

GREG LANIER



A STUDY GUIDE

◆
Page left intentionally blank
◆

Old Made New

*A Guide to the New Testament
Use of the Old Testament*



A Study Guide

Greg Lanier

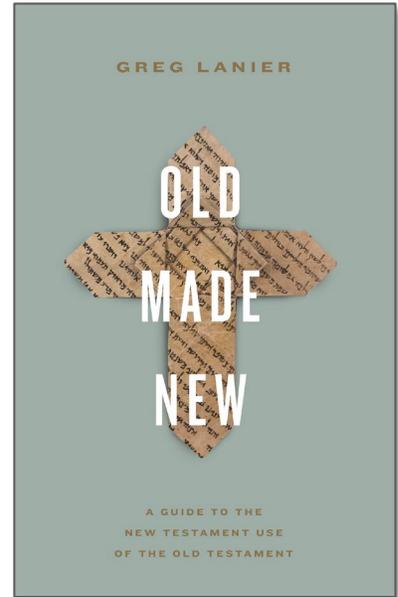
2022

◆
Page left intentionally blank
◆

About This Study Guide

This study guide is offered as a companion to *Old Made New: A Guide to the New Testament Use of the Old Testament* (Wheaton, IL: Crossway: 2022). It is intended for personal devotional use and/or small group study, with the hope that it will enable the reader to go deeper in studying the role the Old Testament plays in the New Testament by applying the tools offered in *Old Made New*.

The sections of this study guide are organized in the same way as the chapters of the book. Each section will provide application questions that track with the major topics and examples of the chapters. For chapters 2–4, fill-in templates are also provided where the user can work through the Old Testament → New Testament examples in the “Additional Study” insets on pp. 66, 100, and 129. Translations of the relevant biblical texts are provided for ease of use.¹ Feel free to use the underlining convention in the book (single underline for similar wording between OT and NT; double underline for differences) or come up with your own.



¹ Note: For the New Testament, I have typically used the English Standard Version, only tweaking it in a few places where I believe the translation could be modified. For the Old Testament, I have provided my own translation from the Greek “Septuagint” where it appears to be the source of the New Testament author. Hence, it may not always match word-for-word with what appears in your personal copy of the Old Testament, for reasons explained on pp. 26–29 of the book.

◆
Page left intentionally blank
◆

Introduction

1. Give two reasons why a reader of the Bible should care about the use of the Old Testament in the New Testament? (pp. 13–14)
2. Read Luke 24:45. What is significant about this action of Jesus? How should it shape the way you approach the Bible?
3. What are some challenges you face when reading the Old Testament?
4. What books or stories are most familiar to you? Least familiar?
5. How does your current church view the Old Testament? What has been modeled for you in the past?
6. What do you hope a book like this can offer you in terms of grasping what is going on in the New Testament *and* the Old Testament?

◆
Page left intentionally blank
◆

1

Tools of the Trade

1. What do you normally do when you run into a quotation of the Old Testament in a New Testament passage?

2. What have you typically seen preachers do within sermons in such instances?

3. What struck you about the different way the ESV and NIV handle the Luke 19:45-46 quotation(s) (p. 21)?

4. Skim Matthew 1–2 and Hebrews 1 and point out the different ways the authors introduce citations. How do their “citation formulas” differ? What is interesting about that?

5. Think of examples in your own life where you may choose to *quote* a line from a song, book, or movie, versus *allude* to it. (pp. 22–24)
 - a. What different effect does each option produce?

 - b. Why might you do one instead of the other?

6. Prior to reading this book, had you ever noticed situations where the wording of a New Testament quotation of, say, Genesis or Isaiah varies from the wording you find when you look up that actual passage (ESV, NIV, etc.)? What do you make of the possible reasons for wording differences? (pp. 26–28)

7. Where do you need to grow in your grasp of the whole Old Testament in order to attain better understanding of the New Testament? (pp. 30–32)

8. What does the author mean by the metaphor of a “remix”? (pp. 32–35)
 - a. What does it mean for the New Testament use of an Old Testament passage to express “continuity” in meaning?

 - b. What does it mean for it to express “discontinuity” in meaning?

9. What did you think about the author’s suggestion that the Old Testament is not *only* about predicting the coming of a Messiah? Is that view different than your own? Does it challenge your own preconceptions? (pp. 37–38)

10. Spend time reflecting on the Luke 19:45-46 example that runs throughout this chapter. Use the blank worksheet on the next page to analyze it on your own.

Table 1.1 Worksheet for Luke 19:45-46

Step 1: Identify the Passage
<input type="checkbox"/> Citation <input type="checkbox"/> Quotation <input type="checkbox"/> Allusion → <i>Isaiah 56:7 and Jeremiah 7:11</i> <i>Implications:</i>

Step 2: Double-Click on the OT						
<i>Wording comparison:</i>						
<table border="1"> <thead> <tr> <th>OT SOURCE</th> <th>NT USE</th> </tr> </thead> <tbody> <tr> <td>Isa. 56:7: “My house shall be called a house of prayer.”</td> <td rowspan="2">Luke 19:45: “He entered the temple and began to drive out those who sold, 46 saying to them, ‘It is written, “My house shall be a house of prayer,” but you have made it a “den of robbers.””’</td> </tr> <tr> <td>Jer. 7:11: “Has this house, which is called by my name, become a den of robbers?”</td> </tr> </tbody> </table>	OT SOURCE	NT USE	Isa. 56:7: “My house shall be called a house of prayer.”	Luke 19:45: “He entered the temple and began to drive out those who sold, 46 saying to them, ‘It is written, “My house shall be a house of prayer,” but you have made it a “den of robbers.””’	Jer. 7:11: “Has this house, which is called by my name, become a den of robbers?”	
OT SOURCE	NT USE					
Isa. 56:7: “My house shall be called a house of prayer.”	Luke 19:45: “He entered the temple and began to drive out those who sold, 46 saying to them, ‘It is written, “My house shall be a house of prayer,” but you have made it a “den of robbers.””’					
Jer. 7:11: “Has this house, which is called by my name, become a den of robbers?”						
<i>Observations about the broader OT passage(s):</i>						

Step 3: Listen to the Remix
<input type="checkbox"/> Prediction <input type="checkbox"/> Pattern <input type="checkbox"/> Prescription <i>Analysis:</i>

For further reflection:

- What does this passage reveal about Jesus’s character and mission?
- What does this passage reveal about the nature of true worship?

