

Daniel Segraves	Posted: 08/22/07 10:23 AM
Posts: 0	As you reflect on our first class session, what topics were of most interest to you? What would you like to explore further?
Justin Rice	Posted: 08/23/07 09:11 AM
Posts: 50	<p>I found a couple of items especially interesting during the first lecture. First, the fact that the TNK was in a different order from the Greek Septuagint which our English Bible is derived from. It is fascinating that there was an explicit reason for the order of these books as explained in the example of Psalms and Job or Proverbs and Ruth. I find it intriguing to learn more about the Old Testament than just Bible stories about great men of old. Secondly, I was enthralled by the "revelation" concerning the prophecy of Messiah within the book of Jonah. Growing up in the church I have never been exposed to anything along these lines in regard to the story of the man swallowed by a whale. As I begin this course I am looking forward to the Old Testament becoming more than just a book of stories, names, and laws, but becoming alive in my heart and mind. As we continue our study of the Old Testament I would enjoy learning more about the many facets of prophecy concerning Christ. I have always thought that Isaiah was the major foretelling of Jesus in the Old Testament and look forward to learning more about this intriguing study.</p>
Stephen Harris	Posted: 08/23/07 07:51 PM
Posts: 191	<p>I enjoyed the introductory lecture to Old Testament Foundations. I was reminded of the fact that the New Testament church not only did not have the Old Testament Hebrew Scriptures but also that one can teach/preach about the Messiah from the Old Testament. I am looking forward to each week's lectures to help us better understand the connection of Messiah within the Old Testament as well as discussing the theological passages of each book and the flow of the authors' message. I believe that through these studies I will gain a much greater understanding of the work of God and deepen my devotional life.</p> <p>In reflecting upon our first lecture, I found the possible divine order or sequence of the Old Testament books very interesting. I am very interested in further understanding how this order can help us better interpret Scripture. I am also interested in the relationship between innertextuality and intertextuality. There seems to exist these cultural and historical issues but this whole relationship of understanding Scriptures in an interpretative way is quite fascinating and I'm looking forward to our exploring this further in class.</p> <p>I would like to further see our class discuss the canonization of Scripture. We introduced the subject and understand that's not really the central focus of the class but nevertheless, it too is a subject that would be a great study to hash out. I am also interested in our development of the theology of Scripture and how</p>

	Jesus viewed the Old Testament.
John Powell	Posted: 08/23/07 08:46 PM
Posts: 62	<p>I found the first class lecture to be very good by Dr. Segraves. I especially enjoyed the discussion on the Hebrew bible, portions of Jewish tradition and history. This was really good information. Also, how you discussed the formation of the "canon" in detail.</p> <p>As Dr. Segraves presented instruction I yearned for more and more. My only disappointment about the class instruction was to see it come to an end. When I started to discern the first day's conclusion I thought within myself, "this cannot be happening." I did not want it to end. And on that note I am excited, and looking forward to the next class lecture if the Lord should say the same.</p> <p>Dr. Segraves - I found it to be pretty interesting that Jacob did not give any hints about the Messiah. For example, when he spoke blessings over his sons in Genesis 49, he did not hint to "Judah" about a savior that will come out of him. What do you think about this?</p> <p>Thanks everyone!</p>
Arthur Vanderhoff	Posted: 08/24/07 03:17 PM
Posts: 69	<p>The topics of interest at the top of my personal list were</p> <ol style="list-style-type: none"> 1. T N K order of the books of the Hebrew Bible and the interpretive significance 2. Finding Christ in the text. <p>Aside form the specific prophesies that I knew were Messianic, I had never attempted to read or thought of reading the Old Testament with that goal/theme in mind.</p> <p>Brother Segraves gave us a little appetizer on the TNK book order and its significance - with Ruth following Proverbs and Job following Psalms. Not that I am asking to be "spoon-fed" all of the significance etc of the TNK order - but I would very much like that to be incorporated in further class discussion. I hope that both I myself and the other on-campus students will bring up observations on these subects from time-to-time. I also hope that the Distance Learning studetns will share their observations.</p> <p>As we have been reading the first three books of the Pentatuch, has anyone seen Christ in a place you never saw Him before?</p> <p>Why does Exodus follow Genesis? That may seem like a silly question, but why</p>

didn't Moses start with the present circumstances that he was living and then go back and give background on Jewish and human history?

