

# A Study of Relationship between the Old Testament and the New Testament from Christian Education Perspectives

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## ABSTRACT

This study endeavors to seek out the issues in the relationship of Old Testament and New Testament from the perspective of Christian education. The relationship of Old Testament and New Testament are correlated. This thesis is to study how the Text of Christian Education and Context is related through the Old and New Testament's connection. We will also look into the teaching method of Christian Education.

We deal with the relationship between Old Testament and New Testament and describe the similarity of theological substance. We cannot study or interpret the New Testament without the Old Testament. Both the Testaments are closely related, influential to each other; we see the continuity between the Old Testament and the New Testament.

Just as the Pentateuch (Torah) is co-relates with Matthew-Acts, the Prophetic Books (Neviim) are related with the Pauline letters, and the written books (Kethubim) co-relate with the non-Pauline letters of the apostle John, Peter, and James.

We learn the relationship of Old Testament and New Testament so the text of today's life and context of Bible are communicated and dialogued with each other in Christian education such as whole-person education, spiritual education, digital education, characterical education, and field centered education. We need a new way of reading canon with new interpretation and application, and search for a new horizon of Christian education.

**Key Word:** the relationship between Old Testament and New Testament, Christian education prospective, the teaching method of Christian Education, whole-person education, two ways education

## Introduction

Today's modern Church and Christian community need to come back to the primitive Church, to restore church of the first Century Church. This thesis is to study the co-relation between the Old Testament and New Testament. This subject is for studying the Old Testament theology issues in the relationship of Old Testament and New Testament (Wester mann, 1983). Modern Christian theology is necessary in order to deal with important issues between these two Testaments. Our hypothesis of Old Testament books influences much theological implication in to the New Testament because of the Old Testament canonization of the Jamnia conference held in A. D. 90. Until that time, all Christianity used an Old

Testament scroll. Thus, they are influenced by the Old Testament, and then they are made their own theological creative work in making New Testament.

The congregations of believers of Jesus Christ who worship as the New Testament believers did a mission. So the New Testament Church (The Restoration Movement) rejects the doctrine, creed, and rules made by human hand, also manmade organization and system, but a call to keep the divine holy will of God.

To this day, the relationship of Old Testament and New Testament are correlated in the relationship even in the midst of tension between the Jewish and the Primitive Christian (Park, 2008). The Christian community's situation brings forth the new Faith Movement to make a new text with the correlation of text and context in order to influence the practical task. This Community is not produce the New Testament for the purpose of publishing the New Bible but print out the canonization of New Testament to develop the movement of Kingdom of God. This thesis is to study How the Text of Christian Education and Context is related through the Old and New Testament's connection (Kang, 2009). We will also look into the teaching method of Christian Education.

#### Relationship of OT and NT: Understanding the NT Church, Christian Education

The early church of Christ is understood as the primitive Christian Church, recorded in Acts. So we try to study how to interpret the Old Testament citations in the New Testament as key in the relationship of the Old and New Testaments. Of course, the study of all citations in the New Testament of Old Testament is the view of New Testament church. But after the death of Jesus, the disciples witnessed the resurrection of Christ and spoke out the work of the Holy Spirit. The story is found in the book of Acts, as it records the history of the formation of the primitive church (Kim, 2006). Thus, to see the Old Testament in Acts is the view the first centuries theology, the primitiveness of the church, the roots of the ideology and its theology, and work to find the essence of belief (Maclay 2006). The Christian community is influenced by Holy Spirit, the church and the field of practice is changed by good spiritual education. So we try to scrutinize the role of the Holy Spirit and Spiritual Education.

