

**RED HILLS CHURCH**

**Foundations Workbook**

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Foundations Syllabus  
Semester 1A. Spring 2023

#	Class name	Class Description
1.	Introduction	Class/ Bible
2.	Characteristics of the Word	8 Qualities of Scripture
3.	Jesus' View of the Word	The Word of God on the Word of God
4.	NT Canon	The Books of the New Testament are Reliable
5.	Texts and Manuscripts	God's Word: <i>Preserved and Accurate</i>
6.	Translations	God's Word: <i>In Our Language</i>
7.	Outline	15-point OT/ 3-point NT
8.	Books of the Bible/ timeline	Description of each book of the Bible
9.	Books of the Bible/ timeline	Descriptions of each book of the Bible
10.	Hermeneutics 1	How to interpret the Bible: <i>Introduction</i>
11.	Hermeneutics 2	How to interpret the Bible: <i>Narrative and Poetry</i>
12.	Hermeneutics 3	How to interpret the Bible: <i>Law, Prophets, &amp; Letters</i>
13.	Prophecy and Types	Learn about Prophecies and Types
14.	Christology	Study of the Person of Jesus
15.	Closing/Buffer	Take Home Test due

## Introduction- The Bible

### I. Introduction

A. Objective: To equip and train the believers in the Word of God.

Ephesians 4:12 *“for the equipping of the saints for the work of service, to the building up of the body of Christ;”* (NAS)

- This course will help you know more about the Bible and more of the Bible.
- Will help with mission and vision of Red Hills Church: *“To make disciples, and to be a learning, loving, worshiping, and evangelizing Church.”*
- To Equip the saints!

### B. Practical

- 2 Year course. Each year consisting of 2 semesters (15 weeks each).
- Meeting for one hour on Sunday Mornings. Break in the Summer
- Discussion, Reading, Memory Verses, Resources, Personal Study, End of Semester Test.
- We will go through the Bible, look at history, outlines, canon, and more!
- Not through every verse.

### C. Key verse for course

- Jer. 9:24 *“but let him who boasts boast in this, that he understands and knows me,”*

Will knowing more of the Bible or knowing more about the bible help you love/ worship God more?

Rom. 11:33-36 (NAU) *“Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.”*

Job 42:1-6 (NAU)

*Then Job answered the LORD and said, "I know that You can do all things, And that no purpose of Yours can be thwarted. 'Who is this that hides counsel without knowledge?' "Therefore I have declared that which I did not understand, Things too wonderful for me, which I did not know." 'Hear, now, and I will speak; I will ask You, and You instruct me.' "I have heard of You by the hearing of the ear; But now my eye sees You; Therefore I retract, And I repent in dust and ashes."*

**The Answer is Yes!**

**Theology (study of God) leads to worship (service)!!**

#### D. Our Responsibility

- God holds us individually responsible for our belief and our actions.
- We are called to be students, responsible people who make learning and studying God's Word *a high priority in our lives*.
- 1 Peter 2:2 "like newborn babes, *long for* (zealously yearn for) the pure milk of the word, that by it you may grow in respect to salvation," (NAS)
- We cannot blame anyone else for our ignorance or our errors.

*So, we can also teach, guide, encourage, and support each other in the body!*

#### E. The Right way

- What is Orthodoxy and Orthopraxy? \_\_\_\_\_.
- *Nature of God/Jesus/Holy Spirit, Salvation...*
- *Cain/Abel, Obeying the Law, Sexuality-temple prostitutes, homosexuality...*
- Where do we learn it? The Bible, which is our ultimate authority and standard for belief and practice.

### II. The Bible- Supernatural

Red Hills Church- What we believe:

*The Scriptures Inspired - The Scriptures both Old and New Testament are **the inspired**, infallible revelation of God to man and the authority of faith and conduct. (2 Timothy 3:16, 17; 2 Peter 1:20, 21; John 16:12,13)*

#### A. The Bible is a two-fold book: Human and Divine Book

##### 1. As a Human Book

- a. As a human book each word, sentence, paragraph, and book of the Bible was recorded in written languages and followed normal, grammatical meanings- including *figurative language*.
- b. Each book was written by someone to *specific readers* in a *specific historical geographical situation* for a *specific purpose*.
- c. Each book is *influenced* by the cultural environment in which each writer wrote.
- d. Each book *must be understood* according to the "*context*" in which they were written.
- e. Each book of the Bible *must be understood according to the literary* (genre) style in which it was written.

## 2. As a Divine Book

- a. 2 Timothy 3:16-17
- b. 2 Peter 1:21 *“for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”* (NAS)
- c. It is without errors in the original autographs.
- d. It is a self-interpreting book- what is obscure in one passage may be made clear in another, The reformers: *Scripture interprets Scripture.*

### B. Inspiration

Memory verse: 2 Tim 3:16-17 *All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.* (NAU)

Inspired- *theopneustos*- God breathed.

*“Spirit moved men wrote God breathed words which are divinely authoritative for Christian faith and practice.”<sup>1</sup>*

1. What is inspired by God? \_\_\_\_\_.
2. How much of Scripture is inspired? \_\_\_\_\_.
3. What four things is Scripture profitable for? Teaching, reproof, correction, training in righteousness.
  - Teaching- *doctrine, instruction* (what to believe)
  - Reproof- *exposure of wrongdoing* (doctrine and action)
  - Correction- *improvement, making upright again*
  - Training- *rearing or guiding a child toward maturity*
4. Can the person of God be equipped with for every good work apart from the Scriptures?

### C. Progressive Revelation

1. God did not reveal everything all at once. (What did they Adam, Abraham etc. know?)
2. He has revealed more and more truth throughout History.
3. Was sufficient at each stage or Revelation! Gen 15:6
4. We are after the completion of God’s revelation in the Bible and His Son, we are more responsible since we have been given more!

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<sup>1</sup> Norman Geisler, *From God to Us*. 12.

D. What the Bible is not:

1. Not a modern science book-

*It communicates truth through the language of people at the time, but it is truthful when it touches on these subjects.*

2. Not a moment-by-moment life decision maker-

*Totality of truth and guidance from the ever-present Lord in the Person of the Holy Spirit is crucial for this.*

3. Not an exhaustive commentary.

*Of all the people that have ever lived, everywhere-it deals mainly with a limited people group and geography.*

**To force the Bible to be something it isn't, is to not respect the text!**

III. The Bible- Physical

The word "Bible" is derived through the Latin from the Greek word *biblia* (books), specifically that books that are acknowledged as canonical by the Christian church.<sup>2</sup>

A. The Bible is a collection of books.

4. How many books are in the Bible? \_\_\_\_\_
5. How many OT books? \_\_\_\_\_
6. How many NT books? \_\_\_\_\_

B. 7-fold Structure of the Bible

1. Law, 2. OT History, 3. Writings, 4. Major Prophets, 5. Minor Prophets,
7. NT History, 7. Letters

5/12/5    5/12/5    22

5 Law	12 OT History	5 Writings
5 Major Prophets	12 Minor Prophets	5 NT History
22 Letters		

C. Specifications

1. How many authors? \_\_\_\_\_
2. Over how long was it written? \_\_\_\_\_
3. How many languages was the Bible originally written in? \_\_\_\_\_
4. Which languages? \_\_\_\_\_

<sup>2</sup> Bruce. F.F., *The Origin of the Bible*. 3.

5. Written by people in different places.
6. Written by People of different social standing and occupations.
7. How many Chapters? \_\_\_\_\_
  - Chapters added 1227 AD Stephen Langton; University of Paris and later Archbishop of Canterbury
8. How many verses? \_\_\_\_\_
  - Verses added 1551 and 1555 Robert Stephanus a Paris Printer

**The Bible is The Revelation of God’s Redemption of mankind to Himself through the Person of Jesus Christ!**

*“I choose to believe the bible because it’s a reliable collection of historical documents written down by eyewitnesses during the lifetime of other eyewitnesses. They report to us supernatural events that took place in fulfillment of specific prophecies and claim that their writings are divine rather than human in origin.” - Voddie Baucham, “Why you can believe the Bible.”*

Several People who worked to bring us the Scriptures.

1	The writer who wrote the original autograph.
2	Scribes who produced copies upon copies of the work.
3	Archaeologist who discovered these copies.
4	Paleographers who provided transcriptions of these copies.
5	Textual critics who compared the copies and compiled critical editions of the Greek text.
6	Translators who produced English renderings of the Greek text.

Personal Study

<ul style="list-style-type: none"> <li>▪ Memorize 2 Timothy 3:16-17</li> <li>▪ Read: Psalm 19:7-11, John 17:17, 1 Peter 1:24-25, 2 Peter 1:19 (9 verses)</li> <li>▪ Find as many descriptions of the Word as you can.</li> </ul>
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Fill in Table

Scripture	Qualities	Results
Psalm 19:7-11	1.	
	2.	
	3.	
	4.	
	5.	
	6.	
	7.	
	8.	
	9.	
John 17:17	10.	
1 Peter 1:24-25	11.	
2 Peter 1:19	12.	
	13.	

## 8 Characteristics of the Word

### I. Introduction

- We going to talk about the 2 -fold Qualities of God’s Word: From God & For Us and break it down into its 8 characteristics.
- We will define each characteristic and give evidence and examples.
- This will help lay the foundation for understanding the seriousness of the Word and its truthfulness.

Red Hills Church: What we believe:

*The Scriptures Inspired - The Scriptures both Old and New Testament are the inspired, infallible revelation of God to man and the authority of faith and conduct. (2 Timothy 3:16, 17; 2 Peter 1:20, 21; John 16:12,13)*

2 -fold Qualities of God’s Word: From God & For Us			
8 Characteristic of God’s Word			
From God		For Us	
1.	Revelation	5.	Clarity
2.	Inspiration	6.	Infallibility/ Inerrancy
3.	Illumination	7.	Necessity
4.	Authority	8.	Sufficiency

*“The Foundation for us as Christians regarding the Bible is the fundamental belief that God has spoken!” Dr. James White*

### II. Qualities and Characteristics of God’s Word

#### A. From God

1. Revelation: \_\_\_\_\_.

a. Two types of Revelation: \_\_\_\_\_ and \_\_\_\_\_.

- \_\_\_\_\_ - to all people at all times- *Creation, Nature, Reality*
- \_\_\_\_\_ -To certain people at certain times- *The Scriptures*

The Bible is God’s Revelation to man, about Himself, man’s condition and need, and our only hope-  
Jesus Christ.

"The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law. Deut. 29:29 (ESV)

- *Revelation is concerned with the origin and giving of truth- inspiration the reception and recording of it.*

2. INSPIRATION: \_\_\_\_\_.

*“The total process by which Spirit moved men wrote God breathed words which are divinely authoritative for Christian faith and practice.”<sup>3</sup>*

*“God superintended the human authors of the Bible so that they composed and recorded without error His message to mankind in the words of their original writings.”<sup>4</sup>*

*“knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, **but men spoke from God as they were carried along by the Holy Spirit.**” 2 Pet. 1:20-21 (ESV)*

*“The Holy Spirit, while preserving the writers from error, used the individuality of each writer as colors on his palette to paint a unified picture- or to use another image, to weave a seamless garment.” – Calvin Linton<sup>5</sup>*

1. Two Points about Inspiration: \_\_\_\_\_ and \_\_\_\_\_.

a. \_\_\_\_\_ Inspiration- *the very words of Scripture are inspired.*

Bible claims a verbal inspiration for itself: 2Tim 3:16

*“Thus says the LORD, ‘Stand in the court of the LORD's house, and speak to all the cities of Judah, who have come to worship in the LORD's house, all the words that I have commanded you to speak to them. Do not omit a word!’ Jer. 26:2 (NAS)*

It was the Word of the Lord that came! Jeremiah was told not to diminish a word!

b. \_\_\_\_\_ Inspiration- The Bible claims to be inspired in all its parts. Inspiration is *plenary* or *full*. Biblical inspiration is plenary: *Full and complete extending to every part.* **ALL** scripture is inspired by God. 2 Tim 3:16.

2. Important Issues regarding Inspiration

- a. Inspiration of the Original and not the copies
- b. It is the Product that was inspired not the persons.
- c. Inspiration is distinguished from Revelation.
- d. Authors were not secretaries or automatons. They wrote with full intent and consciousness in the normal exercise of their own literary styles and vocabularies. The personalities of the prophets were not violated by the supernatural intrusion. They were the immediate cause, God the ultimate cause.
- e. God is the Prime mover in inspiration of the Bible. God spoke to the prophets first and then they spoke to the people. God revealed and men of God recorded.
- f. That God is the Ultimate Source and Original Cause of biblical writings is the first and most fundamental factor in the doctrine of inspiration.

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<sup>3</sup> Norman Geisler, *From God to us: How we got our Bible.* 12.

<sup>4</sup> Charles Ryrie, *Basic theology: A popular systemic guide to understanding biblical truth.* 81.

<sup>5</sup> James White, *The King James Only Controversy.* 146.

3. Illumination: \_\_\_\_\_.

*“The concept of illumination relates to the ministry of the Holy Spirit helping the believer to understand the truth of the Bible.”<sup>6</sup>*

“Open my eyes, that I may behold wondrous things out of your law.” Ps. 119:18 (ESV)

*“And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding,”* Col. 1:9 (ESV)

- a. Illumination is not concerned merely with understanding facts but with using those facts to promote Christlikeness.
- b. Ministry of the Spirit by which the meaning of Scripture is made clear to believers.
- c. Illumination of the heart and mind are necessary.
- d. Unbelievers are blinded to the truth of God *“The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.”* (1 Cor. 2:14 ESV)

4. Authority

*“The authority of scripture means that all the words in Scripture are God’s words in such a way that to disbelieve or disobey any word of Scripture is to disbelieve or disobey God”.<sup>7</sup>*

Bible, Authority of- *Authority is the right and power to command, enforce laws, exact obedience, determine or Judge.*<sup>8</sup>

- a. Begins with God Himself, Heb 6:13-*For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself,*
- b. The authority of the Bible is established by its own claims. It is the **Word of God**. Such declarations as, *“This is what the LORD says”* or its equivalent, occurs so frequently in the OT that it can confidently be asserted that the whole account is dominated by this claim.
- c. The NT also refer to these scriptures as having God as their source. In the NT itself both Christ and the gospel are spoken as *“the Word of God”* and so demonstrate that fact that the tie between them is a vital and necessary one.

The gospel, in its central content and many aspects, through the Holy Spirit is brought into written form by Christ’s appointees *as God’s authoritative word* for the Church and in the world. Both testaments therefore belong together under the one designation, *“the Word of God”*. As God’s word the Bible consequently carries in itself God’s authority. (2 Cor 10:11; 1 Thess. 2:13; 2 Thess. 2:15; 3:14)

- d. The question of authority is central for any theology.<sup>9</sup>
- e. Rests in the inspiration of the Scripture

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<sup>6</sup> Ryrie. 131-132.

<sup>7</sup> Wayne Grudem, *Systematic theology: An introduction to biblical doctrine*. 62.

<sup>8</sup> Walter Elwell, *Evangelical dictionary of theology*. 154.

<sup>9</sup> Ibid. 156.

- f. It claims for itself verbal or written authority. The very words are said to be from God.
- g. No part of sacred writing claims less than full and complete authority.
- h. No part of scripture is without full doctrinal authority. Rms 15:4, *whatever was written...for our instruction.*

The Bible is the last word on doctrinal and ethical matters. All theological and moral disputes must be brought to the bar of the Word.

*“God the Prime Mover, men of God as the instruments, and a divinely authoritative writing as a final result.” – Norman Geisler<sup>10</sup>*

## B. For Us

5. Clarity - *“the clarity of Scripture means that the Bible is written in such a way that it is able to be understood, but right understanding requires time, effort, the use of ordinary means, a willingness to obey, and the help of the Holy Spirit; and our understanding will remain imperfect in this lifetime.”<sup>11</sup>*

- a. OT affirmation of clarity

- Deut. 6:6-7, the commandment to teach children assumes clarity and ability to summarize...

*“And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.” Deut. 6:6-7 (ESV)*

- b. NT affirmation of clarity

- Jesus himself in his teachings, his conversations, and his disputes never responds to any questions with a hint of blaming the OT scriptures for being unclear.
- “Jesus answered and said to him, “Are you the teacher of Israel, and do not understand these things?” Jn. 3:10 (NAS)
- Jesus never said “I sympathize with your frustration- the Scriptures relevant to this topic contain unusually complex interpretative difficulties that have puzzled scholars for years”

- c. Does not mean that there are not things that are hard to understand- but the bulk is clear.

*“as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.” 2 Pet. 3:16 (NAS)*

6. Infallibility/ Inerrancy- The two words most often used to express the nature of Scriptural authority are *inerrant* and *infallible*.<sup>12</sup>

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<sup>10</sup> Geisler. 14.

<sup>11</sup> Grudem. 109.

<sup>12</sup> Walter. 156.

Infallibility- *The Bible makes no false or misleading statements about matters of faith or practice.*<sup>13</sup>

Inerrancy- *Is the view that when all the facts become known, they will demonstrate that the Bible in its original autographs and correctly interpreted is **entirely true and never false** in all that it affirms, whether that relates to doctrine or ethics, or to social, physical, or life science.*<sup>14</sup>

- John 17:17 *"Sanctify them in the truth; Thy word is truth."*
  - Heb. 6:18 *"...it is impossible for God to lie..."*
- a. A number of points in this definition deserve discussion. Inerrancy is not presently demonstrable. Human knowledge is limited in two ways:
  - b. First, because of our finitude and sinfulness, human beings misinterpret the data that exists. For instance, wrong conclusions can be drawn from inscriptions or texts.
    - Noetic effects of sin<sup>15</sup> (*the effects of sin on our thinking*)
  - c. Second, we do not possess all the data that comes to bear on the Bible. Some of the data may be lost forever; or they may be awaiting discovery by archeologist.

**The defender of inerrancy argues only that there will be no conflict in the end.**

7. Necessity- *"the necessity of Scripture means that the Bible is necessary for knowing the gospel, for maintaining spiritual life, and for knowing God's will, but it is not necessary for knowing that God exist or for knowing something about God's character and moral laws."*<sup>16</sup>

- a. The Bible is necessary for salvation, then in this sense: one must either read the gospel message in the Bible for oneself or hear it from another person
  - Matt. 4:4: *But he answered, "It is written, "Man shall not live by bread alone, but by every word that comes from the mouth of God."*
- b. For certain knowledge of God's will.
  - In the Bible we have clear and definite statements about God's will. God has not revealed to us all things but has *revealed* enough for us to know His will Deut. 29:29

For this is the will of God, your sanctification; that is, that you abstain from sexual immorality 1 Thess. 4:3 (NAS)

The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. 2 Pet. 3:9 (ESV)

**We would not know much about God without the Scriptures.**

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<sup>13</sup> Ibid. 156.

<sup>14</sup> Ibid. 156.

<sup>15</sup> Heath Lambert, *A theology of biblical counseling: The Doctrinal Foundations of Counseling Ministry*. 222.

<sup>16</sup> Grudem. 137.

8. Sufficiency- *“the sufficiency of Scripture means that Scripture contains all the words of God we need for salvation, for trusting Him perfectly , and for obeying Him perfectly.”*<sup>17</sup>
- *and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.* (2 Tim. 3:15 NAS)
  - *like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation,* 1 Pet. 2:2 (NAS)

Progressive Revelation- The amount of Scripture given was *sufficient* at each stage of Redemptive History.

- a. Four Categories of Sufficiency<sup>18</sup>
- i. **Progressive Sufficiency**- means the amount of revelation that God’s covenant people have at any point in redemptive history is sufficient for that particular time. Adam, Noah, Abraham, David. Etc.....
  - ii. **Completed Sufficiency**-means the completion of God’s work of redemption leads to the closing of the Christian canon and the completion of revelation.
    - For thousands of years God was progressively adding to the revelation His people could access. The culmination of this revelation was the life and ministry of Jesus Christ.
    - The New Testament records this ministry in the Gospels and unpacks it in the Epistles.
  - iii. **Formal Sufficiency**- means it contains everything essential for its own interpretation. – goes back to authority of scripture issue- The Bible alone or do we need man or another authority?
  - iv. **Material Sufficiency**- refers to the actual contents of the Scripture and means the Bible tells us everything we need to know from God about any given topic.

*“Rather than being fearful that we can’t be “certain” about what God has revealed, we should rejoice that God has made it possible for us to have and hold His Word, and we should seek to obey His will so clearly presented therein.”*<sup>19</sup>

#### Personal Study

- Find at least two passages that claim or support each of the 8 characteristics of the Bible.
- Read: The Chicago statement on biblical inerrancy, which can be found online at the following website: <https://www.thegospelcoalition.org/themelios/article/the-chicago-statement-on-biblical-inerrancy/>

<sup>17</sup> Grudem. 152.

<sup>18</sup> Lambert. 44-51.

<sup>19</sup> White. 242.

Characteristics of the Word of God

From God

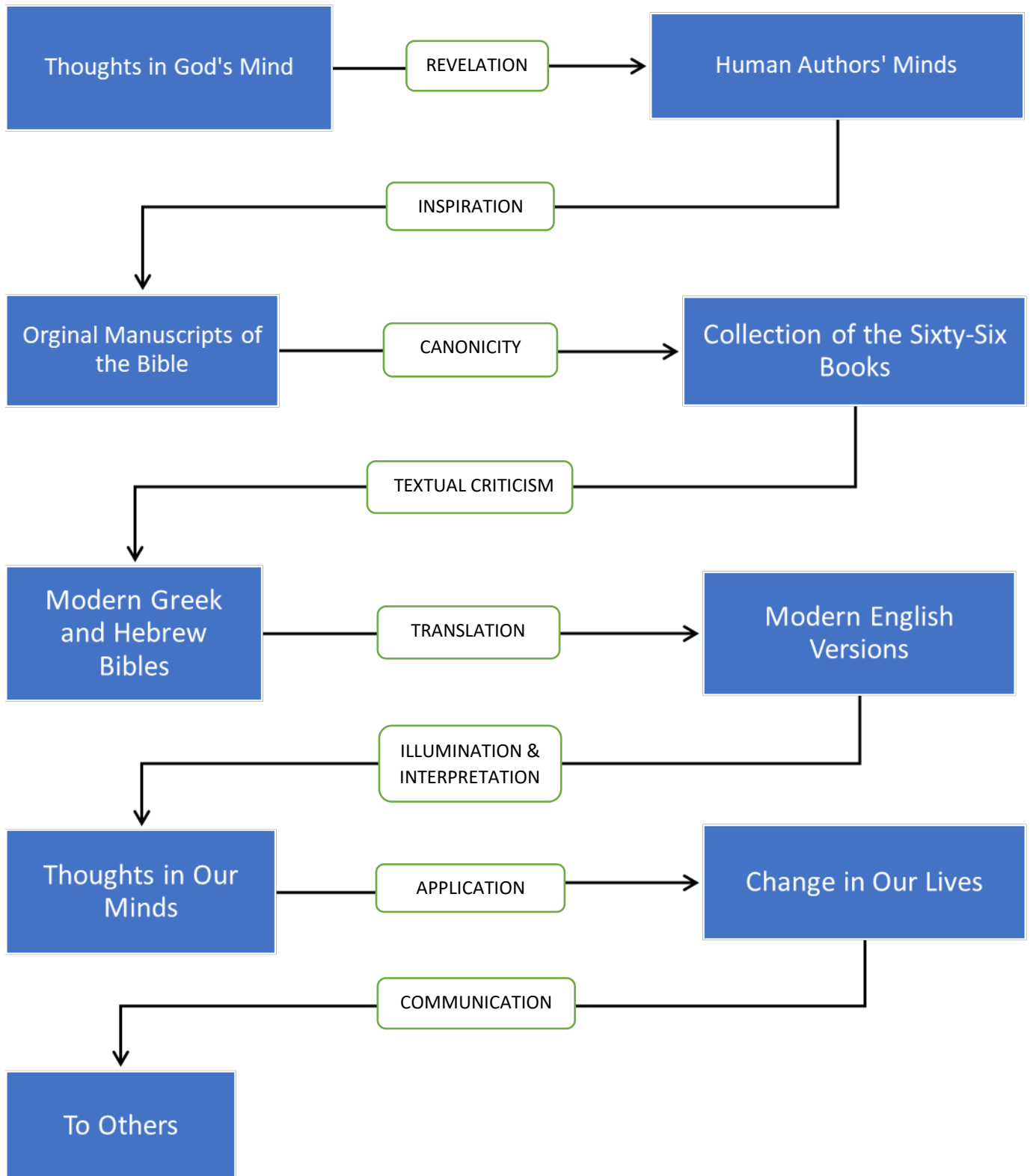
Revelation	Inspiration	Illumination	Authority
<i>Objective disclosure</i>	<i>Means by which revelation became objective disclosure</i>	<i>Subjective understanding</i>	<i>Disbelieve or disobey any word of Scripture is to disbelieve or disobey God</i>
<i>The fact of divine communication</i>	<i>The means of divine communication</i>	<i>The gift of understanding divine communication</i>	<i>The rule of divine communication</i>
<i>Concerns the origin and giving of truth</i>	<i>Concerns reception and recording of truth</i>	<i>Concerns the apprehension and understanding of truth</i>	<i>Concerns the control of the truth</i>

For Us

Clarity	Infallibility/Inerrancy	Necessity	Sufficiency
<i>Can be understood easily or through study</i>	<i>Not false or misleading in faith or practice; and is true in all it affirms</i>	<i>For knowing the Gospel, God's will, and living a spiritual life.</i>	<i>Contains all the words of God we need for salvation &amp; obeying Him perfectly</i>
<i>The natural work of understanding divine communication</i>	<i>The truthfulness of divine communication</i>	<i>The knowledge of divine communication</i>	<i>The completeness of divine communication</i>
<i>Concerns the work of reading and studying the truth</i>	<i>Concerns the trustworthiness of the truth</i>	<i>Concerns the need of the truth</i>	<i>Concerns the contents of the truth</i>



How the Bible Came to us<sup>20</sup>



<sup>20</sup> Charles Ryrie, *Basic Theology: The Interpretation of the Bible*. 133.

## Jesus' View of Scripture

### I. Introduction

#### Jesus' View of the Scriptures<sup>21</sup>

As a Disciple of Jesus Christ do you have the same view of the Scriptures as Jesus?

How Does Jesus view the Scriptures?

Can we Know Jesus' view of the Scriptures?

### II. 4 Ways we can know His view:

A.	He Authenticates them
B.	He Holds People Accountable to Them
C.	He Describes them
D.	He Relies on them

#### A. He authenticates the Scriptures

1. Jesus amply illustrates His belief in the full and complete inspiration of OT by speaking authoritatively about recorded events and people in the Old Testament.
2. Our Lord used historical incidents in the OT in a manner that showed His

- 
- a. Adam and Eve as created by God -Matt. 19:4-5, Mk. 10:6-8
  - b. Abel- Matt. 23:25
  - c. Events of Flood of Noah's day: namely that there was an ark and that the Flood destroyed everyone- Matt. 24:38-39; Lk. 17:26-27
  - d. Abraham, Isaac, and Jacob- Matt. 8:11; Jn. 8:39
  - e. God's destruction of Sodom and the historicity of Lot and his wife- Matt. 10:15; Lk.17:28-29
  - f. Moses and his writings- Matt. 8:4, Jn. 5:46
  - g. Moses lifted up Serpent- Jn. 3:14
  - h. Priests in Tabernacle/Temple- Matt.12:5
  - i. David- Matt. 22:45
  - j. Abiathar- Mk. 2:26, Matt. 12:3
  - k. Elijah- Matt. 17:11-12, Lk. 4:25-27
  - l. Jonah and the Great fish- Matt. 12:40
  - m. Isaiah-Lk. 4:17-21
  - n. Daniel- Matt. 24:15
  - o. Zechariah- Matt. 23:35

**Jesus authenticated the events, people, and writings, as history to be completely trusted!**

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<sup>21</sup> James White, *The Inerrancy of Scripture (part 1)*. Youtube.

## B. He Holds the People Accountable to Them

### 1. *“Have you not read the Scriptures?”*- Matthew 21:42

- a. Context: Asked by Chief Priests, Scribes, and Pharisees by what authority He teaches; John the Baptist question followed by parable of unfaithful vinedressers
- b. Psalm 118:22- *‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is marvelous in our eyes?’* (ESV)

What was their response? They wanted to seize Him but were afraid of the people.

### 2. *“Go and Learn”*- Matt. 9:13

- a. Context: Pharisees ask disciples *“why is your teacher eating with the sinners and tax Collectors?”*
- b. Go and learn what this means: *‘I desire mercy, and not sacrifice.’* (Hosea 6:6- Repentance chapter) *For I came not to call the righteous, but sinners.* (ESV)

### 3. *“You are Wrong”*- Matt. 22:29

- a. Context: Sadducees mocking question about the Resurrection: Whose wife will she be?
- b. But Jesus answered and said to them, *“You are mistaken, not understanding the Scriptures, or the power of God”* (NAS)

**Jesus uses the authority of the Scripture to answer the religious leader’s accusations and questions, and He also holds them accountable for not knowing or understanding them!**

## C. He Describes Them as

### 1. *“The Scriptures”*- is probably most common way of referring to the OT (x50)

- a. Jesus often spoke of the necessity of the *Scriptures* being fulfilled- Mt 26:54, 56, John 13:18, 17:12.
  - b. And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the *Scriptures*. Lk. 24:27 (NAS)
  - c. On numerous occasions Christ used the word *Scripture* in the singular without citing a specific passage- John 7:38, 42, 19:36, 20:9
- Thus *“the Scriptures say”* is similar to how we would say *“the Bible says”*.

- d. The Scriptures for Jesus were definitive, divine disclosure to man. Such was the divine authority of the OT writings for Christ- writings which were the rule of faith, which must be fulfilled, and which could not be broken.

## 2. “*It is Written*”

A phrase closely allied, often used by Jesus to support the divine authority of His teaching, occurs some 92 times in the NT.

- a. It usually refers to a given passage; however, the phrase takes on a broader significance and points to the OT generally.
- b. Jesus said “How *it is written* of the Son of man that He should suffer...” Mk. 9:12
- c. Probably not a specific passage but a theme
- d. Other OT passages that point toward Jesus’ suffering? .... Gen 3:15; Ps 22; Isa 53
- e. On another occasion Jesus said, “Everything that *is written* of the Son of Man by the prophets will be accomplished”- Lk.18:31
- f. Besides these general references to the OT under the phrase “*it is written*” there are numerous individual citations which reveal that Jesus affirmed an authoritative collection of writings, divine in origin, and unimpeachable in their declarations.
  - i. Jesus resisted Satan by three emphatic quotations of the Old Testament prefaced by *it is written* Matthew 4:4,7,10
  - ii. Jesus cleansed the temple on the authority that “*it is written*, My house shall be called a house of prayer” Matthew 21:13
  - iii. He pronounced woe on His betrayer based on the fact that *it is written* Matthew 26:24
  - iv. Jesus rebuked religious hypocrisy, with *it is written* in Mark 7:6; quoting Isa 29:13
  - v. Using “*the place where it was written*, He affirmed His own Messiahship Luke 4:17
  - vi. Jesus answered the lawyer’s question on how to inherit eternal life by saying “What is *written* in the Law?”.
  - vii. He based His own authority and identity with God, on the basis of the fact that “*it was written in the prophets*” John 6:45, 10:34
  - viii. Jesus even affirmed the authority of what was *written* (in the OT) despite the fact that the religious authorities of His day wished to kill Him for it Luke 20:16-17 (vinedressers Mt 21)

## 3. “*That it might be fulfilled*”

Another expression used by Jesus to refer to the authority of the OT as a whole. This is found 33 times in the NT. Although it is usually used to cite a given passage of the OT, it is sometimes used in a more general way of the OT as a whole.

- a. A good example of the latter comes from the sermon on the Mount. Mt 5:17 where Jesus said, “I have not come to abolish them (Law and Prophets), but to *fulfill* them”.