As I read, I find the death of Joseph as the apparent bridge between the books - Genesis concludes with it and Exodus begins with it. Whereas, under Joseph, the family of Israel had been honored, when the Pharaoh came on the scene that did not know Joseph - and perhaps did not know how he had saved Egypt from destruction, that he then exploited all these foreigners in his land. But these observations are the obvious ones. Can anyone suggest a theological or other category of reason for the order of the first two books?

I look forward to further discussion on all of this.

Laura Jurek

Posted: 08/24/07 07:42 PM

Posts: 50

I, as well, enjoyed the first lecture by Dr. Segraves. At my undergrad school I took a class on the Old Testament but it was only a very brief overview of its major themes, characters, geography, etc. So we did not go into any depth about the significance of the order of the books or Jesus in the scriptures. When I was reading the syllabus and saw that we had the opportunity to write a paper about the Messiah in the OT, I had no idea what that was all about. After hearing the lecture and reading Genesis again for myself, I am beginning to see somewhat more clearly the different things in the OT that point to Jesus.

Having never heard about the TNK order of the Hebrew Torah, and having never studied the OT in that way, I find the interpretive order of the Bible to be fascinating. Just the few examples Dr. Segraves gave us made me want to go rooting around for some more and I look forward to discovering those as the class progresses.

Donna Koward

Posted: 08/24/07 08:13 PM

Posts: 56

The topic or comment that sparked my interest the most was the power of the "unwritten word". It is amazing how those from the period of the Old Testament had faith in God without having access to the written word. Faith truly came by "hearing the word of God". They had to believe the words spoken by Moses, the prophets and the high priests. Even more interesting is that the New Testament church did not have the New Testament scriptures as a reference for at least the first 15 years and were able to lead people to Christ using the Old Testament scriptures and did not have the written word of God as a reference as we do today with the Old and New Testament compiled with concordance and reference. It is so easy to take for granted the access that we have to the complete word of God. Genesis to Revelation speaks of history from the beginning of time and tells us of things still yet to come and yet there are many who still don't believe. I have a deeper appreciation for the Old Testament knowing its power and significance and the role it played in the first century church. I look forward to learning more of the intricacies about the Old Testament because it is more than

just the book that comes before the New Testament. There is so much more wealth of information and history to understand to better appreciate our faith and the understanding of the New Testament.

Donna Koward

Posted: 08/24/07 08:28 PM

Posts: 56

Response to
Arthur Vanderhoff
Posted: 08/24/07 04:17 PM

I have more of a comment to your question than an answer. In reading the bible again from the beginning I can feel the appreciation of a historical narrative written with a purpose in mind for every scripture and story. Everything is to lead to Christ and his coming. This was apparent to me after realizing that the first five books, as well as many of the other books of the bible, were written many years after the actual events so the stories recounted are with significance to tell a story and get to a point. Exodus follows Genesis because it is the next major historical event for the children of Israel and what we needed to know to get to Joseph in order to get to the divine deliverance of the children of Israel and the acts of God that would continue to roll over throughout the Old Testament until Christ finally comes on the scene. A question for thought would be: If Adam and Eve never sinned, would there even be a bible for us to read today?

Patrick Dotson

Posted: 08/25/07 08:39 PM

Posts: 72

I found the order of the Hebrew canon "TNK" fascinating. It was interesting how the Hebrew books of the Bible were aligned primarily on the basis of thematic elements instead of historical chronology or literary classification. It is also interesting how Old Testament writers were not as concerned about recording historical facts as they were seeking to promote spiritual truth.