In citing Isaiah 6:9-10, Paul commented on the relationship of Jews and Gentiles on the mystery of the Gospel (Acts 28:28). First, the gospel is dispersed to the Gentiles, and then the church emerges in Rome, and later dispatches the gospel forward to the world as prophesied. The work of the early Church by Paul shows how to begin in the first church of Christ in the New Testament. It teaches that early church has the character of the church led by the Holy Spirit. Jesus becomes the Christ; it shows the fact of the Old Testament prophecy. The Old Testament is intimately relating the gospel of Jesus as the savior and Messiah, and the accomplishment of the law. The process of transmitting to Gentiles is the shape of early the church of Christ; such church history will continue to be the mission of Paul and the works of the Holy Spirit.

The primitive church text is the book of Acts. The Old Testament book that correlates to Acts is Deuteronomy, the last book in the Pentateuch (Clement, 1989). Genesis corresponding to Matthew, Exodus to the gospel of Mark, Leviticus co-relates to Luke, Numbers parallels John, and Deuteronomy correlates with Acts (Westermann, 1989).

The gospel of Matthew explained the gospel of Christ to the Jews and puts forth the best example of the relationship between the Old Testament and the Gospel. Therefore, the

image of Jesus as teacher is more perfect than Moses (Kee, 1960). In the Law of Moses, the structure of Genesis to Deuteronomy is like to the arrangement from Matthew to Acts (Park, 2008). So, Genesis theology is similar to Matthew theology; Matthew is the introduction of the beginning of the four gospels; its function is to bring the good news to the Jews. Matthew starts with the genealogy of Jesus, which is a continuation from the Old Testament. Thus, Matthew's genealogy traces back to Genesis in which the identity of Jesus comes from the blood of David, the son of Abraham. Matthew shows that Jesus is the Messiah.

Towards the close of Matthew is the last words of Jesus "Eloi, Eloi, lama Sabachthani" (Psalms 22:1) uttered as Jesus hung dying on the cross. The death of Jesus the Messiah marks the opening of salvation to the world. The resurrected Christ becomes the teacher of human kind. As The Rabi, He teaches the Matthew church of Christ community the last command (Matt. 28:18-20). Jesus says that the eschatological situation and the present time are secure in him as the Lord Immanuel. In the Matthew church of Christ, the gospel of Matthew shows that the true Rabbi of Old Testament is Jesus. The Matthew community thought deeply how best to teach about Jesus' cross and resurrection just as Genesis as the first book of the Pentateuch teaches the Israelites who Jehovah God is- the God who created the heavens and the earth, and the Savior of Israel's forefathers. Thus we see that the book of Genesis and Matthew are the model introductions to the book of the Law of Moses and the Gospels. In this relationship we can apply to the norm of teaching method. So the teaching rule of Christian education is about the lesson of Love. The Charisma of Holy Spirit is affected by the teachers. Thus the 21st century's Christian Education and Christian School have been emphasis on the role of Holy Spirit (John, 2011).

The gospel of Mark corresponds to the book of Exodus in the Old Testament which is freed from Egypt; that event is like the passion of the Cross which prepares to fulfill the church for the resurrection. The Exodus of the gospel of Mark is the symbol of the important event in Exodus, the first book of the synopsis. Mark influenced another group of Matthew, Luke, and John. Mark important image is the "passion and agony." The passion of Jesus is received by the Mark's community (Kee, 1979). Their passion is identified by Jesus' cross. They identify Jesus' life. The Mark church is going forward to the cross campaign like an Exodus movement from the Egyptian nation, and wondering to Canaan land to be long suffering. Therefore, the first century Christian suffered in their journey to the Promised Land.

Luke correlates with Leviticus the middle of the Pentateuch. Luke puts forth the target of the mission as the Gentiles, and Leviticus lays out the importance of holiness and sanctification. Mission power depends on holiness and sanctification, and so, the mission community ought to be holy people. The main theme of the Luke text is to find a lost people, lost son, a lost land, and a lost coin. The first century Christians desired to send the gospel of Jesus to all nations. Therefore, Luke's mission community is the first witness starting from Jerusalem (Luke 24:47-49). Luke and Acts are united in how they present Jesus' life and resurrection and the work of the Spirit. In Acts, the mission of the church is enlarged to Asia Minor through the Holy Spirit. Leviticus as the center of the Pentateuch, and Luke as the middle point of the gospel expresses the mission community.