- b. After His resurrection, Christ made a similar assertion that the Law, and the Prophets, and the Psalms, “must be *fulfilled*” concerning Him Luke 24:44
- c. In Luke 21:22, Jesus looks to the future when “all that is written will be *fulfilled*”.
- d. In the gospel of Matthew alone this expression is used **15x**.
- e. Jesus said He had to be baptized to “*fulfill* all righteousness” Matthew 3:15

He came into this world to *fulfill* the Law and the Prophets; that He must die; otherwise “how then should the Scriptures be *fulfilled*, that it must be so” Matthew 26:54.

#### 4. “*The Law*”

The Word Law \_\_\_\_\_, containing the law of Moses Luke 2:22; John 1:45.

- a. Sometimes refers to whole OT: Matthew 5:18
- b. Not only here does Jesus here clearly declare the final authority of the Law but He plainly identifies the Law with the Law and the prophets. Matthew 5:17 "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the *Law*, until all is accomplished. (Matt. 5:18 NAS)
- c. The Law and the Prophets
  - ii. One of the most common names for the OT is the Law and the Prophets
  - iii. Occurs about a dozen times.
  - iv. Jesus considered the “*Law and the Prophets*”: To be the embodiment of true morality Matthew 7:12
    - "So, whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets. Matt. 7:12 (ESV)
  - v. To indicate the entire compass of the OT canon of Scriptures Matthew 11:13
    - "For all the prophets and the Law prophesied until John Matt. 11:13 (NAS)
  - vi. As that which He came to fulfill. (Mat. 5:17)

#### 5. “*The Word of God*”

Another phrase which Jesus uses to describe the complete authority of the OT Scriptures is the “*the Word of God*.” The NT uses this title several times of the whole OT.

- a. In John 10:35 Jesus uses “*the Word of God*” in parallel with “*Scriptures*” affirmed that “*it cannot be broken*”.
- b. Mark 7:13 is even more emphatic, here Jesus makes a clear distinction between the “*tradition*” of the Jews and the “*Word of God*”. Jesus charged them, saying made their tradition made void the “*Word of God*”.

**The above survey can leave no doubt that Jesus affirmed over and over again, as one of the central emphasis of His ministry, that the Sacred writings of the Jewish OT , designated as “Scriptures” , “Law”, and “Law and the Prophets”, were the unbreakable, imperishable and unimpeachable “Word of God”.**

D. \_\_\_\_\_:

In Matthew 4:1-11, *Jesus relied on their power and truth as being from God to overcome Satan’s temptation.*

- a. When first approached by the devil to turn stones into bread, our Lord replied that man lives by every word that proceeds from the mouth of God (Mt. 4:4; Deut. 8:3) Not some words-but every word!
- b. The second temptation also illustrates the importance of the *plenary inspiration*. Satan tried to entice Him to throw Himself off the pinnacle, assuring He could claim the promise of Psalm 91:11-12 that God’s angels would guard Him. Satan omitted part of verse 11: “*To guard you in all your ways*”.
- c. The omission distorts the meaning of the promise: which is God will keep the righteous on their journeys, not that He will preserve them when they take needless risks. Taking a needless risk was exactly what Satan proposed to Christ. The Lord replied that to bank on only a part of a verse would be to tempt God. Instead, He would rely on every word!

### **Jesus relied on the truth and power of the Scriptures!**

### III. Conclusion

How does Jesus View the OT?

1. He authenticates the historicity of Old Testament events and people.
2. He holds people accountable for not knowing or understanding the Old Testament.
3. He affirms over and over again the Old Testament as Sacred by the terms He uses to describe them.
4. He relied on their power and truth as being from God to overcome the temptation by Satan.

**Our Lord felt He had a reliable Bible, which is historically true, and every word of it is trustworthy and authoritative for life!**

**Do you have the same view Scripture as Jesus?**

### Personal Study

Read

- Matt. 5:17-18; What is the Promise in this passage and what does it mean regarding the Old Testament?
- John 14:26; What is the Promise in this passage, and what does it mean regarding the Gospels?
- Matt. 22:32; What is Jesus saying about God and the “afterlife”?

Bible Compared to Jesus

Written	Common Characteristics	Living
<i>Propositional Revelation</i>		<i>Personal Revelation</i>
<i>God's Words</i>		<i>God Himself</i>
2 Tim 3:16	<i>Divine Origin</i>	John 1:1
Heb 1:1	<i>Human Nature</i>	Heb 2:14
Rom. 3:2	<i>Jewish Mediation</i>	Heb 7:14
Ps 119:138	<i>Faithful</i>	Rev. 19:11
John 17:17	<i>True</i>	John 4:6
John 10:35	<i>Without Error (sin)</i>	Heb 4:15
Mt 5:18	<i>Imperishable</i>	Heb 1:8
1 Peter 1:24-25	<i>Unchangeable</i>	Heb 13:8
Rom 1:16	<i>Power of God</i>	1 Cor. 1:24
2 Peter 1:4	<i>Precious</i>	1 Peter 2:7
Heb 4:12	<i>Sharp Sword</i>	Rev. 19:15
Ps 119:105	<i>Light</i>	Jn. 8:12
Luke 4:4 (Deut. 8:3)	<i>Bread</i>	Jn 6:51
Ps 119:129	<i>Wonderful</i>	Isa. 9:6
1 Cor. 15:2	<i>Saves</i>	Heb. 7:25
1 Tim. 4:5	<i>Sanctifies</i>	1 Cor. 1:2
1 Peter 1:22	<i>Purifies</i>	Titus 2:14
Ps. 119:9	<i>Cleanses</i>	1 John 1:7
Ps 107:20	<i>Heals</i>	Mt. 4:24
1 Peter 2:2	<i>Nourishes</i>	Jn. 6:58
Jn. 8:32	<i>Liberates</i>	Gal. 5:1
Ps. 119:50	<i>Makes Alive</i>	Jn. 5:21
1 P 1:23	<i>Begets Sons</i>	1 P. 1:3
Mt 5:18	<i>Lives Forever</i>	Rev 1:18

*In Order to Understand the Bible, Look for Jesus pg. 112*

# New Testament Canon

## Introduction

*“The church has historically believed that a specific set of writings- called the canon of Scripture- composes the Old and New Testaments. This list of divinely inspired and authoritative narratives, prophecies, gospels, letters, and other writings that make up the Word of God developed in the early church.”*<sup>22</sup>

Which books belong in the Bible? Do we have the right books in the Bible?  
What about the so-called missing books?  
This is the subject of Canonicity.

- I. Definition
- II. Development

### I. Definition

A. What is Canon? *“Canonicity is determined by God and discovered by man”* Dr. Norman Geisler

- 1. Canon refers to the **authoritative list** of the books of the Bible.
- 2. Canonicity is the study which treats the recognition and collection of the books given by God’s inspiration.
- 3. No Bible book became canonical by action of some church council.
- 4. Nevertheless, men and councils did have to consider which books should be recognized as part of the canon, for some candidates were not inspired.

It should not be said that the Church *“determined”* which books were to be in the canon but that they *“discovered”* which books should be in the Canon. Only God can give divine authority to a book and can thus only decide which books are to be in the Canon.

**People and councils only recognized and acknowledged what is true because of the intrinsic inspiration of the books as they were written.**<sup>23</sup>

### B. Definition of Canon

The word canon is derived from the Greek word *“kanon”* (a rod, or ruler), which in turn comes from the Hebrew *“kaneh”* and OT word meaning “measuring rod” (Ezk 40:3). In pre-Christian literature its usage was broadened to indicate a standard or a norm other than literal rod or rulers. The NT employs the term in its figurative sense to indicate a rule for conduct (Gal 6:16).<sup>24</sup>

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<sup>22</sup> Gregg Allison, Historical theology: An introduction to Christian doctrine. 37.

<sup>23</sup> Ryrie. 119.

<sup>24</sup> Geisler. 62.



1. Two-fold meaning of Canon<sup>25</sup>
  - a. It refers to the *list of books* that met certain tests or rules and thus *considered authoritative and canonical*.
  - b. But it also means that the collection of canonical books *becomes our rule for life*.

2. Early Christian Usage of the Word Canon<sup>26</sup>

In early Christian writing the word canon came to mean the “*rule of faith*” or the normative writings (i.e. *inspired Scriptures*). By the time of Athanasius (c. 350) the concept of a Biblical Canon was developing. The word canon was applied to the Bible in both **active** and **passive** senses.

- a. In the *active sense* the Bible is the canon by which all else is judged.
- b. In the *passive sense*, canon meant the rule or standard by which writing was judged to be inspired or authoritative.

3. Some Synonyms of Canonicity<sup>27</sup>

The existence of a canon or collection of authoritative writings antedates the use of the term canon. The Jewish community collected and preserved their Holy Scriptures from the time of Moses.

- a. *Sacred Scriptures:*

One of the earliest concepts of canon was that of sacred scriptures. That the writings of Moses were considered sacred were evidenced by where they were kept- beside the ARK! (Deut. 31:24-26). And after the Temple was built these sacred writings were preserved in it (2 K 22:8). The special accord granted to these writings alone indicates that they were considered to be canonical or sacred writings.

- b. *Authoritative Writings:*

The divine authority of Scripture is another designation of its canonicity. The authority of the Mosaic writings was impressed on Joshua and the people (Jos 1:8). Each King of Israel was exhorted to “*write a copy of the book of the Law*” (Deut 17:18-19). He was also to read it all the days of his life in order to learn to fear the LORD his God. Since the books came from God they were invested with His authority and as such were canonical or normative for the Jewish believer.

- c. *Prophetic Books:*

A book only qualified as inspired if it had been written by a prophetic spokesman for God. False prophets’ writings were rejected and not stored in the Holy place. According to Josephus (in Contra Apion 1:8) only those books that were composed during the prophetic age from Moses to Artaxerxes could be considered canonical. Nothing past Malachi.

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<sup>25</sup> Ryrie. 119.

<sup>26</sup> Geisler. 62.

<sup>27</sup> Ibid. 63.

## II. Development of the New Testament Canon <sup>28</sup>

From available information the gradual process (geography, local letters, tests) that led to full and formal public recognition of a fixed canon of the 27 books takes us down to the fourth century of our era. This does not necessarily mean that these Scriptures were lacking recognition in their entirety before that time, but that a need for officially defining the canon was not pressing until then.<sup>29</sup>

### A. A Gradual Process

1. *Since Christianity was an international religion from the beginning there no tightly knit prophetic community who received all the inspired books and collected them in one place.* Local and somewhat complete collections were made from the very beginning, but there is no evidence of a central and official clearing house for inspired writings. Hence, the process by which all apostolic writings were universally accepted took many centuries.
2. With such a geographical diversity of origin and destination it is understandable that not all the churches would immediately possess copies of all the inspired NT books. Add to this the problems of communication and transportation and it is easy to see that it would take some time before there was anything like a general recognition of all the 27 books of the NT canon.
3. Once discussions resulted in the recognition of the 27 canonical books, there have not been any major moves in Christendom to add or subtract any. The extent of the NT canon has met with general agreement within the Church Universal.

*The historic process was a gradual and continuous one from the First century through the Fourth.*<sup>30</sup>

### B. The Stimuli for an Official Collection of Books<sup>31</sup>

There were several forces at work in the early Christian world which led to an official recognition of the 27 canonical books of the NT. Three of these factors are of special significance: *The Ecclesiastical*, *The Theological*, and *The Political*.

#### 1. *The Ecclesiastical Stimulus-*

The early Church had both internal and external needs for an official recognition of a canonical lists. Internally there was a need-to-know which books should be read in the churches to practice what was indicated by the Apostles (1 Thess. 5:27). Externally there was a need-to-know which books to translate into the foreign languages of converted peoples. Without a recognized list it would be difficult for the early Church to preform either of these tasks. These put pressure on the Church Fathers to make an official list.

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<sup>28</sup> Ibid. 101-111.

<sup>29</sup> F.F. Bruce, *The Origin of the Bible*. 66-67.

<sup>30</sup> Ibid. 68.

<sup>31</sup> Geisler. 101.

## 2. *The Theological Stimulus-*

Another factor within early Christianity called for an ecclesiastical pronouncement on the canon. Since all Scripture is profitable for doctrine (2 Tim 3:16), it became increasingly necessary to define the limits of the deposit of the Apostolic doctrine. The need-to-know which books to teach as doctrine with divine authority was made even more pressing as a result of the multitude of apocryphal and heretical books claiming divine authority. Marcion published a sharply abridged list of canonical books (c.140), including only the gospel of Luke and 10 of Paul's epistles, leaving out 1&2 Timothy and Titus. The need for a complete canonical list became acute. Caught in the tension between those who would add to the canon and those who would take away for it, the burden fell on the early Church Fathers to precisely define the limits of the canon.

Marcion, whose father was a bishop, knew Christianity from an early age but had a profound dislike for both Judaism and the material world, and thus developed a form of "Christianity" that was anti to both. He came to the conclusion that the God of the Old Testament was either evil or ignorant because he created the material world, and was cruel, and vindictive, could not be the same as the Father of Jesus, who was all love and forgiveness. He taught that Jesus was not born of a woman but appeared as an adult. This caused him to set the Hebrew Scriptures aside. He accepted the 10 Letters of Paul and a mutilated Gospel of Luke.

Marcion's challenge required a response and thus the church at large began to compile a list of sacred Christian writings. This was not done through a formal manner, through a special meeting. What actually happened was a consensus developed gradually. While soon there was general agreement as to the basic books to be included in the canon of the New Testament, it took a long time to come to an absolute consensus on every minor detail.

## 3. *The Political Stimulus-*

The forces for canonization culminated in the political pressures brought to bear on the early Christian church. The Diocletian persecution (c. 302-311) provided a strong motive for the church to settle on a definitive list of canonical books. According to the Christian historian Eusebius, an imperial edict of Diocletian in 303 ordered "*the destruction by fire of the Scriptures*". Ironically within 25 years Emperor Constantine had been converted to Christianity and ordered Eusebius to prepare and distribute 50 copies of the Bible. The persecution occasioned a serious look at just which canonical books should be preserved, and the call for Bible by Constantine also made an official list of canonical books necessary.

The Diocletian persecution (302-311), which is considered the most cruel of all the persecutions the ancient church had to endure. Efforts were made to encourage Christians to abandon their faith, many Christians succumbed. Others were tortured with refined cruelty and killed in a variety of ways. Some were maimed and put to work in the stone quarries. They organized new churches!

### C. Some Inadequate Views on What Determines Canonicity<sup>32</sup>

#### 1. *The View that Age Determines Canonicity:*

The idea that a book is part of the canon because it is old or from antiquity misses the mark. There are a lot of books from antiquity that are not part of the canon. The book of Jasher is mentioned in the Bible (Jos. 10:13 and Num 21:14) but are not considered canon. Further evidence shows that books were recognized immediately and not after they aged. This is true of Moses and Jeremiah (Deut. 31:24-29 and Daniel 9:2).

#### 2. *The View that Hebrew Language (or Greek) Determines Canonicity:*

It is insufficient to view that those books were written in the “sacred language” of the Hebrews. Not all Hebrew books or writings were included in the canon. And some portions of the Scriptures were written in Aramaic (Dan 2:4b-7:28, Ezra 4:8-6:18, and 7:12-26).

#### 3. *The View that Agreement with the Torah Determines Canonicity:*

It goes without saying that books that contradicted the Torah would be rejected, for God would not contradict Himself. The Torah was accepted by the same standard as other books. It had to meet the standard and then also became part of the standard. Also, many books that did agree with the Torah were not included.

#### 4. *The View that Religious Value Determines Canonicity:*

Another suggestion is that the religious value of a book determined its place in the canon. Not every book that had spiritual value was included. We get our religion from the book, not the other way around. It is not the value of the book that determines its divine authority but rather its divine authority that determines the value of the book.

### D. 3 basic steps in the process of canonization

1. Inspiration by God
2. Recognition by the men of God
3. Collection by the people of God.

#### 1. Inspiration by God

*Canonicity is determined by inspiration<sup>33</sup>*

The books of the Bible are not considered God given because they are found to have value in them. They are valuable **because they are given of God**- The source of all things. And the process of how He gives Revelation is by Inspiration. *It is the inspiration of a book that determines its canonicity.* God gives the divine authority to a book and men of God receive it. **God reveals and His people recognize what He reveals. Canonicity is determined by God and discovered by men.** The Bible is the standard or rule by which everything else is judged because it possesses God given authority.

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<sup>32</sup> Geisler. 64.

<sup>33</sup> Ibid. 66.

The primary notion of the word canon as applied to the Scriptures is the active sense: that the Bible is the ruling norm of faith. The secondary notion, that a book is judged by certain canons and receives recognition as inspired (the passive sense) should not be confused with the divine determination of canonicity. ***Only inspiration determines the authority of a book to be canonical or normative.***

**Inspiration** is the means by which the Bible received its *authority*. **Canonization** is the process by which the Bible received its final *acceptance*. It is one thing for prophets to receive a message from God. It is another thing for that message to be recognized as by the people of God.<sup>34</sup>

*Canonicity is the study which treats the recognition and collection of the books given by God's inspiration.*

## 2. Recognition by the men of God

### a. The Discovery of Canonicity

The people of God have played a crucial role in the process of canonization through the centuries, albeit not a *determinative* one. Upon the believing community lays the task of discriminating and deciding which books were from God. In order to fulfill this role, they had to look for certain earmarks of divine authority. How would one recognize an inspired book if he saw it? What are the characteristics which distinguish a divine declaration from a merely human one? Several criteria were involved in this recognition process.<sup>35</sup>

### b. The Principles for Discovering Canonicity.

False books and false writings were not scarce. Their ever-present threat made it necessary for the people of God to carefully review their sacred collection. Even books accepted by other believers or in earlier days were subsequently brought into question by the Church.

Five criteria:

- i. *Is the book Authoritative*- does it claim to be of God?
- ii. *Is it Prophetic*- was it written by a servant of God?
- iii. *Is it Authentic*- does it tell the truth about God, man, etc?
- iv. *Is the book Dynamic*- does it possess the life transforming power of God?
- v. *Is this book Received or Accepted by the people of God for whom it was originally written*- is it recognized as being from God?

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<sup>34</sup> Ibid. 62.

<sup>35</sup> Ibid. 67.

i. *The Authority of a book-*

As indicated earlier each book of the Bible bears a claim of divine authority. Often the explicit “Thus says the LORD” is present. (ESV 417 in OT) Sometimes its tones and exhortations reveal its divine origin. Always there is a divine pronouncement. In the didactic (teaching) literature there is a divine pronouncement about *what believers should do*. In the more historical books, it is *what God has done*. If a book lacked the authority of God, it was not considered canonical and was rejected from the canon.

Prophets claimed thus said the Lord, or the word of the Lord came to me. Some books lacked the claim of being divine and were rejected. Some were challenged. Not until it was obvious to all that the protection and therefore the pronouncements of God on His people were unquestionably present in Esther was this book accorded a permanent place in the Jewish Canon. Indeed, the very fact some canonical books were called into questions provides the assurance that the believers were so discriminating. Unless they were convinced of the divine authority of the book it was rejected.

ii. *The Prophetic Authorship of a Book:*

Inspired books only came through the Spirit- moved men known as prophets (2 P 1:20-21). The Word of God is only given through His prophets. Every Biblical Author had the prophetic gift (Heb 1:1). Paul argued his book should be accepted because his revelation was from God not man (Gal 1:1). Books not from Apostles or Prophets were to be rejected (2 Thess. 2:2). 2 Peter was disputed in the early Church until the fathers were convinced it was not a forgery.

iii. *The Authenticity of a Book:*

Another hallmark of inspiration is its authenticity. Any book with factual or doctrinal errors (judged by previous revelations) could not be inspired by God. God can not lie; His word must be true and consistent! Acts 17:11! Just because it agreed doesn't make it inspired, but on the other hand if it contradicted, it was rejected.

Much of the Apocrypha was rejected because of the *principle of authenticity*. Their historical anomalies and theological heresies made it impossible to accept them as from God despite their authoritative format. They could not be from God and contain error at the same time. Others questioned James until the teaching of James and Paul were reconciled.

<p>The Apocrypha should not be regarded as part of Scripture.<sup>36</sup> Wayne Grudem Systematic Theology</p>
<ol style="list-style-type: none"> <li>1. They do not claim for themselves the same kind of authority as Old Testament writings.</li> <li>2. They were not regarded as God’s words by the Jewish people from whom they originated.</li> <li>3. They were not considered to be Scriptures by Jesus or the New Testament authors.</li> <li>4. They contain teachings inconsistent with the rest of the Bible.</li> </ol>
<p>We must conclude that they are merely human words and not God breathed words like Scripture. They do have value for historical and linguistic research, and they contain a number of helpful stories about courage and faith of many Jews during the end of the OT.</p>
<p style="text-align: center;">They have no binding authority for the thought or life of Christians today.</p>

iv. *The Dynamic Nature of a Book:*

At times less explicit than some was the test of the transforming ability of the writer. Heb 4:12! As a result, it could be used for “teaching, for correcting, and for training in righteousness” (2 Tim 3:16). The Apostle Paul revealed that the dynamic ability of inspired writings was involved in the *acceptance* of all Scripture (2 Tim 3:16-17). He said to Timothy that they are “able to make you wise” (2 Tim 3:15). Peter speaks of the edifying and energizing power of the Scriptures in 1 P 1:23-23, 2:2.

Other books were rejected because they gave false hope (1 K 22:6-8) or rang a false alarm (2 Thess. 2:2). Thus, they were not conducive to building up the believer in the truth of Christ. Jesus said, “You will know the truth, and the truth will set you free” (Jn. 8:32).

**False teaching never liberates; only the truth has emancipating power!**

v. *The Acceptance of a Book:*

The final trademark of an authoritative writing was its recognition by the people of God to whom it was initially given. God’s Word through His prophet and with His truth must be recognized by His people. Later generations of believers sought to verify this fact. For if the book was received, collected, and used as God’s work by those to whom it was originally given, then its canonicity was established. Communication and transportation being what it was in ancient times, it sometimes took much time and effort on the part of the later Church Fathers to determine this recognition. For this reason, the full and final recognition of the 66 books of the canon took many, many years.

- The books of Moses were immediately accepted by the people of God. Pauls’ Epistles were immediately received by the Churches to whom they were addressed, and even by other Apostles (2 P 3:16). Some writings were immediately rejected. False prophets and lying spirits were tested and rejected.
- This principle of acceptance led some to question, for a time, if certain biblical books such as 2 and 3 John should be accepted. Due to their private nature and limited circulation. God always vindicates who His prophets are.

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<sup>36</sup> Wayne Grudem, *Systematic theology: An introduction to biblical doctrine*. 47.

## Summary of recognition by men of God

We should not imagine a committee of church Fathers with a large pile of books and these five guiding principles before them when we speak of the process of canonization. No ecumenical committee was commissioned to canonize the Bible. The process was far more **natural** and **dynamic**. All five rules were involved in discovering each canonical book, although some were used only implicitly (Example Hebrews- Author?). Some of the rules for recognition worked negatively ruling out books. For instance, the principal of authenticity would more readily eliminate non canonical books than indicate which were canonical. There are no false teachings in the canon. But there are many true writings which are not inspired.

**The most influential principle** is *the prophetic nature of the book*. If a book was written by an accredited prophet of God and claimed divine pronouncement from God, then there would be no use in asking the other questions.<sup>37</sup>

### 3. Collection by the People of God

There is evidence to indicate that the very first believers collected and preserved the inspired books of the NT. These books were circulated among the early churches and doubtlessly copied as well. But since no official listing was promulgated, universal recognition was delayed several centuries until the pressures had brought about the need for such a list.<sup>38</sup>

The NT was written during the last half of the first century. Most of them were written at local churches. Some were addressed to certain individuals. Others were aimed at broader audiences; 1 Peter to Eastern Asia, Revelation to Western Asia, and Romans to Rome. Some originated in Jerusalem like James, and some as far west as Rome, like 1 Peter. With such a geographical diversity of origin and destination it is understandable that not all the churches would immediately possess copies of all the inspired NT books. Add to this the problems of communication and transportation and it would be easy to see why it took so long to have a general recognition of all 27 books of the NT. But besides these difficulties the early **churches immediately began to make collections** of whatever apostolic literature they could verify.

#### a. Process of Collecting Books

##### i. *Selecting Authentic Books:*

From the very beginning there were inauthentic and non-apostolic writing in circulation. Luke's prologue in Luke 1:1-4 implies there were some inaccurate accounts of Christ's life in circulation. We know for sure the Thessalonians were warned about false epistles under the name Paul in 2 Thess. 2:2. Paul often wrote the ending greeting and had a mark to verify his letters. (2 Thess.3:17). The letter would also be sent by a personal envoy from the apostle.

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<sup>37</sup> Geisler. 71.

<sup>38</sup> Ibid. 103.



The Apostle John further wrote that Jesus did “many more things that were not written in this book” (Jn 20:30). And the “*world itself could not contain them*”, if they were written (Jn 21:25). From the multitude of His deeds which were not written of by the Apostles, there arose many beliefs about the life of Christ that demanded apostolic verification. While the original eyewitness of Christ were still alive everything could be verified, everything was subjected to the oral teaching or tradition of the apostles (1 Thess. 2:13, 1 Cor 11:2). This formed the KERYGMA (literally, proclamation). A canon within the canon. They were called upon to put to rest many false teachings and beliefs about Christ. If a word or work could not be verified by those who were eyewitness, then it was rejected. (1 Jn 1:3, 2 P 1:16). This primary source of apostolic authority was the canon by which the first church selected the writings through which they devoted themselves to the apostle’s teaching and fellowship. (Acts 2:42). *Thus, the living canon of eyewitness became the criteria by which the earliest canonical writings were recognized, and God Himself bores witness to the apostles* (Heb 2:3-4).

ii. *Reading Authoritative Books:*

Another indication that the process of NT canonization began immediately in the first century church was the practice of official public reading of the apostolic books. Paul commanded the Thessalonians to “*read it to all the brethren*” (1 Thess. 5:27). Also, to have public readings (1 Tim 4:13, 11). This was a long-standing practice since the time of Moses and Joshua (Ex 24:7) letters to churches is a continuation of this long prophetic tradition.

There is a significant passage on the reading of the apostolic letters in churches. Colossians 4:16 states to read the letter to the Laodiceans and to read theirs. John promised a blessing to whoever reads Revelation (Rev. 1:3), which he sent to seven churches. This clearly indicates the letters have a broader application than merely a local congregation. **They were binding on all churches.** And as the churches were receiving and reading those authoritative writings, they were laying down a foundation of a growing collection of received writings. They were involved in an incipient process of canonization. The original acceptance of a book as on authoritatively read in the churches would be crucial to later recognition of the book as canonical.

iii. *The Circulation and Collection of Books:*

There was already in NT times something of a round-robin, circulated canon of inspired Scripture. At first no Church possessed all of the apostolic letters, but their collections grew as copies could be made and verified by apostolic signature or emissary. As churches grew the demand for copies of Scriptures grew as well, for regular reading and study alongside the OT Scriptures. Colossians informs of us of this practice along with the book of Revelation sent to seven churches. James was addressed to the 12 tribes in dispersion. Peter was addressed to those exiles in dispersion. Ephesians is not mentioned in the earlier manuscripts of the book but 1:1 state: “*to the faithful in Christ Jesus*”.

*All of these circulating letters reveal the beginning of a canonization process.* First, the letters were obviously intended for the Churches in general. Then, each Church would be obligated to make copies of the letters so they would possess them for further reference and study. Christians were urged to continually read and study the Scriptures (1 Tim 4:11). The only way this could be accomplished for the ever-growing number of churches was to make copies so that each church or group of churches could have its own collection of authoritative writings. Thus, the process of canonization was at work from the very beginning. But because of the multiplicity of false writings and the lack of immediate access to the conditions related to the initial acceptance of a book, the debate about the canon continued for several centuries, until the Church universal finally recognized the canonicity of the 27 books of the NT.

## E. Order of Recognition

The Gospels were the first to attain general recognition. It is important to note that those early Christians decided to include more than one Gospel in their canon. The early Christians were well aware of the differences in the Gospels and that is precisely the reason why they insisted on using more than one book. They did this as a direct response to the challenge of Marcion and Gnosticism. Many gnostic teachers claimed that the heavenly messenger had trusted his secret knowledge to a particular disciple, who alone was the sole interpreter of the message. Thus, the Church at large sought to show that its doctrines were not based on the supposed witness of a single apostle or Gospel, but on the consensus of the entire apostolic tradition. The very fact that the Gospels differed in matters of detail, but agreed on the basic issues at stake, made their agreement a more convincing argument.

Gospels, then Acts, then Pauline Epistles by the end of the second century. The rest of New Testament letters had some to little debate but were overall accepted. Revelation, widely accepted by the third century was questioned after the conversion of Constantine: *words about the prevailing culture and the Empire seemed too harsh.*

## F. Confirmation of the official collection of Books

The confirmation of the canonization of the NT is evidenced in several ways. Immediately after the Apostles, in the writings of the earliest Church Fathers, there is a recognition of the inspiration of the 27 books. Supporting their witness are the early translations, canonical lists, and pronouncements of Church Councils. All together they provide a *community of recognition* from the very inception of the canon in the times of the apostles until the final confirmation of the universal Church at the end of the fourth century.

### 1. The Witness of the Church Fathers

Just over a generation following the end of the Apostolic age every book of the NT had been cited as authoritative by some Church Father. In fact, within about 200 years nearly every verse was cited in one or more of over 36,000 citations by the Church Fathers.<sup>39</sup> This is sufficient to indicate that the book was recognized as apostolic from the very beginning.

During this period all NT books were cited in other writings and the Church Fathers recognized all 27 as canonical. However, each church Father does not include all 27. Marcion- a heretic (c. 140) included in his canon only Luke and 10 of Paul's Epistles, which shows at least that a collection was being made these early of Paul's writings.

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<sup>39</sup> Ibid. 109.

## 2. The Witness of the Early Lists, Translations, and Councils.

### a. *The Muratorian Canon* (A.D. 140-170):

Aside from the obviously abridged canon of the heretic Marcion (A.D. 140) The earliest canonical list is found in the Muratorian Fragment. The list of NT books corresponds exactly with the Old Latin translation omitting Heb, James, 1 & 2 Peter.

- There was a break in the manuscript which may have at one time included these books. It is rather unusual that Hebrews and 1 Peter should be omitted while the less frequently cited Philemon and 3 John are included.

### b. *The Old Syriac Translation*: (end of second century)

A translation of the NT that was circulated in Syria by the end of the 4<sup>th</sup> century. It represented a text dating from the second century.

- It included all books of the NT except 2 Peter, 2 & 3 John, and Revelation. These books may have been omitted because they were meant for the Western world and the Syriac churches were in the East. The distance and lack of communication slowed down these books' acceptance into the Eastern Bible, which was completed before these evidence were available to them. But no extra books were added.

### c. *The Old Latin Translation*:

The NT was translated into Latin prior to 200 AD and served as the Bible for the early Western Church, just as the Syriac version did for the East. The old Latin version contained every book of the NT except Hebrews, James, 1 and 2 Peter, which were probably written for the Eastern end of the Mediterranean world. What is of special interest is between the two earliest Bibles in the Christian Church there is recognition of the canonicity of all 27 NT books.

### d. Other confirmations

Of the canon of the first century are found in the translations and canonical lists of the second and third centuries. Translations could not be made unless there was first a recognition of the books to be included in the translation.

#### i. *Codex Bezae Cantabrigiae* (A.D. 206):

Another supporting testimony to the early canon of the NT comes from a codex entitled "*The Sixty Books*" Upon careful examination 64 of the 66 books are present. Only Esther and Revelation are omitted. The canonicity of Revelation is attested to elsewhere, being supported by Justin Martyr, Irenaeus, Clement of Alexandria, Tertullian, and the Muratorian list.

