrangement has only one book.

Another example is the twelve Minor Prophets; we have 12 separate books, but the Hebrew arrangement has only one, called The Twelve. Hence, although the number of books appears to be different, the arrangements are the same in content.

The Hebrew arrangement has 24 books, whilst the Protestant arrangement has 39.

Notes:

The Law is sometimes referred to as “Moses”.

Writings are sometimes referred to as “Psalms”.

Occasionally, the entire Old Testament is called “Moses and The Prophets”.

The differences in arrangement are shown in Tables 1 and 2, below:


 Table 1: Hebrew Old Testament Arrangement — Total: 24 Books		
LAW (Torah)	PROPHETS (Nebhi'im)	WRITINGS (Kethubhim)
1. Genesis	A. <i>Former Prophets</i>	A. <i>Poetical Books</i>
2. Exodus	6. Joshua	14. Psalms
3. Leviticus	7. Judges	15. Proverbs
4. Numbers	8. Samuel	16. Job
5. Deuteronomy	9. Kings	
		B. <i>Five Rolls (Megilloth)</i>
	B. <i>Latter Prophets</i>	17. Song of Songs (Solomon)
	10. Isaiah	18. Ruth
	11. Jeremiah	19. Lamentations
	12. Ezekiel	20. Ecclesiastes
	13. The Twelve	21. Esther
Note: These book titles are taken from the Greek Septuagint Translation of the OT. The Hebrew titles are quite different.		
		C. <i>Historical Books</i>
		22. Daniel
		23. Ezra-Nehemiah
		24. Chronicles



Table 2: Protestant Old Testament Arrangement — Total: 39 Books

LAW (Pentateuch)		POETRY (Wisdom Books)	
1. Genesis		18. Job	
2. Exodus		19. Psalms	
3. Leviticus		20. Proverbs	
4. Numbers		21. Ecclesiastes	
5. Deuteronomy		22. Song of Songs (Solomon)	
HISTORY		PROPHECY	
6. Joshua		A. <i>Major Prophets</i>	B. <i>Minor Prophets</i>
7. Judges		23. Isaiah	28. Hosea
8. Ruth		24. Jeremiah	29. Joel
9. 1 Samuel		25. Lamentations	30. Amos
10. 2 Samuel		26. Ezekiel	31. Obadiah
11. 1 Kings		27. Daniel	32. Jonah
12. 2 Kings			33. Micah
13. 1 Chronicles			34. Nahum
14. 2 Chronicles			35. Habakkuk
15. Ezra			36. Zephaniah
16. Nehemiah			37. Haggai
17. Esther			38. Zechariah
			39. Malachi



Lesson 3. Overview of Old Testament History — Timeline and the Time Periods.