John is the counterpart of Numbers. Numbers presents the light of the wandering Israelites - Jehovah God. The book of Number presents the Ark, the priestly system, burnt offerings, and the tabernacle, teaching the true life of a worshipping community. In John, the church of Christ has a new interpretation of Old Testament in which the Logos is the word of

creation of the world. In John the Logos is Jesus the incarnate, the light that has come to the world. The Christ is the light the Messiah (Logos Christology). John is similar to the theology of Numbers, which presents the covenant community in the desert, their wanderings, and the making of a contract in Sinai. John's situation is persecuted and banished by the Jews of the Synagogue (Suk, 1991). So, the character of John's community is in search of the congregation like the Pentateuch in Number. At last, the gospel of John is light, the glorification of the primitive Church, and the conclusion of the post gospel.

The relationship of Four Gospels and the Pentateuch is interacting and intimated to each other. The perspectives of Text and Context is pervasive into the Christian education field, so that the new paradigm of education is provided within the spiritual education, interactive education, ubiquities digital education, Jesus character education, practice centered education etc. We also observed some of the potential educational aspect with new power and phenomena in which we can look over. For example, throughout David and Goliath's combat, we often intended to interpret the paradoxical situation into optimistic opinion. David sees at the opponent person as big as Goliath, and Goliath's mind is too proud to win the little boy as David. Here the teaching Method of the creative thinking is to suggest positive to the readers. The Importance of Teaching depends on the Philosophy of Christian Education (Kwon, 2010). The curriculum of Christian education in the Pentateuch and the gospel-Acts is applied by making the basic subject of theology and Christian education.

Until now, the structure of the Pentateuch and the gospel-Acts is compared, and their structure and theological character have been shown to have commonalities. The next study is the books of Romans, Corinthians, Galatians, etc. The question is, do Pauline letters correlate with the books of the Old Testament?

#### The Relationship between the Pauline letters and the Old Testament Historical Books,

The Pauline letters are like the Old Testament historical book in understanding Jesus' gospel and mission. The books of Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians- these seven Pauline books correspond to Old Testament historical books especially the history in Deuteronomy. I and II Timothy, Titus, and Philemon correspond to Chronicles. The history in Deuteronomy is written from the view point of the history in Deuteronomy- from the Moses period to the deportation to Babylon. In the same way, the first part of the Pauline writings is about Paul's early mission to Asia Minor. Mainly, these books have a character of Old Testament Laws and Gospel, Paul's mission and Paul's prison letters. The Pauline letters showed the expansion of the work of gospel work over Old Testament tradition. The former and the latter of the Pauline letters are the documentation of his first love and the disciples such as Timothy, Silas, Titus and the co-worker Philemon. Paul knows that the Church is not the building, but the human being, and so, he teaches the churches to develop a church through Christian devoted disciples. This connection between the churches and the disciples are thought the historicity of Christian education and the mission of field education. The student is dispatched from the class into the world. They are presented the great good power received by whole-person education. Especially this relationship is to show the Vision of the Old Testament historical books and the Mission of the New Testament's Pauline letters. So through the Christian education's consciousness, the

practical education context is fully realized and the practical theology and Ministry in Korea is likely to apply in Church in the later days (Hahn, 2010).