◆
Page left intentionally blank
◆

The Old Testament and the Gospel

1. Reflect on the overall theme of this chapter: *the New Testament draws extensively on the Old Testament to define and explain the “gospel” (good news)*.
 - a. Was this idea new or surprising to you?
 - b. Were you convinced that this proposition is, indeed, true? Why or why not?
 - c. How might such a simple idea reshape the way you approach the Bible, especially the Old Testament?

2. In your own words, describe the two different ways we can understand “salvation” as offered in the gospel? Which one do you typically emphasize? Why does the other also matter? (pp. 41–42)

3. What are the three dimensions of the *historical* side of the gospel? What does each reveal about the saving purposes of God? (pp. 42–52)
 - a. Where we _____
 - b. Where we _____
 - c. Where we _____

4. Read Acts 7:2–53. How does this chapter give insight into how the early Christians understood Israel’s unfinished story as their own? (p. 43)

5. What does the author mean by claiming that we are in the “last days” even now? How should this impact our daily mindset as Christians? (p. 44)

6. How does the historical dimension of the gospel—God’s saving purposes from Israel’s day to our own—help you think beyond yourself? How might the idea that you are part of the historical “people of God” shape the way you pray, worship, and evangelize? (p. 52)

7. What “Christianese” is hard to define without using concepts that originally come from the Old Testament? What barriers does that put up to reaching unchurched people? (pp. 52–53)

8. “Election” or “predestination” is a difficult concept for most Christians, regardless of denomination. How does the fact that Paul derives this idea not from his own head but from Scripture personally help you grapple with it? (pp. 54–55)

9. Restate in your own words how the New Testament uses the Old Testament to discuss the doctrines of...
 - a. Calling

b. Adoption

c. Sanctification

10. Many Christians think that the Old Testament is only about “law” and “works” and the New Testament is about “grace” and “faith.” How does this chapter and its many examples disprove such a misconception?

a. Where else would you go in the Old Testament to defend the idea of salvation-by-faith?

b. How might this truth reshape the way you approach the Old Testament?

11. Write out the various stages of the “ordo salutis” (order of salvation). List one New Testament *and* one Old Testament passage that describes each.

	<i>New Testament</i>	<i>Old Testament</i>
a.	_____	_____
b.	_____	_____
c.	_____	_____
d.	_____	_____
e.	_____	_____
f.	_____	_____
g.	_____	_____
h.	_____	_____

Reflection questions on the six key examples from Ch. 2

1. [Table 2.1] Acts 15:16-17 (pp. 46-47)

- a. What other Old Testament passages describe the future inclusion of Gentiles into the people of God?
- b. Why does it matter that this theme is so deeply ingrained in Scripture?
- c. How might this passage and the reality about Gentile-inclusion help you navigate contemporary church challenges pertaining to ethnicity and race?

2. [Table 2.2] 2 Corinthians 6:2 (pp. 48-49)

- a. What is glorious about the truth that the “day of salvation” has dawned?
- b. How does this passage help you understand why Isaiah is so important to the NT and, thus, to you?
- c. If you were a pagan-background person at Corinth, how would you respond to Paul’s burst of praise here?

3. [Table 2.3] Romans 11:26-27 (pp. 50-51)

- a. What have you previously heard about this passage (including verse 25)?
- b. Amid the mysteries here, what is the main point you should take away?
- c. If we have a “Redeemer” who has not only come but will come again “from Zion,” what hope does that give you for the day-to-day?

4. [Table 2.5] 2 Corinthians 3:3 (pp. 56–57)

- a. How does the Ezekiel passage beautifully portray the gospel?
- b. Is it surprising to you that Paul would find such an important truth in a prophetic book that can seem so intimidating?

5. [Table 2.6] Romans 4:3; Galatians 3:6 (pp. 60–61)

- a. If “justification” is a central aspect of Christianity, why does it matter that Paul defends it from the Old Testament?
- b. Why is it significant that Abraham was justified by faith *before* he was circumcised?
- c. What does that teach you about how salvation works *in* the Old Testament era? Has God changed? Does the Old Testament mainly teach a system of “works”?

6. [Table 2.7] 1 Corinthians 15:54–55 (pp. 64–65)

- a. What comforts you about God’s promise in both Isaiah and Hosea that he will destroy death forever? Why is this good news?
- b. Why does it matter that this promise is found not only in the New Testament but also in the Old Testament?

Complete the following six worksheets for the “Additional Study” passages on p. 66.

Worksheet for Romans 10:5; Galatians 3:12

Step 1: Identify the Passage

Citation Quotation Allusion → Leviticus 18:5

Implications:

Step 2: Double-Click on the OT

Wording comparison:

OT SOURCE	NT USE
Lev. 18:5: “You shall therefore keep all my statutes and all my judgments and do them; the one who does them shall live by them. I am the Lord your God.”	Rom. 10:5: “For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.” Gal. 3:12: “But the law is not of faith, rather “The one who does them shall live by them.”