i) Timeline of OT History

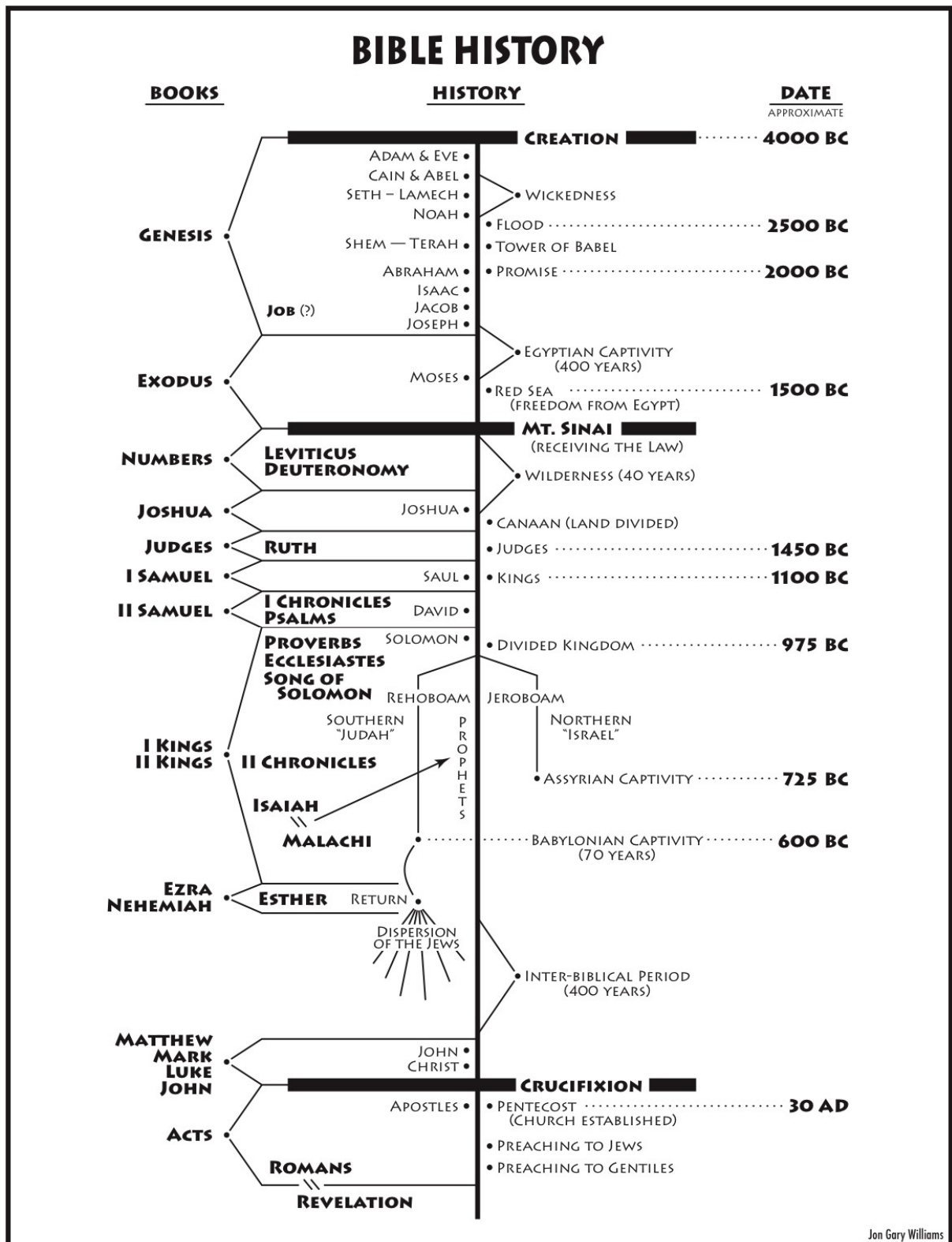


Figure 1



TRAVELLING THROUGH THE OLD TESTAMENT

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*The