#### ii. *Athanasius of Alexandria* (c. 367):

Whatever doubts existed in the West about some of the general epistles and Revelation were dispelled in the fifty years following Eusebius' work. Athanasius, the Father of Orthodoxy, clearly lists all 27 books of the NT as canonical (Letters 3. 267.5). Within a generation both Jerome and Augustine had confirmed the same list of books. And these 27 books remained the accepted canon of the NT.

- As the bishop of Alexandria, it was his responsibility to determine the date of Easter each year. To communicate his decision, he wrote letters to the churches. It was in this A.D. 367 letter that he undertook the task of spelling out the canon of Scripture.

iii. *The Councils of Hippo (393) and Carthage (397):*

The supporting witness to the canon of the NT was not limited to individual voices. Two local councils ratified the 27 canonical books of the NT. Since the 5<sup>th</sup> century the Church has accepted these 27 books as the NT canon. The Christian Church in all of its main branches continues to this day to recognize only these 27 books of the New Testament as apostolic.

To summarize, the process of collecting authentic and inspired apostolic literature began within New Testament times. In the second century there was verification of this literature by quotation of divine authority of each of the 27 books of the New Testament. In the 3<sup>rd</sup> century, doubts and debates over certain books culminated in the 4<sup>th</sup> century with decisions of the influential Fathers and Councils. Although it was a slow and gradual process due to issues such as geography, communication, and transportation through the centuries since that time, the Christian Church has maintained the canonicity of the 27 books.

Personal Study

- Read through NT Canon notes again and become familiar with the fact and process of canonization.

# New Testament Texts and Manuscripts

## I. Introduction

Sounds Fun! Why Study this?

Have you ever been challenged with:

- *We don't know what the Bible originally said; because it's been copied and translated so much that things have been changed.*

Or

- *The Church edited it to control people!*

(Like God becoming a man, dying and resurrecting to save and transform us and give us new life and hope both in this life and the next is some sort of “control”- if so sign me up!)

Goal:

- To know the reliability of the Bible, especially the New Testament- that it has not been changed.
- Be confident the God has preserved His Word.
- Be encouraged by rich history of faith- *think of the people who took time to write out these texts and manuscripts to keep and share the Word of God, many at the cost of their own lives.*

*“When I think of New Testament manuscripts, I think of the early Christians who wrote them and read them in their personal devotions and in church meetings. These MSS were the God-inspired texts that gave them life and light.”<sup>40</sup>*

*“The early Christians who had these MSS read the same basic message about our Lord Jesus Christ, the Son of God, who died on the cross for the remission of sins and rose again to give life to all who believe in him.”<sup>41</sup>*

*“No angels showed up with golden tablets marked “Divine Index”. Instead, God worked with His people over time, leading them to recognize what He had already done through the act of inspiration. By having the text of the New Testament in particular explode across the known world, ending up in the far-flung corners of the Roman Empire in relatively short order, God protected that text from the one thing we, centuries and millennia later, could never detect: **wholesale change of doctrine or theology by one particular man or group who had full control over the text at any one point in its history.**”<sup>42</sup>*

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<sup>40</sup> Phillip Comfort, *Early Manuscripts & Modern Translations of the New Testament*. Introduction.

<sup>41</sup> Ibid. Introduction

<sup>42</sup> James R. White, *The King James Only Controversy*. 77.

*“New Testament books were written at various times and were quickly copied and distributed as soon as they were written, there was never a time when anyone or any group could gather up all the manuscripts and make extensive changes to the text itself, like cutting out Christ’s deity or inserting some foreign or doctrine or concept. But such a thing could not and did not happen. By the time anyone did obtain great ecclesiastical power in the name of Christianity, texts like P 66 and P 75 were already long buried in the sands of Egypt, out of the reach of any attempted alteration.”*<sup>43</sup>

- Terms to be familiar

“Eclectic”- *each reading is examined on its own merits and no absolutely overriding rule is used to artificially decide every variant.*<sup>44</sup>

Tenacity – *That is, once a variant reading appears in a manuscript, it doesn’t simply go away. It gets copied and ends up in other manuscripts. Why is this important? Because readings don’t just “disappear” in the New Testament. And this means we still have the original readings of the New Testament.*<sup>45</sup>

The whole point of the New Testament’s tenacity is that the original readings still exist, faithfully preserved in the manuscript tradition.<sup>46</sup>

The MSS have greatly facilitated the task of recovering the original wording of the Greek NT.<sup>47</sup>

### **We have access to more texts than the reformers.**

#### A. Embarrassment of Riches

How many manuscripts and fragments are there that support the New Testament?

New Testament manuscripts are handwritten copies of the biblical text dating from the second century (AD 200) up to the mid-nineteenth century. The majority of NT MSS, however, were published prior to 1454 when Gutenberg’s printing press revolutionized book publishing. Ever since the first apostle set pen to parchment, faithful believers have been copying (or commissioning scribes to copy) the books of the New Testament for their use in church and home. Since at least the second century, translations of the Greek NT were being made into Latin and Syriac as well as Ethiopic, Gothic, Armenian, and Georgian. Since Greek NT MSS are the foundation of faithful Bible translation, they will be [our focus]

The number of Greek NT MSS is astounding relative to any other written texts from antiquity, often described as an *“embarrassment of riches.”* While copies of Homer’s Iliad—arguably the most important text in Greco-Roman society—currently number 1,535 manuscripts, the Greek NT MSS alone number close to 6,000.<sup>48</sup>

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<sup>43</sup> White. 78.

<sup>44</sup> Ibid. 193.

<sup>45</sup> Ibid. 78.

<sup>46</sup> Ibid. See foot note on pg 152.

<sup>47</sup> Comfort. 8-9.

<sup>48</sup> <https://www.logos.com/how-to/study-nt-mss>.

- In the 9th and 10th centuries it became fashion to write in lower case letters- minuscule.

## II. Texts and Manuscripts

What NT book has the most early extant papyri to date? \_\_\_\_\_ - 22<sup>49</sup>

(P 2,5, 5, 22, 28, 36, 39, 44, 45, 52, 55, 59, 60, 63, 66, 75, 76, 80, 84, 90, 93, 95)

What NT book has the least early extant papyri to date? \_\_\_\_\_ -16<sup>50</sup>

### A. Codex

What is a Codex?

The early Christians were among the first to use the form a book called a codex, instead of a roll or scroll. A codex was constructed by folding one or more sheets of papyrus or vellum in the middle and sewing them together at the spine. This construction was most advantageous because (1) it enable the scribe to write on both sides , (2) it facilitated easier access to particular passages, (3) it enabled Christians to bind together all four Gospels, or Paul’s epistles etc., (4) it made it easier for any individual or church to make their own volumes of the NT or any portion.<sup>51</sup>

Three earliest known surviving Greek Bibles, which are the most important witnesses to the New Testament are: *Codex Alexandrinus*, *Codex Sinaiticus*, and *Codex Vaticanus*.

#### 1. *Codex Alexandrinus*

*Codex Alexandrinus* A fifth century manuscript containing the entire New Testament, it provided a fairly good witness to the New Testament, especially the original text of Revelation.

Copied in the 5th century, *Codex Alexandrinus* is one of the three early Greek manuscripts that preserve both the Old and the New Testaments together. Its name (‘Book from Alexandria’) derives from the city of Alexandria in Egypt, where it was preserved before the Greek Patriarch of Alexandria, Cyril Lucar (d. 1638) brought it to Constantinople in 1621. As Greek Orthodox Patriarch, Lucar had close ties to Britain and the Church of England, which supported him in many of his activities. He presented this manuscript as a gift to the ruling monarch, Charles I (r. 1625–1649) in 1627. Arriving in London through the English Ambassador to Istanbul, *Codex Alexandrinus* became part of the Royal Library. It survived the devastating fire of 1731, when the librarian Richard Bentley (d. 1742) rescued it himself from the flames.

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<sup>49</sup> Comfort. 22.

<sup>50</sup> Oxyrhynchus Papyri (record group 305). Oxyrhynchus Papyri (Record Group 305) | Yale University Library. (n.d.). Retrieved December 4, 2022, from <https://web.library.yale.edu/divinity/special-collections/Oxyrhynchus#:~:text=It%20is%20a%20papyrus%20manuscript,clicking%20on%20the%20links%20below.>

<sup>51</sup> Comfort. 5.

It subsequently entered the British Museum and then the British Library. Codex Alexandrinus contains the entire Bible in Greek, comprising the ancient Greek translation of the Old Testament (Septuagint), together with the New Testament. Its content is slightly different from a modern printed Bible: it contains several extra books, including Maccabees as part of the Septuagint Old Testament and the First Epistle of St Clement of Rome (d. 99) at the end of the New Testament. It is especially noteworthy for preserving one of the best texts of Deuteronomy and Revelation, and it is the oldest manuscript of the second and third books of Maccabees. The manuscript was probably the work of three scribes. The beginning lines of each book are written in red ink and sections within the book are marked by a larger letter set into the margin. The text is written continuously in a large square uncial hand in two columns. Titles of each of the books of the Bible are marked by a stylized decorative colophon (*a distinctive ornamental tailpiece*) throughout the manuscript. These colophons frequently contain images of fruit or vegetation and are some of the earliest examples of book illumination to survive.<sup>52</sup>

Location: The British Museum

<https://www.bl.uk/collection-items/codex-alexandrinus>

[https://manuscripts.csntm.org/manuscript/Group/GA\\_02](https://manuscripts.csntm.org/manuscript/Group/GA_02)

## 2. *Codex Sinaiticus*

Two hundred years later, a German scholar named Constantin von Tischendorf discovered Codex Sinaiticus in St. Catherine's monastery. The manuscript dated around A.D. 350, is one of the two oldest manuscripts of the Greek New Testament.

Codex Sinaiticus, a manuscript of the Christian Bible written in the middle of the fourth century, **contains the earliest complete copy of the Christian New Testament.** The hand-written text is in Greek. The New Testament appears in the original vernacular language (koine) and the Old Testament in the version, known as the Septuagint, that was adopted by early Greek-speaking Christians. In the Codex, the text of both the Septuagint and the New Testament has been heavily annotated by a series of early correctors. The significance of Codex Sinaiticus for the reconstruction of the Christian Bible's original text, the history of the Bible and the history of Western book-making is immense.

Location: Today, parts of the manuscript are held in four institutions: Leipzig University Library in Germany, the National Library of Russia in St Petersburg, St Catherine's Monastery in Sinai, and the British Library.<sup>53</sup>

<https://codexsinaiticus.org>

## 3. *Codex Vaticanus*

The earliest manuscript, and the earliest vellum manuscript, Codex Vaticanus, had been in the Vatican's library since at least A.D. 1481, but it had not been made available to scholars until the middle of the nineteenth century. This manuscript, dated slightly earlier (c. A.D 325) than Codex Sinaiticus, is one of the most reliable copies of the Greek New Testament.

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<sup>52</sup> British Library. (n.d.). Retrieved December 4, 2022, from <https://www.bl.uk/collection-items/codex-alexandrinus>.

<sup>53</sup> Codex Sinaiticus - home. (n.d.). Retrieved December 4, 2022, from <https://codexsinaiticus.org/en>.



Codex Vaticanus is an important fourth century majuscule manuscript. It contains Matthew–2 Thessalonians, Hebrews 1.1–9.13, James–Jude. It lacks the Pastorals, Philemon, and Revelation. After Hebrews 9.13, the document is written in much later minuscule hand. 142 leaves on parchment, three columns, with 42 lines per column. The images are from the 1868 (pseudo-) facsimile.<sup>54</sup>

Location Vatican Library

[https://manuscripts.csntm.org/manuscript/Group/GA\\_03](https://manuscripts.csntm.org/manuscript/Group/GA_03)

As these manuscripts and others were discovered, scholars labored to compile a Greek text that would more closely represent the original text than the Textus Receptus. (more about in Translations)

## B. Papyri

*The papyrus plant was long cultivated in the Nile delta region in Egypt and was collected for its stalk or stem, whose central pith was cut into thin strips, pressed together, and dried to form a smooth thin writing surface.*<sup>55</sup> <https://www.britannica.com/topic/papyrus-writing-material>

Since Papyrus was cheaper than vellum, it was used more often by individuals and local churches. Fortunately, the dry climate of Egypt has preserved many of these papyrus MSS.

Christians began to make copies of the autographs soon after they were written. Individuals and various local churches would want a copy of certain NT books. From the first century into the second and third, various books of the NT were copied over and over again by some Christians- for personal use and in local churches. Those made for personal use varied in quality of penmanship. Some papyri were written in crude hand (such as P 10, 22, 27); others bear the mark of better craftsmanship (such as P 20, 21, 66); still others look nearly professional (such as P 4, 38, 39, 75).<sup>56</sup>

P 10 [https://manuscripts.csntm.org/manuscript/Group/GA\\_P10](https://manuscripts.csntm.org/manuscript/Group/GA_P10)

P 20 [https://manuscripts.csntm.org/manuscript/Group/GA\\_P20\\_Princeton2022](https://manuscripts.csntm.org/manuscript/Group/GA_P20_Princeton2022)

P 38 [https://manuscripts.csntm.org/manuscript/Group/GA\\_P38](https://manuscripts.csntm.org/manuscript/Group/GA_P38)

### 1. Early Texts

As for dating of New Testament manuscripts, there are *[at least]*seventeen manuscripts that are clearly from the second century.<sup>57</sup>

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<sup>54</sup> GA 03. CSNTM. (n.d.). Retrieved December 4, 2022, from [https://manuscripts.csntm.org/manuscript/View/GA\\_03](https://manuscripts.csntm.org/manuscript/View/GA_03).

<sup>55</sup> Encyclopædia Britannica, inc. (n.d.). Papyrus. Encyclopædia Britannica. Retrieved December 4, 2022, from <https://www.britannica.com/topic/papyrus-writing-material>.

<sup>56</sup> Comfort. 5.

<sup>57</sup> F.F. Bruce, *The Origin of the Bible*. 345-346.

- a. P 4/Luke – (with P 64+67)<sup>58</sup>
- Contents: Luke: Portions of chapters 1-6.

[https://manuscripts.csntm.org/manuscript/Group/GA\\_P4](https://manuscripts.csntm.org/manuscript/Group/GA_P4)

- POD: Coptos (modern name, Qift), Egypt, on the East bank of the Nile by Fr. Vincent Scheliduring during his expedition to the Upper Egypt in 1889. According to Roberts, P 4 “was used as stuffing for the binding of a codex of Philo, written in the latter third century, and found in a jar which had been walled up in a house at Coptos”.

- b. P 20/ James (and P 27/Romans- same codex or same scribe) <sup>59</sup>

- Content: James 2:19-3:9

[https://manuscripts.csntm.org/manuscript/Group/GA\\_P20\\_Princeton2022](https://manuscripts.csntm.org/manuscript/Group/GA_P20_Princeton2022)

- POD: Oxyrhynchus, Egypt by Grenfell and Hunt

The Oxyrhynchus Papyri are a group of manuscripts discovered during the late nineteenth and early twentieth centuries by papyrologists Bernard Pyne Grenfell and Arthur Surridge Hunt at an ancient rubbish dump near Oxyrhynchus in Egypt.

<https://www.google.com/maps/place/Al+Bahnasa,+Sandafa,+Beni+Mazar,+Menia+Governorate,+Egypt/@28.5348454,28.4154218,7z/data=!4m5!3m4!1s0x145b091d1622eaa9:0x250a1f4e0bfbbd5c!8m2!3d28.5338832!4d30.6582132>

*In 1897 Grenfell and Hunt went to Oxyrhynchus, Egypt, in search of ancient Christian documents. They picked Oxyrhynchus (now called El-Bahnasa) because Christianity had taken a firm foothold there both before and after the Diocletian persecution (303), and it was supposed that the citizens would be able to afford libraries of literary texts and that rubbish heaps of the city would contain ancient Christian texts. A text found in the rubbish heap does not indicate that it was indeed “rubbish” or defective. When a copy of a piece of literature became old or worn out, it was customary to replace it with a fresh one and then discard the old. The Egyptians are known to have disposed of such copies, not by burning them, but by putting them in rubbish heaps. Excavators looking for ancient Egyptian papyri would search for ancient rubbish heaps in deserted towns sites on ground higher than the Nile. They would also look in tombs, cemeteries, funerary shrines, monasteries, and church buildings. Grenfell and Hunt were very fortunate in their choice of the ancient rubbish heap at Oxyrhynchus, for it is the largest cache of papyri ever discovered.* <sup>60</sup>

They continued to excavate the site until 1907 ; there after an Italian Society continued the work there from 1910 to 1913 and 1927 to 1934). In total 28 papyrus MSS containing portions of the NT were found at Oxyrhynchus- almost all of which date between 200 and 400.

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<sup>58</sup> Comfort. 33-34.

<sup>59</sup> Ibid. 39-40.

<sup>60</sup> Ibid. 17.

- Papyri discovered at Oxyrhynchus (P 1, 5, 9, 10, 13, 15, 16,17,18,19, 20,21, 22,23,24,26,27,28,29,30,39,51,69,70,71,77,78,90) *do not show textual uniformity.* <sup>61</sup>

- c. P 32 (early second century)<sup>62</sup>
  - Content: Titus 1:11-15, 2:3-8

[https://manuscripts.csntm.org/manuscript/Group/GA\\_P32](https://manuscripts.csntm.org/manuscript/Group/GA_P32)

- POD: Probably Oxyrhynchus, Egypt

- d. P 46 (mid-second century)<sup>63</sup>
  - Content: The papyrus has most of Paul's Epistles (excluding the Pastorals) in this order: Romans 5:17-6:14; 8:15-15:9; 15:11-16:27; Hebrews 1:1-13:25, 1 Corinthians 1:1-16:22; 2 Corinthians 1:1-13:13; Ephesians 1:1-6:24; Galatians 1:1-6:18; Philippians 1:1-4:23; Colossians 1:1-4:18; 1 Thessalonians 1:1; 1:9-2:3; 5:5-9,23-28. Note the position of Hebrews (immediately following Romans) shows that Hebrews was considered a Pauline epistle.

(Hebrews is Paul's Theology with Luke's vocabulary)

[https://manuscripts.csntm.org/manuscript/Group/GA\\_P46](https://manuscripts.csntm.org/manuscript/Group/GA_P46)

- e. P 52 (early second century)<sup>64</sup>
  - Content: John 18:31-34, 37-38

[https://manuscripts.csntm.org/manuscript/Group/GA\\_P52](https://manuscripts.csntm.org/manuscript/Group/GA_P52)

- Date c. 100-125. **This is the earliest extant NT Papyrus.**
- Many scholars have confirmed this dating.
- 20-30 years removed from the autograph
- POD: Fayum or Oxyrhynchus

Significance: *Its greatest value is its early date, for it testifies to the fact that the autograph of John's Gospel must have been written before the close of the first century.*

- f. P 66 (mid-second century)<sup>65</sup>
  - Content: John 1:1-6:11; 6:35-14:26, 29-30; 15:2-26; 16:2-4, 6-7; 16:10-20:20, 22-23; 20:25-21:9

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<sup>61</sup> Ibid. 9.

<sup>62</sup> Ibid. 44.

<sup>63</sup> Ibid. 50-51.

<sup>64</sup> Ibid. 50-56.

<sup>65</sup> Ibid. 60.

- POD: Unknown. It was purchased by the M. Martin Bodmer (founder of the Bodmer Library near Geneva in Cologny) from a dealer in Cairo, Egypt
- Dated: 175-200

g. P 75 (with P 103)<sup>66</sup>

- Content: Luke 3:18-4:2; 4:34-5:10; 5:37-18:18; 22:4-24:53; John 1:1-11:45, 48-57; 12:3-13:1, 8-9; 14:8-30; 15:7-8
- POD: Same as P 66

h. P 77 (and P 103 same codex or same scribe)<sup>67</sup>

- Content: Matthew 23:30-39
- Date: Late Second Century
- POD: Oxyrhynchus, Egypt

i. P 87<sup>68</sup>

- Content: Philemon 13-15, 24-25
- POD: Unknown (now in Cologne)

j. P 98/ Revelation<sup>69</sup>

- Content: Rev 1.13, Rev 1.14, Rev 1.15, Rev 1.16, Rev 1.17, Rev 1.18, Rev 1.19, Rev 1.20

[https://manuscripts.csntm.org/manuscript/Group/GA\\_P98](https://manuscripts.csntm.org/manuscript/Group/GA_P98)

k. P 104 (mid second century)<sup>70</sup>

- Content: Matt 21.34, Matt 21.35, Matt 21.36, Matt 21.37

l. P 109<sup>71</sup>

- Content: John 21.18, John 21.19, John 21.20

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<sup>66</sup> Ibid. 63.

<sup>67</sup> Ibid. 64.

<sup>68</sup> Ibid. 67.

<sup>69</sup> CSNTM.

<sup>70</sup> Ibid.

<sup>71</sup> Ibid.

m. P 118<sup>72</sup>

- Content: Rom 15.26, Rom 15.27, Rom 15.32, Rom 15.33, Rom 16.1

2. Other early and important papyri<sup>73</sup>

- P 13 (third cent) Hebrews
- P 45 (3<sup>rd</sup> cent) Portions of The Gospels and Acts
- P 47 (third century) containing half of Revelation
- P 72 (3<sup>rd</sup> cent) preserving all of 1 Peter, 2 Peter and Jude

*“These and others provided positive proof that various NT books were being copied soon after the autographs were written. Some of the early papyri also show that various books of the NT were being collected into groups- The Gospels (P 4/64/67), the Gospels and Acts (P 45), Paul’s Epistles (P 46), and General Epistles (P 72). Before the NT canon was fixed (367 in the eastern part of the church – viz., the Thirty-ninth Paschal Letter of Athanasius- and 397 in the western part of the church- viz., the Council at Carthage), Christians were copying parts of the New Testament and compiling various NT books in separate volumes.”*<sup>74</sup>

## Supplemental material <sup>75</sup>

### Old Testament (Tenach) Texts

- Original Hebrew (“Vorlage”)
  - In the days of Ezra and Nehemiah, was pulled together in the days of called Vorlage
- Septuagint Translation (LXX)
  - 285-270 BC, 70-72 scholars at Alexandria (under Ptolemy)
  - Primary quoted text in the New Testament
  - Was Bible of early Church
  - Prophecies of Christ in black and white 3 centuries before Christ arrives,
  - Places Hebrew in more precise language.
- Masoretic Text (MT)
  - Group of Scribes called the Masoretes
  - Derived from Council of Jamnia from AD 90
  - Redefined sacrifice as system of good works
  - English OT is from this

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<sup>72</sup> Ibid.

<sup>73</sup> Comfort. 4.

<sup>74</sup> Ibid. 5.

<sup>75</sup> Chuck Missler ~ How we got our Bible ~ The Old Testament - YouTube

- Council of Jamnia
  - 90 AD: rejected the LXX, and the Hebrew version on which it was based (Vorlage), since it was the “Bible of the Christians”.
  - Produced a unified text of the Tenach and ensured that divergent texts were destroyed.
  - Led to the traditional Masoretic Text.
- Masoretes
  - A body of Medieval scribes of Tiberias charged with OT text preservation, 500 AD-950 AD
  - Devised a “pointing” system for implied vowels
  - Oldest dated manuscript is Codex Cairensis, 895 AD. (only the Nevi'im; Torah, and Ketuvim are missing)

#### Hebrew Text Today

- Codex Leningradensis, presently stored at the Leningrad Public Library, is used as the textual base for the popular Hebrew texts of today:
  - Biblia Hebraica ed. By R. Kittel and its revision
  - Biblia Hebraica Stuttgartensia ed. By K. Ellinger and W. Rudolf.
  - Primary text for most OT
  - Was Copied in 1008 AD from texts written by Aaron ben Moses ben Asher.

Scholars of the Old Testament continue to use Biblia Hebraica Stuttgartensia as their primary text. The work is an edition of the Masoretic Text of the Hebrew Bible as presented in the Leningrad Codex, supplemented by Masoretic and text-critical notes (including evidence from the Dead Sea Scrolls). The Leningrad Codex is the oldest complete manuscript of the Hebrew Bible, dated A.D. 1008 according to its colophon (a publisher's emblem or imprint, especially one on the title page or spine of a book.)<sup>76</sup>

#### The Samaritan Pentateuch

- 4<sup>th</sup> century BC; differs from the Masoretic text in about 6,000 places, of which 1,000 need to be taken seriously. (Where the SP agrees with the LXX against the Masoretic, it should be regarded as significant)
- 2 Oldest Codex:
  - 1211 AD, John Rylands Library, Manchester England
  - 1149 AD University Library at Cambridge, England
- An Aramaic Samaritan Targum from early Christian times, and an Arabic translation from the 11<sup>th</sup> century also exist.

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<sup>76</sup> Bruce. 344.

## Aramaic Targums

- Aramaic became official language of Persian Empire, 5<sup>th</sup> and 6<sup>th</sup> Century BC.
- Post-Exilic Synagogue liturgical needs led to translations (Targums)
  - Onkelos (highly venerated)
  - “Jonathan” named after a 14<sup>th</sup> century scribal mistake
  - Other fragments, post 6<sup>th</sup> century

## The Peshita

- Eastern Aramaic Version in common use in Syriac Church (Peshita= “*plain*” or “*simple*”)
- Very controversial document
- Literary history is complex and problematical, more research is needed.
  - Recasting of Aramic Targums?
  - 1<sup>st</sup> Century Jewish leadership E of Tigris?
  - Christian Origins?

## Septuagint Manuscripts

- Papyri Uncials (Capital Letters)
  - Hundreds of various sizes, importance (Found 2<sup>nd</sup> century BC- 650 AD)
  - Chester Beatty collection: parts of 11 codices, (2<sup>nd</sup>-4<sup>th</sup> century)
  - Pre-Christian Qumran parchment fragments also significant
- Vellum Uncials (4<sup>th</sup>-10<sup>th</sup> centuries)
  - Codex Vaticanus (4<sup>th</sup> century, almost complete)
  - Codex Sinaiticus (4<sup>th</sup> century, less complete)
  - Codex Alexandrinus (5<sup>th</sup> century, almost complete)
  - all three have their origin in Alexandria
  - among the oldest complete
- Minuscules Codices (Cursive Script) appear in the 9<sup>th</sup> century, over 1500 recorded, 11<sup>th</sup>-16<sup>th</sup> century
  - Complutensian Polyglot 1514-17
  - Aldine Venice Version 1518
  - “Standard Version” Pope Sixtus V, 1587
  - Coptic Version, 3<sup>rd</sup> and 4<sup>th</sup> century
  - Armenian Version, mid-5<sup>th</sup> century
  - Georgian Versions, 5<sup>th</sup> century
  - Ethiopic Versions 13<sup>th</sup> century
  - Gothic versions, fragment, 4<sup>th</sup> century

## Latin Versions

- Old Latin
  - 160 AD, Tertullian, 250 AD Cypriot
  - LXX and vorlage clues, only fragments left
- Vulgate (390-405 AD)
  - Latin begins to replace Greek in 3<sup>rd</sup> century
  - Jerome commissioned by Pope Damasus I
  - Composite: LXX, Hebrew, Latin, et al

- Patristic Quotations: numerous

#### Dead Sea Scrolls

- 11 caves in the Wadi Qumran
  - 600 manuscripts, 200 Biblical
  - 60,000 fragments
    - 85% leather, 15% papyrus
- Cave 4 (4Q)
  - 40,000 fragments of 400 manuscripts (100 Biblical)
  - Every book (except Esther) represented
- Group 1: Wadi Qumran and Masada
  - All pre-date 70 AD
  - All agree with LXX and Vorlage
- Group 2: Wadi Murabba'at and Nahal Hever and Nahal Se'elim
  - Hidden after 100 AD (After council of Jamnia)
  - All agree with the Masoretic
  - An example of differences Amos 7:1 Who is Gog? LXX called King of the Locust, compare with Rev. 9:3, 11 and Proverbs 30:27. Ezekiel 38 and 39!



## Translations: God's Word in our Language

- I. Introduction
- II. History of the English Bible
- III. Modern English Translations

### I. Introduction

Which Translation do you use and why?

In regard to copying the Bible, what happened in 1454?

- \_\_\_\_\_

What was the first printed book in 1456?

- A splendid Latin Bible- All translations of the English Bible prior to the work of William Tyndale (1525) were done from the Latin text- a translation of a translation.
- Still took time for world to transition from handwriting to print.

### A. Translation

#### 1. Definition

*Translation is the process of beginning with something (written or oral) in one language (the source language) and expressing it in another language (the receptor language).<sup>77</sup>*

“Translating from one language to another is not as simple as it might seem. One cannot simply look at a word in Greek or Hebrew assign one English term as *the* translation of that word in every instance. Translation is, in fact, a complex undertaking involving study of vocabulary, the grammar, and the syntax both of the language *from which* one is translating and the language *into which* the translation is taking place.”<sup>78</sup>

#### 2. 4 Goals of Translation

- a. Accuracy- *so the reader receives the same message as the author intended.*
- b. Appropriateness- *refers to expressing that message in a style that reflects the attitude and intention of the author.*
- c. Naturalness- *translating so that the reader's language was used as how they would use it.*
- d. Form- *in which the original was written should be used if possible.*

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<sup>77</sup> F.F. Bruce, *The Origin of the Bible*. 239.

<sup>78</sup> James White. *The King James Only Controversy*. 46.

3. Two Types of Translation (*also called philosophy of translation*)

a. Formal Equivalency- *focuses on a more literal translation, “word for word”*

- Can lose colorful idioms which are used for emphasis and thus miss the actual real meaning
- Read the words that author actually wrote

b. Dynamic Equivalency- *focuses on the meaning of passage, “thought for thought”*

- Can miss the exact wording and can be interpreted and translated incorrectly
- *“should have the same dynamic impact upon modern readers as the original had upon its audience.” Eugene Nida*

4. Single vs Committee

*“One translator is more likely to allow one’s own viewpoint to enter translation, also less likely to check own work for accuracy. The committee approach provides a means of balancing out individual theological perspectives, and the double-checking inherent in such an approach helps to weed out errors. Of course one drawback is there can be inconsistent translations of the same Greek or Hebrew words, which can lead to confusion.”*<sup>79</sup>

*“Those who think that Scholars should walk lockstep on all matters don’t seem to realize that disagreement and discussion almost always lead to better insight and understanding.”*<sup>80</sup>

It should be axiomatic among Christian Scholars that open discussion and liberty should prevail.

## II. History of the English Bible<sup>81</sup>

Is it better to have the Scriptures available for all to read or for a select group to know and teach?

As the Gospel spread and churches multiplied in the early centuries of the Christian era, Christian’s in various countries wanted to read the Bible in their own language.

The gospel was brought to England by missionaries from Rome in the sixth century. The Bible they carried with them was the *Latin Vulgate*. Translated by Jerome in the 5<sup>th</sup> century- who translated the OT from the Hebrew, not the Septuagint-and over the next eleven hundred years became the most popular in Europe.

The Christians at the time had to depend on monks for any kind of instruction from the Bible, who read and taught from the Latin Bible. The need arose for translations of the Bible into English.

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<sup>79</sup> Ibid. 115.

<sup>80</sup> Ibid. 194.

<sup>81</sup> Bruce. 295-341.

## A. Early English Bible History

### 1. Earliest English Bibles

- a. The earliest English translation, as far as we know, was done by a seventh century monk named Caedmon.
- b. A churchman named Bede is also said to have translated into English, died in 735- translating John on his deathbed, according to tradition.
- c. Alfred the Great (871-899) a very literate king included parts of the ten commandments in English laws and also translated some Psalms.

### 2. Wycliffe and Tyndale

#### a. John Wycliffe (c.1329-1384)

- i. The most eminent Oxford theologian of his day, and his associates were the first to translate the entire Bible from Latin into English.
- ii. Called the “Morning Star of the Reformation” he boldly questioned papal authority, sale of indulgences, denied the reality of transubstantiation.
- iii. He believed that the way to prevail in his struggle with the church’s abusive authority was to make the Bible available to the people in their own language. Then they could read it for themselves about how each one of them could have a personal relationship with Christ Jesus- apart from ecclesiastical authority.
- iv. Unfamiliar with Hebrew or Greek, translated the Latin into English.
- v. Wycliffe and associates were first to translate entire Bible into English- a translation of a translation, pre-Renaissance- resurgence of study of classics such as Greek or Hebrew.
- vi. Decades after he died, he was condemned as a heretic, body was dug up and burned, and ashes thrown into a river.