Observations about the broader OT passage:

Step 3: Listen to the Remix

Prediction Pattern Prescription

Analysis:

For further reflection:

- What is Paul’s main point in both passages?
- What is *different* about Paul’s use of Leviticus in each passage?

Worksheet for Galatians 3:10

Step 1: Identify the Passage
<input type="checkbox"/> Citation <input type="checkbox"/> Quotation <input type="checkbox"/> Allusion → Deuteronomy 27:26 <i>Implications:</i>

Step 2: Double-Click on the OT	
<i>Wording comparison:</i>	
OT SOURCE	NT USE
Deut: 27:26: “Cursed be anyone who does not abide by all the words of this law by doing them.’ And all the people shall say, ‘May it be.’”	Gal. 3:10: “For all who rely on works of the law are under a curse; for it is written, ‘Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.’”
<i>Observations about the broader OT passage:</i>	

Step 3: Listen to the Remix
<input type="checkbox"/> Prediction <input type="checkbox"/> Pattern <input type="checkbox"/> Prescription <i>Analysis:</i>

For further reflection:

- In the context of Deuteronomy, what is the “curse”? How does it apply to Jesus?
- Why is it good news that the curse has been borne on the believer’s behalf?

Worksheet for Romans 3:4

Step 1: Identify the Passage

Citation Quotation Allusion → Psalm 51:4

Implications:

Step 2: Double-Click on the OT

Wording comparison:

OT SOURCE	NT USE
Ps. 51:4: “Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and prevail when you judge.”	Rom. 3:4: “By no means! Let God be true though every one were a liar, as it is written, “That you may be justified in your words, and prevail when you judge.””

Observations about the broader OT passage:

Step 3: Listen to the Remix

Prediction Pattern Prescription

Analysis:

For further reflection:

- What is Paul saying about the perfect just-ness of God?
- Why is it good that God does not merely wink at sin and sweep it under the rug?

Worksheet for Mark 13:24–27

Step 1: Identify the Passage

Citation Quotation Allusion → Isaiah 13:10; 34:4

Implications:

Step 2: Double-Click on the OT

Wording comparison:

OT SOURCE	NT USE
Isa. 13:10: “For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light.”	Mark 13:24: “In those days, after that tribulation, the sun will be darkened, and the moon will not give its light, 25 and the stars will be falling from heaven, and the powers in the heavens will be shaken. 26 And then they will see the Son of Man coming in clouds with great power and glory. 27 Then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.”
Isa. 34:4: “All the host of heaven shall rot away, and the skies roll up like a scroll. All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree.”	

Observations about the broader OT passage(s):

Step 3: Listen to the Remix

Prediction Pattern Prescription

Analysis:

For further reflection:

- How does the fact that Jesus draws on the Old Testament to describe the apocalyptic day of judgment help us guard against reading every news headline with too much fear?

Worksheet for John 6:45

Step 1: Identify the Passage
<input type="checkbox"/> Citation <input type="checkbox"/> Quotation <input type="checkbox"/> Allusion → Isaiah 54:13 <i>Implications:</i>

Step 2: Double-Click on the OT					
<i>Wording comparison:</i>					
<table border="1"><thead><tr><th>OT SOURCE</th><th>NT USE</th></tr></thead><tbody><tr><td>Isa. 54:13: “All your sons shall be taught by God, and your children will be in great peace.”</td><td>John 6:45: “It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me.”</td></tr></tbody></table>	OT SOURCE	NT USE	Isa. 54:13: “All your sons shall be taught by God, and your children will be in great peace.”	John 6:45: “It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me.”	
OT SOURCE	NT USE				
Isa. 54:13: “All your sons shall be taught by God, and your children will be in great peace.”	John 6:45: “It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me.”				
<i>Observations about the broader OT passage:</i>					

Step 3: Listen to the Remix
<input type="checkbox"/> Prediction <input type="checkbox"/> Pattern <input type="checkbox"/> Prescription <i>Analysis:</i>

For further reflection:

- What does it mean to be “taught by God”? How does the Father accomplish this?
- Why is it a great comfort to have this kind of relationship with God?

Worksheet for Hebrews 12:25–28

Step 1: Identify the Passage

Citation Quotation Allusion → Haggai 2:6

Implications:

Step 2: Double-Click on the OT

Wording comparison:

OT SOURCE	NT USE
Hag. 2:6: “For thus says the Lord Almighty: ‘Yet once more I will shake the heavens and the earth and the sea and the dry land.’”	Heb. 12:25: “See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. 26 At that time his voice shook the earth, but now he has promised, ‘Yet once more I will shake not only the earth but also the heavens.’ 27 This phrase, ‘Yet once more,’ indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. 28 Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe.”

Observations about the broader OT passage:

Step 3: Listen to the Remix

Prediction Pattern Prescription

Analysis:

For further reflection:

- How does double-clicking on Haggai 2 help explain this difficult section in Hebrews?

◆
Page left intentionally blank
◆

The Old Testament and Jesus Christ

1. Reflect on the overall theme of this chapter: *the New Testament draws extensively on the Old Testament to describe the person (divinity and humanity) and work of Jesus.*
 - a. Was this idea new or surprising to you?
 - b. Were you convinced that this proposition is, indeed, true? Why or why not?
 - c. How might such a simple idea reshape the way you approach the Bible, especially the Old Testament?
2. Re-read Luke 24:44–46 and 1 Corinthians 15:1–2. What do both teach us about the priority of the Old Testament (“according to Scriptures”) in understanding Jesus? What problems might arise if you downplay the Old Testament in Christian ministry? (p. 67)
3. Let’s say someone tells you, “The Bible never says that Jesus is *God*.” How can you use not only the New Testament but also the Old Testament to address this claim? (pp. 68–79)
4. Reflect on your own worship patterns. Are they sufficiently *Christocentric*? (p. 73–74)

