

(4) Moses..(not an exhaustive listing)

Moses is the most frequently mentioned person from the Old Testament records and it is not easy to categorize all the listing concerning him. The Synoptic Gospels look a little bit like this:

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| | | Luke 2:22 | "the law of Moses" |
| Matthew 8:4 | Mark 1:44 | Luke 5:14 | "the commandment of Moses" |
| 7:1 | 7:10 | | |
| 17:3,4 | 9:4,5 | 9:30, 33 | on the mount |
| 19:7-8 | 10:3,4 | | "bill of divorcement |
| | | 16:29, 31 | writing and witness |
| 22:24 | 12:19 | 20:28 | the marriage question |
| | | 20:37 | "Moses..at the bush" |
| 23:2 | 12:26 | | "moses seat.." |
| | | 24:27 | |
| | | 24:44 | authorship |

The nature of these has always allowed us to cast serious doubts on the various hypotheses that deny Mosaic authorship and sometimes even existence. The New Testament writers count on him for the authority of the written word and the establishment of truthful practices. The Johannine references are almost completely different but to the same end:

1:17, 1:45, 3:14, 5:45,46, 6:32, 7:19, 22, 23, (8:5), 9:28-29

Beyond the Gospels Moses continues as an important figure in assessing the Old Testament meaning for the New Testament. A few of the references are:

Acts 3:22, 7:20-44, 13:39, 15:2, 5, 21; 21:21; 26:22, etc.

Romans: 5:14, 9:15, 10:5, 10:19

Corinthians: 1 Cor 9:9; 10:2
2 Cor 3:7, 13, 15

2 Timothy 3:8

Hebrews: 3:2, 3, 5, 16 ; 7:14; 8:5; 9:19; 10:28; 11:23-24; 12:9

Jude 9

Revelation 15:5

The citations are not just to note the historicity of Moses but to use that as a foundation for the present instruction of the New Testament. The passage at the conclusion of Luke 16 is a very good example of this. All of the New Testament teaching could be predicated on its own assertiveness but this use of the Old gives continuity and continued understanding.

(5) Abraham (not an exhaustive listing)

Acts 3:25, 7:2, 8, 16, 17, 22

Romans 4:1, 3

Galatians 3:6, 8, 18; 4:22