The Chronicles records the history of a worshipping community, the temple centered priestly kingdom, and a religious nation after restoration from deportation. At that time the Aaron Priestly group (the Levites) forms a bridge between the Pentateuch and Old Testament historical books (Friedman, 1987). In I and II Chronicles the roles of Ezra and Nehemiah is similar to Timothy, Titus and Philemon. The future of the New Testament Church depends on these disciples of Paul, and the primitive Church's development and mission is made distinct with their works. So, the Pauline letters are the first history of the church of Christ, future blue print of a church along the lines of the Old Testament historical books. As we interpret the Pauline letters, we can see the vision of the Church and the paradigm of missions. Therefore, the Old Testament historical books give a new hermeneutic to the New Testament Pauline letters that is, the Exodus community is applied from time to time throughout the generations as we review the Old Testament historical books. In the same way, through Paul's mission, the gospel of Christ applied to the early church. We realize the Spirit of Jesus moving dynamically. The letter of Paul to the Romans is like the first book of Old Testament historical books. The book of Joshua opens the historical book, Romans opens the first key of Pauline books and shows the crystal of the Christian doctrine. It is a very important book in the Christian religion. Paul spreads the gospel to Rome and their issues of gospel and law, faith and the law of the spirit is well dealt with.

I and II Corinthians deal with issues relating to the Lord's Supper, gifts of the Spirit, love, tongues, prophet, and resurrection of Christ and in which Paul also reflects on Christianity in the city of Corinth. He writes important theology for the primitive church from Romans to Corinthians, from II Corinthian to Galatians and the progress of the gospel from Rome to Asia Minor. The phenomenon of the Great East movement is happening. This has similarities with the corresponding books of the Old Testament history in Deuteronomy (Deuteronomy-Joshua-Judges-I and II Samuel-I and II Kings). Paul's Mission history is also similar to Chronicle history (I and II Chronicle-Ezra-Nehemiah) on the topic of the history of redemption. The thirteen letters of Paul is said to be the gospel history of Christ, the historical book of the Spirit in the context of the Old Testament historical book.

I and II Corinthians correspond to Joshua substantially. The Corinthian Church faced the problem of sin and death, and spiritual warfare (I Corinthian 15:56). Another issue is to explain the privilege of Apostleship of Paul. Paul says that through discipleship and spiritual warfare and the cross of Jesus, it becomes a true pride for a Christian (II Corinthian 10). Similarly the assembly at Sechem in the book of Joshua is the counterpart that salvation is the mystery of the meeting of Christ, and concerned about the Corinthian Church (II Cor. 13:11).

Galatians seems to follow the structure of Judges. Judges tells the story of God's saving acts. If the Israelite people follow the pagan culture and sin, the Philistines, Ammonites, Egyptians and the Moabites persecute them. They oppressed the Israelites, so they repented and cried out to God whereby God dispatched the Judges and saved them. Galatians discovers the gospel from the laws (Kim, 2005); the new laws suggest the gospel of Jesus. Where do the prophetic books fit? Former prophets (Joshua, Judges, II Samuel, I and II Kings) are Old Testament historical books. Later Prophetic Books are classical prophets (the writing prophet). What is the relation of these books to the New Testament? The former

Chronicle histories (the writing books) are similar to I and II Timothy, while Titus and Philemon were found in latter prophetic thought.

Ephesians theology corresponds to the fourth book of the history in Deuteronomy, that is, I and II Samuel. These books were written from the view of the history Deuteronomy. That is, obeying the law brought blessing to Samuel, Saul, and David but in disobeying the Torah they were cursed and perished. In the same way the church of Christ and the New Testament church depend on obeying the Word of God in order to combat against the evil spirit. So, Ephesians prepares to put on the armor of God. Though the commands of the Lord are either obeyed or disobeyed, the result of the judgment remains the same of either alive or dead (Eph. 6:23).

Philippians corresponds to the last books of the history in Deuteronomy and I & II Kings in its theological perspective. The book of Kings shows that if Israel obeys the Law, they are blessed and if not, they are cursed. Their nation is destroyed into a divided kingdom and the monarchy periods begin. At last, the Northern kingdom of Israel ceases as a nation as a result of disobeying the Law in 722 B. C. The Southern kingdom of Judah was destroyed in 587 B. C. because they did not keep God's word. Judah's eventual deportation to Babylon was a grievous disaster.