5. Revisit Hebrews 1:8 and 1:10. How did your heart and mind respond when you saw afresh how God the Father addresses his Son as “God” (via the Psalms)? What possibilities does that open up for how we can read the Psalms in general? (pp. 75–76)

6. Summarize in your own words why it matters that the apostolic authors go back to the Old Testament to demonstrate the full divinity of Jesus. (pp. 78–79)

7. When you think of Jesus in his humanity as savior, which role or “office” do you tend to emphasize (e.g., prophet, priest, king, suffering servant, etc.)? How did this chapter help round out your grasp of his *complexity*? (pp. 79–99)

8. Biblically, why does it matter that Jesus was born of a virgin? (pp. 79–80)

9. How would you define “Messiah”? How does the New Testament use the Old Testament to define it? (pp. 83–87).
 - a. How does the full biblical picture perhaps challenge popular notions about a “messiah”?
 - b. What are the implications of the fact that Christianity believes in a Messiah born to the Jews? How can that reality help you in evangelizing?

10. Summarize all the different ways the New Testament uses the Old Testament to explain how Jesus is our *priest*. What comfort does his priesthood give you? (pp. 87–89)

11. Why does it matter for you *personally* that Jesus suffered on behalf of sinners who believe in him? How does Isaiah 52–53 help give the answer to the vital question, “Why did Jesus have to die?” (pp. 96–97)

12. What are your top three takeaways from this chapter in terms of approaching the Old Testament as being “about” Jesus? Where are you comfortable reading the Bible this way? Where do you need to grow?

(Bonus question: If you are involved in children’s or youth ministry, where do you think your church’s instruction is deficient in this area?)

Reflection questions on the six key examples from Ch. 3

1. [Table 3.2] John 12:39–40 (pp. 71–72)
 - a. What new insights did you gain when studying this passage afresh?
 - b. Discuss why it is important and utterly fascinating that John pulls back the curtain to help us see the preexistent Son’s glory *as* the glory Isaiah saw in the divine throneroom?
 - c. How would you teach this amazing truth to, say, a children’s Sunday school class?

2. [Table 3.3] Mark 1:2–3 (pp. 76–78)
 - a. Mark’s Gospel is often deemed as having a “low” Christology that sees Jesus *only* as a miracle-working guru. How do these 2 verses blow that idea out of the water?
 - b. How does this kickoff to the Gospel help us grasp what exactly is *happening* in the story? What does Mark want us to see about Jesus’s mission, in terms of fulfilling the prophecies of Isaiah and Malachi?
 - c. How might that help you gain a bigger picture of what Jesus set out to do on earth?

3. [Table 3.4] Matthew 2:5–6 (pp. 85–86)
 - a. Where do you tend to view the nativity and the visit of the “magi” as a quaint story for the children’s Christmas play?
 - b. How does unpacking Numbers 24 and the arrival of pagan/Gentile astrologers to worship a newborn Israelite king help you gain a fuller picture of the gospel of Christmas?

4. [Table 3.5] Luke 22:20 (pp. 90–92)

- a. Reflect on the beauty of how Jesus takes the old covenant language of Exodus and the new covenant language of Jeremiah and fuses them together in the Supper.
- b. How might this study help you gain more spiritual nourishment from participating in the Lord’s Supper? What could you do differently next time to prepare your heart to partake?

5. [Table 3.6] “Son of Man” (pp. 93–95)

- a. Read: <https://www.desiringgod.org/articles/jesus-favorite-title-for-jesus>
- b. Where is it right to view “Son of Man” as a pointer to Jesus’s humanity?
- c. Where do we need to see this form of self-reference as pointing *beyond* humanity?
- d. How does studying Daniel help explain this cryptic phrase for you?

6. [Table 3.7] Psalm 22 in the New Testament (pp. 98–99)

- a. Re-read Psalm 22 in its entirety.
- b. How does it strike you anew that this psalm is basically a script for the life of Jesus?
- c. How can reading Psalm 22 this way help you also read other psalms in a similar way? Try it out: read Psalm 1 as a song *of Jesus*, portraying him as the “blessed man” of the psalm.

Complete the following seven worksheets for the “Additional Study” passages on p. 100.

Worksheet for Revelation 2:27; 12:5; 19:15

Step 1: Identify the Passage

Citation Quotation Allusion → Psalm 2:9

Implications:

Step 2: Double-Click on the OT

Wording comparison:

OT SOURCE	NT USE
Ps. 2:9: "You will shepherd* them with a rod of iron; as an earthen pot you will crush them."	Rev. 2:27: "He will shepherd* them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father." Rev. 12:5: "She gave birth to a male child, one who is to shepherd* all the nations with a rod of iron." Rev 19:15: "He will shepherd* them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty."

* "Shepherd" is a preferable rendering of *poimanei* in Revelation and the Greek Psalm (versus "rule").

Observations about the broader OT passage:

Step 3: Listen to the Remix

Prediction Pattern Prescription

Analysis:

For further reflection:

- What is different between Rev. 2:27 & 12:5/19:15? What does this mean for Christians?

Worksheet for Luke 1:69

Step 1: Identify the Passage

Citation Quotation Allusion → Psalm 18:2

Implications:

Step 2: Double-Click on the OT

Wording comparison:

OT SOURCE	NT USE
Ps. 18:2: “The Lord is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold.”	Luke 1:69: “[The Lord] has raised up a horn of salvation for us in the house of his servant David.”

Observations about the broader OT passage:

Step 3: Listen to the Remix

Prediction Pattern Prescription

Analysis:

For further reflection:

- Who is the “horn of salvation” in the Psalm? In Luke 1:69?
- What are the implications of seeing Jesus as your “horn of salvation”?