In my mind, the order of the Hebrew canon opens an entirely new dynamic to the idea of "inspiration." While it is understandable that linking inspiration and canon would be ill advised, it seems important to point out that God, and therefore the Hebrew writers, were more interested in framing the message for the reader instead of following a particular sequence of events. God wanted His people to receive a clear message of what it means to be in covenant relationship. The "holy men of God who spoke as they were moved by the Holy Spirit" (2 Peter 1:21) undoubtedly were moved to establish a scriptural framework for the practical requirements of covenant living. By grouping the books in the "TNK" format, these men sought to provide the reader with a complete understanding of God's message to him/her.

I would be interested in further discussion of the Hebrew canon with respect to rabbinical tradition. If the rabbis preferred the Hebrew canon, why did it change

	with the creation of the Septuagint? I suppose the answer lies with the fragmentation of Judaism at this time and Greek influence, but it seems canon would be an element of Scripture that rabbis would treasure. I don't think Christians today would be interested in a Bible where canon within the testaments was shuffled. Therefore, I'd be interested in understanding the theological, historical, or cultural events that initiated the change in canon.
Nita Johnson	Posted: 08/27/07 09:49 AM
Posts: 56	The first class was great and peaked my curiosity regarding review of the Old Testament. The thought that interested me the most was the idea of reading/studying the Old Testament with a Messianic focus. I have not considered this in past reading or study of the OT but thought it more of a historical revelation of God as it led to the New Testament. I also had not considered the order of the books of the OT except for wondering of the chronology. I am looking forward to seeing the OT in an entirely new perspective based on the focus of the Messiah and the order of the books.
Nita Johnson	Posted: 08/27/07 09:58 AM
Posts: 56	Stephen - I also found the reminder of the few, if any, that would have had written scripture in the OT and NT good. And, though I've read it multiple times it is still enlightening to see how the NT writers used the OT to expound on Jesus Christ as the Messiah. This really helps us gain perspective and draws my interest to study more on these OT scriptures that were carried orally for many and then brought together divinely for what we consider the Bible.
Justin Rice	Posted: 08/27/07 03:25 PM
Posts: 50	Nita...it is interesting that you make mention to the fact that many New Testament writers mention the Old Testament in their writings. I have always found the Old Testament very fascinating in itself. While growing up it was hard to understand why we needed the Old Testament with its numerous laws, regulations, and commandments but I have come to understand that without it we would not fully comprehend many of the New Testament writings. It is truly amazing how the Old and New Testaments truly complement each other.
Stephen Harris	Posted: 08/27/07 04:46 PM
Posts: 191	In response to Patrick, I want to draw attention to a great point: the inspiration of Scripture. The Bible says in 2 Peter 1:20-21, Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. KJV We do indeed believe in the Word of God being Divinely inspired as men wrote

	<p>under the inspiration of God's Spirit and I think this area needs to be explored even further in our understanding of not only the canonization of Scripture but also this TNK order or sequence. Patrick, you posed some interesting questions that I too would enjoy discovering the answers.</p>
Rick Craft	Posted: 08/27/07 05:35 PM
Posts: 37	<p>As I approached this class, I was particularly intrigued by the notion that one could trace the thought of Messiah throughout each Old Testament book. That to me is an exciting opportunity. While I have often considered various passages, I had not considered a systematic approach to this idea. Along with several others, I was fascinated by the order of the OT books in the Hebrew Canon.</p> <p>Secondly, the discussion of the canon and some of the statements in the reading raised a bit of defensiveness in me. I guess I'm a little "old school" and like things to be simple. Perhaps we should have a bit more discussion regarding the inspiration of the Scriptures. How did holy men of old hear from God and record their messages? How is the Scripture inspired? Even the requirement to read a "modern translation" could be interpreted by some in our movement as a movement away from our claim of inerrancy. It has been alluded to, but what translation is the best for study of the Scriptures? Can we be sure we've got it right without a degree in Hebrew?</p>
Rick Craft	Posted: 08/27/07 05:47 PM
Posts: 37	<p>Donna – were you also impacted by the fact that only in the last two hundred years have people been permitted to have a personal copy of the Scriptures? Bro. Segraves made that statement, and it just “jumped out at me.” Although it has been available for about 2000 years, ‘holy’ men and evil spirits kept it away from the common man. How blessed we are to have the opportunity to read, study and analyze both the Old and the New Testaments!</p>
Brian Wagner	Posted: 08/27/07 09:39 PM
Posts: 11	<p>Like so many others; Nita, Rick, Robert, and Stephen I too have come away from this first lesson excited to study the Messiah threaded throughout the Old Testament. I have grown up in a non denominational church and understood the Old Testament to be filled with many wonderful stories about a time in which God seem to move for His people. It never occurred to me, even as I have read and studied in the recent past that the Old Testament was all the early church had to formulate their understanding of the coming Messiah. I am very excited to continue this very practical study of the Old Testament.</p>
Curtis Fee	Posted: 08/27/07 10:05 PM

