

The Old Testament Is Not a Jewish Book

As you read the headline above, it is important that I state I absolutely believe the Tanakh, or Old Testament, is considered by Jewish people to be G-D's written Word. With the first five books being those written by Moses at the command of G-D, and the balance of the books being written under guidance of G-D's Spirit, I also know that these books primarily chronicle the lives of the descendants of Abraham, Isaac and Jacob, the people known throughout history as the Hebrews, the Israelites, Israel and Judah, and, finally, the Jews.

Because the Old Testament primarily shares the narrative of the relationship between G-D and the children of Abraham, many people have falsely concluded that the Old Testament is a Jewish book. This errant understanding has led to false conclusions and assumptions.

Some of these assumptions are: the G-D of the Old Testament was the G-D of the Jews, the Old Testament was written about and to the Jews, and the New Testament was written to and about the church; the Old Testament is a Jewish book; and the New Testament is a Christian book.

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Each of the above statements is unbiblical, but, unfortunately, many believe them simply because of the false statement that the Old Testament is a Jewish book. In truth, the entire Bible, from Genesis to Revelation, was written by G-D, through Jews, to the entire world. G-D chose to use the Jewish people as scribes for His book and to preserve His book. But it is and always will be His book to all mankind.

The truth is the Bible starts with Adam, not with Abraham.

Then, we are introduced to Abraham, the Gentile who hears and obeys G-D, and becomes the first Hebrew. Abraham and Sarah have a son, Isaac, and Isaac marries a Gentile. Isaac's children married Gentiles. Jacob also marries two Gentiles.

Notice the Jew and non-Jew dynamic. When Israel left Egypt's slavery and gathered around Mount Sinai, a mixed multitude of Gentiles left Egypt with them and gathered around the mountain. Both Jew and Gentile heard the voice of G-D and responded together, "All that You say we will do." Thirty-eight years later, the Israelites entered the promised land, led by Joshua, a Jew, and Caleb, a Gentile (his father was a Kennezeit, Num. 32:12). The Jew-Gentile connection and dynamic continues through the entire Old Testament.

Not only do we continue to see Jews and non-Jews walking together as relates to Israel, but we also see G-D sending three prophets from Israel to Gentile nations. The books of Jonah, Nahum and Obadiah were all written because prophets from Israel were sent to share a message from G-D to Gentile nations. Remember, all three of these books are included in the Old Testament, a time period when many believe and teach that G-D was only "The G-D of Israel" or "The G-D of the Jewish people."

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I know some people will read this today and say, "What difference does this make?" The difference is that our entire understanding of the Bible is skewed when we look at it as two separate books, the old book and the new book, with the old book written about and to the Jews, and the new, better, improved book written to everyone.

The truth is that there is one book from Genesis to Revelation, which, while being written by and largely focused

on the Jewish people, is not a Jewish book. From the very first page to the very last page, it was written to both Jews and non-Jews. The Bible, both Old and New Testaments, used the Jewish people as an example for the nations to learn from so that they could apply the things they read about in the Bible to their lives. In other words, G-D used the Jewish people allegorically to provide educational anecdotes for every person, both Jewish and non-Jewish, so that they all would have examples of how to enter and remain in relationship with G-D.

So we see the Old Testament is not, and never was intended to be, a Jewish book. Like the New Testament, it was written purposefully to and for everyone, which is why we read the words of 2 Timothy 3:16-17: "All Scripture is inspired by God and useful for teaching, for reproof, for restoration, and for training in righteousness, so that the person belonging to God may be capable, fully equipped for every good deed."

This was written at a time when the only Scriptures that were available were the books of the Old Testament.

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