Worksheet for John 2:17; Romans 15:3

Step 1: Identify the Passage
<input type="checkbox"/> Citation <input type="checkbox"/> Quotation <input type="checkbox"/> Allusion → Psalm 69:9 <i>Implications:</i>

Step 2: Double-Click on the OT				
<i>Wording comparison:</i> <table border="1" style="width: 100%;"> <tr> <th style="width: 50%;">OT SOURCE</th> <th style="width: 50%;">NT USE</th> </tr> <tr> <td>Ps. 69:9: “For zeal for your house has consumed me, and the reproaches of those who reproach you fell on me.”</td> <td> John 2:17: “His disciples remembered that it was written, ‘Zeal for your house will consume me.’” Rom. 15:3: “For Christ did not please himself, but as it is written, ‘The reproaches of those who reproach you fell on me.’” </td> </tr> </table> <i>Observations about the broader OT passage:</i>	OT SOURCE	NT USE	Ps. 69:9: “For zeal for your house has consumed me, and the reproaches of those who reproach you fell on me.”	John 2:17: “His disciples remembered that it was written, ‘Zeal for your house will consume me.’” Rom. 15:3: “For Christ did not please himself, but as it is written, ‘The reproaches of those who reproach you fell on me.’”
OT SOURCE	NT USE			
Ps. 69:9: “For zeal for your house has consumed me, and the reproaches of those who reproach you fell on me.”	John 2:17: “His disciples remembered that it was written, ‘Zeal for your house will consume me.’” Rom. 15:3: “For Christ did not please himself, but as it is written, ‘The reproaches of those who reproach you fell on me.’”			

Step 3: Listen to the Remix
<input type="checkbox"/> Prediction <input type="checkbox"/> Pattern <input type="checkbox"/> Prescription <i>Analysis:</i>

For further reflection:

- How do John and Paul use the *same* verse of Psalm 69 in *different* ways?
- What does it mean for Jesus to bear our reproach?

Worksheet for Acts 2:34–35

Step 1: Identify the Passage

Citation Quotation Allusion → Psalm 110:1

Implications:

Step 2: Double-Click on the OT

Wording comparison:

OT SOURCE	NT USE
Ps. 110:1: “The LORD says to my Lord: ‘Sit at my right hand, until I make your enemies your footstool.’”	Acts 2:34: “For David did not ascend into the heavens, but he himself says, ‘The Lord said to my Lord, “Sit at my right hand, 35 until I make your enemies your footstool.’””

Observations about the broader OT passage:

Step 3: Listen to the Remix

Prediction Pattern Prescription

Analysis:

For further reflection:

- Study how this psalm is also used in Luke 20:42–43; 1 Cor. 15:25; 1 Pet. 3:22.
- What does it mean for believers that Jesus now sits at the Father’s right hand?
- Reflect on how the Psalm speaks of “the LORD” speaking to “my Lord.” Who is “Lord”?

Worksheet for 1 Corinthians 1:30–31

Step 1: Identify the Passage
[] Citation [] Quotation [] Allusion → Jeremiah 9:22–23 <i>Implications:</i>

Step 2: Double-Click on the OT				
<i>Wording comparison:</i>				
<table border="1"> <thead> <tr> <th>OT SOURCE</th> <th>NT USE</th> </tr> </thead> <tbody> <tr> <td>Jer. 9:22: “Thus says the Lord: ‘Let not the wise boast in his wisdom, nor the strong boast in his strength, nor the wealthy boast in his wealth, but let the one who boasts, boast in this, that he understands and knows that I am the Lord.’”</td> <td>1 Cor. 1:30: “Because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, 31 so that, as it is written, ‘Let the one who boasts, boast in the Lord.’”</td> </tr> </tbody> </table>	OT SOURCE	NT USE	Jer. 9:22: “Thus says the Lord: ‘Let not the wise boast in his wisdom, nor the strong boast in his strength, nor the wealthy boast in his wealth, but let the one who boasts, boast in this, that he understands and knows that I am the Lord.’”	1 Cor. 1:30: “Because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, 31 so that, as it is written, ‘Let the one who boasts, boast in the Lord.’”
OT SOURCE	NT USE			
Jer. 9:22: “Thus says the Lord: ‘Let not the wise boast in his wisdom, nor the strong boast in his strength, nor the wealthy boast in his wealth, but let the one who boasts, boast in this, that he understands and knows that I am the Lord.’”	1 Cor. 1:30: “Because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, 31 so that, as it is written, ‘Let the one who boasts, boast in the Lord.’”			
<i>Observations about the broader OT passage:</i>				

Step 3: Listen to the Remix
[] Prediction [] Pattern [] Prescription <i>Analysis:</i>

For further reflection:

- What does it mean to “boast” in the context of Jeremiah and 1 Corinthians?
- What is the Christian’s true source of “boasting”?

Worksheet for John 19:37

Step 1: Identify the Passage
[] Citation [] Quotation [] Allusion → Zechariah 12:10 <i>Implications:</i>

Step 2: Double-Click on the OT	
<i>Wording comparison:</i>	
OT SOURCE	NT USE
Zech. 12:10: “I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.”	John 19:37: “And again another Scripture says, “They will look on him whom they have pierced.”
<i>Observations about the broader OT passage:</i>	

Step 3: Listen to the Remix
[] Prediction [] Pattern [] Prescription <i>Analysis:</i>

For further reflection:

- Who is speaking in Zechariah 12? How does that impact how you read John 19?
- What are the implications that the Old Testament foresaw not only that Jesus would die, but that he would die by *piercing*?

