

Chapter 1 : Why is God so different in the Old Testament than He is in the New Testament?

The Old Testament (also known as the Jewish Tanakh) is the first 39 books in most Christian Bibles. The name stands for the original promise with God (to the descendants of Abraham in particular) prior to the coming of Jesus Christ in the New Testament (or the new promise).

Hinckley has reinforced this principle: Prophets and Priests Some of the most poignant and powerful symbols of Christ in the Old Testament are found in the persons whose callings, speech, and actions mirrored those of the Savior. They were themselves anointed in ancient Israel to perform their special duties in imitation of the Anointed One. Thus, the lives of these Old Testament personalities—prophets and priests—are types or similitudes of the life of the great Prophet and Priest. The Apostle Paul recognized this similitude when he wrote: In parallel fashion, Jesus was delivered by Satan into the hands of wicked men see Luke 9: These name-titles not only refer to Melchizedek as the king-priest of Salem, but also denote names for the Lord Jesus Christ. In addition, Moses taught the children of Israel that the Messiah would be like him: Here are some of the specific ways the lives and ministries of Moses and Christ are alike: Boaz The book of Ruth contains a wonderful story of loyalty and love that takes place in Bethlehem. Its heroine, an ancestor of Jesus of Nazareth, gave up her homeland, religion, and life to unite with her mother-in-law in Israel see Ruth 1: In the story God provides Ruth with a kinsman-redeemer named Boaz. We have a Redeemer who has purchased or rescued us with a price—His precious blood see Acts Elijah and Elisha The lives and ministries of these two mighty prophets foreshadowed the life of Christ in many impressive ways. Elisha fed men with only 20 loaves and some grain, with food left over, much like Christ see 2 Kgs. Like Christ, Elisha healed the sick see 2 Kgs. Elijah and Elisha raised young boys from the dead see 1 Kgs. The prophets and priests of the Old Testament represent a small fraction of the similitudes of Christ waiting to be discovered and pondered. To search for and find them is to open a wellspring of new thoughts and feelings relative to the Atonement. May all of us so live that we may be among them. Joseph was rejected by his brothers see Gen. Jesus was rejected by the leaders of His people, the Jews see Isa. Joseph was sold at the urging of his brother Judah into the hands of Gentiles see Gen. Jesus was sold by Judas, a form of the name Judah, and delivered over to Gentiles, the Romans see Matt. Joseph was sold for 20 pieces of silver, the price of a slave his age see Gen. Jesus was sold for 30 pieces of silver, the price of a slave His age see Matt. Joseph was age 30 when he began his mission see Gen. Jesus was age 30 when He began His mortal ministry see Luke 3: All knees bowed to Joseph when he became a ruler in Egypt see Gen. Joseph generously provided food to his family see Gen. Jesus, the Bread of Life, freely offers salvation to all mankind see John 6:

Chapter 2 : Reading the Old Testament in the New: The Gospel of Matthew | St. Paul Center