order of the prophets are approximate, as some of the books are not dated.

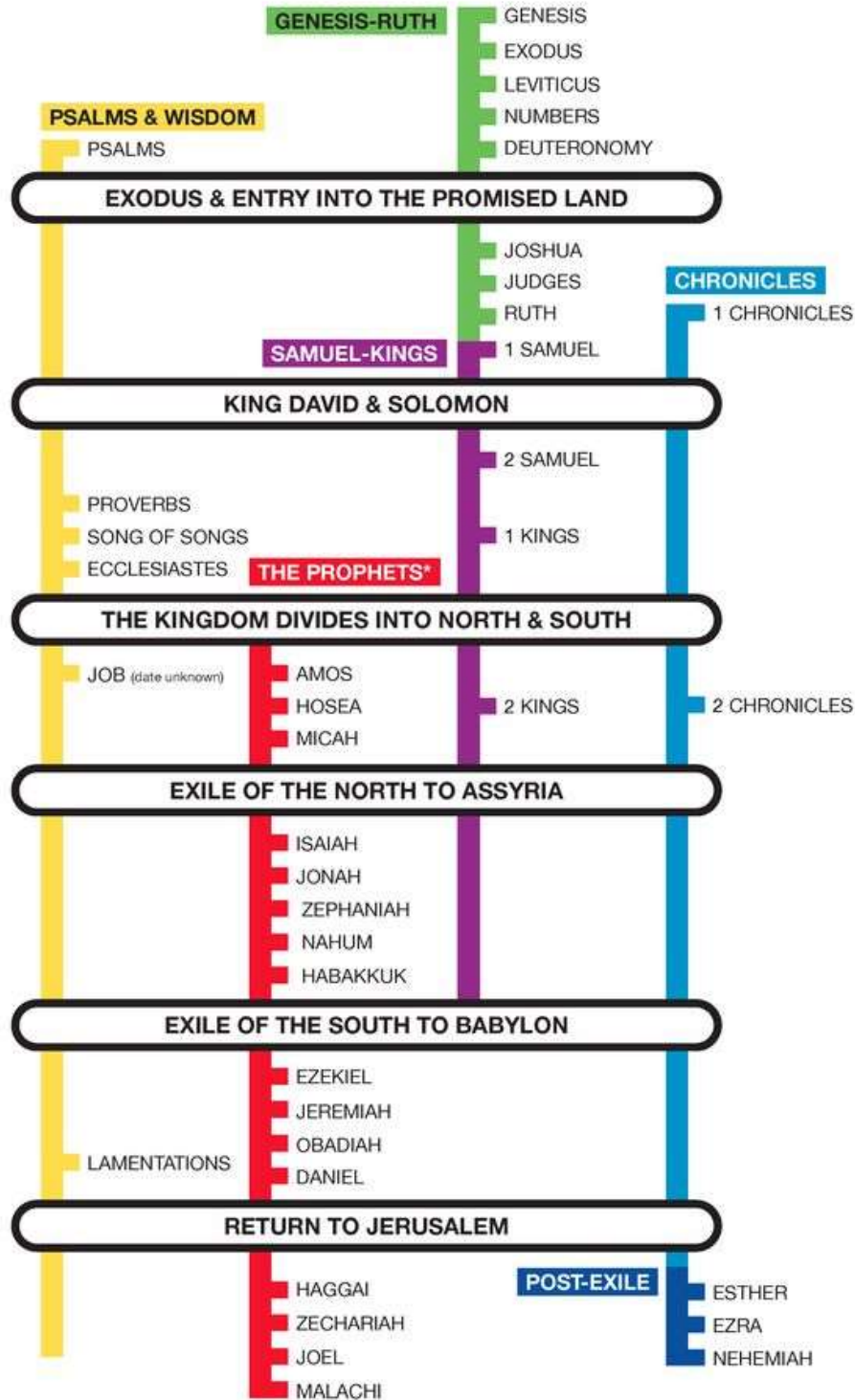
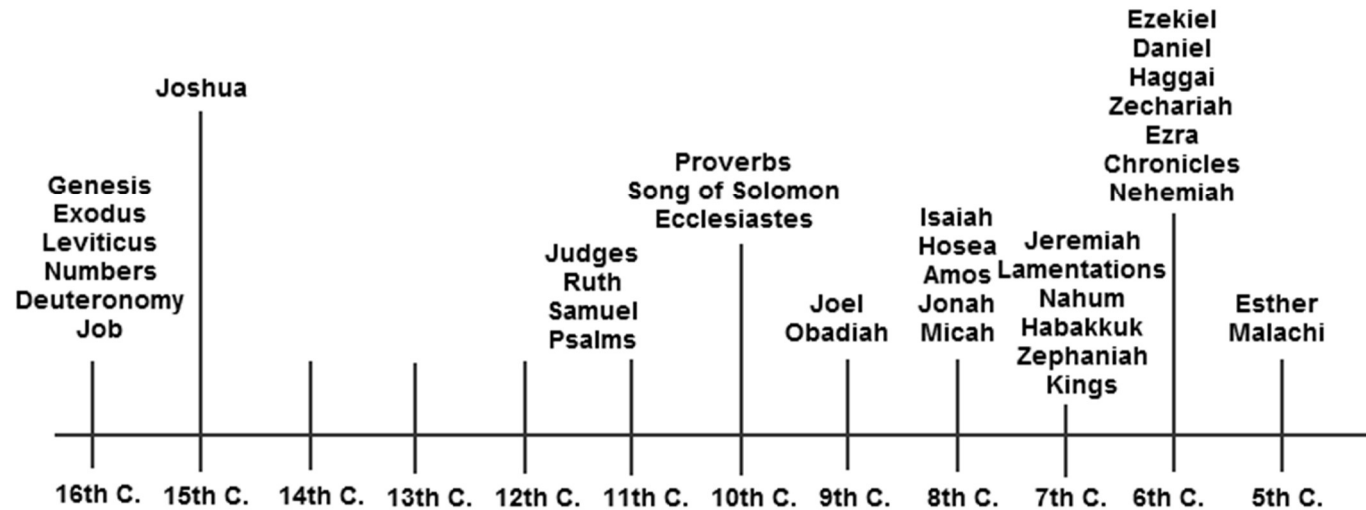