Renaissance: Humanist, then not Godless but referred to those who felt God had endowed man with certain abilities of mind and thought that, to God’s glory, they should cultivate. The motto of the fifteenth and sixteenth century humanist was *ad fontes!* This Latin phrase means, “*To the Source!*” They wanted to go directly to the ancient documents! Included the Bible.

#### b. William Tyndale (AD. 1494-1536)

- i. Graduated Oxford in 1515, during the Renaissance, he studied the Scriptures in Greek and Hebrew.
- ii. By the time he was 30 he had committed his life to translating the Bible from the original languages into English.
- iii. His heart’s desire was exemplified in the statement he made to a clergyman when refuting the view that only clergy were qualified to read and correctly interpret the Scriptures. Tyndale said, “*If God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scripture than you dost*”.
- iv. Used Greek text compiled by Erasmus in 1516 (Same as Luther’s translation).
- v. Tyndale completed translation of NT in 1525. 15,000 copies in six editions were smuggled into England between 1525 and 1530. Church officials tried to confiscate and burn them.

- vi. Arrested in 1535 in prison for a year. He was strangled and burnt at the stake on October 6, 1536.
- vii. His final words were “*Lord, open the king of England’s eyes.*”
- viii. Never finished the OT. An Associate named Miles Coverdale did. Coverdale finished the complete Bible translation in 1537. Henry the VIII , the King gave his royal approval to.

### 3. Bibles

#### a. The Great Bible and Repression

The Great Bible, so called because of its size and cost became the first English Bible authorized for public use. (1537). Based on Tyndale and Coverdale’s work.

In 1543 Parliament passed a law restricting the use of any English translation. It was a crime for any unlicensed person to read or explain the Scriptures in public. Many copies of Tyndale’s New Testament and Coverdale’s Bible were burned in London.

Greater repression followed, after a short period of leniency (during the reign of Edward the VI, 1547-1553), severe persecution came at the hands Mary. She was a Roman catholic who was determined to restore Catholicism to England and repress Protestantism. Many Protestants were executed, including John Rodgers (Translator of the Great Bible). Coverdale was arrested but then released and fled to Geneva, a sanctuary for English Protestants.

#### b. The Geneva Bible and the Bishop’s Bible

English exiles in Geneva chose William Whittingham (c. 1524-1579) to make an English translation of the New Testament for them. He used Theodor Beza’s Latin Translation and consulted the Greek text. The Bible became very popular because it was small and moderately priced. The preface and its many annotations were affected by a strong evangelical influence, as well as the teachings of John Calvin, who was one of the greatest thinkers of the Reformation, a renowned biblical commentator, and a principal leader in Geneva during those days.

It was not acceptable among many of the church leaders in England due to its Calvinistic notes. These leaders recognized that the Great Bible was inferior to the Geneva Bible in *style* and *scholarship*, initiated a revision of the Great Bible. This revised Bible, published in 1568, became known as the Bishop’s Bible; it continued in use until it was superseded by the King James Version of 1611.

#### c. The King James Version.

Why is it called the authorized version? \_\_\_\_\_.

After James VI of Scotland became King of England (and known as James I), he invited several clergymen from Puritan and Anglican factions to meet together with the hope that differences could be reconciled. The meeting did not achieve this. But during the meeting one of the Puritan leaders, John Reynolds, president of Corpus Christi College, Oxford, asked the king to authorize a new translation because he wanted to see a translation that was more accurate than the previous ones had been. King James liked that idea because the Bishop’s Bible had not been very successful and because he considered the notes in the Geneva bible to be seditious.

- King James initiated it and took an active part in planning the work.
  - He suggested that university professors work on a translation to assure the best scholarship, and he strongly urged that they should not have any marginal notes besides those pertaining to literal renderings from Hebrew and Greek. The absence of interpretive notes would help the translation be accepted by all the churches in England.
  - More than fifty scholars, trained in Hebrew and Greek, began the work in 1607. Went through several committees before it was finalized. They were instructed to follow the Bishop's Bible as long as it adhered to the original text, and to consult Tyndale, Matthew, Coverdale, as well as the Great Bible and Geneva Bible.
  - The KJV has become an enduring monument of English prose because of its *gracious style, majestic language, and poetic rhythms*. No other book has had such a tremendous influence on English literature, and no other translation has touched the lives of so many English-speaking people for centuries and centuries, even until the present day.
  - The translators had done well with the resources they were available to them, but they were insufficient. [*Now did people get saved and grow and follow God with the whole heart?-absolutely !!!!*].
- i. Had deficiencies- 2fold!
- New Discoveries and Increased Knowledge of the Original Languages
  - First knowledge of Hebrew was inadequate in the 17<sup>th</sup> century. The Hebrew Text was adequate- The Masoretic Text, but their understanding of Hebrew vocabulary was insufficient. It has taken many more years of linguistic studies to enrich and sharpen understanding of Hebrew vocabulary.
  - Secondly, the Greek Text underlying the New Testament of the King James Version was an **inferior text**. The translators basically used a Greek Text known as the *Textus Receptus* (or the "Received Text"), which came from the work of Erasmus, who had compiled the first Greek text to be produced for the printing press.

When a great scholar named, Desiderius Erasmus, had compiled one of the first printed Greek text, he used five or six very late manuscripts dating from the tenth to thirteenth centuries. These manuscripts would turn out to be far inferior to earlier manuscripts that hadn't been found yet.

His text became known as the *Textus Receptus*- received text- which became popular in England and was used by all those who engaged in translating work. 1516 first edition, 1519, 1522, 1527, and 1535- a year before his death. No manuscript with the completed book of Revelation- made a copy from a Latin commentary that had the text imbedded in it.

#### d. The English Revised Version and the American Standard Version

##### i. The ERV

By the latter part of the nineteenth century, the Christian community had been given three very good Greek New Testament Texts: Tregelles's 6 volumes, Tischendorf's , and Westcott and Hort's.

Therefore, there was a need for a new English translation based upon a better text- and with more accurate renderings of original languages.

The first major corporate effort was initiated in 1870 by the Convocation of Canterbury, which decided to sponsor a major revision of the King James Version. 65 British scholars, along with American scholars, working in various committees made significant changes to the KJV. The OT scholars corrected mistranslations of Hebrew words reformatted poetic passages into poetic form. The NT scholars made thousands of changes based upon better textual evidence. Their goal was not to reflect the Textus Receptus but the texts of T, T, W&H.

When the completed Revised Version appeared in 1885, it was received with great enthusiasm, unfortunately, its popularity was not long lasting, because most people continued to prefer the KJV over all translations.

##### ii. The AV

Several American Scholars had been invited to join the revision work, with the understanding that any of their suggestions not accepted by the British scholars would appear in an appendix. Furthermore, the American scholars had to agree not to publish their own American revision until after fourteen years. When the time came (1901), the American Standard Version was published by several surviving members of the original American committee. This translation, generally regarded as superior to the English Revised Version, *is an accurate, literal, rendering, of very trustworthy texts*, both in the Old Testament and in the New.

### III. Modern English Translations

#### A. The Twentieth Century: New Discoveries and New Translations.

The nineteenth century was a fruitful era for the Greek New Testament and subsequent English translations; it was also a century in which Hebrew studies were greatly advanced. The twentieth century was also fruitful-especially for textual studies. Those living in the twentieth century witnessed the discovery of the Dead Sea Scrolls, the Oxyrhynchus Papyri, the Chester Beatty Papyri, and the Bodmer Papyri.

These amazing discoveries, provided scholars with hundreds of ancient manuscripts, greatly enhanced the effort to *recover the original wording of the Old and New Testaments*. At the same time, other archaeological discoveries validated the historical accuracy of the Bible and helped Bible scholars understand the meaning of certain ancient words.

As earlier and better manuscripts of the Bible have emerged, scholars have engaged in updating the Bible texts. Old Testament scholars have still used the Masoretic Text but have noted significant differences found in the Dead Sea Scrolls. The current edition used by Old Testament scholars is called *Biblia Hebraica Stuttgartensia* (is an edition of the Masoretic Text of the Hebrew Bible as preserved in the Leningrad Codex, and supplemented by masoretic and text-critical notes.)

New Testament scholars, for the most part have come to rely upon an edition of the Greek New Testament known as the Nestle-Aland Text. Eberhard Nestle used the best editions of the Greek New Testament produced in the nineteenth century to compile a text that represented the majority consensus. The work of making new editions was carried on by his son Erwin for several years, then Kurt Aland, and now Kurt's wife Barbara Aland. The latest edition, the 28<sup>th</sup> (?) of Nestle-Aland's *Novum Testamentum Graeca* appeared in 2012. The same Greek text appears in another popular volume published by the United Bible Societies the *Greek New Testament* (5<sup>th</sup> revised edition, 2014).

## B. Language of the People

The thousands and thousands of papyri that were discovered in and near Egypt around the turn of the century displayed a form of Greek called *Koine* Greek (meaning common). It was an everyman's form of Greek. It was used in personal letters, legal documents, and other nonliterary texts. Everyone who could read or write did so in this form. It was the language of the people. This prompted various translators to divorce themselves from the traditional Elizabethan English as found in the KJV and even in the English Revised Version and the American Standard Version and produce fresh renderings in the common idiom.

## C. Bibles

### 1. The Revised Standard Version

The English Revised Version and the American Standard Version had gained the reputation of being accurate study texts but considered very "*wooden*" in their construction. The translators who worked on those versions attempted to translate words consistently from the original languages regardless of their context and sometimes even followed the word order of the Greek. This created a very stilted and unnatural version. This called for a new revision.

- The demand for revision was strengthened by the fact that several important Biblical manuscripts had been discovered between the 1930s and 1950s- namely the Dead Sea scrolls for the OT and the Chester Beatty Papyri for the New Testament. Major changes included the woman caught in adultery is now in the margins as it is not in the older manuscripts as well as the longer ending of Mark. (Jn. 7:53-8:11; Mk. 16:9-20).
- The ASV followed the 17<sup>th</sup> edition of the Nestle-Aland Greek text. NT-1946, Bible-1952 Masoretic Text. Both adopted readings from other sources deemed more reliable.
- Evangelicals did not receive the RSV well due to translation of Isa. 7:14; "*young woman*" instead of "*virgin*". Book was panned by conservative Christians.

## 2. The New American Standard Bible

There are two modern translations that are both revisions of (or based on the American Standard Version (1901): the Revised Standard Version (1952), and the New American Standard Bible (1971). The Lockman foundation, a nonprofit Christian corporation committed to evangelism, promoted the more recent revision of the ASV because *“the producers of this translation were imbued with the conviction that interest in the American Standard Version 1901 should be renewed and increased”* (from the preface of the NASB). Indeed, the ASV was a monumental work of scholarship *and a very accurate translation*. But its popularity was waning. Therefore, the Lockman foundation organized a team of 32 scholars to prepare a new revision. These scholars, all committed to the inspiration of Scripture, strove to produce a literal translation of the Bible in the belief that such a translation *“brings the contemporary reader as close as possible to the actual wording and grammatical structure of the original writers”*.

- They were instructed *“to adhere to the original languages of the Holy Scriptures as possible and at the same time to obtain a fluent and readable style according to current English use”*.
- Mixed reviews: respected as a good study Bible but not necessarily a good translation for Bible reading. Was supposed to follow the 23<sup>rd</sup> edition of the Nestle-Aland text but tended to follow the Textus Receptus.

## 3. The New International Version. (NT.1973,1978, Update1984)

The NIV is a completely new translation of the original languages done by an international group of more than one hundred scholars, who worked for many years in several committees to produce an excellent *thought-for-thought* translation in contemporary English for private and public use.

- It is called “international” because it was prepared by distinguished scholars from English-speaking countries such as the US, Canada, Great Britain, Australia, and New Zealand, and because *“the translators sought to use vocabulary common to the major English-speaking nations of the world.”*
- Their goal was to convey in English the thoughts of the original writers.

## 4. The New International Version (TNIV, 2001; NIV update 2011)

The NIV has undergone two major revisions. Today’s NIV released in 2001, was advertised as *“the classic translation in today’s language.”*

One of the more prominent features in the shift to modern language was their *“elimination of the most instances of the generic use of masculine nouns and pronouns.”*

- Instead of man used mankind, human beings, brothers and sisters etc..
- The translators used for OT the Masoretic Text as published in Biblia Hebraica Stuttgartensia (2<sup>nd</sup> edition 1983). They also consulted the Dead Sea Scrolls and other important early versions of the Septuagint, Aquila, Symmachus, Theodotion, the Latin Vulgate, the Syriac Peshitta, targums, and Juxta Hebraic of Jerome for the Psalms.



- The TNIV translators followed an eclectic New Testament Text, that in the end is not radically different from the Nestle-Aland 27<sup>th</sup>.
- In 2011 an updated edition of the NIV appeared, replacing both the older version NIV (1984) and the TNIV, which was quickly out of print. The same Hebrew and Greek texts were used as for the TNIV. The reader who compares the previous NIV edition (1984) with the 2011 edition will see several textual changes and improvements in gender-inclusive language, many which carried over from the TNIV.

#### 5. The New King James (1982)

The NKJV is a revision of the KJV, which is itself a fairly literal translation, and follows the historic precedent of the Authorized Version in maintaining a literal approach to translation. The revisors have called this method “*complete equivalence*”. This means that the revisors sought to provide a complete representation of all the information in the original text with respect to the history of usage and etymology of words in their contexts. Of course, achieving “complete equivalence” when translating from one language to another is an ideal that can never be completely achieved.

- Used the Textus Receptus as underlying text. But they did footnote significant textual variants from Majority Text and Nestle-Aland Text.
- The Majority Text, which is the text supported by the majority of all known New Testament manuscripts, hardly differs from the Textus Receptus, thus there are few significant differences noted (as “M-text”). But there are well over a thousand differences footnoted regarding the Nestle-Aland 26<sup>th</sup> edition/ United Bible Societies 3<sup>rd</sup> edition text (noted as “NU”).
- The reader can easily see how many significant differences there are between the two texts.
- Though much of the sentence structure of the NKJV is still dated and stilted, contemporary readers who favor the spirit of the KJV but can’t understand its archaic language will appreciate this revision.

#### 6. The New Revised Standard Version (1989)

As the title clearly indicates, NRSV is a revision of the Revised Standard Version (RSV). RSV (1952) was a revision of the ASV (1901).

- In the preface to this revision, Bruce Metzger, chair of the committee of the revision committee wrote....”The need for issuing a revision of the Revised Standard Version arises from three circumstances: (a) the acquisition of older Biblical manuscripts, (b) further investigation of linguistic features of the text, and (c) changes in preferred English usage.”
- Although it used the Biblia Hebraica Stuttgartensia as their primary text of the Old Testament they would depart and use the Dead Sea Scrolls and other manuscripts from the Qumran community when evidence warranted.

- New Testament most closely follows the text of Nestle-Aland 26<sup>th</sup> edition/ NU 3<sup>rd</sup> (Bruce Metzger was a leading member of the committee).
- Thus, this translation reflected the most up to date textual studies for the New Testament, at the time.

#### 7. The New American Standard Bible (1995 update)

Over the years the NSAB underwent various revisions and refinements culminating in an updated edition in 1995. This updated upheld the goals of the original translation *“to adhere to the original languages of the Holy Scriptures as closely as possible and at the same time obtain a fluent and readable style according to current English usage.”*

- Used the Nestle-Aland 26<sup>th</sup> edition of the Greek New Testament. But also recognized the need to update the translation’s readability in English
  - i. UNDATED 2020
    - *“The NASB 2020 is an update of the NASB 1995 that further improves accuracy where possible, modernizes language, and improves readability. These refinements maintain faithful accuracy to the original texts and provide a clear understanding of God’s Word to those who prefer more modern English standards.”*<sup>82</sup>

#### 8. The Living Bible

In 1962 Kenneth Taylor published a **paraphrase-** *to say something in different words than the author-* of the New Testament epistles in a volume called Living Letters. This new dynamic paraphrase, written in common vernacular, became well received and widely acclaimed- especially for its ability to communicate the message of God’s word to the common person. It was made popular by the Billy Graham Evangelistic Association, which endorsed it, and distributed thousands of free copies. The Living NT was published in 1967, and the entire Living Bible was published in 1976.

- He used the ASV (1901) as his working text and rephrased the Bible into modern speech- such that anyone, even a child, could understand the message of the original writers.

#### 9. The New Living Translation (1996)

With over 35 million copies in print, the Living Bible had been a very popular version for over thirty years. But various criticisms motivated the translator, Kenneth Taylor, to produce a translation more closely aligned with the original texts.

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<sup>82</sup> <https://www.lockman.org/nasb-2020/.Dec.7.2020>.

- What began as a revision morphed into a full-fledged Bible-translation project. Under the sponsorship of Tyndale House Publishers, more than 90 evangelical scholars from various theological backgrounds and denominations worked for seven years to produce the New Living Translation (NLT). Close cooperation between the scholars and a team of stylists and editors has yielded a version that is *exegetically accurate and idiomatically powerful*.
- OT used Masoretic Text as it appears in Biblia Hebraica Stuttgartensia. They also made use of the Dead Sea Scrolls and a few other important versions, including the Septuagint. The reviser of the NT used as their base the Nestle-Aland 27<sup>th</sup> Greek Text/ NU 4<sup>th</sup>.
- The translation method behind the NLT has been described as *dynamic or functional equivalence*. The goal of this kind of translation is to produce in English the closest *natural equivalent* of the Hebrew and Greek texts- both in meaning and in style.
- To translate the Bible in this manner requires that the text be interpreted accurately and then rendered in understandable current English.

#### 10. The New Living Translation, Second Edition (2004, 2015)

This is a thorough going revision of the NLT first edition (1996). The first edition is a fresh translation from Hebrew and Greek, done primarily according to the translation methodology known as *dynamic or functional equivalence*. The goal of this translation method is to produce in English the closest natural equivalent of the message expressed by the original language, both in meaning and in style.

- The translators sought to be more precise in their renderings of individual words. At the same time, every effort was made to increase readability. This twofold work culminated in a complete revision of the first edition.
- One of the most obvious changes from the first edition to the second is that all of the poetry in the OT was changed so that it is now rendered as English poetry.
- The translators of OT used Masoretic Text of the Hebrew Bible as found in Biblia Hebraica Stuttgartensia (1977). Where appropriate, the translators also compared the Dead Sea Scrolls, the Septuagint, and other Greek manuscripts. The NT translators made a fresh translation primarily based on the Nestle-Aland 27<sup>th</sup> edition, with some textual departures based on a judicious evaluation.
- Since the 2004 edition, periodic updates have been made to the NLT, culminating in the present 2015 NLT text.

## 11. The English Standard Version (2001, 2016)

The English Standard Version (ESV) is a revision of the Revised Standard Version. It stands in a line of versions that goes back to the Authorized KJV (1611), the English Revised Version (1885), and the American Standard Version (1901), then the Revised Standard Version (1952).

- A different branch from the NRSV. ESV in Isa 7:14 read “...*a virgin*...”.
- The translation philosophy of the ESV is “*essentially literal*”; which means that the translators attempted to capture the precise wording of the original text by means of a word-for-word correspondence.
- The ESV translators based their translation of the OT on the Masoretic Text as found in the Biblia Hebraica Stuttgartensia (2<sup>nd</sup> edition, 1983). For the New Testament they followed the United Bible Societies’ Greek New Testament (4<sup>th</sup>, corrected edition), which has the same text as Nestle-Aland’s Novum Testamentum Graece (27<sup>th</sup> edition). Crossway Publisher.

### Summary

This brief survey of the history of the English Bible has shown us the rich history of tradition of sacrifice and service of those who have come before us. Many who came before suffered to bring God’s word into our language. Using the manuscripts, they had access to at the time they sought to render God’s word in either a formal or dynamic equivalency, based on their translation philosophy. Wherever they landed on the translation spectrum they have sought to faithfully translate God’s holy revelation into our language.

### Personal Study

Read the Preface and Introduction to your preferred Bible and learn:

- Is it a committee or single translator?
- Formal or Dynamic?
- Are there any notes regarding manuscripts or variant renderings that were followed?

## Bible Book Descriptions<sup>83</sup>

OLD TESTAMENT			
No.	Book	Main Thought of Each Book	Chapters
Torah (5 Books)			
1.	Genesis		50
2.	Exodus		40
3.	Leviticus		27
4.	Numbers		36
5.	Deuteronomy		34
OT History (12 Books)			
6.	Joshua		24
7.	Judges		21
8.	Ruth		4
9.	1 Samuel		31
10.	2 Samuel		24
11.	1 Kings		22
12.	2 Kings		25
13.	1 Chronicles		29
14.	2 Chronicles		36
15.	Ezra		10
16.	Nehemiah		13
17.	Esther		10
Poetry (5 Books)			
18.	Job		42
19.	Psalms		150
20.	Proverbs		31
21.	Ecclesiastes		12
22.	Song of Songs		8
Major Prophets (5 Books)			
23.	Isaiah		66
24.	Jeremiah		52
25.	Lamentations		5
26.	Ezekiel		48
27.	Daniel		12
Minor Prophets (12)			
28.	Hosea		14
29.	Joel		3
30.	Amos		9
31.	Obadiah		1
32.	Jonah		4
33.	Micah		7
34.	Nahum		3
35.	Habakkuk		3
36.	Zephaniah		3
37.	Haggai		2
38.	Zechariah		14
39.	Malachi		4

<sup>83</sup> Henry Halley, *Halley's Bible handbook with the New International Version*.

NEW TESTAMNET			
No.	Book	Main Thought of Each Book	Chapters
NT History (5)			
40.	Matthew		28
41.	Mark		16
42.	Luke		24
43.	John		21
44.	Acts		28
Letters (22)			
45.	Romans		16
46.	1 Corinthians		16
47.	2 Corinthians		13
48.	Galatians		6
49.	Ephesians		6
50.	Philippians		4
51.	Colossians		4
52.	1 Thessalonians		5
53.	2 Thessalonians		3
54.	1 Timothy		6
55.	2 Timothy		4
56.	Titus		3
57.	Philemon		1
58.	Hebrews		13
59.	James		5
60.	1 Peter		5
61.	2 Peter		3
62.	1 John		5
63.	2 John		1
64.	3 John		1
65.	Jude		1
66.	Revelation		22

7- Fold Outline

Law 5	Old Testament History 12	Poetry 5
Major Prophets 5	Minor Prophets 12	New Testament History 5
Letters 22		

## Books of the Bible<sup>84</sup>

### LAW/ TEACHING- 5 Books

Book #1 **GENESIS** Chapters: 50  
Beginnings

Beginnings of:  
Creation; Humanity; Nations; Israel

*“And God saw everything that he had made, and behold, it was very good.” (Gen. 1:31 ESV)*

Creation; Adam and Eve; Cain and Abel; Noah and the Flood; Tower of Babel- Nations; Patriarchs- Israel

- The book begins with the creation and the first humans in the Garden of Eden. It ends with Abraham’ descendants in Egypt.
- First five words of Genesis compared with the last five words.

Creation Hymn 1:1-2:3; Followed by 10 “Accounts”

The Heavens and the Earth	2:4-4:26
Adam’s line	5:1-6:8
Noah	6:9-9:28
Noah’s sons: Shem, Ham, and Japheth	10:1-11:9
Shem	11:10-26
Terah	11:27-25:11
Abraham’s son Ishmael	25:12-18
Abraham’s son Isaac	25:19-35:29
Esau (the is Edom)	26:1-43
Jacob	37:50-26

The Creation Hymn

- A poetic description, in a measured, majestic movement, of the successive steps of creation, cast in mold of the oft-recurring biblical number seven. In all literature, scientific or otherwise, there is no more sublime account of the origin of things.
- *“In the Beginning, God created the heavens and the earth.”* In quiet grandeur and simplicity, it is stated, without argument, without explanation. The first chapters of Genesis are part of a much larger work: the Pentateuch- the first five books of the Bible, which according to tradition were written by Moses. He wrote these books for the people of Israel on their way to Canaan, the Promised Land.

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<sup>84</sup> Henry Halley, *Halley's Bible handbook with the New International Version*.

- Gen 1-11 sets the stage and holds the key to our understanding of the entire Bible, both OT and NT. Within these few chapters, God reveals Himself to us- He is Creator, our loving Father, the Provider, and the Just Judge. God creates man in His own image, with a free will. Satan, the great deceiver, introduces sin into God's perfect creation. God cannot tolerate sin. Because God is a just God, there is a consequence for sin. God has a plan to redeem man to Himself and put an end to Satan's power forever.
- God's redemptive plan, which is introduced in Gen 1-11 provides for us a backdrop of why God chose Noah and why He chooses Abraham. This is also why He will make Abraham a blessing to the world- God's plan for the redemption of the world runs through Abraham and through the nation of Israel and leads to Jesus Christ, our Savior.

Book #2 **EXODUS** Chapters: 40  
From Slaves to Sons

The 400 Years in Egypt  
The Exodus from Egypt  
The Ten Commandments  
The Tabernacle

*“and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.” (Exod. 3:8 ESV)*

Between the end of Genesis and the beginning of the next book, Exodus, is a gap of 400 years.

- The title of the Book comes from the Septuagint, the ancient Greek translation of the OT. The word means “exit” or “departure”. Exodus is book 2 of the Pentateuch. The traditional view is that Moses wrote the bulk of the Pentateuch after Israel's exodus from Egypt. And during their 40 years of wandering in the desert.
- Exodus gives us insight into God's nature, and it also provides us a foundational theology as to Who God is, how He is to be worshipped, His laws, His covenant with Israel, and His overall plan of redemption. Through the exodus, His ten commandments, and the laws given in the Book of the Covenant, we see God's loving and just character and we obtain a greater understanding of the depths of His holiness.



Book # 3 **LEVITICUS** Chapters: 27  
Holy God, Holy People

Sacrifices  
The Priesthood  
Sacred Festivals  
Various Laws

*For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy." (Lev. 11:45 ESV)*

The title of the book comes from the LXX means "*about, or relating to, the Levites.*"

- The Levites are all those who belong to the tribe of Levi, one of the 12 tribes of Israel. Because God spared the firstborn of Israel in the last plague that came over Egypt (Ex 11:4-12:13), all firstborn sons and firstborn animals belonged to God. The animals were sacrificed while the men were redeemed. To be redeemed, the family paid a price to the priest instead of giving their firstborn over to the service of the temple. God appointed the Levites to take the place of the firstborn to serve God. One clan or family of the Levites, the family of Aaron was set apart to be priests. The rest of the Levites were to be assistants to the priests. Their duties were the care of the tabernacle and later the care of the temple, and to be teachers, scribes, musicians, officers, and judges. (1 Chron 23)
- The tribe of Levi was the only tribe that did not get its own land after the Israelites conquered the Canaan; instead, they received 48 cities, scattered throughout the country (Num. 35:7, Josh.21:19). Since they did not receive land, they could not support themselves, they were supported by the tithes of the rest of Israel.
- All throughout land so they could teach and be available.
- The book of Leviticus contains the bulk of the systems of laws under which the Hebrew nation lived, laws that were administered by the Levitical priesthood. These laws were given mostly at Mt. Sinai, with additions, repetitions, and explanations throughout the desert wanderings.

Book #4 **NUMBERS** Chapters: 36  
Failed Journey

The 40 Years in the Desert  
Israel's Journey to the Promise Land

*The LORD bless you and keep you; the LORD make his face to shine upon you and be gracious to you; the LORD lift up his countenance upon you and give you peace. "So shall they put my name upon the people of Israel, and I will bless them." (Num. 6:24-27 ESV)*

What was their greatest disobedience? \_\_\_\_\_.

- Numbers begins with the Lord organizing Israel into an army enroute to establish God's Kingdom in the Promised Land. Throughout the journey we see the Israelites' rebellion as well as God's anger against their disobedience. But despite God's judgment, He is faithful in bringing Israel into the land of promise. We see grace renewed time and time again.

Book # 5 **DEUTERONOMY** Chapters: 34  
Re-Covenant

40 years later  
Moses' Farewell Address  
A Treaty between God and Israel

*You shall love the LORD your God with all your heart and with all your soul and with all your might. (Deut. 6:5 ESV)*

- Many parts of Deuteronomy can be read not only for their content, but also for the sheer eloquence and beauty of their language.
- The title of this book, Deuteronomy, comes from the LXX, and means "second law" or "repetition of the law". In Exodus, Leviticus, and Numbers, many laws have been given to Israel. Now at the border of Canaan, with the people ready to enter the land at last, these laws are rehearsed and expounded, in anticipation of- and with applications to- settled life in Canaan. The form is that of a formal treaty between God and His people.
- The Book of Deuteronomy is more than simply a restatement of the Law. It is, in fact a formal treaty between God and the people.

Treaty Format

- Introduction of Speaker: Identifies the author and his right to proclaim the treaty 1:1-5 (Jos 24:1-2)
- Historical Prologue: Survey of past relationships between parties 1:6-3:29 (Jos 24:2-13)
- Stipulations: Listing of obligations Ch 4-26 (Jos 24:14-25)
- Statement Concerning Document: Storage and instructions for public reading 27:2-3 (Jos 24:26)
- Witnesses: Usually identifies the gods who are called on to witness the oath Ch 31-32 (Jos 24:22,27)

- Curses and Blessings: How the deity will respond to adherence or violation of the treaty Ch 28 (Jos 24:20)

## OLD TESTAMENT HISTORY-12

Book # 6 **JOSHUA** Chapters: 24  
Conquest of the Promised Land

### The Conquest and settlement of Canaan

*Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. (Jos. 1:7 ESV)*

- Joshua was of the tribe of Ephraim (Num 13:8). He had been a personal assistant to Moses throughout the 40 years of wilderness wandering. He went with Moses on Mt. Sinai (Ex 24:13). He was one of the 12 spies, and one of the two who wanted to go ahead and conquer the land in God's strength (Num 13:6,16). He may have been 85 when he succeeded Moses. It is thought it took 6-7 years to conquer the land and Joshua spent the rest of his life settling and governing the 12 tribes. Joshua was in charge of Israel for about 25 years. He died at the age of 110 and was buried in Timnath Serah near Ephraim.
- Joshua was a great warrior who disciplined his forces and sent out spies (more like witnesses)-but he also prayed and trusted God. He led his people into the Promised Land, and he may have been a type of his great Successor, Jesus (the Greek form of Joshua), who is leading His own people into the Promised Land.

24 chapters Outline

- 1-12 Conquest
- 13-22 Division of the Land
- 23-24 Joshua's farewell speech.

Book # 7 **JUDGES** Chapters: 21  
Cycles of Deliverance

### 300 years of Oppression (and Deliverance)

*Then the LORD raised up judges, who saved them out of the hand of those who plundered them. (Jdg. 2:16 ESV)*

*Therefore, you gave them into the hand of their enemies, who made them suffer. And in the time of their suffering, they cried out to you and you heard them from heaven, and according to your great mercies you gave them **saviors who saved** them from the hand of their enemies. (Neh. 9:27 ESV)*

- The Hebrew nation, after the death of Joshua, had no strong central government. They were a confederacy of 12 independent tribes, with no unifying element except their God. The form of

government in the days of the Judges is spoken as a “theocracy”, that is God Himself was supposed to be the direct ruler of the nation. But the people did not take God very seriously- they were continually falling into idolatry. Being more or less in a state of anarchy, harassed at times by civil war among themselves, and surrounded by enemies who made attempt after attempt to exterminate them, the Hebrew nation was very slow in its national development. The Israelites did not become a great nation until they were organized into a Kingdom in the days of Samuel and David.