Worksheet for 1 Thessalonians 3:13

Step 1: Identify the Passage

Citation Quotation Allusion → Zechariah 14:5

Implications:

Step 2: Double-Click on the OT

Wording comparison:

OT SOURCE	NT USE
Zech. 14:5: “And the valley of my mountains will be blocked, and the valley of the mountains will reach to Iasol and be blocked just as it was blocked in the days of Uzziah king of Judah. And the Lord God will come with all his holy ones.”	1 Thess. 3:13: “So that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his holy ones.”

Observations about the broader OT passage:

Step 3: Listen to the Remix

Prediction Pattern Prescription

Analysis:

For further reflection:

- Who is coming with the “holy ones” (or “saints”) in Zechariah? In Thessalonians?
- What does this tell us about how the future “Day of the Lord” has been transformed in the pages of the New Testament? What does this imply about Jesus?

The Old Testament and the Church

1. Reflect on the overall theme of this chapter: *the New Testament draws extensively on the Old Testament to articulate the identity and mission of the church of Christ.*
 - a. Was this idea new or surprising to you?
 - b. Were you convinced that this proposition is, indeed, true? Why or why not?
 - c. How might such a simple idea reshape the way you approach the Bible, especially the Old Testament?
2. Define “church” according to the perspective of the Old and New Testaments. How does that differ from common definitions? (pp. 103–105)
3. Why does it matter that believers are part of the “offspring of Abraham”? What does that mean about your history? About how you are saved? About the multi-ethnic nature of the church? (pp. 105–107)
4. How does seeing the church as God’s people *still in exile* help you understand better how to live in the present day? Where do you experience life “in the wilderness”? (pp.107–110)

5. Reflect on your own identity as sacrifice, temple, and priest. How does this make us imitators of Christ himself? (pp. 111–114)

6. Why does it matter for your local church that the Great Commission is actually “as it is written” in the Old Testament (Luke 24:45–47)? (pp. 115–116)
 - a. Read over the list of sample passages that support this idea.

 - b. Observe that they cover the entirety of the threefold Hebrew canon. What does that tell you about God and his plan?

7. What have you been taught in your own church background about the role of the Old Testament in shaping how we should live (ethics)? “Rules rules rules”? Irrelevant? “Outdated”? How did this chapter clarify this issue for you (or not)? (pp. 119–122)

8. Reflect on the fact that the Ten Commandments, as an entity, is one of the most-cited portions of the entire Old Testament in the New Testament. What does this reveal about the moral character of God himself? (p. 121)

9. In your church context, do pastors and other leaders tend to (a) avoid using Old Testament characters as moral examples altogether or (b) use them *only* as moral examples? What is the right balance? (pp. 127–128)

10. How should you wisely navigate the use or non-use of Old Testament laws today?

11. Thinking of the various ministries in your own church—or discipleship in your own family—how can this chapter help you develop a better grasp of how the Old Testament is *your story*? (p. 129)

Reflection questions on the six key examples from Ch. 4

1. [Table 4.1] 1 Corinthians 5:7–8 (pp. 107–108)

- a. Where do you have “old leaven” that needs to be cleansed?
- b. If we are the new Passover generation, what is our Passover?

2. [Table 4.2] 2 Corinthians 3:7–18 (pp. 110–111)

- a. What veils your own face in beholding the glory of Christ? Worries? Greed? This-worldliness? Careerism? How can you allow Christ to unveil your face?
- b. What makes the fact that we stand *in Moses’s shoes* so astounding?

3. [Table 4.3] 1 Peter 2:9 (pp. 113–114)

- a. What is shocking about how Peter makes use of Exodus language here?
- b. Why does it matter that all Christians are “priests” in a certain sense? What does this mean about our access to God?

4. [Table 4.4] Acts 13:46–47 (pp. 118–119)

- a. What surprised you in reading about how Paul takes a “servant” passage usually associated with Jesus and applies it to himself (and, by extension, all Christians)?
- b. How can you grow in becoming more and more a “light” to the ends of the earth?

5. [Table 4.6] 1 Corinthians 5:12–13 (pp. 124–125)

- a. Were you aware, before reading the book, that Paul was quoting Deuteronomy here? How does that shape the way you think about holiness in the church?
- b. Why does God care about your sexual holiness?
- c. Why is the witness of both the Old Testament and Jesus himself absolutely essential to the practice of church discipline?

6. [Table 4.7] 1 Corinthians 10:25–26 (pp. 126–127)

- a. How does this passage help you think through similar issues where it is not always clear what is the right “Christian” approach to secondary issues (e.g., movies, music, etc.)?
- b. Why is it interesting that Paul goes to the Psalms—not just to, say, the death and resurrection of Jesus—to defend the position that kosher food laws and so forth are no longer binding on the church?

Complete the following eight worksheets for the “Additional Study” passages on p. 129.

Worksheet for Hebrews 12:16–17

Step 1: Identify the Passage

Citation Quotation Allusion → Genesis 25:29–34

Implications:

Step 2: Double-Click on the OT

Wording comparison:

OT SOURCE	NT USE
Gen. 25:29: “Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted. 30 And Esau said to Jacob, ‘Let me eat some of that red stew, for I am exhausted!’ ... 31 Jacob said, ‘Sell me your birthright now.’ 32 Esau said, ‘I am about to die; of what use is a birthright to me?’ ... 34 Then Jacob gave Esau bread and lentil stew, and he ate and drank and rose and went his way. Thus Esau despised his birthright.”	Heb. 12:16–17: “...That no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. 17 For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.”

Observations about the broader OT passage:

Step 3: Listen to the Remix

Prediction Pattern Prescription

Analysis:

For further reflection:

- Is Hebrews simply directing us to avoid Esau’s single rash decision here, or is there something deeper going on with regard to the promise of God?