The prison letter to the Philippians is parallel to the deportation to Babylon. It shows that Paul takes the ordeal in distress from the Roman jail for the Gospel, but with a true happiness. Therefore, Christian life is to be joyful though distress and suffering threaten to make it unbearable, looking forward to the true eternal citizenship, which is in heaven, and when Jesus' will bring all things under himself (Phil. 3:22).

Colossians is similar to Chronicles' theology. The books of I and II Chronicles focus on building a religious community after the exile of Israelites. They emphasize the priestly nation, King David who prepared for the temple and King Solomon who accomplished the temple (Dorsey, 2003). Colossae is in the middle of Asia Minor, and the mission church of Paul existed there. Through the church, Paul proclaims the cosmology of Christ holy nation, and the sacredness of God.

I Thessalonians is related to Ezra, and II Thessalonians is to Nehemiah. However, the apocalyptic situation of the church in Thessalonica is like the background history of the temple community of Ezra and Nehemiah after the Babylon exile. Ezra reads the Law and calls for repentance. Similarly I Thessalonians has an emphasis on being holy and sanctified for the second coming of Jesus (Zimmerli, 1963). It is Nehemiah who finished rebuilding the wall of Jerusalem with God's help although Sanballat and Tobiah refused (Neh. 6:1-19).

II Thessalonians concludes the Pauline letters. Paul's intention is to suggest the last lesson on how to live a Christian life in such a way that every Christian should live the life with the eschatological belief. The conclusion of the Pauline letters is the Thessalonian's theology so that the New Testament canon is last located in the book of Thessalonians and the canonical theology of Thessalonians is noted in eschatological belief.

Just as the book of Obadiah in the Old Testament is a prophetic message to Edom, so also the New Testament prophet addresses heresy through the inner voice. The book of Jonah is a message about how to live in the end times. This is related to II Timothy chapter 3 and 4. The book of Micah is a parable of a good military soldier and is comparable to II Timothy Chapter 2. The good soldier of Jesus Christ shows the way of suffering for justice (II Timothy 2:3-7).

Titus is comparable to the theology of the Minor Prophets Nahum, Habakkuk, and Zephaniah. Nahum deals with the destruction of Nineveh (612 BC, similar to the lesson of heresy), whereas this proclamation is good news for the people of Israel (Nahum 1:12, 2:2; Isa. 52:7; Titus 2:13-14). The book of Habakkuk is related to lamentation and addresses it as, "The righteous shall live by faith." In Titus, the bishops and elders are the keeper of church (Haggai 2:1), the spiritual leaders and the elders of Church (Titus 1:5-16). Zephaniah lived 630 BC, and the prophet of judgment as contemporary of Jeremiah. He prophesied about the pure and united worship of all nations in the end time (Zephaniah 3:11-15; Titus 3:4-5).

Philemon is theologically similar to Haggai, Zechariah and Malachi which are the last of the Minor Prophets. Haggai is the book of building the temple community. Zechariah is a vision of the end times with the apocalyptic horizon. Malachi's prophecy is a connection to the New Testament. In the same way, Philemon is connected to both the Pauline and the Non-Pauline letters and is placed at the conclusion of the Pauline letters. So, we see the theological connection in relation to Onesimus and Philemon is similar to the relationship between the Lord and the servant, which is more than Christian brotherhood and friendship. Also the temple building prophecy also known as Christian construction and apocalyptic eschatology situation in Haggai and Malachi is similar to Philemon.

Pauline Letter and Prophets are correlated; this fact shows the crystals and climax of Christian education through the truth of Christ's teaching and the Christians doctrine. Also the role of students' is classified in both connection that is the role of prophets and evangelists. The vision and Mission of Christian Education is the role model in the perspective of the feedback of History & Evangelism. The curriculum of Christian education in Pauline Letter and Prophets is made in the subjects of Historical theology and Systematic theology and Christian education method.