- The exact duration of the period of the Judges is uncertain. When we add all the years of oppression, of the individual Judges, and of the periods of rest, they add up to 410 years. But some of these figures may overlap. Jephthah, who lived near the end of the period, spoke of it as 300 years (11:26). It is thought to have been, in round numbers, about 300 years, roughly from about 1400 until 1100 B.C. The entire period from the Exodus to King Solomon, which included the 40 period of travel through the wilderness as well as eras of Eli, Samuel, Saul, and David is given 480 years in 1 Kings 6:1.
- 14 Judges including Deborah.

Book #8 **RUTH** Chapters: 4  
Kinsmen Redeemer

#### The Beginning of the Messianic Family of David

*But Ruth said, "Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you." (Ruth 1:16-17 ESV)*

- This lovely story of a lovely woman follows, like a calm after a storm, the turbulent scenes of Judges. It is a delightful and charming picture of domestic life in a time of anarchy and trouble.
- A thousand years before, Abraham had been called by God to create a nation for the purpose of one day bringing a Savior to mankind. In this small book of Ruth, we have the founding of the family within that nation into which the Savior would be born. Ruth was the great grandmother of King David. From here on, the Old Testament centers mainly around the family of David. And the New Testament begins with a genealogy that begins with Abraham and ends, via Boaz and Ruth, and via David with Jesus “who is called the Messiah” (Matthew 1:1-16).
- The central theme of the book of Ruth is redemption. The Hebrew word for redemption occurs 23 times in the book of Ruth. Ruth may be considered a “type” of the Christian church, while Boaz, the kinsman redeemer, is a type of Christ, who is our Redeemer.

Book # 9 **1 SAMUEL** Chapters: 31  
Organization of the Kingdom

Samuel, the Last Judge  
Saul, the First King; David, God's King

*But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart." (1 Sam. 16:7 ESV)*

- In the Hebrew Old Testament, 1 and 2 Samuel are one book called Samuel. The translators of the LXX divided this writing into two books called the "First and Second Books of the Kingdom".
- First Samuel begins with the background and birth of Samuel. He began his preparation for ministry and leadership as a small boy serving Eli. Eventually Samuel's influence as a Prophet, Priest, and Judge extended throughout the nation. Samuel anointed both Saul and David as kings, marking the transition from the period of the Judges to the monarchy.

Book #10 **2 SAMUEL** Chapters: 24  
The Reign of David

Davidic Kingdom  
Davidic Covenant

*And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever." (2 Sam. 7:16 ESV)*

- The second book of Samuel continues the history of God's establishment of the Kingdom of Israel. It begins with David king over Judah and eventually over all of Israel. It tells of David's 40-year reign, including his wars, his capture of Jerusalem and bringing of the ark to Jerusalem, God's promise of an everlasting kingdom, his sin with Bathsheba, and the loss of his sons. The book ends with David reflecting on his life in what is perhaps his last poetic testimony.

Book #11 **1 KINGS** Chapters: 22  
Division of the Kingdom

The Reign of Solomon  
The Division and Decay of the Kingdom  
Elijah

*And Elijah came near to all the people and said, "How long will you go limping between two different opinions? If the LORD is God, follow him; but if Baal, then follow him." And the people did not answer him a word. (1 Ki. 18:21 ESV)*

- Parallel stories should be read in both 1 Kings and in Chronicles since they often include different details and even events.

- In the Hebrew Old Testament, 1 and 2 Kings are one book. The translators of the LXX divided it into two books. First Kings opens with the Hebrew nation in its glory. Second Kings ends with the nation in ruin. Together they cover a period of about 400 years, approximately 970-586 B.C. Except for a few high spots, the story that begins full of promise with the golden age of Hebrew history soon turns into a sad story of division and decay and ends with the destruction of Jerusalem and the deportation of citizens of what was left of David and Solomon's once mighty kingdom.

Book #12 **2 KINGS** Chapters: 25  
History of the Divided Kingdoms

The Divided Kingdom  
Elisha  
The End of Both Kingdoms

*Then he returned to the man of God, he and all his company, and he came and stood before him. And he said, "Behold, I know that there is no God in all the earth but in Israel; so accept now a present from your servant." (2 Ki. 5:15 ESV)*

(See a theme of decay and division after death of leader- Joshua and Solomon, good thing Jesus can no longer die!)

- First Kings tells the story of the kingdom, beginning with Solomon, through the division of the kingdom after Solomon's death and the first 80 years after the division of the kingdom. Second Kings continues the parallel accounts of the two kingdoms, Judah and Israel.
- The story of the northern kingdom, Israel continues for another 130 years or so, until the Assyrians come, destroy the kingdom, and deport the people of Israel.
- The story of the southern kingdom, Judah, continues for another 130 years after the fall of Israel, until the kingdom of Judah is overrun by the Babylonians, Jerusalem is destroyed, and the people of Judah are taken captive, from which some would return and about 50 years later to rebuild Jerusalem (Ezra, Nehemiah).
- The second book of Kings covers the last 12 kings of the northern kingdom and the last 16 kings of the southern kingdom- a period of about 250 years, approx. 850-586 B.C.
- Elijah and Elisha were prophets sent by God in an effort to save the northern kingdom. Their combined ministry lasted about 75 years in the middle period of the northern kingdom, about 875-800 B.C., through the reigns of six kings: Ahab, Ahaziah, Joram, Jehu, Jehoahaz, and Joash.

Book # 13 **1 CHRONICLES** Chapters: 29  
Davidic Line

Genealogies  
The Reign of David

Begins with Adam and closes with provisions for the Temple- first of its kind on Earth!!!!

*Oh give thanks to the LORD; call upon his name; make known his deeds among the peoples! Sing to him, sing praises to him; tell of all his wondrous works! Glory in his holy name; let the hearts of those who seek the LORD rejoice! (1 Chr. 16:8-10 ESV)*

- David appoints worshippers.
- The four books of 1 and 2 Chronicles, Ezra, and Nehemiah were originally one book or series of books. According to Jewish tradition, Ezra was the author.
- The author had access to journals, diaries, and public records that have been lost. He also had access to previous Old Testament books. Guided by God, he transcribed that which suited the purpose of his own writing. So, in this part of the Old Testament, 2 Samuel and 1 Chronicles, we have a double narrative. With the exception that 1 Chronicles begins at Adam.

The significance of the Double Narrative

- Believing as we do, that the Bible is the Word of God, designed for universal use, we wonder if God had some purpose other than Ezra's immediate need in resettling the land in going over this part of sacred story twice.
- *Repetition means importance.* At least it is a caution not to neglect this part of the Bible. Even though we think of the books of Kings and Chronicles some dry reading, they contain the story of God's dealing with His people. And in reading them we may find some of the finest jewels of Scripture.

Book #14 **2 CHRONICLES** Chapters: 36  
History of the Southern Kingdom

The Reign of Solomon  
The History of Judah

*"if my people who are called by my name humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land." (2 Chr. 7:14 ESV)*

- It begins with Solomon's reign and God filling the Temple, follows the lineage of the kings of Judah ending with Zedekiah, whom Nebuchadnezzar- King of Babylon, captured, put out his eyes, locked him in prison, where he died. (Jeremiah 52:11)

Book # 15 **EZRA** Chapters: 10  
Return and Revival

Return from Captivity  
The Rebuilding of the Temple

*For Ezra had set his heart to study the Law of the LORD, and to do it and to teach his statutes and rules in Israel. (Ezr. 7:10 ESV)*

- According to persistent Jewish tradition, Ezra authored 1-2 Chronicles, Ezra, and Nehemiah which were one work. Ezra was a priest, the great grandson of Hilkiah the priest, who 160 years earlier had directed King Josiah's reformation (Ezra 1:1, 2 Kings 22:8), a most worthy descendant of his famous ancestor. He went from Babylon to Jerusalem in 457 B.C., 80 years after the Jews had first returned under Zerubbabel, and 13 years before Nehemiah came.
- He was a teacher of the Law, and appointed magistrates and judges.

Book # 16 **NEHEMIAH** Chapters: 13  
Rebuilding Jerusalem

The Walls of Jerusalem are Rebuilt

*And when all our enemies heard of it, all the nations around us were afraid and fell greatly in their own esteem, for they perceived that this work had been accomplished with the help of our God. (Neh. 6:16 ESV)*

- When Nehemiah went to Jerusalem in 444 B.C. Ezra had been there for 14 years. But Ezra was a priest, teaching religion to the people. Nehemiah came as a civil governor, with authority from the king of Persia to rebuild the walls of Jerusalem and to make it once again a fortified city. By then the Jews had been home for nearly 100 years, but they had made little progress beyond rebuilding the Temple- and a very insignificant temple at that- because whenever they would start the work on the walls, their more powerful neighbors would either intimidate them into stopping or through intrigue get orders from the Persian court for the work to stop

Book # 17 **ESTHER** Chapters: 10  
God's Deliverance

The Deliverance of the Jews from Annihilation

*For if you keep silent at this time, relief and deliverance will rise for the Jews from another place, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?" (Est. 4:14 ESV)*

- This book is about a very important historical event: the Hebrew nation's deliverance from annihilation in the days following the Babylonian captivity. If the Hebrew nation had been wiped out of existence 500 years before it brought Christ into the world, it would have made all the difference in the world; no Hebrew nation, no Messiah; no Messiah, a lost world. This beautiful Jewish girl of long ago, though she may not have known it, yet played her part in paving the way for the coming of the world's Savior.



## POETRY-5

Book # 18 **JOB** Chapters: 42  
Suffering for God's Glory

### Faithful Suffering Redemption

*For I know that my Redeemer lives, and at the last he will stand upon the earth. And after my skin has been thus destroyed, yet in my flesh I shall see God, (Job 19:25-26 ESV)*

- The book has the atmosphere of very primitive times and seems to have its setting among the early tribes descended from Abraham, along with the northern border of Arabia, roughly contemporaneous with Israel's stay in Egypt.
- Nothing is known about the author. Ancient Jewish tradition ascribed the book to Moses. We could speculate that while Moses was in the wilderness of Midian (Ex 2:15) which bordered on the country of the Edomites, he could have heard the story of Job from one of his descendants.
- Job may be called a historical poem, that is a poem based on an event that actually took place. Job was a great and well known man in his part of the world. All at once, in a single day, he was crushed by a number of overwhelming calamities. His vast herds of camels were stolen, and the guards killed by a band of Chaldean robbers. At the same time, his herds of oxen were stolen and those who cared for them were killed by a band of Sabeen robbers. His 700 sheep and their attending servants were killed by a thunderstorm. To top it all off his 10 children were all killed by a cyclone, and Job himself came down with a most painful hideous and painful disease.

Job's fate became known far and wide, and for months Job was the topic of public conversation everywhere (7:3) The book contains some of the things that Job, his friends, and God said.

Book # 19 **PSALMS** Chapters: 150  
Songs of Worship, Praise & Pain

### National Songs of Worship and Prayer Prophecy

*Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God. (Ps. 42:11 ESV)*

- In the titles or subtitles of the Psalms, 73 psalms are ascribed to David, 12 to Asaph, 11 to the sons of Korah, 2 to Solomon (72, 127), 1 to Moses (90), 1 to Ethan (89), 50 of the Psalms are anonymous.
- Existed before David, that he and others added to until it was completed and compiled possibly by Ezra.

- David was a warrior of great bravery, a military genius, and a brilliant statesman who led his nation to its pinnacle of power. He was also a poet and a musician, and he loved God with all his heart.
- David's creation of the Psalms was in reality a far grander accomplishment than his creation of the kingdom. The book of Psalms is one of the noblest monuments of the ages and has outlasted David's kingdom by more than two millennia.
- In the Psalms the real character of David is portrayed. In the Psalms God's people generally see a pretty fair picture of themselves, of their struggles, their sins, their sorrows, their aspirations, their joys, their failures, and their victories.
- David has earned the undying gratitude of millions upon millions of God's redeemed people for the psalms.

(Imagine if we didn't have them, would we know that God loves singing?)

- Jesus was very fond of the Psalms. He said that many things in the Psalms referred to Him (Lk 24:44). So thoroughly did they become a part of Him that in His dying agonies on the cross He quoted from Ps 22:1: Mt 27:46, 31:5, Lk 23:46.
- Of the 283 quotations from the Old Testament in the New Testament, 116 (more than 40%) are from the Psalms.

The Psalms were meant to be sung.

- Singing is an act of worship, an expression of gratitude, even singing to express sorrow or lament.

5 Divisions

- Book 1: Ps1-41
- Book 2: Ps 42-72 (Sons of Korah 42-49, Mitkam Psalm 56-60/ musical term)
- Book 3: Ps 73-89 Ps of Asaph 73-83
- Book 4: Ps 90-106
- Book 5: Ps 107-150 [Hallel (praise) ps 113-118, Songs of Degrees (Ascents/Pilgrim Songs) Ps 120-134, Psalms of Thanksgiving Ps 135-139, Psalms for Protection 140-143, Hallelujah (Praise the Lord) 146-150]

Book #20 **PROVERBS** Chapters: 31

Words of Life

Wise sayings about the practical affairs of everyday life.

*The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight. (Prov. 9:10 ESV)*

- Like the book of Psalms and the Pentateuch, this book is divided into five parts: The Way of Wisdom, by Solomon (chapters 1-9), the main collection of the proverbs of Solomon (chapters 10-24), Hezekiah's collection of Solomon's proverbs (25-29), the words of Agur (ch. 30), the words of King Lemuel (chapter 31).
- Thus, most of the of the proverbs are ascribed to Solomon. Solomon appears to be the book of proverbs what David is to the book of Psalms: the main author. The difference is that the Psalms is a book of devotion, while Proverbs is a book of practical ethics.

What is a Proverb?

- *A proverb is a brief popular statement that expresses a general truth.* (“A stitch in time saves nine”).
- Most of the book consist of unconnected proverbs. But the Hebrew word for “proverb” can also include longer, connected, exhortations such as chapter 2. Most of the proverbs express a contrast (Many are the plans in a person's heart, but the LORD'S purpose prevails 19:21) or a with an elaboration or consequence (“Listen to advice and accept and discipline, and at the end you will be counted among the wise”, 19:20). Many proverbs use figurative language (“Gracious words are a honeycomb, sweet to the soul and healing to the bones”, 16:24
- Proverbs are designed primarily for teaching, especially the young- compact, practical, statements that stick in the mind. They cover a wide range of subjects: wisdom, righteousness, fear of God, knowledge, morality, chastity, diligence, self-control, trust in God, proper use of riches, consideration for the poor, control of the tongue, kindness toward enemies, choice of companions, training of children, honesty, idleness, laziness, justice, helpfulness, cheerfulness, common sense, and more!

This book aims to instill virtues that the Bible insists on throughout.

- It is God's instruction put in practical terms/proverbs.
- This book of proverbs has been called one of the best guidebooks to success that a young person can follow.

Book #21 **ECCLESIASTES** Chapters: 12

Vanity of a Godless Life

Vanity of Material Only Worldview and Experience  
Life, Education, Pleasure, and Work

*The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. (Eccl. 12:13 ESV)*

- Solomon, the author of this book, was in his day the most famous and most powerful king in the world, noted for his wisdom, riches, and literary attainments (1 Kings 4 and 9).

Meaningless! Meaningless! Everything is Meaningless

*Can you believe this is actually in the Bible!!!*

- This is the theme of the book. It also embodies an attempt to give a philosophic answer as to how best to live in a world where everything **appears** to be meaningless. The book contains many things of superb beauty and transcendent wisdom. But it is radically different from the Psalms: its predominant mood is one of unutterable melancholy.
- The word meaningless occurs 37 times.
- These things will never satisfy our hearts apart from God.
- Solomon saw earthly life at its best! -Wisdom/ learning, -Pleasure/labor/ Success

Eternity in people's hearts (3:11)

- In the inmost depths of our nature, we have a longing for the eternal.

Book # 22 **SONG of SONGS** Chapters: 8  
Glorification of Wedded Love

Praise of Married Love  
Song of Desire, Longing, and Fulfillment

*"My beloved speaks and says to me: "Arise, my love, my beautiful one, and come away, for behold, the winter is past; the rain is over and gone. The flowers appear on the earth, the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree ripens its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my beautiful one, and come away." (SoS. 2:10-13 ESV)*

The Song of Songs is a love song, set in blossoming springtime, full of metaphors and a profusion of oriental imagery that shows Solomon's fondness for nature, meadows, vineyards, orchards, and flocks (1 Kings 4:33)

- Isn't wonderful that this follows the previous book!
- Celebration and enjoyment of God's design of marriage!
- It is called the Song of Songs, possibly indicating that Solomon considered it the most marvelous of the 1,005 songs he wrote (1 Kings 4:32). Some think it was written to celebrate marriage to his favorite wife.

A Poem

Scholars familiar with the structure of Hebrew poetry consider this book to be a superb composition. But in sudden transitions from one speaker to another, and from place to place, with no explanation of its shifting scenes and actors, makes it difficult to follow. In Hebrew the change of speakers is indicated by gender, in some Bibles, by extra space.

## Outline

- Ch 1 The Bride expresses her love for the King, and he for his Bride.
- Ch 2-3 The Bride thinks about the King both day and night.
- Ch 4 The King cannot keep from thinking about his Bride, who invites him into her garden of martial delight.
- Ch 5 The Bride remembers the delight of their union, and she is almost overwhelmed by her love for the King.
- Ch 6:1-7:9a The King's response to the Bride's expression of her love, the Bride's contentment.
- Ch 7:9b-8:14 The Bride's frustration that social customs and the King's official duties limit the time she can spend with him. The final expression of love and commitment.

## The Prophets

	To Israel	To Judah	To Foreign Nations
Pre-Exilic	Amos Hosea	Isaiah Micah	Jonah
Exile		Habakkuk Zephaniah Jeremiah Daniel Ezekiel	Nahum
Post-Exilic		Haggai Zechariah Joel Malachi	Obadiah

## MAJOR PROPHETS-5

Book #23 **ISAIAH** Chapters: 66  
The Messianic Prophet

### The Future God King

*“For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.” (Isa. 9:6 ESV)*

- Isaiah is called the Messianic prophet because he was so thoroughly imbued with the idea that his nation was to be a nation through which one day a great and wonderful blessing would come from God to all nations; the Messiah, sent from God, who would bring peace, justice, and healing to the whole world. He continually focused on the day when the great and wonderful work would be done.
- The New Testament says that Isaiah *“saw Jesus’ glory and spoke about Him”* John 12:41
- His ministry was active during the fall of Israel and the threat of Assyria to Jerusalem.

Book #24 **JEREMIAH** Chapters: 52  
God's final effort to save Jerusalem

The Suffering Prophet  
Destruction of Jerusalem

*If I say, "I will not mention him, or speak any more in his name," there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot. (Jer. 20:9 ESV)*

As Assyria had been the background of Isaiah's ministry 150 years earlier, so Babylonia was the backdrop of Jeremiah ministry.

- Jeremiah lived about 100 years after Isaiah, who saved Jerusalem from Assyria. Jeremiah tried to save Jerusalem from Babylon but failed.

Jeremiah lived through 40 terrible years.

- He was called to be a prophet in 626 B.C. Twenty years later in 605 B.C. Jerusalem was partly destroyed. It was further ruined in 597 B.C., and finally burned to the ground in 586 B.C.
- Jeremiah experienced the end of the monarchy, the final agony of the nation of Judah. He was a pathetic, lonely figure, who was God's final appeal to the Holy City, which had become hopelessly and fanatically attached to idols. Jeremiah cried out that if only they would repent. God would save them from Babylon.
- He was put in stocks and in a cistern.
- He was kidnapped and taken to Egypt after the fall of Jerusalem.

Contemporary Prophets

- Jeremiah
- Ezekiel in Babylon
- Daniel in palace
- Habakkuk and Zephaniah helped Jeremiah in Jerusalem
- Nahum at the same time, was predicating the fall of Nineveh.
- Obadiah, at the same time, predicated the ruin of Edom.

Book # 25 **LAMENTATIONS** Chapters: 5  
Sorrow & Hope for Jerusalem

A Lament over the Desolation of Jerusalem

*"The steadfast love of the LORD never ceases; his mercies never come to an end" (Lam. 3:22 ESV)*

This short book is Jeremiah's lament over the city he had done his best to save. Yet, in his sorrow he also expresses his faith that Jerusalem will rise again from its ruins (3:21, 31-32). Jerusalem did indeed rise and gave its name to the capital of a redeemed world of eternal world of eternal glory, the New Jerusalem (Hebrews 12:22, Revelation 21:2).

## An Acrostic

- The book consists of five poems, four of which are acrostics- that is, each verse begins with a different letter of the Hebrew alphabet in alphabetic sequence.
- This is a favorite form of Hebrew poetry, adopted in part to aide memory.
- In chapters 1,2, and 4 there is one verse for each letter or 22 verses per letter, thus 66 verses in all. Chapter 5 has 22 verses, but not in alphabetic order.
- To this day is read in synagogues throughout the world, wherever there are Jews, on the ninth day of the fourth month, the day of fasting that commemorates the fall of Jerusalem. (Jer. 52:6)

Book# 26 **EZEKIEL** Chapters: 48  
Know the LORD

The Fall of Jerusalem  
Judgments on Surrounding Nations  
The Restoration of Israel

*“They will know that I am the LORD”* ( 64 verses!)

- This expression is the dominant note of the book. It occurs 62 times, in 27 of the 48 chapters.
- Ezekiel’s mission appears to have been to explain why God caused or permitted Judah’s captivity. It was because of the unspeakable abominations of which they were guilt- abominations for which other nations had been wiped out. Judah, it was punishment for the sake of correction; through their punishment they would come to know that God is God. They did. The Babylonian captivity cured the Jews of their idolatry.
- The pivot around which the book revolves is the destruction of Jerusalem, which occurred in 586 B.C. Ezekiel’s prophecies began six years before that and continued for 16 years after covering a period of 22 years. Until the fall of Jerusalem, Ezekiel was constantly predicating the certainty of its fall (Chaps. 1-24), After that, his prophecies deal with the overthrow of the surrounding nations (Chaps. 25-32), and the reestablishment and the glorious future of Israel (Chaps. 33-48).

Ezekiel was a prophet of the Babylonian captivity (or exile).

- He was taken to Babylon in 597 B.C., 11 years before Jerusalem was destroyed and the southern kingdom, Judah, ceased to exist.
- The northern kingdom, Israel had been taken into exile by the Assyrians 120 years earlier. This had happened in stages of which especially the last one should have been a warning to Judah.

Israel Exile

- 734 B.C. Galilee and northern and eastern Israel are over run by Tiglath-pileser
- B.C. Samaria and the rest of Israel are captured by Sargon.
- 701 B.C. 200,000 of the inhabitants of Judah are taken into exile by Sennacherib.

The Babylonian exile of Judah also took place in three stages

- 605 B.C. Some captives are taken to Babylon- including Daniel
- 597 B.C. More captives are taken to Babylon- including Ezekiel
- 586 B.C. Jerusalem is burned.

Ezekiel and Daniel

Daniel had been in Babylon for nine years and had already attained to fame when Ezekiel arrived (14:14,20) Daniel lived and worked in the palace, Ezekiel in the country.

Ezekiel and Jeremiah

- Jeremiah was older of the two. Ezekiel preached the same things among the exiles that Jeremiah was preaching at Jerusalem: the certainty of Judah's punishment.

Ezekiel and the Book of Revelation

- The Cherubim Ek 1, Rev 4
- Gog and Magog 38, Rev 20
- Eating the Book 3, Rev 10
- The New Jerusalem 40-48, Rev 21
- The River of the water of life 47, Rev. 22.

Book # 27 **DANIEL** Chapters: 12

The Coming Kingdom of God

The Hebrew Statesman-Prophet at Babylon

*How great are his signs, how mighty his wonders! His kingdom is an everlasting kingdom, and his dominion endures from generation to generation. (Dan. 4:3 ESV)*

While still a mere youth, Daniel was carried away to Babylon, where he lived during the whole period of the Babylonian exile, at times occupying high office in the Babylonian and Persian empires.

- The book itself presents Daniel as its author (7:1, 28, 8:2, 9:2, 10:1-2, 12:4-5). Its genuineness was sanctioned by Christ (Matt. 24:15) and accepted by the Jews and early Christians. The traditional view, that the book is a true historical document dating from the days of Daniel himself, persisted unanimously among Christians and Jewish scholars until the rise of modern criticism.
- The book of Daniel, like the rest of the Old Testament, is written in Hebrew- except for the section from 2:4-7:28, which is Aramic (what used to be called Chaldee). Aramic was the commercial and diplomatic language of the time. This might be expected in a book written for the Jews living among Babylonians, containing copies of official Babylonian documents in their original Babylonian language.



This book is considered to by many to be generally historical in nature in chapters 1-6 and apocalyptic (revelatory) or prophetic in chapters 7-12. There are similarities between events and visions described in Daniel with those presented in the book of Revelation.

## MINOR PROPHETS-12

Book #28 **HOSEA** Chapters: 14

Apostasy of Israel

Israel's Idolatry, Wickedness, Captivity and Restoration

*Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God." (Hos. 1:10 ESV)*

- Hosea was the only one of the writing prophets to come from the northern kingdom: Israel; He speaks of its king as "our king" (7:5).
- The name Hosea means "salvation". His message was primarily aimed at northern kingdom, with occasional reference to southern kingdom, Judah.

Date

Judging from the kings mentioned in 1:1, Hosea must have prophesied for at least 38 years, through almost nothing is known about him except what we read in the book. But since his prophetic activity is dated by reference to the number of kings in Judah, the book was written in Judah after the fall of fall of the northern capital, Samaria (722-721 B.C.)- an idea suggested by the references to Judah throughout the book.

Hosea began his ministry when Israel, under Jeroboam II (793-753) was at the zenith of its power. Hosea then witnessed the rapid disintegration and fall of the northern kingdom, going from its peak to its end in less than 30 years.:

- Jeroboam II 793-753 A reign of great prosperity
- Zechariah 753-752 Reigned six months, assassinated by Shallum
- Shallum (752) Reigned one month, assassinated by Menahem
- Menahem (752-742) Unspeakably cruel, a puppet of Assyria
- Pekahiah (742-740) Assassinated by Pekah
- Pekah (752-731) Assassinated by Hoshea
- Hoshea (732-722) Fall of Samaria (721). End of the northern kingdom.

The kings of the Southern Kingdom during whose reigns he prophesied (1:1) were

- Uzziah (792-740), a good king
- Jotham (750-732), a good king
- Ahaz (735-716), a very wicked king
- Hezekiah (716-687) a good king, during whose reign Samaria fell.

Hosea was a contemporary of the prophet Amos and an older contemporary of the prophets Isaiah and Micah

## The Situation

- Some 200 years before Hosea's time, the Ten Tribes had seceded and set up an independent kingdom, with the golden calf as its official national god. During the two centuries God had sent prophets Elijah, Elisha, Jonah, and Amos. Now God sent Hosea.
- Hosea faced as horrendous a mess is found anywhere in the Bible. The degradation of the people was unbelievable. Yet Hosea labored unceasingly to make them see that God still loved them.

Book # 29 **JOEL** Chapters: 3  
Prophecy of the Holy Spirit Age

The Coming Day of Judgment  
The Promise of the Outpouring of God's Spirit.

*"And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. (Joel 2:28 ESV)*

- The book of Joel, like that of Zephaniah, is a book about coming judgment. Like the book of Revelation, it predicates the harvest of the earth, (3:13-14, Rev 14:15-16). It also provides a predication of the Gospel Age and the corresponding outpouring of the Holy Spirit.

Date.

There is no indication in the book as to the date of writing. It is usually considered one of the earliest prophets of Judah, in the time of Joash (about 830 B.C.), or possibly Uzziah (750 B.C.)

Book # 30 **AMOS** Chapters: 9  
Ultimate and Universal Reign of David

God's Judgment on Israel  
The Future Glory of David's Kingdom

*For behold, he who forms the mountains and creates the wind, and declares to man what is his thought, who makes the morning darkness, and treads on the heights of the earth-- the LORD, the God of hosts, is his name! (Amos 4:13 ESV)*

Amos was a prophet of Judah, with a message to Israel, the northern kingdom, during the reign of Uzziah, King of Judah (792 B.C.-740) and Jeroboam II, king of Israel (793-753 B.C.) (1:1)

Date

- This prophecy seems to have been delivered on a visit to Bethel (7:10-14) about 30 years before the fall of Israel.

- According to Josephus. The earthquake (1:1) occurred at the time when Uzziah was struck with leprosy (2 Chronicles 26:16-21), this would place Amos' prophecy in about 750 B.C.
- The reign of Jeroboam II had been very successful. The kingdom had been considerably enlarged (2 Kings 14:23-29). Israel was in the high tide of prosperity but brazen in its idolatry and reeking with moral rottenness. It was a land of swearing, stealing, injustice, oppression, robbery, adultery, and murder.

It has been 200 years since Ten Tribes succeeded. Baal worship had been adopted and many of the abominable practices of the Canaanite idolatry were still rampant. God had already sent the prophets Elijah, Elisha, and Jonah. But to no avail. Israel, hardened in its idolatry and wickedness, was speeding toward ruin when God sent Amos and Hosea in a final effort to stop the nation's mad dash toward death.

Book # 31 **OBIDAIH** Chapters: 1  
Destruction of Edom

The Doom of Edom  
The Edomites

*Saviors shall go up to Mount Zion to rule Mount Esau, and the kingdom shall be the LORD's. (Obad. 1:21 ESV)*

Edom was in a rocky range of the mountains south of the Dead Sea, stretching about 100 miles north and south about 20 miles east and west.

- It was well watered with abundant pasturage. Its capital was Sela, now better known as Petra, which was carved high in a perpendicular cliff far back in the mountains and canyons, overlooking a valley of marvelous beauty. The Edomites would go out on raiding expeditions and then retreat to their impregnable strongholds high up in the rocky gorges.
- The Edomites were descendants of Esau, but they were always bitter enemies of the Jews, perpetuating the conflict between Esau and Jacob (Gen. 25:23, 27:41) They refused passage to Moses (Num 20:14-21) and were always ready to aid an attacking army.

Date

Obadiah's prophecy was occasioned by a plundering of Jerusalem in which the Edomites participated. There were four such plunderings:

- In the reign of Jehoram (853-841 B.C.) (2 Chronicles 21:8,16-17, Amos 1:6)
- In the reign of Amaziah 806-767 B.C. (2 Chronicles 25:11-12, 23-24)
- In the reign in of Ahaz 735-716 (2 Chronicles 28:16-21)
- In the reign of Zedekiah 597-586 B.C. (2 Chronicles 36:11-21, Psalm 137:7)

There are various opinions as to which of these four raids was the reason for Obadiah's prophecy. Inasmuch as the destruction of Judah is mentioned (11-12), the prophecy is generally assigned to the reign of Zedekiah, when Jerusalem was burnt by the Babylonians. 586 B.C.

- Other Scriptures that foretell Edom's doom are Isaiah 34:5-15, Jeremiah 19:7-22, Ezekiel 25:12-14, 35:1-15, Amos 1:11-12

#### Fulfillment of Prophecy

- Obadiah predicated that the Edomites would be destroyed forever and be as they have never been (v 10, 16, 18) and that a remnant of Judah would be saved- the kingdom of Judah's God would yet prevail (17,19, 21)
- The end of the Edomite kingdom may have come as a result of the campaigns of the Neo-Babylonian ruler Nabonidus, sometime after 552 B.C. The Nabateans took over Edom's territory. The few Edomites that were left were confined to a region in south Judea, where for four centuries they continued to exist as active enemies of the Jews. In 126 B.C. they were subdued by John Hyrcanus, one of the Maccabean rulers and were absorbed into the Jewish state. When Palestine was conquered by the Romans in 63 B.C. the Herods, an Edomite (Idumean) family, were placed in charge of Judah. This was the last hurrah of the Edomites. With the destruction of Jerusalem in A.D. 70, they disappeared from history.