Worksheet for Romans 12:19

Step 1: Identify the Passage

Citation Quotation Allusion → Deuteronomy 32:35

Implications:

Step 2: Double-Click on the OT

Wording comparison:

OT SOURCE	NT USE
Deut. 32:35: "In the day of vengeance I will repay, in the time when their foot will slip; for the day of their ruin is at hand."	Rom. 12:19: "Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, 'Vengeance is mine, I will repay, says the Lord.'"

Observations about the broader OT passage:

Step 3: Listen to the Remix

Prediction Pattern Prescription

Analysis:

For further reflection:

- Where do Isaiah and Paul both point us to place our hope for justice, rather than seeking individual revenge?
- What does the wrath of God reveal about his character that you otherwise may want to ignore? Why does it matter that God will bring judgment in the end?

Worksheet for 1 Corinthians 3:18–20

Step 1: Identify the Passage

Citation Quotation Allusion → Job 5:13; Psalm 94:11

Implications:

Step 2: Double-Click on the OT

Wording comparison:

OT SOURCE	NT USE
Job 5:13: “He catches the wise in their own craftiness, and the schemes of the wily are brought to a quick end.”	1 Cor. 3:18: “Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise. 19 For the wisdom of this world is folly with God. For it is written, ‘He catches the wise in their craftiness,’ 20 and again, ‘The Lord knows the thoughts of the wise, that they are futile.’”
Ps. 94:11: “The Lord knows the thoughts of men, that they are futile.”	

Observations about the broader OT passage:

Step 3: Listen to the Remix

Prediction Pattern Prescription

Analysis:

For further reflection:

- Why is it particularly appropriate for Paul to quote from Job (think about his “friends”) in making this point about foolishness that seems wise on the surface?
- How might this passage foster in you a sense of intellectual humility?

Worksheet for 2 Corinthians 9:8-9

Step 1: Identify the Passage
<input type="checkbox"/> Citation <input type="checkbox"/> Quotation <input type="checkbox"/> Allusion → Psalm 112:9 <i>Implications:</i>

Step 2: Double-Click on the OT				
<i>Wording comparison:</i>				
<table border="1"> <thead> <tr> <th>OT SOURCE</th> <th>NT USE</th> </tr> </thead> <tbody> <tr> <td>Ps. 112:9: “He has distributed freely; he has given to the poor; his righteousness endures forever; his horn is exalted in honor.”</td> <td>2 Cor. 9:8: “God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. 9 As it is written, ‘He has distributed freely, he has given to the poor; his righteousness endures forever.’”</td> </tr> </tbody> </table>	OT SOURCE	NT USE	Ps. 112:9: “He has distributed freely; he has given to the poor; his righteousness endures forever; his horn is exalted in honor.”	2 Cor. 9:8: “God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. 9 As it is written, ‘He has distributed freely, he has given to the poor; his righteousness endures forever.’”
OT SOURCE	NT USE			
Ps. 112:9: “He has distributed freely; he has given to the poor; his righteousness endures forever; his horn is exalted in honor.”	2 Cor. 9:8: “God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. 9 As it is written, ‘He has distributed freely, he has given to the poor; his righteousness endures forever.’”			
<i>Observations about the broader OT passage:</i>				

Step 3: Listen to the Remix
<input type="checkbox"/> Prediction <input type="checkbox"/> Pattern <input type="checkbox"/> Prescription <i>Analysis:</i>

For further reflection:

- Who is the psalmist describing as the one who “gives freely”?
- How does Paul, in turn, connect this behavior to the character of God?

Worksheet for James 4:6-7

Step 1: Identify the Passage
<input type="checkbox"/> Citation <input type="checkbox"/> Quotation <input type="checkbox"/> Allusion → Proverbs 3:34 <i>Implications:</i>

Step 2: Double-Click on the OT					
<i>Wording comparison:</i>					
<table border="1"><thead><tr><th>OT SOURCE</th><th>NT USE</th></tr></thead><tbody><tr><td>Prov. 3:34: “God opposes the proud but gives grace to the humble.”</td><td>Jas. 4:6: “But he gives more grace. Therefore it says, ‘God opposes the proud but gives grace to the humble.’ 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.”</td></tr></tbody></table>	OT SOURCE	NT USE	Prov. 3:34: “God opposes the proud but gives grace to the humble.”	Jas. 4:6: “But he gives more grace. Therefore it says, ‘God opposes the proud but gives grace to the humble.’ 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.”	
OT SOURCE	NT USE				
Prov. 3:34: “God opposes the proud but gives grace to the humble.”	Jas. 4:6: “But he gives more grace. Therefore it says, ‘God opposes the proud but gives grace to the humble.’ 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.”				
<i>Observations about the broader OT passage:</i>					

Step 3: Listen to the Remix
<input type="checkbox"/> Prediction <input type="checkbox"/> Pattern <input type="checkbox"/> Prescription <i>Analysis:</i>

For further reflection:

- How does the broader chapter in Proverbs paint the picture of pride vs. humility?
- In what way is the “devil” relevant to this passage?

Worksheet for 1 Corinthians 14:21–22

Step 1: Identify the Passage

Citation Quotation Allusion → Isaiah 28:11–12

Implications:

Step 2: Double-Click on the OT

Wording comparison:

OT SOURCE	NT USE
Isa. 28:11: “Through contempt of lips, through other tongues, they will speak to this people, saying to them, ‘This is rest for the hungry, and this is the fracture, but they did not desire to listen.’”	1 Cor. 14:21: “In the Law it is written, ‘By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.’ 22 Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers.”

Observations about the broader OT passage:

Step 3: Listen to the Remix

Prediction Pattern Prescription

Analysis:

For further reflection:

- In this very difficult passage in both Isaiah and Paul, what function do “strange tongues” play? (Hint: Isaiah is talking about judgment on Israel by foreign powers.)
- How might Isaiah help you understand what Paul is saying about “tongues” here?