Figure 2



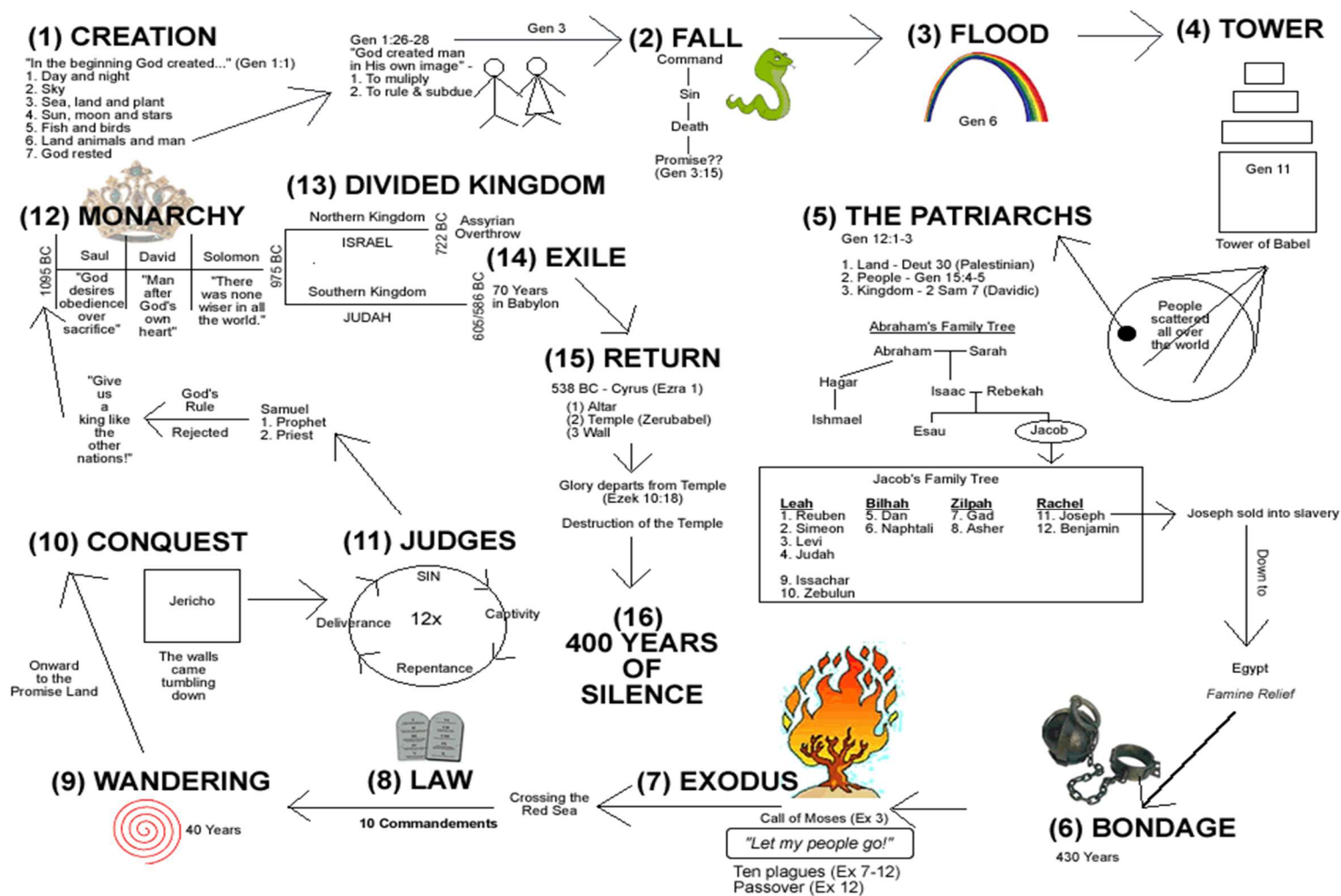
All dates are BC

Placement of Bible books on timeline is approximate

Old Testament Books Timeline



A Quick Survey of Old Testament History

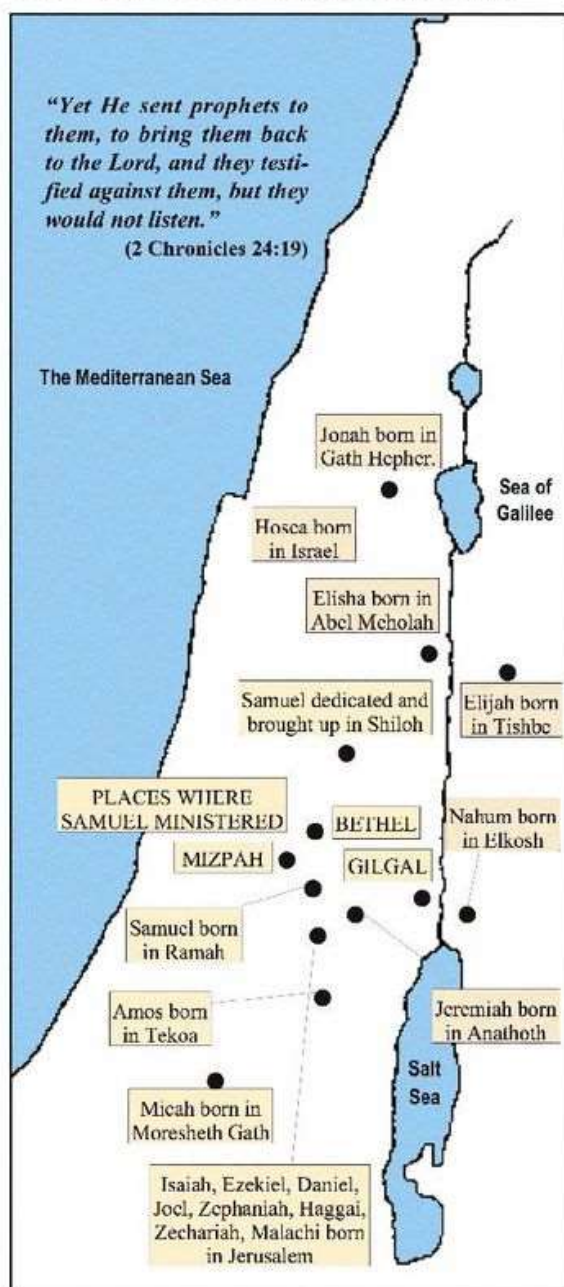




A BIRD'S-EYE VIEW

PUTTING THE PROPHETS IN THEIR PLACE

THE PROPHETS BY THEIR PLACE OF BIRTH:



THE PROPHETS BY THEIR PLACE IN TIME:

I. The Pre-Exile Prophets

Joel	c. 850-700 B.C.
Jonah	c. 800 B.C.
Amos	c. 780-755 B.C.
Hosca	c. 760-710 B.C.
Micah	c. 740 B.C.
Isaiah	c. 740-680 B.C.
Nahum	c. 666-615 B.C.
Zephaniah	c. 630-620 B.C.
Habakkuk	c. 627-586 B.C.
Jeremiah	c. 626-580 B.C.