#### Relations between the Non-Pauline Letters and the Writings

We may try to find the creativity of the Christian education through the relations between the Non-Pauline Letters and the Writings. The different kinds of traditional writings are existed in Non-Pauline Letters. And Peter, John, and James spoke out the Christian ethics and gospel. To be sure there are there are much wisdoms and psalms, history tales, apocalyptic literature etc. in the writings so that the multi -dimension education method and skills are provided fully for the educational purposes. In this point the writing is trying to suggest that the diversity of practical theology and Christian education are worldly thought with speculation wisdom.

When we look at the editing and Canonization process of New Testament, the main traditions are building the Paul, Peter, and John tradition. We find that first initiative of Peter plays the main role in the primitive church in Acts. Later, this role is transferred to Paul's mission church. Paul's thirteen letters are the main frame in the primitive church that is used in chapel worship (Bultmann 1981). The Gospels and Revelation are also used in a service that is certified by Justin (Apol. 1, 67). The James and Peter tradition is shown through I and II Peter and James before the A.D. 4<sup>th</sup> century Canonization. The tradition of the apostle John is the gospel of John, and 1, 2, 3 John letters and Revelation. The last tradition is the conclusion of the New Testament, a crucial part of the New Testament canonization.

Therefore, Revelation is placed as the last book with a symbolic meaning that certifies the charismatic leadership of the apostles of the primitive church.

The co-relationship of the Old Testament and the New Testament can be read in the perspective of the canonical criticism and reduction criticism (Wolff, 1983). The first church of Christ was the Jewish Church and later changed to the gentile Church. Therefore, the Old Testament and Jewish documents are the primary books of the primitive church, which is more influence by Hellenism, and changed the Greek Bible (LXX) and Greek document. The Pauline tradition is influenced by the sub-apostles of I Clement and Ignatius, Policrap etc (Bultmann, 1981). The non-Pauline letters are correlated with Heremas, Didache, Barnabas, 2 Clement, and Policrap etc. Hebrews, I and II Peter, and Revelation are characterized in the presence of salvation and the future apocalyptic judgment. So we can study with a parallel sub apostolic document. The non-Pauline letters is similar to the writing of Old Testament and verifies and makes a diversity of New Testament Theology, also the non-Pauline as the oil of Christian life is a role model in the New Testament church. At last this letter gives the answer of present and future with many problems of the primitive church.

The Epistle to the Hebrews is the conclusion of the Old Testament. This book is important for the Jewish Christian. This book is the bridge between the Old Testament and New Testament. This letter is a conclusion book. The book of Hebrew answers the question of "how do we believe when the persecution by the Roman Emperor is so serious?" *Therefore, Jesus also that He might sanctify the people through His own blood suffered outside the gate: Hence, let us go out to Him outside the camp, bearing His reproach (Hebrew 12:12-13).* The background of Hebrews is eschatological and apocalyptic in nature. The Gospel needs the Jewish Christian. Where is this book in cannon order? It is after Philemon and before James. This placement means that the true Christian will be over social status, as Jewish Christians have kept the law and realized the true meaning of Christianity.

Hebrews is like the Psalms of the New Testament. So, when early Christians read this popular book, by then, the writer of Hebrews quoted much of Psalms. It is known that the worship of praise is the perfect cult. So, we find that the deep world of belief and good doing (charity) and communion superseding the deep devotion, to please God's worship (Hebrew 13:15-16).

James finds similarities with the wisdom literature of Proverb and Ecclesiastes. Claus Westermann also said, "The observance of the power of tongue (James 3:1-12) is to remember the relationship of Old Testament wisdom" (Westermann, 1983). The selfish ambition and the peace-less struggle (James 3:13-18) will need the wisdom of Heaven. "The wisdom from above is first pure and then peaceful, gentle, reasonable, full of mercies and good fruit, unwavering, without hypocrisy. The seed whose fruit is righteousness is sown in peace by those who make peace" (James 13:17-18). The proverbs begin the wisdom of lip and tongue (James 3:1-12). "He gives a greater grace. Therefore it says God is opposed to the proud, but gives grace to the humble" (James 4:6). The wisdom of vanity in Ecclesiastes is like James 4:13-17, where the reader is urged not to boast for life is like a vanishing vapor. Other elements of wisdom literature in James' verses are found in 1:5; 1:9-18; 2:1-7; 4:1-12.

