

## SUGGESTED OTHER READING

Barrois, Georges A. *The Face of Christ in the Old Testament*. Crestwood, NY: St. Vladimir's Seminary Press, 1974.

Clowney, Edmund P. *The Unfolding Mystery: Discovering Christ in the Old Testament*. Phillipsburg, NJ: P&R Publishing, 2013.

Farley, Lawrence R. *The Christian Old Testament*. Chesterton, IN: Conciliar Press, 2012.

Hanson, Anthony Tyrrell. *Jesus Christ in the Old Testament*. Eugene, OR: Wipf & Stock, 1965.

Hopko, Thomas. *Christ in the Old Testament: Prophecy Illustrated*. Crestwood, NY: St. Vladimir's Seminary Press, 2002.

Peck, John A. *Learning the Old Testament the Orthodox Way*. (Electronic publication.) Preacher's Institute, 2015.

Reardon, Patrick Henry. *Christ in the Psalms*. Chesterton, IN: Ancient Faith Publishing, 2011.

Veras, Richard. *Jesus of Israel: Finding Christ in the Old Testament*. Cincinnati: Servant Books, 2006.

## SOME QUOTES

"The Old Testament does not enlighten and validate Jesus so much as He enlightens and validates it. He is the foundation, the basis on which we Christians understand the Old Testament.... The life of Jesus is the grid we place over the Old Testament texts, the jkey that interprets and explains everything."

"[W]e regard all the Old Testament sacrifices as prophecies of that Sacrifice [the sacrifice of Christ on the Cross]. Jesus is the true Sacrifice, foreshadowed by the many offerings of the Law. All the Mosaic provisions of Ark, altars, tents, priesthood, and sacrifices find their fulfillment in Him."

"[T]he Christian interpretation of the Old Testament is not something the disciples of Christ ingeniously thought up and then arbitrarily read into the Hebrew Scriptures, as a kind of perverse partisan eisegesis. Rather, our Lord's disciples had the indelible and shattering experience of seeing the life of Jesus, and of partaking of salvation in the Church, and then seeing this life and salvation portrayed in the ancient Scriptures. They were not reading things into the texts, but discovering meaning they believed God had hidden there for them to find when Jesus had come. Thus, the Christian interpretation is inseparable from Christian experience. It follows that rejection of the Christian interpretation of the Old Testament involves rejection of the claims of Jesus."

"God gave the [OT] Scriptures for 'doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work' (2 Tim. 3:16-17). We are to feed on the rich fare provided in the Old Testament so that we may grow in spiritual strength and be ready for the work to which God calls us.... The Kingdom the prophetic texts promise ... finds its fulfillment in the Church of Christ, as a comparison of all the New Testament citations of the Old Testament will show.... The Fathers encourage us to read the Scriptures of the Old Testament as children of the New, and to read them as much as possible.... As Chrysostom once said, 'It is a well that has no bottom.'"

– Fr. Lawrence Farley

"In the proverbs of Solomon no less than in the psalms of David, we are pointed toward Jesus Christ. The golden text of the book of Proverbs is: 'The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding' (Prov. 9:10). Apart from the Lord, the acquisition of knowledge is meaningless."

"Neither scientific research nor muttered mantras will disclose the truth that gives meaning to our lives. Truth at last is personal: 'I am the way and the truth and the life. No one comes to the Father except through me' (John 14:6).... The personification of wisdom in Proverbs 8 foreshadowed the revelation of a deeper reality."

– Edmund Clowney

# Reading Through the Old Testament

There are three ways you could choose to read through the Old Testament:

1) You could begin at Genesis 1:1 and read through to the end. The drawback to this is that many people get bogged down around the middle of Exodus when the detailed ceremonial laws are recorded and give up.

2) You could obtain and read a chronological Bible. The biggest drawback to this is that the only chronological Bibles in print contain only the books in the Protestant Bible.

3) You could follow the suggested guideline below:

First, make a personal commitment that you will read the entire text of the Old Testament (this means that you recognize that you will have to go back and read sections that you'll skip the first time through). Once you have committed to this, follow this outline:

Read Genesis 1:1 through Exodus 20:17.

Skip (for now) Exodus 20:18 through the end of Numbers 10.

Read Numbers 11 through Numbers 21. (This covers the murmuring in the wilderness.)

Skip (for now) Number 22 through Deuteronomy 26.

Read Deuteronomy 27 through 34. (This covers Moses' final address and his death.)

Having read these portions of the Torah, next read all the books from Joshua through III Maccabees, skipping I & II Chronicles (as these overlap with Kingdoms).

Next read the books of poetry and wisdom literature (Psalms through Wisdom of Sirach).

Next read the prophets, minor and major (Hosea through Daniel). It is best to do this with a study guide and/or commentary because much of what the prophets address is very specific to their culture and historical time period.

Now go back and read the sections of the Torah and I & II Chronicles that you previously skipped.