<p>Posts: 131</p>	<p>One of the things I found interesting was the Christological focus of the Old Testament. I would probably have leaned toward Uncle Gordon's position that only 2% of the Old Testament referred to Christ, so I am interested in discovering other passages that have Messianic implications.</p> <p>Another point of interest was the order of the Tanakh, specifically Ruth following the book of Proverbs, and Job following Psalms, and the possible reasons behind that order. Although, in my copy of the Tanakh (Oxford University Press), there is a different order in the Kethuvim (writings): Psalms, Proverbs, Job, Song of Songs, then Ruth. Is there not a uniform order of the Tanakh?</p> <p>I am looking forward to learning more about Christ in the Old Testament. I do wonder, however, how much of the Messianic writing was intentional by the original authors, and to what degree do we read Christological implications back into the Old Testament text.</p>
<p>Curtis Fee</p>	<p>Posted: 08/27/07 10:09 PM</p>
<p>Posts: 131</p>	<p>Response to Bro. Craft:</p> <p>You had said there might be some in our movement concerned that a modern translation would be a move away from our claim of inerrancy. I think it is important to understand that our claim of inerrancy is in the original autographs (of which there is currently none on record), and not in any one translation. Our position is not that the KJV is inerrant - that would be an untenable position. Every translation, the KJV and modern translations included, have their strengths and weaknesses. In fact, I would contend that a person has a better understanding of what the originals meant when she reads a variety of translations rather than just one.</p>
<p>M. Keith Sartin</p>	<p>Posted: 08/27/07 10:40 PM</p>
<p>Posts: 26</p>	<p>I believe I can best describe my initial sentiment concerning this first lecture with the term, "Wow!" And, this is just the first lecture! I'm almost certain that I nearly burned holes into my notebook!</p> <p>I too found the Hebrew order of Old Testament Scripture, TNK, absorbing. I've been aware of the Hebrew order of Scripture for some time, however I've never thought of the significance that the order may present. In example, Bro. Segraves mentioning how Psalms chapters 146 through 150 leads into Job, and how Ruth follows after Proverbs. It just seems to make greater sense. I was also surprised to learn that we get our current order from the Septuagint.</p> <p>And when Bro. Segraves pointed out Luke 24:25-27; 2 Cor. 3:14-17; and Rev. 19:10, I just couldn't stop to take a break.</p> <p>The discussion of Luke 24:44, where Jesus said, "...that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me," just</p>

captivated me because it was very similar to how we teach the first lesson in our Bible study program. We use **Search For Truth One**, and on the second chart page we point out John 1:45, which states, "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Anyway, Bro. Segraves explanation of the verses in Luke 24 just brought this lesson into a greater depth for me.

If I had a choice to explore something further from the first lecture it would have to be 2 Cor. chapter 3. I believe I had a good general understanding of what Bro. Segraves was presenting, and in the past I've even wondered about this chapter. I guess I'd just like to hear it explained in greater detail.