Job presents a theology of suffering. This suffering is the part of Christian reality. "Be Self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour" (I Peter 5:8). Job was humiliated without reason, like the suffering of Jesus Christ. The early Christians understood the Epistle of Peter as it taught the meaning of



persecution (I Peter 4:12-19). The Epistle of Peter is about suffering and martyrdom in an apocalyptic and persecution situation. Without appearing on the worldly stages the epistle of Peter is the golden proverb.

I Peter shows the salvation in Christianity while quoting the Prophetic books of the Old Testament. We can see how humiliated Job was just as Jesus was on the cross. He cried out, "Eloi, Eloi, lama sabachthani?" (My God, my God, why have you forsaken me?). This lamentation was understood through the suffering of Job first. The book of Job is a foretelling of Jesus' suffering.

II Peter sets forth teachings about the end times and the second coming of Christ, and the discerning of heresy (II Peter 2:1-3), which harmonizes with Jude Chapter 1:1-18, and why the second coming of Christ is delayed. One day is like a millennium (Psalms 90:4). This answer shows the perseverance of God. "*The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance*" (II Peter 3:9).

The issue of why Jude is not placed after II Peter which is parallel in theological meaning but after Johannian letters will be dealt with later. Now the non-Pauline letters has the character of Jewish Christianity in the theological and ethnic background. So Hebrew, James, I & II Peters and Johannian letters and Jude, and Revelation of John are researched. These books are the book of Jewish Christianity. The readers are the people of Israel and other Jewish people. Peter and James preaches to the Jewish people. The Apostle John is Jewish, and the Revelation of John is apocalyptic in character. So, this book is the Jewish document. Therefore, Paul with Gentile Christianity and the non-Pauline tradition with Jewish Christianity is mixed and canonized in the New Testament. After the canonization of five hundred years (from Ezra period to Jamniah AD 90), the Christian tradition is in correlation to the Old Testament canon.

Ruth and the Johannian letters are correlated. Ruth is the mother of the Israelite people. Ruth, the great grandmother of David, is related to the apostle John. Ruth decides to turn her back on her nation and home town, and came to her mother-in law's town of Bethlehem and to faithfully serve. "*Your people shall be my people and your God, my God*" (Ruth 1:16). This choice is difficult to make unless she has love for her mother-in-law. The Apostle John's agape theology, the love of the brotherhood (I John 4:21) is the same. The Old Testament protestant (Alexandrian Cannon) placed the book of Ruth between Judges and Samuel. Israel Megiloth are the Song of Songs, Ruth, Jeremiah, Lamentations, Ecclesiastes, and Esther but Ruth is placed in the historical books of history, in Deuteronomy. So, the lesson of deportation of Babylon is suggested in the reduction period. The message of Ruth is to show the background of David and change the history of darkness into joy.

The book of Esther plays out against the backdrop of the Persian Empire. Haman the Agagite plots to kill all the Jews. Risking her life, Queen Esther requests the king to let the Jewish people be spared. But dramatically, the situation is reversed and Haman is killed. This story reveals how much Jews love God. That the destiny of the Jews depends on God is shown in II John. God's commandment is love, so the II John community has to love each other. The early church of Christ is required to distinguish the false from the truth in the belief system. They are taught to recognize and accept the right dogmas and keep the commandments (II John 1:9ff). Also, they refuse to be hostile to the other sects and heretics (II John 1:10). With this love of God, the apostle John reveals the prevailing spiritual problem.

This world is the battle field of spiritual warfare. Whether the Jews will be killed or will survive depends on spiritual war and not on what Esther or Mordecai will do by relinquishing their status for their sake.