Book # 32 **JONAH** Chapters: 4  
An Errand of Mercy

Reluctant Prophet  
Doom Pronounced  
Mercy Given

*saying, "I called out to the LORD, out of my distress, and he answered me; out of the belly of Sheol I cried, and you heard my voice. (Jon. 2:2 ESV)*

Nineveh was the capital of the Assyrian Empire, which dominated the ancient Near East for about 300 years (900-605 B.C.). It began its rise to power about the same time of the division of the Hebrew kingdom, at the close of Solomon's reign. It gradually absorbed and destroyed the northern kingdom of Israel.

- Thus Jonah, whose name means "dove", was called by God to be a messenger. His message would prolong the life of the enemy nation that was already in the process of exterminating the northern kingdom of Israel, his own nation. No wonder he fled in the opposite direction- he was in patriotic dread of the brutal and relentless military machine that was closing in on God's people.
- Jonah was a native of Gath Hopher. He lived in the reign of Jeroboam II (793-753 B.C.) and helped recover some of Israel's lost territory (2 Kings 14:25). Thus, Jonah was a statesman as well as a prophet. His mission to Nineveh might have even been considered treasonous by some.

## Is the Book Historical?

Because of the fish story, unbelieving minds rebel at accepting the book as factual. They call it fiction, or an allegory, or a parable, or a prose poem. Jesus unmistakably regarded it as historical fact (Matthew 12:39-41). It takes considerable straining to make anything else out of Jesus' language. He called it a "sign" of His own resurrection. He put the fish, the repentance of the Ninevites, His resurrection, and the Judgment Day in the same category. He surely was talking about reality when He spoke of His resurrection and Judgment Day. Thus Jesus accepted the Jonah story, and that Jonah himself, under the direction of God's Spirit, wrote the book, with no attempt to excuse his own unworthy behavior; and that the book, under the direction of God's Spirit, was placed among the sacred writings in the temple as a part of God's unfolding revelation of Himself.

### The fish

- The word fish means "*great fish*" or "*sea monster*", rather than "*whale*". Many "*sea monsters*" have been found large enough to swallow a man. However, the point of the story is that it was a miracle, a divine attestation of Jonah's mission to Nineveh. Except for some such astounding miracle, the Ninevites would have paid little attention to Jonah (Luke 11:30).

### God's purpose in Sending Jonah to Nineveh

- Mainly, it seems to have been intended by God as a hint to His own nation that He was also interested in other gentile nations. Israel was jealous of its favored relationship with God and was unwilling to share the Lord's compassion with the Gentiles.
- It may have postponed the destruction of Israel, for "violence" was one of the things the Ninevites repented of (3:8).
- Jonah's home was Gath Hepher (2 Kings 14:25), near Nazareth, the home of Jesus, of whom Jonah was a "sign".
- Jesus quoted Jonah's escape as a prophetic picture of His own resurrection on the "third" day (Matthew 12:40).
- Joppa, where Jonah embarked to avoid preaching to another nation, was the very place God chose, 800 years later, to tell Peter to receive people from other nations (Acts 10).

So, all in all, the story of Jonah is a grand historical picture of the Messiah's resurrection and mission to all nations. (The other prophet who spoke against Nineveh was Nahum).

*God sending a message of Judgment in 40 days gives them the opportunity to repent. Grace is built into the message and the time allowed!!!*

Book #33 **MICAH** Chapters: 7  
Birthplace of Messiah Named

The Impending Fall of Israel and Judah  
The Messiah will be Born at Bethlehem

*But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days. (Mic. 5:2 ESV)*

Micah prophesied in Judah, the southern kingdom, during the reigns of Jotham, Ahaz, and Hezekiah.

- Jotham and Hezekiah were good kings; Ahaz was extremely wicked. Thus, Micah witnessed the apostasy of the government as well as its recovery. His home was Moresheth, on the Philistine border, near Gath, about 30 miles southwest of Jerusalem. He was a contemporary of the prophets Isaiah and Hosea.
- Micha's message was to both Israel and Judah and was addressed primarily to their capitals, Samaria and Jerusalem. The three main ideas in Micha's message are the sins of Samaria and Jerusalem, their destruction, and their restoration. These three ideas are intermingled in the book, with abrupt transitions between the present desolation and the future glory.

Book # 34 **NAHUM** Chapters: 3  
The Doom of Nineveh

Nineveh Judged

*Who can stand before his indignation? Who can endure the heat of his anger? His wrath is poured out like fire, and the rocks are broken into pieces by him. The LORD is good, a stronghold in the day of trouble; he knows those who take refuge in him. (Nah. 1:6-7 ESV)*

Two of the so-called Minor Prophets spoke exclusively to and about Nineveh, the Capital of the Assyrian Empire.

- Jonah, in about 770 B.C., delivered a message of mercy to the great city.
- Nahum, 120 years later (650 B.C.) spoke a message of doom.
- Zephaniah, a contemporary of Nahum, also predicted Nineveh's destruction.
- In addition, Isaiah, who ministered midway between Jonah and Nahum, predicated the fall of Assyrians (Isaiah 10).

Together they illustrate God's way of dealing with nations: prolonging the day of grace, in the end sending punishment for sins.

The Prophet Nahum

- Little is known of Nahum, whose name means "*comfort*". He is identified as "the Elkoshite". Since the 16th century, an Arab tradition has identified Elkosh with Al Ovosh, a village near modern Mosul in Iraq. Byzantine writers- including Eusebius and Jerome- however, understood

the prophet's home to be somewhere in Galilee. Many have speculated that the New Testament Capernaum ("Town of Nahum", thus "Town of comfort") was home to him, but there is no proof of this, nor are there any remains there from the 7th century B.C.

#### Nahum's Date

- The book itself indicates the time frame within which it belongs. Thebes (Hebrew name: No-Amon) had fallen (3:8-10, in 663 B.C.). The fall of Nineveh, which took place in 612 B.C. is still in the future. Thus Nahum wrote between 663 and 612 B.C.
- Nahum pictures Nineveh in the full swing of its glory. Its troubles began with the Scythian invasion (626 B.C.), and it may be a good guess to place this prophecy shortly before the Scythian invasion (between 630-624 B.C.)- which would make Nahum a contemporary of Zephaniah, who also predicated the ruin of Nineveh in language of amazing vividness (Zephaniah 2:13-15).

Book # 35 **HABAKKUK** Chapters: 3  
The Righteous will Live by Faith

#### Invasion of Judah and the Doom of the Chaldeans

*For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea. (Hab. 2:14 ESV)*

This prophecy belongs to the period between 625 and 606 B.C. It probably dates to about 607 B.C., early in Jehoiakim's reign. The Chaldeans were sweeping westward (1:6) but had not yet reached Judah (3:16).

#### General outline

- Complaint- followed by God's Response
- Complaint- followed by God's Response
- Prayer.
- *Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the LORD; I will take joy in the God of my salvation. (Hab. 3:17-18 ESV)*

#### The chronology of the Period

- 641-601 B.C. King Josiah's great reformation; the prophet Zephaniah
- 625 B.C. Babylon declares its independence from Assyria.
- 612 B.C. The Babylonians destroy Nineveh.
- 609 B.C. Jehoahaz reigns three months and is taken to Egypt.
- 609-598 B.C. Jehoiakim, a very wicked king; the prophet Habakkuk?
- 605 B.C. The Babylonians invade Judah and take captives.
- 597 B.C. Jehoiachin reigns three months and is taken to Babylon.
- 597-586 B.C. Zedekiah, a weak, wicked king; he is taken to Babylon.
- 586 B.C. Jerusalem is burned; the land is desolated.

Book #36 **ZEPHANIAH** Chapters: 3  
Coming of a Pure Language

The Great Day of God is at Hand  
Against Judah and the Nations

*Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The LORD has taken away the judgments against you; he has cleared away your enemies. The King of Israel, the LORD, is in your midst; you shall never again fear evil. (Zeph. 3:14-15 ESV)*

Zephaniah, who prophesied in the days of King Josiah (1:1), was a great-great grandson of Hezekiah (1:1), which made him a relative of King Josiah (641-609 B.C.).

- Josiah, who came to the throne after the 55 year long wicked reign of Manasseh, brought about a great reformation (see under 2 Chronicles 34), in which the prophet Zephaniah was a prime mover.
- This prophecy was thus uttered not many years before Judah's day of destruction: in 586 B.C. the Babylonians destroyed Jerusalem and took the people of Judah to Babylonia.

The Day of Judgment- called the Day of the Lord, the great day of the Lord, the day of the Lord's wrath is mentioned over and over (1:7, 8, 9,10,14, 15, 16, 18, 2:2, 3, 3:38). It will be a day of terror and is about to come upon Judah and the surrounding nations. This is an unmistakable reference to the Babylonia invasion and to Judah's captivity, which followed 20 years after this prophecy. Finally, it may also be a sort of symbolic depiction of the catastrophes that will happen at the time of the end , pictured more fully in the book of Revelation.

Molech (or Moloch)

- Molech (1:5) is the god especially of the Ammonites. To please some of his wives, Solomon introduced Molech worship in Israel (1 Kings 11:7). The worship of Molech involved child sacrifices. During and after the time of King Manasseh, the main place for the worship of Molech was the valley of Ben Hinnom (2 Chronicles 33:6), whose Hebrew name (ge-hinnom) later was used a Greek name for hell (Gehenna) because of the evil committed there.

Book #37 **HAGGAI** Chapters: 2  
Rebuilding the Temple

Make Rebuilding the Temple Your Priority

*The latter glory of this house shall be greater than the former, says the LORD of hosts. And in this place I will give peace, declares the LORD of hosts.'" (Hag. 2:9 ESV)*

Haggai, Zechariah, Malachi

- These three prophets belong to a period after the return from the Babylonian captivity or exile (which is why they are also called the post-exilic prophets). The story of this period is told in the books of Ezra, Nehemiah, and Esther.



- Haggai and Zechariah urged the people to finish rebuilding the temple, which had been begun but not finished (520-516 B.C.). Malachi is thought to have been associated with Nehemiah, nearly 100 years later, in rebuilding Jerusalem.
- The dates of Zechariah's recorded messages are best correlated with those of Haggai and with other historical events as shown on the table

### Haggai and His Book

- Haggai may have been an old man who had seen the first temple (2:3). His book consists of four brief discourses: 1:1-11 (followed by a response of Zerubbabel and the people, 1:12-15), 2:1-9, 2:10-19, 2:20-23.

### The Situation

- Judah had been conquered, Jerusalem burned, the temple demolished, and the people carried away to Babylon (605-586 B.C.), as told in 2 Kings 24-25. After 70 years captivity, about 50,000 Jews had returned to their own land, by edict of King Cyrus (538 B.C.), and had begun to rebuild the temple. But soon after they laid the foundation, the work was stopped by enemy neighbors.
- Nothing further was done for 15 years. In the meantime, a new king, Darius, had ascended the Persian throne. He was kindly disposed toward the Jews. And under the preaching of Haggai and Zechariah, work was resumed, and the temple was completed in four years (520-516 B.C.) But Jerusalem was still without a wall, the wall of Jerusalem was not built until about 70 years later, under Nehemiah.

### Haggai through Malachi

538 B.C.		50,000 Jews, under Zerubbabel return to Jerusalem.
536 B.C.		In the 7 <sup>th</sup> month they build the altar and offer sacrifices
535 B.C.		In the 2 <sup>nd</sup> month work on the temple begins and is stopped.
	August 29	Haggai's 1 <sup>st</sup> message (Hag. 1:1-11, Ezra 5:1).
	September 21	Resumption of the building of the temple (Hag. 1:12-15, Ezra 5:2). The rebuilding seems to have been hindered from 536 to 530 (Ezra 4:1-5), and the work ceased altogether from 530-520 (Ezra 4:24).
	October 17	Haggai's 2 <sup>nd</sup> message (Hag. 2:1-9).
	October/September	Beginning of Zechariah's preaching (Zech. 1:1-6)
	December 18	Haggai's 3 <sup>rd</sup> message (Hag. 2:10-19).
	December 18	Haggai's 4 <sup>th</sup> message (Hag. 2:20-23).

519-518 B.C.		Tattenai's letter to Darius concerning the rebuilding of the temple. (Ezra 5:3-6:14). There must have been a lapse of time between resumption of the building and Tattenai's appearance.
519 B.C.	February 15	Zechariah's eight night visions (Zech. 1:7-6:8)
	February 16?	Joshua's crowning (Zech. 6:9-15).
518 B.C.	December 7	Urging of repentance, promise, of blessings (Zech. 7-8).
516 B.C.	March 12	Dedication of the temple (Ezra 6:15-18).
After 480 (?) B.C.		Zechariah's final prophecy (Zech. 9-14).
458 B.C.		Ezra comes to Jerusalem and makes certain reforms.
444 B.C.		Nehemiah rebuilds the wall. Period of Malachi.

Book# 38 **ZECHARIAH** Chapters: 14  
Rebuilding the Temple

#### Visions of the Coming Messiah and His Universal Kingdom

*Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. (Zech. 9:9 ESV)*

- Zechariah was a contemporary of Haggai. Both ministered during the time immediately after the first return from the Babylonian exile, when the temple in Jerusalem was being rebuilt. While Haggai seems to have been an old man, it seems that Zechariah was a young man, for he was the grandson of Iddo, who had returned to Jerusalem 16 years before (Neh. 12:4,16).
- Haggai had been preaching for two months, and the work on the temple had already started, when Zechariah began his ministry. Haggai's total recorded ministry lasted a little less than four months, Zechariah's about two years. But they were no doubt on hand during the entire four period during which the temple was rebuilt, exhorting and helping.

The book of Zechariah is considerably larger than that of Haggai. It teems with messianic flashes, mentioning many details of the life and work of Christ.

Book # 39 **MALACHI** Chapters: 4  
The Final Old Testament Message to a Disobedient Nation

Robbing and Despising God  
The Messenger  
The Coming One

*"Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. (Mal. 3:1-2 ESV)*

Malachi's exact date is not known.

- It is generally accepted that he lived nearly a century after Haggai and Zechariah and that he worked with Ezra and Nehemiah in their reforms. His date is placed approximately 450-400 B.C.

The Situation

- A remnant had returned from captivity in 538 B.C. Under the prophetic ministry of Haggai and Zechariah they had rebuilt the temple (520-516 B.C.). Then, 60 years later (458 B.C.), Ezra came to help reestablish the nation, and 14 years after that (444 B.C.), Nehemiah came and rebuilt the wall.
- Thus, in Malachi's time the Jews had been home from Babylon for about 100 years, cured by the Exile of their idolatry, but still prone to neglect the house of God. The priests had become lax and degenerate, sacrifices were inferior, tithes were neglected. The people had reverted to their old practice of intermarrying with idolatrous neighbors.

And so, the Jews favored by God above all nations, had settled down in a lethargic state of mind to await the coming of the promised Messiah, who, they thought, would restore the nation to its former glory under King David. Malachi assured them that the Messiah would come, but it would mean judgment for them rather than glory.

**NEW TESTAMENT HISTORY - 5 books**

Book # 40 **MATTHEW** Chapters: 28  
Jesus the Messiah

The King

*But seek first the kingdom of God and his righteousness, and all these things will be added to you. (Matt. 6:33 ESV)*

Matthew's Emphasis: Jesus is the Promised Messiah

- The special emphasis of Matthew is that Jesus is the Messiah foretold by the Old Testament prophets. He quotes from and refers to the Old Testament more often than any other New Testament author and seems to have particularly Jewish readers in mind.

- The term “*Kingdom*” or “*Kingdom of heaven*” occurs so often (43) times that this Gospel is often called the Gospel of the Kingdom.
- Matthew presents his material overall in chronological order, but within that order he often groups his material by subject matter. He gives Jesus’ discourses, quite fully, especially the Sermon on the Mount (chapters 5-7), and Jesus’s discourse about the coming end of the world (chapters 24-25).

## Matthew

- As a tax collector, Matthew was used to keeping records, and he was a personal companion of Jesus through most of Jesus’ public ministry. Luke tells us that Matthew made a great feast for Jesus and gave up all to follow Him. But Matthew does not give himself credit for that. He loses sight of himself in his efforts to tell the story of his Master. We love him for his self-effacing humility, and we marvel at the grace of God in choosing such a man to be the author of what is said to be the most **widely read book in all the world** , the first book in the New Testament.
- Tradition says that Matthew preached in Palestine for some years then traveled to foreign countries. It is thought that he wrote his Gospel originally in Hebrew and that some years later, probably around A.D. 60, he issued a more complete edition in Greek.

Book # 41 **MARK** Chapters: 16  
Jesus the Servant

Jesus’ Amazing Deeds  
Action Packed

*And at once his fame spread everywhere throughout all the surrounding region of Galilee. (Mk. 1:28 ESV)*

Mark’s Emphasis: The Superhuman Power of Jesus

- The special emphasis of Mark is the superhuman power of Jesus, demonstrating His Deity by His miracles, Mark narrates the things Jesus *did* rather than the things He *said*. That is why he omits most of Jesus’ discourse. (John- if all He said and did were written....) It appears that Mark wrote his Gospel for non-Jews.

Book # 42 **LUKE** Chapters: 24  
Jesus the Son of Man

The Man Examined

*that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise." (Lk. 24:7 ESV)*

Luke’s Emphasis: The Humanity of Jesus

- Investigate the Man

The Special emphasis of Luke is the humanity of Jesus. Representing Jesus as the Son of God, Luke shows His kindness toward the weak, the suffering, and the outcast.

While each of the Gospels were intended ultimately for all mankind, Matthew seems to have had in immediate view the Jews; Mark, the Romans, and Luke, the Greeks.

- Jewish culture had been built around their Scriptures- our Old Testament. Therefore, Matthew appeals to their Scriptures.
- Roman civilization gloried in the idea of government and power. Therefore, Mark calls particular attention to the miracles of Jesus as exhibiting His superhuman power.
- Greek civilization represented culture, philosophy, wisdom, reason, beauty, and education. Therefore, to appeal to the thoughtful, cultured, philosophic Greek “mind”, Luke, in a complete, orderly, and classical story depicts the glorious beauty and perfection of Jesus, the ideal, universal man. In addition, Luke includes more references to various classes of people and identifies women and children more than any of the other Gospel writers.
- Then John added his Gospel to these three, to make it clear and unmistakable that Jesus was God in human form.

Book #43 **JOHN** Chapters:21  
Jesus the Son of God

#### Jesus’ Divinity

*In the beginning was the Word, and the Word was with God, and the Word was God. (Jn. 1:1 ESV)*

John’s Emphasis: The Deity of Jesus

The special emphasis of John is the deity of Jesus. It begins with Jesus’ pre-existence and focuses on the unity between Jesus and God, His Father. This Gospel consists mainly of Jesus’s discourses and conversations- it presents what Jesus said rather than what He did.

- *Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. (Jn. 20:30-31 ESV)*
- *Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written. (Jn. 21:25 ESV)*

Book # 44 **ACTS** Chapters: 28  
The Gospel Unleashed

### Formation and Spread of the Church

*And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. (Acts 4:33 ESV)*

#### The Theme

- The theme of the book of Acts is best summarized in 1:8, when the resurrected Jesus said to the Apostles, “You are my witnesses in Jerusalem, and in all Judea, and Samaria, and to the ends of the earth.” And preach they did! Within the first apostolic generation of the church, the Gospel of Christ expanded in all directions until it reached every nation of the then known world (Col 1:23) (map pg 761). The book of Acts specifically tells the story of this expansion of the Gospel throughout Palestine, northward to Antioch, and from there westward, through Asia Minor, and Greece, to Rome- the region that constituted the backbone of the Roman Empire.
- Although this book was given the title Acts of the Apostle, it tells mostly the story of two Apostles, Peter and Paul, and mainly those of Paul. Acts provides us with an account of much of Paul’s life, which helps us better understand his letters, which are in the New Testament. Paul was “the Apostle to the Gentiles”, that is to the non-Jewish nations. One of the leading subjects of the book, then is the spread of the Gospel to the Gentiles.
- The Old Testament is the story of God’s age-long dealing with the Hebrew nation for the specific purpose of blessing all nations through them. The Hebrew Messiah, long foretold by the prophets, has come at last, and in this book of Acts the great and wonderful work of the spreading the good news of Jesus, the Messiah, among the nations begins. From now on the people of God are no longer defined by national or ethnic boundaries. In the book of Acts we see them become a worldwide family.
- The book of Acts links the Gospels, which are primarily an account of Jesus’ life and ministry, to the apostolic letters. The account in the Acts also geographically links Jerusalem, where the Church began, to Rome, the political center of the world. Acts gives us insight into how the apostles laid the foundation of the new Christian church. In this we clearly see the establishment of principles that are to govern the Christian church throughout the church age.
- As evidenced by Luke’s writing, he was an accomplished historian. It is clear that one of the primary purposes of the books of Acts was to present a historical account of the 30 years from the founding of the Christian church to the spread of the Gospel to the Gentiles. Luke’s ability to document the details of the times, places, and persons of the early church has provided a firm historical foundation that continues to be confirmed by archaeological findings. Luke’s account has stood the test of time and provides awesome credibility to the foundation of the Christian church.

## LETTERS-22

Book # 45 **ROMANS** Chapters: 16  
The Gospel Explained

### The Nature of Christ's Work Justification by Faith

*For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. (Rom. 1:16 ESV)*

Paul was chosen by God to be the chief explainer of the Gospel to the world, and his letter to the Romans is Paul's most complete explanation of his understanding of the Gospel.

#### Date and Occasion of the Epistle

- In the spring of A.D. 57 (or perhaps in the winter of A.D. 57-58), Paul was in Corinth, at the end of his third missionary journey. He was about to leave for Jerusalem with the offering of money to the poor saints there (15:22-27). A woman named Phoebe, of Cenchreae, a suburb of Corinth, was going to Rome (16:1-2), and Paul made use of this opportunity to send this letter with her. There was no postal service in the Roman Empire except for official business. Personal letters had to be carried by friends or travelers.

#### Purpose of the Epistle

- Paul wrote to the Roman Christians to let them know that he was on his way to Rome. This was before God had told Paul that he would be his witness in Rome (Acts 23:11), and Paul did not yet feel sure that he would get out of Jerusalem alive (Rom. 15:31). It seemed proper that he, the apostle to the Gentiles, should leave on file, in the capital of the world, a written explanation of the nature of the Gospel of Christ in case he was killed before he could reach Rome.
- Paul's martyrdom and probably Peter's, occurred in Rome, about 8 years after this letter was written.

#### Paul's Main Point

- Paul's main point in Romans is that an individual's justification before God is fundamentally on the mercy of Christ and not on the Law of Moses. It is not a matter of law at all, because no person can ever fully live up to God's Law, which is the expression of God's holiness.
- We are justified solely because of Christ, out of the profound goodness of His heart, forgives people's sins. In the final analysis, a person's standing before God depends not on what that person has done or can do; rather it is based completely on what Christ has done for him or her and each person's acceptance of His gift of salvation by grace. And therefore, Christ is entitled to the absolute and wholehearted allegiance, loyalty, devotion, and obedience of every human being.

Book # 46 **1 CORINTHIANS** Chapters: 16  
Gospel Centered Life

Church Disorders  
Spiritual Gifts  
The Love Chapter  
The Importance of the Resurrection

*but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. (1 Cor. 1:24 ESV)*

Date and Occasion of the Letter

- First Corinthians was probably written around the A.D. 55, toward the end of Paul's three year stay in Ephesus (16:5-9, Acts 20:32). Paul was planning to spend the following winter in Corinth (16:5-8), which he in fact did (Acts 20:2-3).
- After 3 years he left Corinth, Paul was in Ephesus, some 275 miles to the east of the Aegean Sea, doing the most marvelous work of all his marvelous life. Corinth and Ephesus were both on a busy trade route, with ships plying between them constantly. A delegation of leaders of the Corinthian church was sent to Ephesus to consult Paul about some very serious problems and disorders that had arisen in the church. In response, Paul wrote this letter. He had written at least one previous letter, which is now lost (5:9).
- In this letter Paul responds to several issues brought to his attention by the delegation. These include division among the church members (1:10-24), immorality (5, 6:12-20), legal issues with each other (6:1-8), and inappropriate practice of the Lord's Supper (11:17-34). Paul also addresses false teaching about the resurrection of the body (chap. 15) and encourages the church of Corinth to provide offerings for the poor believing Jews in Jerusalem (16:1-4).

Book # 47 **2 CORINTHIANS** Chapters: 13  
Paul's Ministry

Paul's Vindication of His Apostleship  
The Glory of the New Covenant

*Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. (2 Cor. 5:17 ESV)*

Date and Occasion of Writing

- During the latter part of his second missionary journey, around A.D. 52-53, Paul had spent 1.5 years in Corinth and had made a large number of disciples (Acts 18:10-11). Then on his third missionary journey, he spent three years at Ephesus (A.D. 54-57). In the spring of A.D. 55, while still at Ephesus, Paul wrote 1 Corinthians (1 Cor. 16:8). Soon afterward, a great riot took place, in which Paul nearly lost his life (Acts 19).



- Leaving Ephesus, Paul went into Macedonia on his way to Corinth (see map pg 750). While in Macedonia, in the summer and fall of A.D. 55, Paul visited churches in the region of Philippi and Thessalonica, in the midst of many anxieties and sufferings. After waiting long to hear from the church of Corinth, Paul met Titus, who came from Corinth with word that Paul's letter had accomplished much good (2 Cor. 7:6) but that some of the leaders in Corinth still denied that Paul was a genuine apostle of Christ.
- That is when Paul wrote this letter and sent it ahead with Titus (8:6, 17), expecting to reach Corinth soon himself.
- The purpose of the letter appears mainly to have been Paul's vindication of himself as an apostle of Christ and to remind them that, inasmuch as he himself had founded the church in Corinth, he did have a right to have a say in its management.
- A little later, Paul reached Corinth and spent the winter there (Acts 20:2-3), as he had planned (1 Cor. 16:5-6). While in Corinth he wrote his great epistle to the Romans.

Book # 48 **GALATIANS** Chapters: 6  
The Gospel Alone

By Grace, Not by Law  
The Finality of the Gospel

*I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Gal. 2:20 ESV)*

The Occasion of the Letter

- Paul founded these Galatian churches about A.D. 45-48. He revisited them early in his second missionary trip.
- Paul's work in Galatia had been extremely successful. Many people, mostly Gentiles, had enthusiastically accepted Christ. Sometime after Paul had left Galatia, certain Jewish teachers came along, insisting that Gentiles could not be Christians without also keeping the Law of Moses.
- The Judaizers were a sect of Jewish Christian who, not willing to accept the teaching of the apostles on the question of circumcision (Acts 15), continued to insist that Christians must come to God through Judaism, and that therefore a Gentile, in order to be Christian, must first become a Jewish proselyte, be circumcised, and keep the Jewish Law.
- The Judaizers made it their business to visit, unsettle, trouble gentile churches. They were simply determined to stamp Christ with the Jewish trademark.
- And the Galatians accepted their teaching with the same wholeheartedness with which they had first received Paul's message: there was a general epidemic of circumcision among these gentile

Christians. (Circumcision is the name of the physical rite of initiation of Judaism. If a male, not born a Jew, wished to become a Jewish proselyte- a convert to Judaism- he could do so by being circumcised and observing the ceremonial laws of the Jews.)

- When Paul heard what was happening, he wrote this letter to explain to them that circumcision, while it had been a necessary part of the Jewish national life, it was NOT a part of the Gospel of Christ and had nothing whatever to do with salvation. He emphasized the essential New Testament truth that man is justified by faith in Jesus Christ- by nothing less and nothing more.

Book # 49 **EPHESIANS** Chapters: 6  
Glory of the Church

### The Unity of the Church Jews and Gentiles Are One in Christ

*This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel. (Eph. 3:6 ESV)*

Paul's Letters from Prison

- This is one of four letters Paul wrote during his imprisonment in Rome (A.D. 59-61/62); the others are Philippians, they were written at the same time and carried by the same messengers (6:21; Col 4:7-9; Philemon 10-12). We know of one other letter Paul wrote from prison that may now be lost (Colossians 4:16). These letters are often called the "prison epistles."

The Purpose of the Letter

- Paul spent his life and teaching Gentiles that they could be Christians without becoming Jewish proselytes (converts). This was very displeasing to Jews generally, for they thought that the Mosaic Law as binding for all people, and they were bitterly prejudiced against any uncircumcised Gentiles who presumed to call themselves disciples of the Jewish Messiah.
- While Paul taught gentile Christians to stand like a rock for their liberty in Christ, as he did in the letters to the Galatians and Romans, he did not want them to be prejudiced against their fellow Jewish Christians but to regard them as brothers in Christ.
- Paul did not want to see two churches, a Jewish church, and a Gentile church, but One church: Jews and Gentiles one in Christ. Paul's gesture on behalf of unity made to the Jewish elements in the church was the great offering of money from gentile churches, which he took at the close of his third missionary journey to the poor in the mother church at Jerusalem (Acts 21). His hope was that this demonstration of Christian love might make Jewish Christians feel more kindly toward their gentile brothers and sisters.
- Paul's gesture on behalf of unity to the gentile elements in the church was this letter, written to the leading center of his own gentile converts, exalting oneness, universality, and unspeakable grandeur of the body of Christ.

To Paul, Christ is so marvelously great that in Him there is room for people of all different races, viewpoints, and prejudices. He is One who has power to solve all the problems of mankind and to bring all earthly social and family life (even the myriads of beings in the infinite, unseen universe 3:10) into unity and harmony with God (5:22-6:9).

Book # 50 PHILIPPIANS Chapters: 4  
A Letter of Joy

### A Missionary Letter Thankfulness

*And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. (Phil. 1:6 ESV)*

It is not easy to state the subject of this letter. It is, like most letters, about a number of things. But since it was occasioned by the reception of an offering of money from one of Paul's churches to help support him in his foreign missionary work, it is not inappropriate to call it a missionary letter.

- As a rule, Paul would not take pay for preaching. He supported himself by at his trade as a tentmaker (1 Cor. 9:12, Acts 18:3). His reason was that there were many false teachers who would use his example wrongly to enrich themselves by preaching. There might also be people who would misinterpret Paul's motivation for accepting money. However, he did accept offerings from the church in Philippi while he was in Thessalonica (4:16) and also while he was in Corinth (2 Cor. 11:9).

#### The Church in Philippi

- This was the first church Paul established in Europe, early in his second missionary journey, around A.D. 51 (Acts 16). Lydia and the jailer of Philippi were among the converts. Luke the physician, author of one of the Gospels and the book of Acts, was its pastor for the first six years.

Philippi may have been Luke's home, where he practiced medicine. Luke must have had a hand in the development of the character of the Philippian church, which, as far as we know, was one of the purest of the New Testament church.

#### The Occasion of the Letter

- In A.D. 61-63, Paul was in prison in Rome, about 10 years after he had founded the church in Philippi and about three or four years after he had last visited there. Apparently, he had begun to wonder if they had forgotten him (4:10). Then Epaphroditus arrived from far arrive Philippi with an offering of money. Paul was deeply touched. Epaphroditus had nearly lost his life on the journey. When he recovered (2:25-30, 4:18). Paul sent him to Philippi with this beautiful letter.

Book #51 **COLOSSIANS** Chapters: 4  
The Deity of Christ

All-Sufficiency of Christ  
Freedom in Christ

*For in him all the fullness of God was pleased to dwell, (Col. 1:19 ESV)*

The Church at Colossae

- The church at Colossae was established on Paul's third missionary journey during his three years in Ephesus, not by Paul himself (Col. 2:1), but by Epaphras (1:7, 4:12-13). Archippus also exercised a fruitful ministry there (4:17, Philemon 2). Philemon was an active member of this church as was Onesimus (Colossians 4:9).

Occasion and Date of the Epistle

- Paul was in prison in Rome in A.D. 59-61/62. He spent at least under house arrest (Acts 28:16-31). He had written a previous letter with instructions about Mark (4:10). In the meantime, Epaphras, a member of the church in Colossae, had come to Rome with word that a dangerous heresy was making headway in the church. It seems that Epaphras then was also imprisoned in Rome (Philemon 23). Paul then wrote this letter and sent it with Tychicus and Onesimus (4:7-9), who also carried Paul's letter to the Ephesians and the one to Philemon (Eph 6:21).