Jorge Medina

Posted: 08/28/07 11:00 AM

Posts: 19

I wholeheartedly agree with the excitement generated by this study. I guess most people would think of an Old Testament Survey as boring. " *I've already read the Old Testament, I know the stories...*" But there's so much more than just stories.

I find the Messianic study of the Old Testament most interesting. In fact I am drawn to see how those Scriptures were interpreted by the Rabbis of old. Did Jewish believers see in them portraits of Messiah? It is easier for us to realize what sorts of scriptures pointed to Jesus, because we are at the other side of Calvary (hindsight is 20/20). I wonder what the Jewish commentaries on those scriptures taught at the time.

Many times Jewish people accuse Christians of "manufacturing" such prophecies in order to make them seem like they describe Jesus. I know that many can not be refuted by that claim (Isaiah 53 is one of the most powerful portraits of Jesus in the OT and no amount of Hebrew scholarship can twist it to mean something else than what it means), but some others may be a little more difficult to prove.

My personal interest in this subject comes from two sources. One, as an apologist I want to be always ready to give an answer of my hope in Jesus as Messiah (1 Peter 3:15), and two, some family of my wife left the Apostolic church to become Jewish converts, denying their baptism, the infilling of the Holy Ghost, and the deity of Jesus. I, too, hope to write a book about what I've found. Brother Segraves' scholarship on this subject will be most valuable.

Jorge Medina

Posted: 08/28/07 11:07 AM

Posts: 19

Response to

Stephen Harris

Posted: 08/27/07 05:46 PM

	<p>how the Scriptures interpret themselves. I wonder if we are going to end this class as zealots for the Hebrew canon and arrangement of the Scriptures. Let's ask that they print the Bible with the proper order of books ;) and, while we are at it, let's ask them to give us wider margins on all sides (to add our notes), and remove all verse and chapter divisions (they constantly get in the way of proper interpretation).</p> <p>I do hope Brother Segraves shares more about the order of the books in the Tanakh. Those of you who are on campus, please keep asking for more.</p>
Dana Fee	Posted: 08/28/07 03:02 PM
Posts: 47	<p>Like all of you I enjoyed our first lecture. Br. Seagraves presented so many ideas and thoughts which I have never considered. I had no idea that the NT refers to the OT about 800 times! What a connection! I loved learning about the Tanakh order because it seems to reveal hidden meaning. For example, Proverbs mentions the virtuous woman and then the book of Ruth follows with a tangible role model. Again the book of Job takes on new meaning when it follows Psalms. It's as if the Lord says, "Let everything that has breath praise the Lord. " Ps 150:6 And here is the life of Job in case you were wondering in which situations to praise me. After hearing the first lecture, I was reminded how rich the Word of God is and how little I really know and how much I have yet to learn.</p> <p>I look forward to discovering Jesus in the OT as well as exploring II Cor. 3:12-18 more and other scriptures like it which have been veiled to me. As I continue learning in this class, I anticipate being transformed into His likeness with ever-increasing glory, which comes from the Lord (II Cor. 3:18). Bring it on!</p>
John Powell	Posted: 08/28/07 09:00 PM
Posts: 62	<p>Hello Dr. Segraves, We commonly have used the term "Shekinah" to refer to the glory cloud upon the tabernacle. Since the term is not found in the English Bibles, where exactly do you think this word came from?</p>
Dana Fee	Posted: 08/28/07 10:32 PM
Posts: 47	<p>Response to John Powell:</p> <p>I did a little digging in my Strong's and Bible program and discovered that "Shechaniah" was a name among the Israelites. It's composed of two words "Shakan "and "Jah" which ultimately means God has dwelt or the dwelling place of God or the permanent habitation of God.I suppose we have incorporated the term "Shekinah" glory into our Christian vocabulary from Ex. 40:34.</p> <p>I was interested in your question about Jacob's blessing for Judah. The first time I read through it and didn't think a thing about looking for Messianic prophecy.</p>