II. The Exile Prophets

Daniel	c. 604-535 B.C.
Ezekiel	c. 593-570 B.C.
Obadiah	c. 585 B.C.

III. The Post-Exile Prophets

Haggai	c. 520 B.C.
Zechariah	c. 520-518 B.C.
Malachi	c. 450-400 B.C.

THE PROPHETS BY THEIR PLACE OF MINISTRY:

I. To Israel

Hosea
Amos
Jonah (also to The Nations)

II. To Judah


Isaiah
Jeremiah
Joel
Micah (also to Israel)
Habakkuk (also to The Nations)
Zephaniah
Ezekiel
Daniel
Haggai
Zechariah
Malachi

III. To The Nations

Nahum (also to Judah)
Obadiah



ii) Time Periods of OT History


Table 3: Time Periods of OT History

#	Period	Description	Bible Reference
1.	Creation	>4,000 – 2165 BC	Genesis 1-11
	Beginning of all Things	Creation of the World and Man	1-2
		Sin and Fall of Man	3
		Noah and the Flood	6-9
		Tower Of Babel and the Scattering of the Nations	10-11
2.	Patriarchs	2166 – 1804 BC	Genesis 12-50
	Beginning of the Hebrew Nation	Call and Covenant of Abraham	12-15
		Hagar and Ishmael	16
		The Sign of the Covenant — Circumcision	17
		Sodom and Gomorrah	18-19
		Abraham and Abimelech	20
		Birth of the Promised Child — Isaac	21
		Isaac Sacrifice – Death of Sarah – Bride for Isaac	22-24
		Death of Abraham and the Story of Isaac	25-26
		Choosing and Name Change of Jacob	27-36
		Deliverance Through Joseph in Egypt	37-50
3.	Egypt & Exodus	1804-1406 BC	Ex., Lv., Nu., Dt.
	Deliverance from Egypt and Mosaic Law	In Canaan and Egypt 400 Years	Exodus 1-12
		Exodus and Red Sea Crossing	Exodus 13-18
		At Mount Sinai — Law and Tabernacle	Ex.19-34; Lv.1-27; Nu.1-9
		Faith Failure and Wilderness Wandering	Numbers 10-21
		Final Instructions to Enter the Promised Land	Nu. 22-36; Dt. 1-34
<i>Pentateuch Closes</i>			
4.	Conquest of Canaan	1406-1350 BC	Joshua
	Promised Land Conquered	Crossing the Jordan River	1-5
		Conquest of the Land	6-12
		Division of the Land Among the Twelve Tribes	13-21
5.	Judges	1350-1050 BC	Judges, Ruth, 1 Samuel
	Dark Age of Hebrew History	Cycle of Sin, Judgment, Deliverance	Judges
		Marriage of Ruth and Boaz (Line of David)	Ruth
		Birth of Samuel	1 Samuel 1-7
6.	United Kingdom	1051-931 BC	1 Sa. 8-31; 2 Sa.; 1 Ki. 1-11; 1 Chr.; 2 Chr. 1-9; Ps.; Pr.; Eccl.; Song of Solomon
	Israel's Great Kings	Israel Asks for a King	1 Samuel 8
		Saul, Israel's First King	1 Samuel 9-31
		David, God's Chosen King	1 Samuel 16 – 2 Samuel
		Jerusalem Established as Israel's Capital	2 Samuel 5
		Solomon Builds the Temple	1 kings 1-11



7.	Divided Kingdom	931-586 BC	1 Kings 11-22; 2 Kings 2 Chr. 10-36; Isaiah; Jeremiah; Lamentations; Obadiah; Joel; Jonah; Amos; Hosea; Micah; Nahum; Zephaniah; Habakkuk
	Sin and Idolatry separates the Nation	Solomon’s Death and Kingdom Split	1 Kings 11-12
		History of the Northern Kingdom (Israel)	See List Above
		Fall of Israel to Assyria – 722 BC	
		History of the Southern Kingdom (Judah)	
		Fall of Judah to Babylon – 586 BC	
8.	Babylonian Captivity	605-535	Daniel; Ezekiel
	70 Year Exile for Sin	Destruction of Jerusalem – 586 BC	See List Above
		Judah in Babylonian Captivity for 70 Years	
		Three Captivity Events – 605, 597, 586 BC	
		Shekinah Glory of God Departs from Israel	
9.	Return From Captivity	538-430 BC	Ezra; Nehemiah; Esther; Haggai; Zechariah; Malachi
	God Restores the Jews to the Land	Decree of Cyrus to Rebuild Temple – 538 BC	See List Above
		Decree of Artaxerxes to rebuild Jerusalem – 444 BC	
		Three Returns:	
		Zerubbabel – Rebuild the Temple – 515 BC	
		Ezra – Rebuild the People – 500 BC	
		Nehemiah – Rebuild the City – 444 BC	
Old Testament Canon Closes			
10.	Silence	430-5 BC	No Scripture
	No Prophet or Word from God – God Waits for the “Fullness of Time”	400 Silent Years between Old and New Testaments	
		Persian Rule – 539-331 BC	
		Greek Rule – 331-143 BC	
		Hasmonean Rule – 143-63 BC	
		Roman Rule – 62 BC-170 AD	
		Development of Religious Parties in Israel:	
		Sadducees, Pharisees	
		Period Closed by Birth of Christ	



Lesson 4. Reasons for studying the Old Testament:

While the Old Testament was primarily written to Israel, God's chosen people, it was also written for our benefit, because Israel was chosen as the instrument through which God would reveal Himself and His plan of redemption for all mankind.