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He it was who said in John 5: These are the Scriptures that testify about me. Did not Christ have to suffer these things and then enter his glory? Even King David predicted the resurrection of Jesus back in B. Therefore, it is not unexpected that we, too, should find Jesus present in the events and the predictions found in the Old Testament. It is only right that we should find that Jesus was both actually present in the Old Testament and accurately predicted, and that he would come first as our Savior, and then in a later second coming, would appear as the King supreme over all the earth. Such an unusual state of affairs is possible because he was, he is and he is the One to come. To remedy this, let us turn first to those places where he appeared in a Christophany in the Old Testament times. Then we will sample some of the numerous predictions of his comings. Thereafter, he continued to appear intermittently throughout the earlier books of the Old Testament. These real occurrences, initiated by God, were characterized by the fact that they were convincing revelations of his person and work, as much as they were also transitory, fleeting, but audible and clearly visible appearances. Again, it was the Angel of Yahweh who appeared to Moses in the flame of fire in Exodus 3: Later, it was the same Angel of the Lord who appeared to the wife of Manoah Judges Oftentimes Jesus came to earth to help his people in their distress and their need for direction. Barton Payne² listed some verses in the Old Testament that had direct personal messianic foretellings. Few will dispute that there are at least six direct Messianic predictions in the Pentateuch: Eve was promised in Genesis 3: Then in Genesis 9: But which one of the Semites did God intend: Abraham settled that question, for God called him to go from Ur of Mesopotamia to Israel, and he was to be a blessing for all the nations on earth in Genesis This promise could be narrowed down even further for the tribe of Judah. Son number four of Jacob would be the one God would invest with the scepter of ruling and the one from whom the line of Messiah would descend Gen If the book of Job is to be placed in the period of the patriarchs c. Add to these 10 direct Messianic prophecies another five from the times both prior to and during the Davidic period. The promise given to King David was so astounding that David cried out in 2 Samuel 7: In addition to the previous 15 direct references to the coming Messiah, there are some 39 predictions of the Messiah in the Old Testament prophets. A sample of these announcements before they happened would include these facts. First, it was predicted that Messiah would be born of a virgin Isa 7: His birthplace would be Bethlehem Mic 5: But in less than a week, he would be betrayed [by one of his own disciples, Judas, as it turned out] Ps But that was not the end of the matter for the predictions about Jesus in the Old Testament, for Messiah would return to earth a second time Daniel 7: As far as the case for the Messiah in the Old Testament is concerned, the relationship between the Old and New Testaments is one of strong continuity and a progressive revelation. The seminal seeds of the doctrine of the person and work of Jesus bloom and blossom in the New Testament even though the Old Testament often carried in seminal seed form much that eventually developed out of the Old. What a gracious, revealing God, and what a wonderful gift of a Savior who has come to earth once, but who is due to return once more in all his fullness and glory!

Chapter 3 : The Ten Commandments in the New Testament

A resource to help answer the question is called Old Testament Quotations and Allusions in the New Testament which is a Bible harmony contained in all Logos base packages. The steps that follow will show you a nice way to quickly access the resource.

But you should not do this when talking to Jewish people about Jesus. The New Testament is not acknowledged or recognized as authoritative in their life today. So the Gospel is best presented from the Old Testament. Listed below is a chain of Old Testament passages, which, when linked together, help to clearly present the Gospel. You may wish to write these down in your Bible. Write the first verse in this Bible chain in the front of your Bible. When you have turned to the first verse, write down the second Bible verse at the bottom of that page. When you turn to the second Bible reference, write the third Biblical reference at the bottom of that page, etc. Your Bible will contain intact an entire chain of thought, without needing to memorize all the verses. This can be applied not only to Jewish evangelism or witnessing, but to any spiritual principle or theme found throughout the Scriptures. There are other parallel verses beyond the ones I list here, and you may wish to add to these. But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear. That is how our sinful nature infects our lives. We may strive to do good, but it is impossible for us, and we fall short of doing it. His standard is perfection “measured against his revealed Law. We might try to live without sinning, but of course we find that no one is capable of living up to that standard. We all fall short. Our sins cause us to be separated from God, so that He hides His face from us and does not hear. Man and his Creator are separated when we sin Isaiah But there is a much greater consequence. The word of the LORD came to me: For every living soul belongs to me, the father as well as the son “both alike belong to me. The soul who sins is the one who will die. In this verse, the Lord announces, through the prophet Ezekiel, that each individual will be held accountable for his own sin. All souls belong to God “the soul of the father as well as the soul of the son. And each individual is held accountable: The Scriptures talk about two different kinds of death: Physical death, cessation of life as we know it, where the spirit or soul is separated from the body, and Spiritual death, or, eternal separation from God. The Lord is speaking about both physical and spiritual death as a consequence of sin. Physical death is the result of the separation of mankind and God through sin. That separation is not healed at death. That separation is only healed through redemption in Messiah. Even though physical death is everywhere around us, many Jewish people do not consider life after this life such an important issue. But, the Word of God is sharper than any two-edged sword, and can speak to those who doubt the truthfulness of Scripture and the afterlife. Conservative and Orthodox Judaism do speak of life after this life, but Rabbis have disagreements as to whether there is a degree of punishment “short-term, long-term or eternal “for those who have committed sins against God. The Scriptures testify that there is life after this life. Some find eternal life with God, while others experience suffering, shame and eternal contempt. Ask this question of your unsaved friend: Where is the dividing line? So we must seek to offset our evil by doing good. That may be a traditional thought, but it is not Biblical. Lauderdale a number of years ago. One of the Christians present had invited her unsaved Orthodox Jewish friend to come and listen to the discussion. When I indicated to the class that the verse implies that our sins are like filthy rags she came up to me afterwards and proceeded to bore in on my comments. She then told me she was going to speak with her son who was a rabbi in Israel. I told her that would be a good idea and I took her phone number. Two weeks later I called and asked what her son the rabbi said. She told me that he confirmed what I had said and that the Scriptures clearly indicate our good deeds are like filthy rags. That brought her to a point of a dramatic shift in her world view. She had lived many years thinking that her place in eternity was secured through her deeds, but discovered that it is not. In fact, nothing we do of ourselves will avail anything for our relationship with God. But our Lord does not leave us in a condition of hopelessness, condemned to eternal separation from Himself. From the beginning, the Lord desired a close personal relationship with His creation. In His covenant with Moses and the rest of the Hebrew people, He established a means of restoring the severed relationship because of sin. That means was a