	<p>When I read the passage again verses 10 and 11 stood out to me. I read Br. Segraves paper that he posted on "Finding Jesus in the Law" (I think that was the title. Anyways, I was fascinated by the prophecy in Gen 49 and how it ties in with Isaiah and John's Revelation. I hope you get a chance to read it. You will no doubt find it enlightening as I did. Happy learning!</p>
Norman Paslay, II	Posted: 08/29/07 02:08 AM
Posts: 55	<p>It was almost surreal for me. I was reflecting on the fact that I first studied Old T. in a systematic theology in the fall of 1975. After nearly 32 years of consideration, exploration, teaching, preaching and quizzing I sit amazed at what is to be gleaned in this fresh venture.</p> <p>I found it very compelling to realize that the New T. church was built on the truth and their understanding of the Old T. 15 years with no written text save the Old T. It is awesome to realize for the first time the essentiality of the Old T. to the formation of the New T. This was an EPIC point of connection.</p> <p>Also, that the Old T. has the Messiah as its central theme is super, and something I had never heard in that context and foundation understanding before.</p> <p>I have always contended for the interconnection of the 2 Testaments. Dr. Segraves has laid the foundation for this in an awesome magnitude and revelation.</p>
Norman Paslay, II	Posted: 08/29/07 02:12 AM
Posts: 55	<p>Dana brings a refreshing approach to the study of God's Word from her transparent soul. Indeed she is a student in whom is no guile.</p> <p>I agree with her articulation of the pending revelation for those of us we have been content to remain clueless as to the wonder of the total message of the Old T. Sis. Dana has a great view of what truth is intended to do.</p> <p>We are in for much more than an education; its a journey to transformation.</p>
John Powell	Posted: 08/29/07 08:41 AM
Posts: 62	<p>Reply to Dana Fee's response to me:</p> <p>"Shekinah," very good Dana; so is this word ever used in the Septuagint or Tanach? Also, would it be a theological error to say that "Jesus is the Shekinah Glory of God ?"</p> <p>What do you think about this?</p> <p>Thanks for your feedback concerning my allusion to "Jacob's Prophecy" to</p>

	Judah, and your interests about it as well. To me, Jacob did not appear to be a prophet. I did not get though Dr. Segraves' entire paper yet (trying to complete my required reading for now, of course). But thanks for giving me the head's up. I'm sure I will find his paper to be an interesting read as well
Jereme Suey	Posted: 08/30/07 12:55 AM
Posts: 71	The first lecture was enlightening in that it reminded me that the Biblical text has not always been as available as it is today. Past believers, both in the OT and in the early church, relied exclusively on their own experience and were dependent upon their God-given authority who ruled over them. This required a very strong community of faith as heresies could arise and spread quickly. False ideas and doctrines would have to be condemned swiftly by anointed leadership. The community would have to trust in this God-given leadership to lead them in truth. Have we become too individualistic in our approach and interpretation of scripture? Should we have a more communal reading of scripture? I am not arguing a particular position here as I am not arguing the banning of private reading. . However, as individuals we have a tendency to "spin" more than we have the accountability of community. I believe that the power of scripture is in that it is alive in community, not in individual interpretations or readings.
Jereme Suey	Posted: 08/30/07 05:58 PM
Posts: 71	Reply to Patrick: I agree with you that the Biblical writers were more concerned with conveying spiritual truths instead of historical facts. The story of the redemption with the Hebrew order of the books is a more powerful presentation than the "historical" telling of our modern septuagint order.
Carolyn Harrington	Posted: 08/31/07 05:34 PM
✉ Posts: 51	The first class offered an excellent overview of what we can expect to begin to uncover as we study the Old Testament within itself. I especially appreciate the comment by Bro. Segraves that studying the bible does not require a library of other books in order to do so. The statement that the bible is a book meant to be read presents a fresh approachable invitation to open the pages of the Word of God with expectation for learning and understanding. I was fascinated as Bro. Segraves directed us to Jesus' own references to the Old Testament. I also enjoyed the explanation of Proverbs, Ruth and the virtuous woman. Indeed, something always seems to be lost in translation no matter how hard we try!