The New Testament records a number of significant reasons why the Old Testament (Holy Scriptures) is still so important to us today. It was written:

- To lead us to salvation in Christ (2 Timothy 3:15; Luke 24:25-27; Luke 24:44-45; Romans 4:23-24);
- To teach and train us in righteousness and equip us for God's work (2 Timothy 3:16-17);

[It is important to note that when Paul wrote to Timothy in 2 Timothy 3:15-16, "All Scripture is inspired by God...", he was referring at that time to the Old Testament, since the New had not yet been completed.]

- To instruct and encourage us and give us hope (Romans 15:4);
- To exhort and warn us (1 Corinthians 10:11-13);
- To develop a biblical world view or perspective (Leviticus 18:1-5; 2 Corinthians 10:2-6).

Lesson 5. Relationship between the Old Testament and New Testament.

The references to the first 39 books of the Bible as the Old Testament and the last 27 books of the Bible as the New Testament developed during the 2nd Century AD.

The term 'Old Testament' (covenant) focuses primarily on the Mosaic Covenant which God made with Israel at Mount Sinai after the "Exodus" and before they entered the promised land (Exodus 20-24; Deuteronomy 28-30; see also Jeremiah 31:32; Galatians 3:6-26; Hebrews 9:15-22).

It was the breaking of the Old Covenant which led to Israel's fall to Assyria in 722 BC and Judah's fall to Babylon in 586 BC.

The Old Testament is more than "law" and records the theological history of God's covenant people in relationship to His plan of redemption not just for the Jews, but also for the Gentiles.



The term “New Testament” (covenant) focuses on the references by Christ in the gospels to the “new covenant in His blood” (Luke 22:14-20; Hebrews 9:15; 2 Corinthians 3:3-9). But even the New Covenant is not really “new” but relates to:

- The promise of spiritual blessings to all nations in the Abrahamic Covenant (Genesis 12:3; Galatians 3:6-17) on which the salvation of all believers rests (Romans 4:1-25).
- The New Covenant is promised to Israel (Jeremiah 31:31-37; Ezekiel 36:22-36; Hebrews 8:6-13).

Law and Grace

Sometimes the Old Covenant is referred to as “law” and the New Covenant as “grace” (see John 1:14-18) but those designations are too narrow. There was grace under law in the Old Testament and there is law under grace in the New Testament (2 Samuel 12:13-14, and John 14:15).

Unified Whole

While we will use the terms Old Testament and New Testament, it is best to think of the Bible as a unified whole containing the full divine, progressive, redemptive revelation of God in two successive stages (Hebrews 1:1-3).