The Colossian Heresy

- The heresy seems to have been a mixture of Greek, Jewish, and Oriental religions, a sort of higher-thought cult that presented itself as a philosophy (2:8). It called for the worship of angels as intermediaries between God and man (2:18) and insisted on the strict observance of certain Jewish requirements, almost to the point of asceticism (2:16,21). It was proclaimed in high sounding phrases and with an air of superiority-as part of the Gospel of Christ.

The Similarity to the Letter of Ephesians

Colossians and Ephesians were written at the same time. Both are carefully developed statements of the great doctrines of the Gospel, to be read aloud in the Churches, and are very similar in many passages. But their main themes are entirely different:

- Ephesians focuses on the unity and grandeur of the Church.
- Colossians emphasizes the deity and all-sufficiency of Christ as contrasted with the emptiness of mere human philosophy.

### The Lord's Second Coming

*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 saints. (1 Thess. 3:13 ESV)*

The first letter to the Thessalonian church is probably Paul's earliest surviving letter and is generally dated around 51 A.D. The letter was intended to encourage the Christian growth of new believers in the Thessalonian church and to settle questions they had, primarily about the Lord's second coming.

- The church likely included some Jews since Paul began his ministry in the synagogue. However, 1:9-10 and Acts 17:4 suggest that the Church membership was predominantly gentile.

#### Why Paul Wrote This Letter

- Although he was there only a short time, Paul created a great stir in Thessalonica. His enemies accused him of turning "the world upside down" ( Acts 17:6). A large number of Greeks and prominent women believed (Acts 17:4). It was talked about all over Greece ( 1 Thess. 1:8-9).
- Driven out of Thessalonica, Paul went to Berea, about 50 miles to the west. But soon he was also driven from Berea, leaving Silas and Timothy there. When he got to Athens, 300 miles to the south, he was lonesome and sent word back to Berea for Silas and Timothy to come to him with possible speed (Acts 17:14-15). When they reached Athens, Paul filled with anxiety about the young church in Thessalonica, immediately sent Timothy back. By the time Timothy returned from Thessalonica, Paul had gone from Athens to Corinth.
- Timothy brought word that the Thessalonian Christians were enduring their persecutions courageously (1:6, 2:14; Acts 17:14-15). But some Christians had died, and the others were puzzled as to how those who had died would benefit from the Lord's coming, a doctrine that Paul evidently had especially stressed in Thessalonica. Then Paul wrote this letter, mainly to tell them that those who had died would not be at any disadvantage when the Lord comes. He also instructed them regarding godly living (4:1-8) and urged them not to neglect their daily work (4:11-12).

Book # 53 **2 THESSALONIANS** Chapters: 3  
The Lord is Coming: Work in Hope

#### Further Teaching about the Lord's Coming

*As for you, brothers, do not grow weary in doing good. (2 Thess. 3:13 ESV)*

- This Letter was probably written only a few weeks or months after 1 Thessalonians, in about A.D. 52. In his first letter Paul had spoken of the Lord coming as being sudden and unexpected. In this letter he explains that it will not be until after the apostasy (the falling away from or renouncing of the Christian faith).
- Keep working while you wait on the Lord!

Book # 54 **1 TIMOTHY** Chapters: 6  
Care of the Church at Ephesus

#### Sound Doctrine and Life Elders Deacons

*For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time. (1 Tim. 2:5-6 ESV)*

#### The Pastoral Letters

Three letters, 1 and 2 Timothy and Titus, are commonly called “the pastoral letters.” First Timothy and Titus were probably written between Paul’s first and second imprisonment, that is, between A.D. 61/62 and 67. Second Timothy was written during his second imprisonment in A.D. 67/68, shortly before his execution for his faith.

- Tradition says that after Paul’s death, Timothy’s work was the care of the Ephesian church, and that he suffered martyrdom under Emperor Nerva or Emperor Domitian. This would make him a co-worker with the apostle John.

#### Ephesus

- This is the city where Paul had done his greatest work, around 54-57 A.D. (Acts 19). Some four years after he had left Ephesus, Paul had written the letter to the church around A.D. 62. Now a little later, probably around A.D. 65, he addressed this letter to Timothy about the work in Ephesus. Ephesus later became the home of the apostle John, where he wrote Gospel, his letters, and possibly the book of Revelation.

## The Occasion of the Epistle

- When Paul said farewell to the Ephesian elders, he told them that they would not see him again (Acts 20:25). But it seems that his long imprisonment changed his plans and that he did visit Ephesus again some six or seven years later, after his release in Rome. Paul went on to Macedonia, leaving Timothy behind at Ephesus, expecting himself to return soon (1 Timothy 1:3, 3:14). But Paul was detained in Macedonia longer than he had planned (3:15), and he wrote this letter of instruction about the work that Timothy was to do.

## The Church at Ephesus

- From the narrative in Acts 19, it appears that Paul had made a larger number of Christian converts in Ephesus. In the years since his first visit, the number of converts had continued to grow, and in the next 50 years Christianity became so numerous in Asia Minor that the pagan temples were almost abandoned. Within the first generation of the church, Ephesus became the numerical as well the geographical center of Christendom, the region where Christianity won its quickest laurels.

## The Church Situation

- Houses for Christians worship did not begin to be built until 200 years after the days of Paul, and a church building did not come into general use until Constantine put an end to the persecution of Christians. In Paul's day there no church buildings. Churches met mostly in the homes of the Christians. The thousands of Christians in and around Ephesus met, therefore, not as one megachurch, or even in a few larger congregations, but in hundreds of small groups in various homes, each congregation under its own pastoral leadership.

## The Pastors

- There must have been hundreds of pastors in Ephesus. In Acts 20:17 they are called elders; in this letter they are called bishop (meaning "overseers"; 3:1). These are simply different names for the office held by leaders of congregations.
- Timothy's work was primarily with these congregational leaders. There were no seminaries to supply Paul with trained pastors; he had to develop his pastors out of his converts. Sometimes he got brilliant men, but most of his pastors were probably from the ordinary walks of life. He had to do the best he could with available material. Yet, without seminaries, without church buildings, and in spite of persecution, the church made more rapid progress than any time since, because it had to keep its mind on the essentials of Christianity rather than on peripheral issues.
- Timothy was to help keep sound doctrine, protect from false teachers, and make sure the elders and deacons were qualified.

Book # 55 **2 TIMOTHY** Chapters: 4  
Paul's Final Word

Fight the Good Fight  
Finish the Race

*I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing. (2 Tim. 4:7-8 ESV)*

The book of Acts closes with Paul in prison in Rome, around A.D. 63. The common belief is that he was acquitted and released, returned to Greece and Asia Minor, was latter arrested again, taken back to Rome, and executed in about A.D. 67 or 68. This letter was written while he was awaiting martyrdom.

#### Background of the Epistle

- In A.D. 64 a great fire destroyed much of the city of Rome. The people suspected the Emperor Nero himself had set fire to the city. Though an inhuman brute, he was a great builder, and the purpose behind setting the city on fire was urban renewal: he wanted to build a new and grandeur Rome. While the city was ablaze, Nero, according to tradition, played the fiddle. Historians have commonly regarded it as a fact that Nero was the perpetrator of the crime, and that in order to divert suspicion from himself he accused the Christians of burning Rome and began to persecute them.
- The Bible makes no mention of Nero's persecution of Christians, though it happened in New Testament times and is the direct background of at least two New Testament books, 1 Peter and 2 Timothy. It was this persecution that led to Paul's martyrdom and, according to some traditions, to Peter's also. Our source of information is the Roman historian Tacitus. He knew that the Christians did not burn Rome. But somebody had to be made the scapegoat for the emperor's crime. Here was a new and despised sect of people, mostly from the humbler walks of life, without prestige or influence, many of them slaves. Nero accused them of burning Rome and ordered their punishment.
- In and around Rome, multitudes of Christians were arrested and put to death in the most cruel ways. They were crucified or tied in skins of animals and thrown into the arena, to be badgered to death by dogs, for the entertainment of the peoples, or thrown to the wild beasts, or tied to stakes in Nero's gardens, pitch poured over their bodies, and their burning bodies used as torches to light Nero's garden at night.
- It was in the wake of this persecution that Paul was rearrested, in Greece or Asia Minor, possibly at Troas (2 Tim 4:13), and brought back to Rome. This time by the government of Rome rather than by his own choice, by appealing to Caesar, this time as an alleged criminal (2:9), not on some technical violation of Jewish Law, as had been the case the first time he was taken to Rome. For all we know, it may have been in connection with the burning of Rome. For was not Paul the world leader of the people who were being punished for that crime? And had not Paul been in Rome for two years just preceding the fire? It would have been very easy to lay this crime at Paul's door, although we do not know whether that was indeed the charge. Paul, at any rate, was indicted. His trial had proceeded far enough that he knew there was no hope of escape.
- While waiting in the Roman dungeon for the time of his departure, he wrote this last letter to Timothy, his bosom friend and trusted co-worker, begging him to be faithful, in spite of everything, to his calling as a minister of Christ, and to hurry to Rome before winter (4:21).

#### Paul's Note of Triumphant Faith

- Out of that dark hour came one of the noblest passages of Scripture. He would soon be executed for a crime he did not commit, and his friends left him to suffer alone. The cause for which he had given his life was being wiped out in the West from the outside, by persecution, and in the East from the inside, through false teachings. Yet there is no hint of regret that he had given his life to



the service of Christ and the Church. No hint of doubt but that the church, though now apparently being defeated, would eventually be triumphant. And no hint of doubt but that the moment his head was cut from his body, he would go straight to the arms of Him whom He loved and served so devotedly.

**This letter is the exultant cry of a dying conqueror.**

Book # 56 **TITUS** Chapters: 3  
Care of the Church of Crete

Sound Doctrine and Order  
Elders  
Deacons

*For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works. (Tit. 2:11-14 ESV)*

Titus

- Titus was a Greek, one of Paul's converts (1:4), who accompanied Paul to Jerusalem. Paul steadfastly resisted having Titus circumcised (Gal 2:3-5).
- Some year later, Titus appears with Paul in Ephesus and is sent to Corinth to look into certain disorders in the church, and to initiate the offering for the poor saints in Jerusalem (2 Cor. 8:6-10). Returning from Corinth, he meets Paul in Macedonia. After explaining the situation in Corinth to Paul, Titus is sent back to Corinth ahead of Paul, with what we now know as the second letter to the Corinthians, to pave the way for Paul's coming and to complete the offering (2 Cor 2:3, 12-13; 7:5-6, 13-14; 8:16-18, 23; 12:14,18). The fact that Titus was chosen to look after the troubled situation in Corinth indicates that Paul must have considered him a very capable, wise, and tactful Christian leader.
- We hear of Titus again some seven or eight years later, in this letter written to him by Paul, in about A.D. 65. Titus is in Crete; the phrase "left you in Crete" (1:5) shows that Paul had been there with him. Paul's ship, on his voyage to Rome (Acts 27), touched on the south shore of Crete, but it is hardly likely that he could have been the time he left Titus there. The prevailing opinion is that after Paul's release from his first imprisonment in Rome, about A.D. 63, he went east and included Crete in his itinerary. After setting the Cretan churches in order, Titus will be replaced by Artemas or Tychicus, and is asked to rejoin Paul in Nicopolis, in western Greece (3:12).
- The last time we hear of Titus is in 2 Timothy 4:10, where it is said that he had gone from Rome to Dalmatia. Evidently he had rejoined Paul and was with him when Paul was arrested and then accompanied him to Rome. Whether he left Paul in that dark and lonely hour because of

threatening dangers or Paul sent him to finish the evangelization of the coast northwest of Greece, we do not know. Let us hope for the latter, for he was a good and great man. Tradition says Titus became bishop of Crete and died peaceably at an advanced age.

#### Similarity to 1 Timothy

- Titus and Timothy are thought to have been written at about the same time, around A.D. 65. They deal with the same general subject, the appointment of proper leaders, set things in order (1:5)- Titus in Crete, Timothy in Ephesus. The problem in both places was very much the same.

#### Book # 57 PHILMEON Chapters: 1

##### From Slave to Son

Freedom in Christ  
Restored Relationships  
The Great Exchange

*no longer as a bondservant but more than a bondservant, as a beloved brother-- especially to me, but how much more to you, both in the flesh and in the Lord. (Phlm. 1:16 ESV)*

Paul wrote this letter and his letter to the Colossians while in prison in Rome (A.D. 60).

#### Philemon

- Philemon was a Christian of Colossae, a convert of Paul's, a very well-to-do man. A church met in his house, and it seems that he and Paul were intimate friends. It is likely, though not recorded, that Paul visited Colossae during his three year stay at Ephesus (Acts 19).

#### Onesimus

- Onesimus was a slave who belonged to Philemon. He may have been very talented young man. The Roman army, on its campaigns, often took the brightest and best young men and women from the conquered peoples and brought them home to be sold in slavery.

#### The Occasion for the Letter

- Some four or five years after Paul had left the region of Colosse, Onesimus, it seems, stole some money from his master, Philemon, and ran away to Rome, whereby that time Paul was in prison. While in Rome, perhaps after the stolen money ran out, Onesimus managed to find Paul. Possibly he had learned to love his master's home years before. It is not likely that he could have just met him by accident in a city of more than a million people. During his visit with Paul, Onesimus became a Christian, and Paul sent him back to his master, bearing this little beautiful letter.

#### Purpose of the Letter

- Paul wanted to intercede with Philemon on Onesimus' behalf and asked him to forgive the runaway slave. Under Roman law, stealing was punishable by death. Paul appealed to Philemon to receive him as a Christian brother and even offered to repay the stolen money himself. The letter is a perfect gem for its courtesy, tact, delicacy, and generosity. The high point is the tender appeal to Philemon to receive Onesimus "as you would welcome me: (v17)

## The Slave's Reception

- The Bible gives no hint as to how the master received his returning slave. But there is a tradition that says that his master did welcome him back and took Paul's veiled hint and gave Onesimus his liberty.

That is the way the Gospel works. Christ in the heart of the slave made the slave recognize the social institutions of his day and made him go back to his master, determined to be a good slave and live out his natural life as a slave. Christ in the heart of the master made the master recognize the slave as a Christian brother and give him his liberty. There is a tradition that says that Onesimus afterward became a bishop in Berea.

Book # 58 **HEBREWS** Chapter: 13  
Christ is Better

Christ Mediator of the New Covenant

*And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. (Heb. 11:6 ESV)*

## Unknown Author and Unknown Recipients

- This letter does not name the person or persons to whom it is addressed. It has an unmistakable Jewish flavor, since it is a discussion of the relationship of Christ to the Levitical priesthood and the temple sacrifices. The letter continually quotes the Old Testament to support the statements it makes. The traditional and commonly accepted view is that it was addressed to the Jewish Christians of Palestine, especially those in Jerusalem.
- The content of the letter makes it clear that it was written before A.D. 70, when the destruction of the Jerusalem and the Temple put an end to the Jewish sacrificial system. The author consistently uses the present tense ("is", "are") when speaking of the Temple and the priestly activities connected with it.

## Purpose

- One of the reasons for the letter was to prepare Jewish Christians for the approaching destruction of Jerusalem. After accepting Jesus as the Messiah, the Jewish Christians continued to be zealous for the Temple rites and sacrifices, thinking that their beloved city was about to become the capital of the world, under their Messiah's reign. Instead, they were to receive the shock of their lives. By one stroke of the Roman army, the Holy city would be wiped out and the Temple rites would cease.
- This letter was written to explain to the Jewish Christians that animal sacrifices, to which they were so attached, were no longer of any use, that the killing of a bull or lamb could never take sin away. Those sacrifices had never been intended to be forever; they had been planned to be a sort of picture ("type") of the coming sacrifice of Christ, and now that Christ had come, they had served their purpose. God's people must look only to Christ for redemption and salvation.

Book # 59 **JAMES** Chapters: 5  
Good Works

### Christian Wisdom, Good Works, Pure Religion

*If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. (Jas. 1:5 ESV)*

James

- The oldest brother of Jesus was named James (Mt 13:55). At first, James did not believe that Jesus was the Messiah (John 7:2-5). He later believed, became prominent, and was recognized as the leading overseer of the Judean church (Acts 12:17; Galatians 1:19). He is commonly regarded as the writer of this letter.
- He was known as an unusually good man and was surnamed “the Just” by his countrymen. It is said that he spent so much time on his knees in prayer that they became hard and callused like a camel’s knees. He is thought to have been married (1 Cor. 9:5). He was very influential both among the Jews and in the church. Peter reported to James upon his release from prison (Acts 12:17). Paul acted on his advice (Acts 21:18-26). James was a very strict Jew himself, but he was also the author of the tolerant letter to gentile Christians in Acts 15:13-29. He endorsed Paul’s work among the Gentiles but was himself mainly concerned with Jews. His life work was to win Jews and to “smooth their passage to Christianity”.

The Letter

- Addressed to Christian Jews (2:1), scattered among the nations (1:1), this seems like a book of Christian proverbs that cover a number of subjects, all bearing on the practical aspects of Christian life. (It resembles Hebrew wisdom)
- The letter was probably written around A.D. 60, near the end of James’ life, after he had pastored the Judean church for 30 years. However, some date this letter prior to A.D. 50, primarily because of its distinctively Jewish character, which suggests that it was written when the church was primarily composed of Jews. If this is correct, it would make this letter the earliest of the New Testament writings, with the probable exception of Galatians.

Book # 60 **1 PETER** Chapters: 5  
The Persecuted Church’s Living Hope

### A Letter of Hope Enduring Suffering

*In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith-- more precious than gold that perishes though it is tested by fire-- may be found to result in praise and glory and honor at the revelation of Jesus Christ. (1 Pet. 1:6-7 ESV)*

Other than his two letters, there are no scriptural records of his later life.

- This letter was written to the churches in Asia Minor (1:1; modern day Turkey). Many or most of these churches had been founded by Paul. We assume that Peter had at one time or another these churches, though this is not stated. Paul had written letters to these churches, of which we still have several: Galatians, Ephesians, and Colossians. First Peter has some striking similarities to Ephesians. Later John addressed the book of Revelation to some of the same churches to which Peter wrote this letter.

#### The Occasion

- Nero's persecution of Christians in A.D. 64-67 was very severe in and around Rome, but not in the rest of the Roman Empire, although the example of the emperor encouraged the enemies of Christians everywhere to take advantage of the slightest pretext to persecute Christians. It was a trying time. The Church as a whole was about 35 years old. It had suffered persecutions in various places at the hands of local authorities. But now the imperial Rome, which had thus far been indifferent- and even in some cases friendly- had accused the church of a terrible crime and was taking steps to punish it.
- The Church worldwide was undergoing a time of trial (5:9). It seemed as if the end had come. It was in the most literal sense a "fiery trial" (4:12). Christians were being burned nightly in Nero's gardens. It did look as if the devil was about to devour the church as a "roaring lion" (5:8). It is thought that Peter may have written this letter immediately after Paul's martyrdom, about A.D. 67/68, and sent it with Silas (5:12), who had been one of Paul's helpers, to these churches, which Paul had founded, to encourage them to bear up under their sufferings. Silas would have personally carried the news of Paul's martyrdom to Paul's churches.

Therefore, the letter was born in the atmosphere of suffering, shortly before Paul's own martyrdom, and exhorted Christians not to think it strange that they had to suffer, reminding them that Christ did His work by suffering.

Book # 61 **2 PETER** Chapters: 3  
Prediction of Apostasy

#### Origin of Prophecy Doom of False Teachers

*And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, (2 Pet. 1:19 ESV)*

- This Letter tells us to specifically hold fast to the Word, guard against false teachers and their doom!

Jesus is the Son of God  
Truth vs Error  
Tests

*We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error. (1 Jn. 4:6 ESV)*

This Letter, like the letter to the Hebrew, mentions neither its author nor the people to whom it was addressed, even though it is very personal, as the frequent use of *I* and *you* shows. It has always been recognized as a circular letter of the apostle John to the churches around Ephesus, in which he emphasizes the main essentials of the Gospel and warns against heresies that are beginning to creep in and that, unchecked, would produce a corrupt and paganized form of Christianity.

#### The Background of the Letter

- When John wrote this letter, Christianity had been in existence some 60 or 70 years, and in many parts of the Roman Empire it had become an important religion and a powerful influence. Naturally, all sorts of efforts were made to combine the Gospel with the prevailing philosophies and systems of thought.
- One such effort was the blending of Christianity and the philosophy known as Gnosticism. The form of Gnosticism that was disrupting the churches in John's day taught that human nature consists of two separate irreconcilable entities: body and spirit. Sin resides in the body (or "flesh") only. The human spirit occupied itself with the things of God, while at the same time the body could do as it pleased. One could transcend from the mundane to a spiritual realm by acquiring knowledge, or "gnosis". Thus, a lofty mental, mystical piety was entirely consistent with a voluptuous, sensual lifestyle.
- The Gnostics also denied the incarnation: God had in Christ *not* actually become flesh—Christ was a phantom, a man in appearance only. This theory is called **Docetism**. Another gnostic theory was **Cerinthianism**, which suggested that the divine Christ joined the man Jesus at baptism and left before he died. A man named Cerinthus was a leader of this cult in Ephesus. He claimed for himself inner mystic experiences and an exalted knowledge of God, but his life centered around the gratification of sensual appetites. **Throughout this letter John appears to have these heretics in mind; he insists that Jesus was the actual, material, authentic manifestation of God in the flesh who died on the cross for our sins and was resurrected, and that genuine knowledge of God must result in moral transformation.**

Book # 63 **2 JOHN** Chapters: 1  
Caution Against False Teachers

#### Love and Discernment

*Watch yourselves, so that you may not lose what we have worked for, but may win a full reward. (2 Jn. 1:8 ESV)*

- This letter and 3 John are personal notes to friends whom John expected to visit soon. He wrote other letters (see 1 John 2:14, 3 John 9), perhaps many of them. Personal letters such as these would, because of their brevity and private nature, be less generally read in Christian assemblies than letters addressed to churches and would consequently be less widely known. These two short letters were, under the guidance of God's Spirit, rescued from oblivion and preserved for the church, possibly by being attached to a copy of 1 John in the particular church or churches where they had been received.

Book # 64 **3 JOHN** Chapters: 1  
The Rejection of John's Helpers

#### Good and Bad Leaders

*I have no greater joy than to hear that my children are walking in the truth. (3 Jn. 1:4 ESV)*

- A leader in the church was stopping people from helping the brothers whom John sent and putting out those who would help.
- Rejects John authority.

Book # 65 **JUDE** Chapters: 1  
Contend for The Faith

#### Warning Against Apostasy

*Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. (Jude 1:3 ESV)*

Jude

- The author identifies himself as Jude, which is also another form of the Hebrew word Judah (Greek Judas). Of those so named in the New Testament, the author of this letter is most likely either Judas, one of the 12 Apostles (not Iscariot; Luke 6:16, pg 555) or Judas, the brother of Jesus (Matthew 13:55). The latter is commonly regarded as the writer of this letter.

## Occasion

- Evidently Jude had been planning to write a more general statement about the doctrine of salvation to this group of churches when news of the appearance of devastating heresy prompted him to send this stern warning (v3-4).

Book # 66 **REVELATION** Chapters: 22  
The King Revealed

Grand Finale of the Bible Story  
The Ultimate Triumph of Christ  
The New Heaven and New Earth

*The revelation of Jesus Christ, (Rev. 1:1 ESV)*

We believe absolutely,

- That book is exactly what it itself says it is.
- That it bears the stamp of inspiration.
- That some of its passages are among the most superb and most precious in all the Bible
- That its climactic grandeur makes it a fitting close to the Bible story, and
- That its glorious visions of the completed work of Christ make it a veritable roadway of God into the human soul.

The book of Revelation is the only book of the New Testament that is prophetic in nature.

- The book is an explanation of Christ's discourse on things to come (Mat. 24, Mark 13, and Luke 21). It is full of expressions used of the Old Testament. Revelation is a book that offers the reader a unique blessing!

Revelation is a Book with Jesus Christ at the Center

The very first words of the book declare that it is "the revelation from Jesus Christ." Jesus dominates the scene from the beginning to the end of the book. Jesus, the Son of God who has provided the way for the church to be redeemed and reunited with its Creator, is further revealed in this writing, His second coming, His millennial reign on earth, and His judgment of the earth are foretold. And it describes His final victory over our enemy, Satan.

- Jesus will establish His everlasting kingdom, and the redeemed saints will rule with Him eternally. What a glorious, hope-giving, and comforting message this book is during a time when it often appears that God and His church are being overpowered by this world!

Revelation is a Book of Prophecy

- The book of Revelation belongs to the class of apocalyptic literature in which the divine message is conveyed by visions and dreams. The first two verse of the book state that it is a "revelation" from God, to Jesus, the apostle John of things to come- a revealing, unveiling, explaining, making known, of things that are in the future (1:1; 19; 4:1). That is what it was written for: to unfold the future, to chart the course and destiny of the Jews, the Gentiles, and the church of the Lord Jesus Christ.



## Revelation Is a Very Practical Book

- Even though it is a book that contains sometimes strange images and many things we do not fully understand, it also has many things we do understand. Embedded in its imagery are some of the most salutary warnings and most precious promises of all of Scripture.
- Very, likely, John himself did not understand some of the things he saw and wrote. The imagery in John's writing undoubtedly stemmed from the challenge of describing visions of future events—events that must have both terrified him and thrilled his soul. No doubt, God had a meaning in some of the visions that were to be revealed only as the story of the passing ages unfolded. Alternating simplest truth with mystical symbolism, Revelation is a book of undiluted optimism for God's people, assuring us again and again that, come what may, we are under God's protection, with a life of everlasting blessedness ahead.
- It is also a book of the “wrath of God,” in which scenes alternating between earth and heaven contrast the joys of the redeemed with the agonies of the lost. And oh how we need to be reminded of that in this careless and godless generation!

## Revelation Is a Book That Asks for Reverent Humility

### Revelation is a Book That Requires Balance—not better than other books

- If we insist on understanding and explaining every detail, we may lose sight of the powerful message of the book as a whole: God is in charge of history, and Jesus has won the victory that will one day be manifested in a new heaven and a new earth, where God lives with His people.

## Who Wrote Revelation?

- God Himself wrote Revelation, according to the book's first statement. God dictated it, through Christ, by an angel, to John, who wrote it down and sent the completed book to seven churches (1:1,4).
- God gave these visions, evidently, to help prepare and steady the church for the awful days ahead, and to comfort the church with the certainty that He stands at the beginning as well as at the end of history.

We believe that this book is every bit as relevant for the modern-day church as it was for the churches of John's Day. “*Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God.*” (2:7).

## Personal Study

- Memorize all the Books of the Bible in order.

## Bible Outline

#	Period	Scriptures
1.		Genesis 1-2 1 Chronicles 1:1
2.		Genesis 3-5 1 Chronicles 1:1-3
3.		Genesis 6-9 1 Chronicles 1:4
4.		Genesis 10-11 1 Chronicles 1:5-26
5.		Genesis 12-50; Job; Exodus 1:1-7; 1 Chronicles 2:6-10
6.		Exodus 1:8-12:51; 1 Chronicles 2:6-10
7.		Exodus 13- Joshua 3; 1 Chronicles 2:10-11
8.		Joshua 4-24:30; 1 Chronicles 2:11
9.		Joshua 24:31-Judges 3:8 1 Chronicles 2:11
10.		Judges 3:9-1 Samuel 9; 1 Chronicles 2:12-55 (Definition Nehemiah 9:27)
11.		1 Samuel 10-1 Kings 11; 1 Chronicles 3-2 Chronicles 9; Psalms; Proverbs; Ecclesiastes; Song of Solomon (Poetry)
12.		1 Kings 12-2 Kings 18:12; 2 Chronicles 10-31:21 Isaiah (1 <sup>st</sup> Major) Hosea; Joel; Amos; Obadiah; Jonah; Micah (1 <sup>st</sup> 6 minor)
13.		2 Kings 18:13-23:37; 2 Chronicles 32:1-36:5; Jeremiah (2 <sup>nd</sup> Major) Nahum; Habakkuk; Zephaniah (2 <sup>nd</sup> 3 minor)
14.		2 Kings 24:1-25:30; 2 Chronicles 36:6-21; Jeremiah; Lamentations; Ezekiel; Daniel (last 4 major)
15.		2 Chronicles 36:22-23 Ezra; Nehemiah; Esther (last OT history) Haggai; Zechariah; Malachi (last 3 minor)
16.		Matthew-John
17.		Acts-Jude
18.		Revelation

# Hermeneutics 1: Introduction

## I. Introduction

Great is the need to correctly understand what God has revealed to us- (*what to believe and how to live*). This is no trivial matter. Ours and our listener's very lives and eternity depend on it! This topic will be the tool that helps divide between truth and error, correct doctrine and practice from false teaching and manipulation!

- God has spoken! Some portions are “*clear*” and easy to understand, while others can be “*complex*” and require study. Either way in order to understand anything we hear or read we must use Hermeneutics.

A. Hermeneutics- \_\_\_\_\_.<sup>85</sup>

B. Goal of Hermeneutics is to understand the Text:

- **Author's Intended Meaning**
- **Recipients Understanding**
- **Application to our lives**

**What it says, what it means, how it applies!**

**The Goal is to obey and glorify God!**

**Who is considered the Biblical Father of Hermeneutics?** Ezra-Nehemiah 8:1-8 Read from the Law and explained!

C. Two terms to be familiar with:<sup>86</sup>

- Exegesis- “*to draw out of a text what it means*” actually pull out of the text its meaning!!!
  - this must be done for every Scripture!
- Eisegesis- “*to read into a text what one wants it to mean*”
  - “I feel..., this is what it means to me..., The Spirit revealed....”

*“Three perspectives are critical to a proper understanding of the interpretive task. First, hermeneutics is a science, since it provides a logical orderly classification of the laws of interpretation. Second hermeneutics is an art, for it is an acquired skill demanding both imagination and an ability to apply ‘laws’ to selected passages or books. Such can never be merely learned in the classroom but must result from extensive practice in the field. Third and most important, hermeneutics when utilized to interpret Scripture is a spiritual act, depending upon the leading of the Holy Spirit. Modern scholars too often ignore the sacred dimension and approach the Bible purely as literature, considering the sacred aspect to be almost a genre. Yet human efforts can never properly divine the true message of God”.* Grant R. Osborne, *The Hermeneutical Spiral*.

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<sup>85</sup> Henry Virkler, *Hermeneutics: Principles and processes of biblical interpretation*. 16.

<sup>86</sup> *Ibid.* 18.

#### D. The Role of the Holy Spirit in Hermeneutics

1. Does not give new revelation.
2. Does not mean one's interpretation is infallible.
3. Does not give some people mental powers to see what other dedicated Bible students cannot.
4. Unregenerate may comprehend but will not welcome or apply its truth.
5. Does not mean only Bible scholars will understand it.
6. Requires spiritual devotion on the part of the interpreter.
7. Lack of spiritual preparedness hinders accurate interpretation.
8. Is no substitute for diligent study.
9. Does not rule out use of aides: study guides, Bible Dictionaries etc.
10. Does not mean you can ignore common sense and logic.
11. Does not mean that all parts of Scripture are equally clear in meaning.
12. Does not result in having a comprehensive and completely accurate understanding of the entire Scriptures.

#### E. Exegetical Fallacies:

1. The Illegitimate Totality Transfer- *taking the entire range of a words meaning and creating one "super" meaning that gets inserted into every usage.*

Context decides usage!!!

- a. "Trunk"
  - An elephant's nose, A storage box, The back of a car, The base of a tree
- b. "Saved" *Soteria* "deliverance, preservation, safety, salvation"
  - We tend to think that salvation and saved always means salvation from Hell.
  - The context should decide which meaning to use,
    - Romans 1:16-17= deliverance from Hell
    - John 12:27-28= deliverance from the forthcoming circumstances; not Hell
    - Matthew 9:22= healing
2. Assuming different authors use words the same way
  - a. "Mountain" used on way in Revelation but differently in Jeremiah.
    - Rev. 8:8 John is saying that something that looked like a literal Mt. was thrown into the sea.
    - Jer. 51:25 Jeremiah is using figurative language to refer to Babylon (v 24-29)
3. Cross references- they only show where the same word is used, word in context can have different meaning- is great to learn how it was translated and used!