Worksheet for 1 Peter 1:23–25

Step 1: Identify the Passage
<input type="checkbox"/> Citation <input type="checkbox"/> Quotation <input type="checkbox"/> Allusion → Isaiah 40:6, 8 <i>Implications:</i>

Step 2: Double-Click on the OT				
<i>Wording comparison:</i> <table border="1" style="width: 100%;"> <thead> <tr> <th style="width: 50%;">OT SOURCE</th> <th style="width: 50%;">NT USE</th> </tr> </thead> <tbody> <tr> <td>Isa. 40:6: “A voice says, ‘Cry!’ And I said, ‘What shall I cry?’ All flesh is like grass and all its glory like the flower of grass. ... 8 The grass withers, and the flower falls, but the word of our God remains forever.”</td> <td>1 Pet. 1:23: “You have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; 24 for ‘All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, 25 but the word of the Lord remains forever.’ And this word is the good news that was preached to you.”</td> </tr> </tbody> </table> <p><i>Observations about the broader OT passage:</i></p>	OT SOURCE	NT USE	Isa. 40:6: “A voice says, ‘Cry!’ And I said, ‘What shall I cry?’ All flesh is like grass and all its glory like the flower of grass. ... 8 The grass withers, and the flower falls, but the word of our God remains forever.”	1 Pet. 1:23: “You have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; 24 for ‘All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, 25 but the word of the Lord remains forever.’ And this word is the good news that was preached to you.”
OT SOURCE	NT USE			
Isa. 40:6: “A voice says, ‘Cry!’ And I said, ‘What shall I cry?’ All flesh is like grass and all its glory like the flower of grass. ... 8 The grass withers, and the flower falls, but the word of our God remains forever.”	1 Pet. 1:23: “You have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; 24 for ‘All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, 25 but the word of the Lord remains forever.’ And this word is the good news that was preached to you.”			

Step 3: Listen to the Remix
<input type="checkbox"/> Prediction <input type="checkbox"/> Pattern <input type="checkbox"/> Prescription <i>Analysis:</i>

For further reflection:

- Where have you seen Isaiah 40 elsewhere in the book? What hope does it offer?
- What comforts you from Peter’s point about the transitory nature of earthly life?

Worksheet for 1 Peter 2:10

Step 1: Identify the Passage
<input type="checkbox"/> Citation <input type="checkbox"/> Quotation <input type="checkbox"/> Allusion → Hosea 1:6, 9; 2:23 <i>Implications:</i>

Step 2: Double-Click on the OT				
<i>Wording comparison:</i> <table border="1" style="width: 100%;"> <thead> <tr> <th style="width: 50%;">OT SOURCE</th> <th style="width: 50%;">NT USE</th> </tr> </thead> <tbody> <tr> <td> Hos. 1:6: “And the Lord said to him, ‘Call her name No-Mercy, for I will no longer have mercy on the house of Israel.’ ... 9 ‘Call his name Not-My-People, for you are not my people.’ ... 2:23 ‘[In that day] I will have mercy on No-Mercy, and I will say to Not-My-People, “You are my people,” and he will say, “You are the Lord my God.”’” </td> <td> 1 Pet. 2:10: “Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.” </td> </tr> </tbody> </table> <i>Observations about the broader OT passage:</i>	OT SOURCE	NT USE	Hos. 1:6: “And the Lord said to him, ‘Call her name No-Mercy, for I will no longer have mercy on the house of Israel.’ ... 9 ‘Call his name Not-My-People, for you are not my people.’ ... 2:23 ‘[In that day] I will have mercy on No-Mercy, and I will say to Not-My-People, “You are my people,” and he will say, “You are the Lord my God.”’”	1 Pet. 2:10: “Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.”
OT SOURCE	NT USE			
Hos. 1:6: “And the Lord said to him, ‘Call her name No-Mercy, for I will no longer have mercy on the house of Israel.’ ... 9 ‘Call his name Not-My-People, for you are not my people.’ ... 2:23 ‘[In that day] I will have mercy on No-Mercy, and I will say to Not-My-People, “You are my people,” and he will say, “You are the Lord my God.”’”	1 Pet. 2:10: “Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.”			

Step 3: Listen to the Remix
<input type="checkbox"/> Prediction <input type="checkbox"/> Pattern <input type="checkbox"/> Prescription <i>Analysis:</i>

For further reflection:

- How has Peter transformed a passage about God’s judgment of and reconciliation with Israel into a deep truth about the reconciling power of the gospel in the church?
- What comforts you about being called “my People” by God?

◆
Page left intentionally blank
◆

Conclusion

1. Without looking at the book or your notes, restate the three steps you can apply to any passage where the New Testament uses the Old Testament:

a. Step 1: _____

b. Step 2: _____

c. Step 3: _____

2. What are the three main *truths* the New Testament authors demonstrate from the Old Testament?

a. Truth about the _____

b. Truth about the _____ and _____ of _____

c. Truth about the _____ and _____ of _____

3. In reading through all the amazing Old Testament allusions in Revelation 21–22, what struck you in a particularly meaningful way? (pp. 132–134)

a. Why does it matter that the New Testament concludes this way?

b. How does it help you bring the entire story of the Bible together?

4. How has this book impacted your understanding of the “divine character” of Scripture? Why does it matter that the Old and New Testaments hang together this way? (p. 134)

 5. What changes can you make to your regular habit of Bible reading to reinforce for your own heart and mind how the gospel, Christ, and the church are woven throughout all of Scripture?

 6. How will the tools you learned in this book help you read other parts of the Old Testament that are *not* directly used by the New Testament? (pp. 135–136)
-

Don't forget to download the “Redemptive-Historical Bible Reading Plan” available for free at www.crossway.org/OldMadeNewReadingPlan