sacrificial system in which atonement, or covering, could be made for the sins of the people. Rather than review this entire chapter, I urge you to personally outline that chapter, so that, in a few minutes, you can present its basic principles. The High Priest is permitted, once a year, to enter into the Holy of Holies, and to sprinkle blood of a sacrificed animal upon the mercy seat. He does it twice, once for himself and once for the people of Israel. The picture here demonstrates substitutionary atonement. God sees the blood of the sacrificed animal, atonement is effected, and a relationship with Him is restored. Verse 11 tells us that without the shedding of blood, there can be no forgiveness of sin. As I see it, the central problem to traditional Judaism as it is practiced today is this: The Temple of Jerusalem was destroyed in the year 70 of this era. Since the destruction of the Temple in Israel and its altar inside, there have been no animal sacrifices, no shedding of blood and no Yom Kippur sacrifices. So, in light of what the Scriptures command, no atonement can be made. Yet, Yom Kippur remains central during the High Holy Days as a time of prayer, giving to charity and repentance. But these three were never sufficient to fulfill the Biblical injunction to shed blood for the forgiveness of sin. A key question you might ask your Jewish friend: Here the Lord announces the new covenant He is going to make between the house of Israel and Judah and Himself. Sinai, which was written upon tablets of stone. How would this New Covenant come about? As I have read, I have asked them where they feel that portion of Scripture comes from. These words speak very clearly to the life, death and rejection of Messiah who would make final atonement for our sins once and for all. Now, the question of the hour is: Excerpted from *Beginning from Jerusalem* by Steve Cohen.

Chapter 4 : list of the Books of the Bible

The Old Testament saw paradise lost for Adam; the New Testament shows how paradise is regained through the second Adam (Christ). The Old Testament declares that man was separated from God through sin (Genesis 3), and the New Testament declares that man can be restored in his relationship to God (Romans 3 "6).