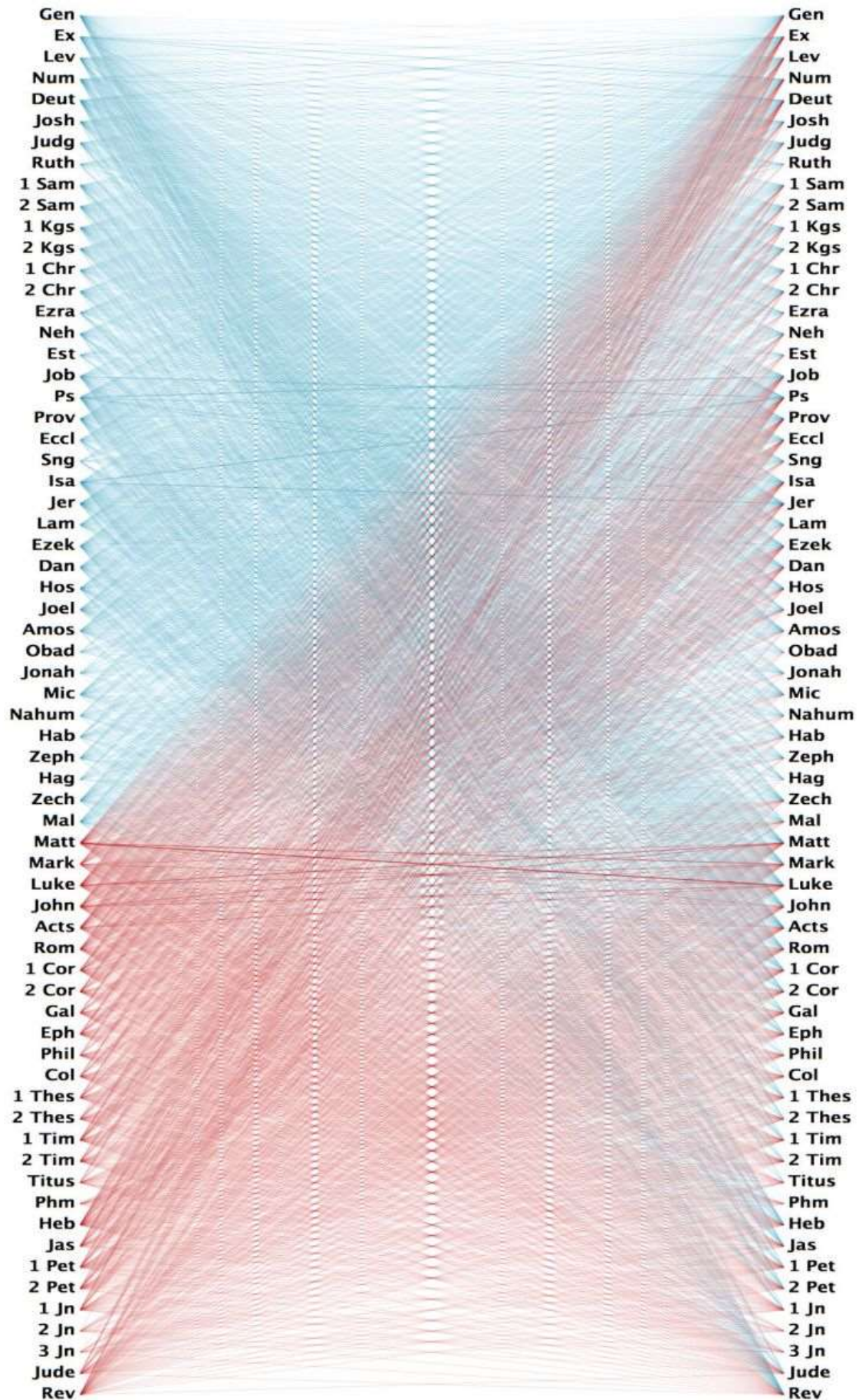
The next page contains a chart showing over 2,800 instances of cross-referencing within the books of the bible.

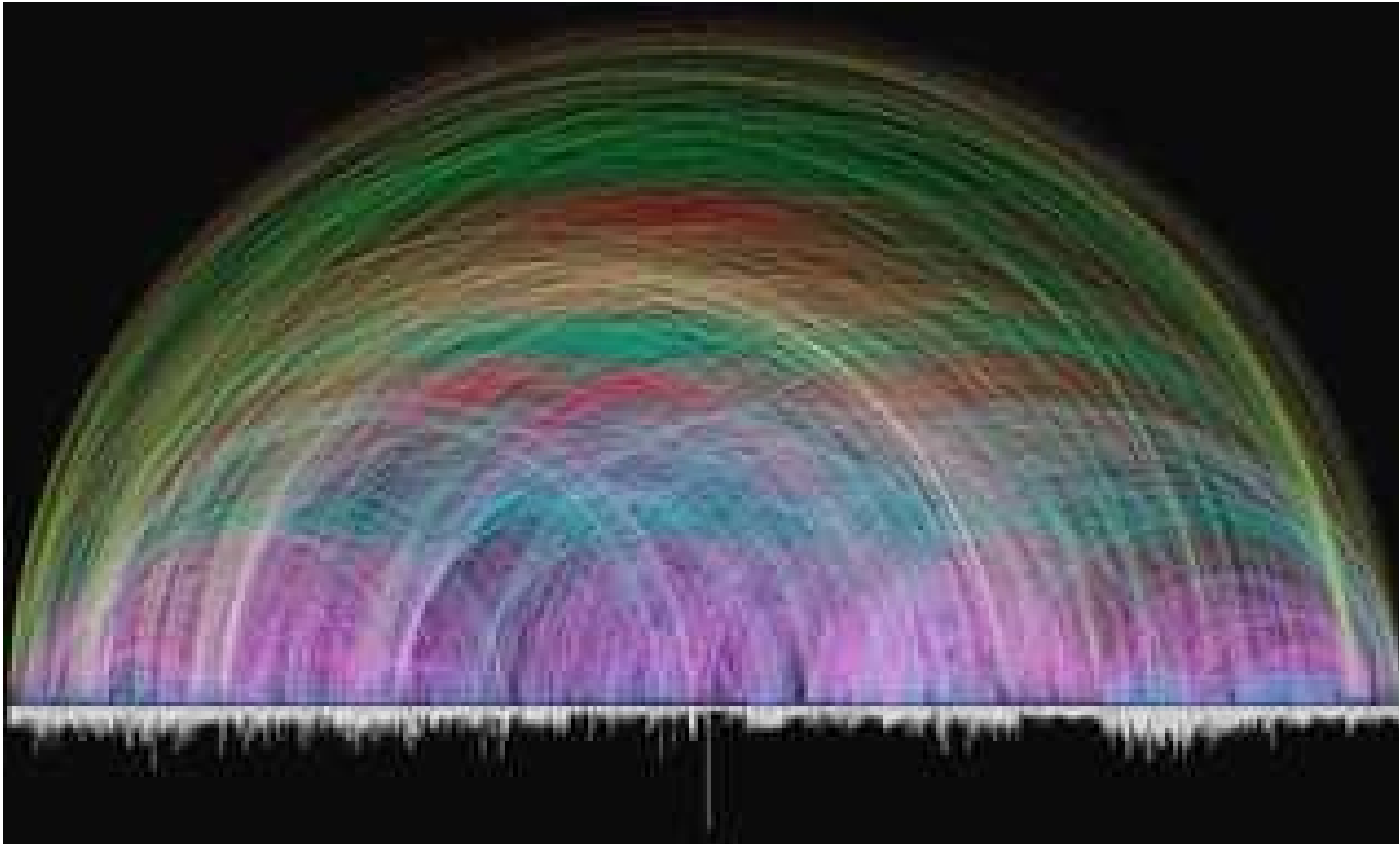
Legend:

Blue lines—references from the OT

Red lines—references from the NT

Reference: Creation Ministries International <http://www.creation.com/catalog/>





A visual representation of the Bible's 63,779 cross- references
By
Timothy Postema



The Old Testament is not complete without the New Testament, but anticipates its fulfilment and completion in the New. Thus, it is helpful to understand the following truths about the relationship of the Old Testament and the New Testament.


 Table 4: Relationship of Old and New Testaments	
OLD COVENANT	NEW COVENANT
Law External	Law Internal
Relationship to God only through priest	Close personal relationship to God
Knowledge of God was through those who taught	Knowledge of God through indwelling Spirit and Word
Temporary provision for sins	Permanent provision for sins
Designed to show God's holiness and man's sinfulness	Designed to save; shows God's holiness in Christ
Obedience demonstrates faith	Faith demonstrated by obedience
Collective	Individual
Ended with Christ's death	Began with Christ's death
Hebrew = berith (agreement, contract, covenant)	Greek = diatheke (will, testament, bequest)

 Table 5: Relationship of Old and New Testaments	
OLD TESTAMENT	NEW TESTAMENT
Begins God's revelation	Completes God's revelation
Predicts Christ as Messiah	Presents Christ as Messiah
Requires faith for salvation	Requires faith for salvation
Requires living by faith	Requires living by faith
Predicts God's prophetic plan	Presents God's prophetic plan
Gives understanding of God and His ways	Gives more understanding of God and His ways
Records God's principles and truths	Reinforces God's principles and truths
NT concealed in the OT	OT revealed in the NT
OT not complete without the NT	NT not understandable without the OT
Asserts truth about God, man, sin, salvation, etc.	Affirms truth about God, man, sin, salvation, etc.

Conclusion



The Old Covenant is the foundation of the New Covenant of God's gracious undertaking [declaration of purpose] through the shed blood of Jesus Christ, whereby He has unconditionally promised and provided salvation to those who accept the benefits and blessings of the atonement by faith.



Lesson 6. Theology of the Old Testament.

While the lecture on Bible Doctrine will cover this aspect in detail, it is helpful to keep several key ideas in mind:

- The God of the Old Testament is the same as the God of the New Testament (Malachi 3:6; James 1:17; Hebrews 13:8).
- The Old Testament and the New Testament both reveal that wrath is as much a part of the character of God as is love (Deuteronomy 4:37; Nahum 1:1-3; Mal. 1:2; Zephaniah 1:3; Romans 1:18; Romans 5:8; Revelation 6:16-17).
- Man's basic human nature apart from God is sinful (Genesis 6:5; Psalm 14:1-3; Ephesians 2:1-3).
- Sin is the same in the Old Testament and the New Testament (Genesis 4:7; Isaiah 59:2; Romans 6:12; Colossians 1:21).
- Salvation by grace through faith has always been the only way to be in a right relationship with God (Genesis 15:6; Romans 4:22-24; Ephesians 2:8-9).
- Walking by faith has always been the only way to please God (Habakkuk 2:4; Romans 1:17; Hebrews 11:1-6).
- God's attributes are always expressed in perfect balance; He is strong and loving (Psalm 62:11-12).

Remember: God's progressive revelation of Himself in the Old Testament was partial and incomplete, while in the New Testament God's revelation of Himself in Christ is perfect and complete.

Lesson 7. Theme of the Old Testament.

The Old Testament is God's revelation of Himself as the sovereign Creator and sustaining ruler of the universe, who chose Israel as His covenant people, through whom He would accomplish His plan of redemption through the Messiah, to bring about restoration of the relationship between God and Man which had been broken by sin.

The theme of the Old Testament can be expressed by these words:

- Sovereignty
- Revelation
- Restoration
- Salvation
- Relationship



For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. **Romans 15:4**

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Ends.