The Song of Songs shows that eternal love is the church's and the Song of Songs of the Old Testament is counterpart with the epistle of 3 John where God's love fulfilled and accomplished in the Lord's Church (3 John 1: 2). So 3 John 1: 5-6 shows how to love the Church.

The conclusion of Jude "But you, beloved, building yourselves up on your most holy faith..." (Jude 1: 20-23) is comparable with the Lamentation of Jeremiah, which is the song of destruction of Jerusalem (587 B. C.). The Song of hopeless was expecting to be coming from the Judgment of God. The weeping Prophet Jeremiah sings a beautiful song with endless sorrow and watches the destruction of Israel. This shows the aesthetic of catharsis. Jude proclaims the message of the apocalyptic and heretic lesson, foresees of the falling down under the pole (Jude 1:6).

John's book of Revelation like the book of Daniel seeks to help the first century Christians to not give up hope but to persevere in their faith so that they may see the New Heaven and New Earth, and enter into the New Jerusalem. The head count of the children of Israel as 144,000 (Rev. 7:4-8), and the images of the New Jerusalem city, gate, wall, temple, etc. (Rev. 21:9-27), are reminiscent of the Old Testament. The first century Christians believed at the pain of death by being put into the lion's den or being burnt alive, and they were able to persevere because they believed that the Lord would come in his glory (Rev 22:20)

Revelation and Daniel are characteristic of apocalyptic literature, in that it gives a message of hope through symbolic visions. Daniel and Revelation were written as the conclusion of the Old Testament and New Testament respectively. However, the book of Daniel is not placed at the last but in the middle of Old Testament. On the other hand, the Hebrew Bible places the Chronicles as the last book. This may be because the Hebrew Bible was edited during the Second temple period and they hoped that a religious messianic kingdom would be built. Thus, the Jewish religious text concludes with the hope of the Chronicles. In the New Testament, Revelation is placed at the end to show that the theology of the Christian Canon fulfills the Old and New Testament. Thus we can realized that the teaching method of Christian education is more modernizing, diversifying, multi-visual with realization, and participated cooperatively at the perspective (Lee, 2007). The curriculum of Christian education in the Writting books and the non-Pauline letters is consisted in the subjects of the practical theology and Christian church field.

## Conclusion

We have dealt with the relationship between Old Testament and New Testament and discovered the similarity of theological substance. We have also seen how the first century Christians and the Jews understood the Old Testament and how they sought to complete the Canon process because the primitive Christians had so far been using only the Old Testament. Soon, they proclaimed their book of canon at Jamnia.

We cannot study or interpret the New Testament without the Old Testament. Both the Testaments are closely related, influential to each other, written by the Holy Spirit, and the

book is the word of God revealed by the Holy Spirit. Thus, we see the continuity between the Old Testament and the New Testament.

Just as the Pentateuch (Torah) is co-relates with Matthew-Acts, the Prophetic Books (Neviim) are related with the Pauline letters, and the Writting books (Kethubim) co-relate with the non-Pauline letters of the apostle John, Peter, and James. But more or less theologically they are influential to each other, mostly both Testaments have a coherence.

In conclusion, we see that the Primitive Church Movement made sure that the Old Testament and New Testament supported and built their belief. So, today's Christian and the third world Christian also ought to create an invisible Bible through the Holy Spirit, and the Asian people will be set free by the two Testaments and through the work of the Holy Spirit.

The Old Testament and New Testament are already published from the canon movement. Today, there are no more making of the canon with revealed word. But the history of Acts 29 has to write as Gospel Movement, to continue the kingdom of God movement in the relationship of Old Testament and New Testament. We learned the relationship of Old Testament and New Testament and the correlation are Canonized so the text of today's life and context of Bible are communicated and dialogue with each other, such as Christian education prospective, whole-person education, and new paradigm such as spiritual education, two ways education, digital education, characterical education, and field centered education. We need a new reading of canon, new interpretation and application, and search for a new horizon of Christian education.

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