Development of the Hebrew Bible canon , Development of the Old Testament canon , Septuagint , and Books of the Latin Vulgate The interrelationship between various significant ancient manuscripts of the Old Testament, according to the Encyclopaedia Biblica Some manuscripts are identified by their siglum. LXX here denotes the original Septuagint. The process by which scriptures became canons and Bibles was a long one, and its complexities account for the many different Old Testaments which exist today. Lim, a professor of Hebrew Bible and Second Temple Judaism at the University of Edinburgh , identifies the Old Testament as "a collection of authoritative texts of apparently divine origin that went through a human process of writing and editing. By about the 5th century BC Jews saw the five books of the Torah the Old Testament Pentateuch as having authoritative status; by the 2nd century BC the Prophets had a similar status, although without quite the same level of respect as the Torah; beyond that, the Jewish scriptures were fluid, with different groups seeing authority in different books. Septuagint and Masoretic Text Hebrew texts commenced to be translated into Greek in Alexandria in about 300 BC and continued until about 100 BC. The Septuagint was originally used by Hellenized Jews whose knowledge of Greek was better than Hebrew. But the texts came to be used predominantly by gentile converts to Christianity and by the early Church as its scripture, Greek being the lingua franca of the early Church. The three most acclaimed early interpreters were Aquila of Sinope , Symmachus the Ebionite , and Theodotion ; in his Hexapla , Origen placed his edition of the Hebrew text beside its transcription in Greek letters and four parallel translations: The so-called "fifth" and "sixth editions" were two other Greek translations supposedly miraculously discovered by students outside the towns of Jericho and Nicopolis: Athanasius [21] recorded Alexandrian scribes around preparing Bibles for Constans. Little else is known, though there is plenty of speculation. For example, it is speculated that this may have provided motivation for canon lists, and that Codex Vaticanus and Codex Sinaiticus are examples of these Bibles. Deuterocanonical books and Vulgate In Western Christianity or Christianity in the Western half of the Roman Empire , Latin had displaced Greek as the common language of the early Christians, and in AD 382 Pope Damasus I commissioned Jerome , the leading scholar of the day, to produce an updated Latin bible to replace the Vetus Latina , which was a Latin translation of the Septuagint. At much the same time as the Septuagint was being produced, translations were being made into Aramaic, the language of Jews living in Palestine and the Near East and likely the language of Jesus: Christian views on the Old Covenant Christianity is based on the belief that the historical Jesus is also the Christ , as in the Confession of Peter. This belief is in turn based on Jewish understandings of the meaning of the Hebrew term messiah , which, like the Greek "Christ", means "anointed". In the Hebrew Scriptures it describes a king anointed with oil on his accession to the throne: By the time of Jesus, some Jews expected that a flesh and blood descendant of David the " Son of David " would come to establish a real Jewish kingdom in Jerusalem, instead of the Roman province. None predicted a Messiah who suffers and dies for the sins of all the people.

Chapter 5 : Old Testament - Wikipedia

Finding the Beginnings of Female Missionaries in the New Testament theinnatdunvilla.com I was sitting in an anthropology class at my Christian college listening to the musings of the professor.

Many churches teach that the Apostle Paul confirmed the putting away of the Law. Below we have reproduced Romans Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and [thy] mother: Paul 30 years later Romans For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: Notice that Romans Words below spoken after the Crucifixion are in blue. Thou shalt have none other gods before me. Thou shalt not make thee [any] graven image, or any likeness of any thing that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: Six days thou shalt labour, and do all thy work: And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. Thou shalt not kill. Neither shalt thou commit adultery. Thou shalt not commit adultery. Neither shalt thou steal. Thou shalt not steal. Neither shalt thou bear false witness against thy neighbour. Thou shalt not bear false witness. These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: And he wrote them in two tables of stone, and delivered them unto me. Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

Chapter 6 : How to Find Old Testament Quotes in the New Testament | LogosTalk

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Chapter 7 : The Gospel in the Old Testament

Many Old Testament images of Jesus are affirmed in the New Testament, but not all are. Be careful when you come across what you believe is an image of Jesus that is not supported in the New Testament.

Chapter 8 : Books of the Bible List Order - Complete New and Old Testament

The prophets and priests of the Old Testament represent a small fraction of the similitudes of Christ waiting to be discovered and pondered. To search for and find them is to open a wellspring of new thoughts and feelings relative to the Atonement.

Chapter 9 : Jesus in the Old Testament

Laziness: Studying the Old Testament is often more intellectually demanding than the New Testament. The familiar paths of the Gospels seem much more inviting than Leviticus, 2 Chronicles, or Nahum! The familiar paths of the Gospels seem much more inviting than Leviticus, 2 Chronicles, or Nahum!