4. Importing past or future meanings into words.<sup>87</sup>
  - a. Semantic Anachronism- *taking a future use of the word and reading it back into Biblical meaning.- dunamis*
  - b. Semantic Obsolescence- *taking a past meaning into a word and assuming that some remnant of the meaning still lingers in the Biblical meaning. Rev. 11:7- witness, martyrs, killed*

Words do evolve and can slightly change meaning.

## II. How to Interpret the Bible

### THE BIBLE IS...

A Big Book! Literature! Human and Divine!
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A. Correct Interpretation depends on understanding 3 things:

1. Literal Grammatical Historical Setting
2. \_\_\_\_\_
3. \_\_\_\_\_

1. Literal Grammatical Historical Setting.

*To interpret “literally” means to explain the original sense of the speaker or writer according to normal, customary, and proper uses of words and languages.*

- a. To interpret means to explain the original sense of a speaker or writer.
  - **Grammatical Historical-** *the meaning of each word is determined by grammatical and historical considerations.*
  - **Normal-** *literal interpretation is normal in all languages.*
  - **Plain-** *so no one mistakes the notion that the literal rules out figures of speech; symbols, figures of speech, and types are all interpreted plainly in this method and are no way contrary to literal interpretation.*
- b. **Oneness of Meaning-** A Biblical text has one basic proper meaning or interpretation, not two or three. But there may be several legitimate applications to our lives and others (Proverbs, Men, Women, etc.)

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<sup>87</sup> Donald Carson, *Exegetical fallacies*. 33-36.

c. Figures of Speech

- Applied to words, a figure denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis.<sup>88</sup>
- From non-attention to these Figures, translators [teachers, etc.] have made blunders as serious as they are foolish.<sup>89</sup>

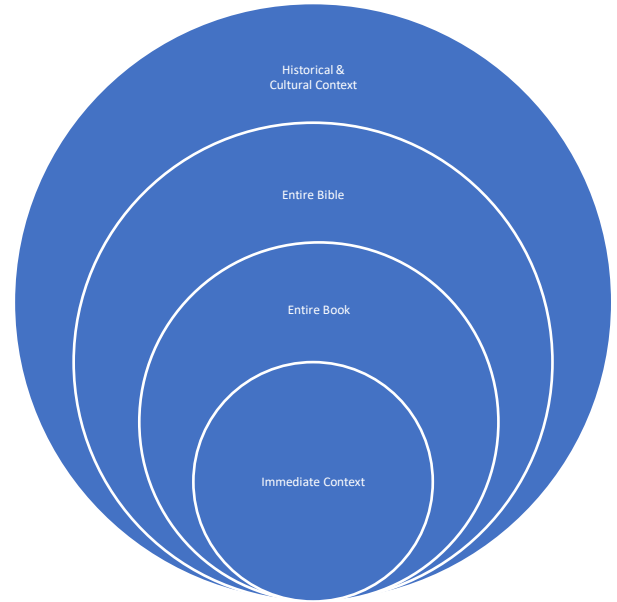
Interpreting Figures of speech: <i>generally, an expression is figurative when it is out of character with the subject discussed, or is contrary to fact, experience, or observation.</i>		
	<i>is a comparison in which one thing is "like" or "resembles" another.</i>	All men are like grass 1 P 1:24, And he will be like a tree Ps 1:3, And His feet were like burnished bronze Rev 1:15.
	<i>a comparison in which one thing "is" or represents' another. A stronger use of figurative language.</i>	All flesh is grass Isa 40:6, The LORD is my Shepherd Ps 23, The Lord God is a sun and shield Ps 84:11, You are the light of the world Mt. 5:14, You are the body of Christ 1 Cor. 12:27.
<b>Personification</b>	<i>a figure by which things are presented or spoken of as persons, or by which we attribute intelligence, by words, or action, to inanimate objects or abstract ideas.</i>	Gen 4:10, Isa 24:23, 55:12
<b>Anthropomorphism</b>	<i>the attributing of human features to God</i>	God's fingers Ps 8:3, Ear Ps 31:2, Eyes 1 Chron 16:9
	<i>is a deliberate exaggeration, in which more is said than is literally meant in order to add emphasis. A common example: :I told him a thousand times..."</i>	Dt. 1:29, Ps 6:6, 2 Sam 1:23

<sup>88</sup> E. W. Bullinger, *Figures of speech used in the Bible*. Introduction v-vi.

<sup>89</sup> Bullinger. xvi.

## 2. Context Chart

- What did this mean in the original audience's culture?
- How does this fit with other teaching in the Bible and in the story of redemption?
- How does this fit in with the whole Book?
- What does this mean based on the surrounding verses and passage?



Example:

Jeremiah 29:11 *For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope.* (ESV)

Gaps that must be bridged-

- Time- 2,000 years or more!
- Culture- Different cultures, customs, figures of speech...
- Geographical- Location, distance, hills/mountains...

## 3. Genres

*“A kind or type of literature with distinctive features, including procedures, conventions, and language usage, that influence the composition and expression of meaning.”* Expository Hermeneutics: An Introduction Elliot E. Johnson

-refers to variety of different kinds of literary compositions, which may be classified into categories.

### a. Five Major Genres

Narrative (Gospels), Poetry (Wisdom), Law, Prophecy (Revelation), Letter(s)

#### i. 3 Elements of Literary Genre

- \_\_\_\_\_ - each literary genre has a recurring pattern which are characteristic of that particular genre. This is called literary form. Think crime story- Crime, Investigation, identification, concluding explanation.
- \_\_\_\_\_ - each genre tends to exhibit similar characteristics of style and even tone: Legal material- uses precise language, poetry uses more figurative language, and narrative tends to be more chronological.
- \_\_\_\_\_ - certain literary genre is more associated with certain types of the author's purposes.

## ii. Warnings Regarding Genre

### Correct interpretation is dependent upon correct genre analysis!

- If lit. genre is not properly understood or appreciated, the passage or a whole book could be misinterpreted.
- Unless you understand the form, features, and function of each genre, you run the risk of misreading many passages in Scripture.
- If you do not know the genre, you will commit *eisegesis* by forcing a wrong function or meaning into the text, not intended by the author.
- Examples of the importance of genre analysis in interpretation

*How would your interpretation of Gen 3 be affected if you identified its genre as fictional myth instead of historical prose?*

*What about Song of Solomon as type of Church and Christ rather than poetic love story between Solomon and his wife?*

## Conclusion

The need for correct hermeneutics is great, not only for ourselves, but also for our hearers. We must learn how to study and “hear” what the Author intended and then learn how to apply that correct understanding to our lives. Unless we do, we will be in danger of being false teachers and we have the potential to shipwreck our brothers’ and sisters’ faith; for whom Christ died!

## Personal Study

Read Genesis 3:1-7.

- What type of Genre is this?
- Does Eve Quote God accurately?
- If not, what are the differences? How does the serpent cause Eve to disobey?
- What are the ramifications of Eve listening to the serpent?



## Hermeneutics 2: Narrative and Poetry

### I. Narrative “The Story”<sup>90</sup>

Over 40% of Old Testament

#### A. Definition- \_\_\_\_\_.

1. Biblical narratives are prose accounts which dramatically chronicle the unfolding of God’s mighty deeds in the history of redemption.
2. They are *historical-rhetorical-theological* accounts that have theological and practical significance for the people of God throughout all ages.
3. Biblical narrative contains both history and theology which are brought together in a story format, **making them easy to understand and apply.**

#### Principles for interpreting narratives.

*How to Read the Bible for all its worth*

- |   |
|---|
| <ol style="list-style-type: none"><li>1. An Old Testament narrative does not directly teach a doctrine.</li><li>2. It illustrates a doctrine or doctrines that are taught propositionally elsewhere.</li><li>3. Narratives record what happened.</li><li>4. What people do in narratives are not usually a good example for us.</li><li>5. Many characters are far from perfect.</li><li>6. We are not told at the end if what happened was good or bad. We are expected to judge this based on what God has taught us through the rest of Scripture.</li><li>7. All narratives are incomplete and selective.</li><li>8. Narratives are not written to answer all of our theological questions.</li><li>9. Narratives may teach either explicitly or implicitly.</li><li>10. In the final analysis, God is the hero of all biblical narratives.</li></ol> |
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#### B. The Basic Form of Biblical Narrative-The Plot

1. The plot is the storyline that develops around a central character(s) or important event in a dramatic way.
2. The plot encompasses a unified sequence of events in the storyline that unfold in a cause-effect sequence, building to climatic conclusion.
3. ***The basic element of every plot is conflict.***
4. The plot has a typical development. Usually begins when the main character is faced with a conflict, develops, and moves forward with dramatic tension until the conflict is resolved, either by **success** or **failure**.
5. **The best way for the reader to determine the basic message of the narrative is carefully study the interplay of opponents and the interaction between major and minor characters.**

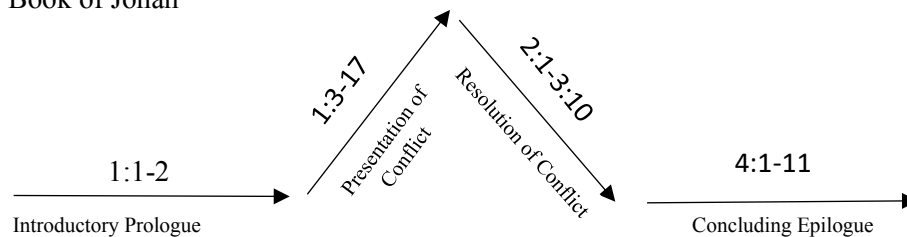
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<sup>90</sup> Gordon Fee. *How to read the Bible for all its worth*. 93-111.

C. The Typical Structure of the Narrative plot

1. **Introductory Prologue**- the typical narrative opens with an introduction of the main character (protagonist) and identification of the setting. It prepares the reader for the rest of the narrative by introducing the important information.
2. **Presentation of Conflict**- the plot formally begins when the main character is presented with a conflict or problem. It may be a temptation, or an attack from an antagonist, or a trial or challenge from God to trust and obey Him in an extraordinary manner.
3. **Resolution of Conflict**- this is the dramatic turning point in the narrative. Sometimes the main character solves the problem. Sometimes the main character solves the problem through wisdom, faith, or obedience to God. Sometimes God is the hero who intervenes either directly or indirectly through His Word (Revelation), or work (deliverance). At times the main character fails and sins; he then suffers the natural consequences of sin or is directly disciplined or judged by God.
4. **Concluding Epilogue**- the typical narrative will conclude with a brief epilogue which brings closure to the episode and prepares the way for the next episode. The epilogue is sometimes quite short and does not always appear.

D. Example: Book of Johan



Focus Point 2:9 "Salvation is from the LORD"

E. Analysis of Narrative Plot: \_\_\_\_\_ and \_\_\_\_\_

1. **Exegetical** questions to ask the narrative plot. The interpreter must distinguish between the primary and secondary points of the passage. The primary elements are crucial to the plot; the secondary is only included for the local color (background).

Questions:

- a. How does the prologue prepare you for the rest of the narrative?
- b. What is the conflict, problem, or challenge facing the main character?
- c. What complications arise in the plot? How is the plot developed?
- d. How is the conflict resolved and who resolves it?
- e. How does the epilogue bring about a closure to the narrative?

2. **Application** questions to ask of the narrative plot: The application lessons in a narrative normally are found in the middle three parts of the plot: 1-presentation of the problem, 2-devolpment of the plot, and 3-resloution of problem. When seeking application lessons from narrative, you should ask three questions:
  - a. *What does the narrative normally reveal about the kind of challenges or problems which people of God typically face in life?*
  - b. *What does it reveal about the way we can either make matters better or worse as our problems or challenges are developing?*
  - c. *What does the narrative reveal about God and how He intervenes (directly or indirectly) to deliver us and meet our needs? What does it reveal about how we should respond to problems and challenges?*

## II. POETRY

### A. 2 Types of Literary styles in Scripture

1. Prose-ordinary written or spoken letter. Ex 14:26-31 (Narrative; Newspaper)
2. Poetry- special use of language. Psalms, Proverbs, Song., Lam., Ecc., most of prophets.

### B. Why Poetry?

1. Poetry appeals to the whole person in a way that prose cannot.
2. It stimulates our imagination, arouses our emotions, feeds our intellect, and address our will.

### C. What is Poetry?

Poetry is an artificial language. It exhibits its special character and powers by means of language: *the creation of intellectual pleasure by means of imaginative and passionate language*. The language of the imagination or emotions, **thus it is an artificial language designed to speak to the whole person: the intellect, the will, and the emotions.**

1. Illustrations: “*all imagery*”
  - a. Isa. 1:2-9; Ps. 40:1-3; Ps. 18:1-2; Ps. 23; Ps.29

### D. Poetical Structure

1. Parallelism: repetition (simple, synonymous)
  - a. Example: Gen 4:19-24 (oldest example and first in the Bible).

Lamech celebrates the invention of weapons of war. It is significant that this should be the first subject of poetry in the Bible. Lamech’s son was an iron worker (Gen 4:16-22) and the injury of others was the earliest application of the art. Lamech is so elated with what would give him power among men that he at once breaks into eulogy and boasts that if any one injures him, he would out do even God in his punishment of those who should injure Cain.

## 2. Value of Parallelism

- a. Hebrew poetry is a rich, concise language meant to be read slowly and carefully in order to receive the full impact of the message.
- b. For close study: it causes you to pause after each line to ask how the phrases relate to one another and what the line as a whole means.

## 3. Categories of Parallelism

- a. \_\_\_\_\_: closely related, **“and”**.
  - Repetition of the same thought in two different phrases using two different yet closely related words.
    - Psalm 2:1-3 nations, people, kings, rulers, kings: rage, imagine, set themselves up, take counsel together.
- b. Antithetic Parallelism: different terms, **“But”**.
  - Similar to Synonymous (book of Proverbs is full of this kind) the words are contrasted in 2 or more lines being opposed in sense one to another.
    - Prov 10:1 wise son=glad father, foolish son=heaviness... mother
    - Prov 27:6 faithful- wounds-friend, deceitful-kisses-enemy

## E. The Psalms: Israel’s Prayers and Ours <sup>91</sup>

The book of Psalms is a collection of inspired Hebrew prayers and hymns. Their poetic features take different forms in Hebrew poetry. They include things spoken to God or about God, and by their very nature express truth about God in song. God intended them to help us express ourselves to God and to consider His ways. They are full of symbolism and analogy. The Psalms appeal to God’s people because of their comprehensiveness of language and their full range of human emotion.

The Psalms were collected into 5 groupings or books and became a Temple hymnal after the return from the Babylonian exile.

Book	Psalms	Authors	Amount
1	1-41	David	73
2	42-72	Solomon	2
3	73-89	Moses	1
4	90-106	“Sons of” Asaph; Korah	Several
5	107-150	The term “sons of” was Hebraism for an ongoing “school of” musicians.	

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<sup>91</sup> Fee. 212-232.

1. Distinct type of literature.

**Must understand their nature, various types, forms, and functions!**

- a. The Psalms as poetry: Most important thing to remember is that they are musical poems. And by their very nature is addressed to the mind through the heart.
- b. The Psalms themselves are musical poems: It is intended to appeal to the emotions, to evoke feelings, and stimulate a response on the part of the individual.
- c. The vocabulary of poetry is purposefully metaphorical. Thus, one must take care to look for the *intent* of the metaphor.

2. The Psalms as Literature.

**Psalms are of several different types:** lament, thanksgiving, etc. *Must ask what type am I reading?* Each psalm is also characterized by its formal structure: understanding the structure will aid in the appreciation for the message it conveys.

Each type of psalm was intended to have a given *function in the life of Israel*. There are various patterns within the psalms. The writers took delight in certain arrangements or repetitions of words or sounds as well as a stylistic play on words. Each Psalm has its own integrity as a literary unit and should not be atomized into a single verse. They must be seen in their own light and context.

Functional use of Psalms in ancient Israel. *They were functional songs composed for use in worship by the ancient Israelites. Their function served to connect the worshipper with God; corporately and individually.*

a. Types of Psalms.

7 different categories.

1. Laments: largest group. More than sixty, including individual and cooperate. They help express struggles, sufferings, or disappointments to the Lord.
  - Laments have six elements present: *Address, Complaint, Trust, Deliverance, Assurance, and Praise.*
2. Thanksgiving: expressed joy to the Lord because something had gone well, because someone had reason to give thanks to God for His faithfulness, protection, and benefits. There are 6 community and 10 individual psalms.
  - Thanksgiving has 5 elements present: *Introduction, Distress, Appeal, Deliverance, and Testimony.*
3. Hymns of Praise: center on the praise of God for Who God is, for His greatness and beneficence.

4. Salvation History: have as their focus a review of the history of God's saving works among His people. 5 total.
  5. Celebration and Affirmation: Several kinds are included in this category. Covenant renewal psalms, royal psalms, enthronement psalms- celebrated the enthronement of the king yearly, and Songs of Zion or Jerusalem.
  6. Wisdom: 8 psalms along with Proverbs praise the merits of wisdom and the wise life.
  7. Songs of Trust: these 10 psalms center their attention on the fact that God can be trusted.
3. Three basic benefits of the Psalms.
- a. The psalms can serve as a worship guide.
  - b. They demonstrate to us how we can relate honestly to God.
  - c. They demonstrate the importance of reflection and meditation on that which God has done for us.

*Poetry* is powerful! It speaks truth to the whole person!

*The Psalms*, in particular, lifts us into a position where we can commune with God, capturing a sense of the greatness of His kingdom and a sense of what living with our heavenly Father for eternity will be like!

*Biblical narratives* have theological and practical significance for the people of God throughout all ages as they dramatically chronicle the unfolding of God's mighty deeds in the history of redemption!

Taken together, compared, and contrasted they show us a more complete picture of God and His redemption!

#### Personal Study

Read Psalm 78

- What Genre is it?
- What time does this cover?
- What is this Psalm teaching?

## Hermeneutics 3: Law, Prophets, and Letters

### I. The Law <sup>92</sup>

God reconstituted the people of Israel as the people of God through the Covenant. They needed guidance on how to be God's people and how to have relationships with each other as God's people. The Law is God's gift to His people, it establishes the way they were to live in community with one another and to provide for their relationship with and worship of Yahweh, their God. We must begin with this in order to understand the law and even the new covenant.

#### A. We must understand what is meant by Law.

##### 1. Firstly, the word Law means several different things:

- a. it is used in the plural for the 600+ specific rules that the Israelites were expected to keep,
- b. in the singular it refers to the laws collectively,
- c. in the singular it refers to Genesis- Deuteronomy,
- d. in the singular by some NT writers, it refers theologically to the entire OT religious system, and
- e. in the NT, how it was interpreted by some rabbis.

##### 2. Secondly: Since it is found exclusively in Gen-Deut. ***It is imbedded in narrative***, from which it cannot be divorced from.

##### 3. Thirdly: For Christians the problem is application- how is it applied in our lives today?

#### B. We are not expected to show our loyalty to God by keeping the OT laws since we are under a new covenant. Here are 6 guidelines for understanding the relationship of the contemporary believer and the Law.

1. The Old Testament law is a covenant. The covenant has 6 principal parts: *preamble, prologue, stipulations, witnesses, and document clause*.
2. The Old Testament is not our Testament.
3. Two kinds of OT stipulations have clearly not been renewed in the new covenant- the Israelite civil laws and the Israelite ritual laws.
4. Part of the Old Covenant is renewed in the New Covenant- ***some aspects of the ethical law***.
5. All of the Old Testament law is ***still the word of God for us***, even though it is not still the command of God to us.
6. Only that which is explicitly renewed from the Old Testament law can be considered part of the New Testament "law of Christ".

#### C. Function of the Law

1. The Law functions in history to lead us to \_\_\_\_\_.
2. It helps us to understand what it means for Israel to be God's people.
3. It shows how they were to love God and each other.
4. When they did not keep the law perfectly the Law provided for forgiveness and atonement.
5. God's own character is expressed in the Law.

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<sup>92</sup> Fee. 168-186.

D. Forms of the Law

1. \_\_\_\_\_ - which are direct commands given in the second person imperative, generally applicable, telling the Israelites the sort of things they are supposed to do in order to fulfill their part in the covenant with God.
  
2. \_\_\_\_\_ - case by case law, which is conditional and descriptive under certain circumstances.

The Old Testament laws were light years ahead of other ancient law codes. It provided protection and dignity for people and did not pardon those from a higher class. It provided for the needy and special care was to be given to the weak and lame. The Old Testament Law was also benefit to Israel. It protected them for possible food borne allergies and diseases. It was also to keep them apart from other nations pagan worship for other gods.

II. Prophets<sup>93</sup>

A. The Nature of prophecy

Prophetic books are the hardest to interpret due to their function and form. Less than 2% OT prophecy is Messianic, less than 5% specifically describes the New Covenant Age. They dealt more with the immediate future of Israel and its surrounding nations. **The primary function of the prophet was to speak God’s words to their own contemporaries.** Was mainly spoken, of the 100s of prophets only 16 are written.

Types of Prophecies

Near prophecies		Far Prophecies		Cycle Prophecies.	
<i>70 yrs. captivity</i>	Jer 25:11	<i>Daniel’s four consecutive world powers</i>	Dan. 2 & 7	<i>Reenactments</i>	Jer. 26:1-7/ Jn. 2:14-22
<i>Belshazzar’s Kingdom taken away</i>	Dan. 5:25-30	<i>“ ” concerning time of Messiah’s death</i>	Dan. 9:26	<i>Bondage (Egypt)/ Deliverance</i>	Several
<i>Elijah’s Prediction of drought</i>	1 Kings 17:1	<i>Micah’s predication of Messiah’s birth being in Bethlehem</i>	Micah 5:2		
<i>Jesus Prediction that He would be crucified and raised from the dead</i>	Mt. 16:21	<i>Tribulation and 2nd coming Mt 24 and 25</i>	Mat. 24 & 25		
		<i>Millennial Kingdom and Eternal State</i>	Rev. 20-22		

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<sup>93</sup> Fee. 187-211.



B. The Definition- *the term prophecy comes from two Greek words meaning “to speak for or before”*. Thus, prophecy is the speaking and writing of events before they occurred. A significant amount of the Bible is predictive prophecy.

C. The Test of the Prophet:

1. This test is not given to others but only to prophets.
2. A prophet must be able to predict due to direct revelation. This is what distinguishes him as a prophet (Deut. 18:20-22).
3. Must lead people to true God (Deut. 13:1-3).

D. The Function of Prophecy in Israel

1. The Prophets were *covenant enforcer mediators*. They announce cooperate blessings or cursing. As you read look for identification of people’s sin or God’s love for them and a prediction of God’s cure or blessing on the people.
2. The prophet’s message was not their own, but God’s.
3. The prophets were God’s direct representatives.
4. The prophet’s message was not original, they reiterated the blessings and curses of the Mosaic Covenant. The form can vary and was used to gain the people’s attention.

E. Seven Great Themes of Prophecy

1.	Call to Repentance
2.	Warnings of Judgment
3.	Encouragement
4.	Prophecies concerning the Messiah
5.	Cleansing of Israel
6.	An era of great blessings to the whole world through a redeemed Israel
7.	Eternal State: New Heaven and Earth for believers, Eternal Judgment for non-believers.

F. Interpretation

1. Difficulty

Longer books are a collection of Oracles, **which are not usually in chronological order**, with no hint of where one ends and the other begins, **and they are often in poetry form**. We also have the problem of **historical distance**. We have trouble putting the word spoken by the prophets it into **their original historical context**.

Use outside help: Bible commentaries, handbooks, and dictionaries to help understand the particular circumstances God is speaking. **Learn the historical context, larger picture, the specific context, isolation of oracles** (Think Oracles). Forms of Prophetic utterance include: the lawsuit, the woe, the promise, the enactment prophecy, and the messenger speech.

2. Prophets as poets
  - a. Poetry is more easily memorized than prose.
  - b. 3 features of repetitive style of OT poetry.
    - Synonymous parallelism- the second line repeats or reinforces the sense of the first line
    - Antithetical parallelism-The second line reinforces by contrasting the thought of the first.
    - Synthetic parallelism- The second line adds to the first in any manner that provides further information.
3. Guidelines
  - a. Take words in normal grammatical sense.
  - b. Recognize the place of unconditional covenants.
  - c. Recognize the place of figurative and symbolic language.
  - d. Interpret numbers literally in prophetic literature.
  - e. Look for God's built-in interpretation.

*“Interpret prophecy literally unless the evidence is such that a spiritual interpretation is mandatory, e.g., where a passage is poetic or symbolic, or apocalyptic in literary form, or where the NT evidence demands a spiritual interpretation.”<sup>94</sup>*

Once we hear the Word of God to them ***in their historical setting***, we can hear God's word to us in ours. Caution- most future prophecies are now passed. Learn the *context, intent, style, and wording!* We must hear what God intends to say. Orthodoxy is correct belief. Orthopraxy is correct living. Through the prophets God called the people of Israel to a balance between right belief and right living.

### III. Letters<sup>95</sup>

It is important to know some general information concerning the Epistles. They are not a homogeneous lot, meaning there are distinctions among, between letters and epistles. The letters were written not written for the public but for the person or persons whom they were addressed and are therefore considered “non-literary”. The Epistle, on the other hand, is an artistic literary form or a species of literature that was intended for the public. Epistles are tracts for the whole Church, whereas true letters were written to specific people.

- A. The Form of Ancient Letters
  1. Name of writer,
  2. Name of recipient,
  3. Greeting,
  4. Prayer of wish or thanksgiving,

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<sup>94</sup> John Payne, *Encyclopedia of biblical prophecy: The complete guide to scriptural predictions and their fulfillment*. 41.

<sup>95</sup> Fee. 57-73.

5. Body,
6. Final greeting and farewell.

- #4 is the one variable element- which in the form of ancient letters either takes the form of a prayer or a wish. It may be missing, or in the body of the letter.
- Epistles that lack either formal elements 1-3 or 6 fail to be true letters.

## B. Occasional documents

The crucial item to note when reading and interpreting them is that they are technically called **occasional documents**. They arose out of and were intended for a **specific occasion**. The occasion they were written must be taken seriously. Not only are they occasional documents but they are all from the first century. They were written out of the context of the author and the original recipients for a specific circumstance, usually from the reader's side. Most of our problems in interpreting the Epistles are due to the fact that they are occasional. In them we have the answers, but we do not always know what the questions or problems were. The occasional nature of the epistles also means that they are not first of all theological treatises, nor are they a summary of all of Peter or Paul's theology. **It is task theology.**

- When interpreting an Epistle, the first thing one must try to do with any of the Epistles is to **form a tentative but informed reconstruction of the situation to which the author is speaking.**

First, you must consult your Bible dictionary or introduction to your commentary to find out as much as possible about circumstances and people as possible.

Second, and now especially for study purposes, **you need to develop the habit of reading the whole letter through in one sitting** and preferably out loud, in order to hear and see the letter.

## C. The BIG Picture

It is the big view that counts first. **Find the Big picture, to reconstruct the problem.** Read and reread and keep your eyes open. Divide letter up into its logical parts or sections.

### 1. Finding the BIG Picture

- a. What do you notice about the recipients themselves (Jew or Greek, slave or wealthy, their problems, attitudes, etc...),
- b. Paul's (or the author for other letters) attitudes,
- c. Any specific things mentioned as to the specific occasion of the letter,
- d. The letter's natural, logical division. The crucial matter for discovering the matter at hand is to see how it all fits together. Begin with what Paul specifically says the problem is.

### 2. The next step in studying the letter is to learn to trace Paul's argument as an answer to the problem. Begin to think in paragraphs! This is absolutely the key to understanding the argument in the various epistles. **Need to keep asking over and over- what's the point?!**

- a. In a compact way state the content of each paragraph.
- b. In another sentence or two try to explain why you think Paul says this right at this point.
- c. Figure out how does this contributes to the argument.

D. Some guidelines for problem passages:

1. Knowing the original passage was not written to us we need to be content with our lack of knowledge.
2. Learn to ask what can be said for certain about a given passage and what is merely possible but not certain.
3. Even if we cannot grasp all the details, we can understand it's the point of the whole passage.
4. You will need to consult a good commentary. The good ones will discuss the various options or solutions of the passage. Remember no one has all the answers, *this will call for humility*.

E. Application <sup>96</sup>

1. Basic Rules

- a. A text cannot mean what it never could have meant to its author or readers. This helps set limits.
- b. Whenever we share comparable particulars (similar specific life situations) with the first century hearers, God's word to us is the same as it was to them.
  - Examples include sin and salvation by faith. *It is still God's word to those who are believers*. Once we have done our exegesis and have discovered God's word to them, we have immediately brought ourselves under this same word.

2. Cultural Relativity

The Problem of cultural relativity is the area where most present-day difficulties and differences lie. It is where the problem of God's eternal word having been giving in historical particularity comes most sharply into focus. The Epistles are occasional documents of the first century conditioned by their language and culture. Many of the specific situations in the Epistles have no personal application as a word for today. The word contained in them may be translated into new but comparable settings. Although some have some particular comparability are still translated into new settings.

Suggested guidelines for distinguishing between items that are culturally relative and those that transcend culture are:

- a. First distinguish between central core message of the Bible and what is dependent on or peripheral to it.
- b. Distinguish between what the New Testament sees as inherently moral and what it does not.
- c. Make special note of items the New Testament has a uniform and consistent witness and where it reflects differences.
- d. It is important to be able to distinguish within the New Testament itself between principle and specific application.
- e. As much as possible, determine the cultural options open to any New Testament writer.
- f. Keep alert to cultural differences between first and 21<sup>st</sup> that are not immediately obvious.
- g. Finally, exercise Christian charity and love with one another.

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<sup>96</sup> Fee. 74-92.

3. The problem of task theology, one must always be forming, and reforming Biblical theology based on sound exegesis. Cautions due to task theology:
  - a. We must be content at times with some limitations to our theological understanding.
  - b. Sometimes problems arise because we are asking our questions when Epistles are answering theirs.

*Our greatest aim is for **greater precision and consistency**; our larger aim is to call us all to **greater obedience** to what we do hear and understand and to an **openness and charity** toward others when they differ with us. Perhaps if we were truly to do so, the world might pay more attention to our Savior.*

#### Personal Study

Read Letter to the Galatians

- How does Paul use the Law in light of the Gospel?
- How does Paul interpret the Prophecies/ Promises of (Gen. 12:7; 13:15; 24:7) in 3:16?

# Prophecy and Types

## I. Introduction

### A. Why Study Prophecy?

#### 1. \_\_\_\_\_!

The fact of predictive prophecy brings, first of all, glory to God; for each predication testifies to its Author's wisdom and sovereignty over the future.<sup>97</sup>

*"Who has declared this from the beginning, that we might know? Or from former times, that we may say, "He is right!"? Surely there was no one who declared, Surely, there was no one who proclaimed, surely there was no one who heard your words." Isa. 41:26 (NAS)*

#### 2. \_\_\_\_\_!

Jesus Christ remains the heart of prophecy<sup>98</sup>

*"For the testimony of Jesus is the spirit of prophecy." Rev. 19:10 (NAS)*

#### 3. \_\_\_\_\_!

A major value for Biblical predication lay in its power to motivate its hearers toward holiness.<sup>99</sup>

*"let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful;" Heb. 10:22-23 (NAS)*

### B. Biblical Prophecy Statistics<sup>100</sup>

- OT 23,210 verses 6,641 contain predictive material or 28.5%
- NT 7,914 verses 1,711 contain predictive material or 21.5%
- Entire Bible's 31,124 verses 8,352 contain predictive material or 27% of the whole.

➤ Total number of Predictions: 1817 in 8352 verses<sup>101</sup>

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<sup>97</sup> Payne, J. B. (1997). *Encyclopedia of biblical prophecy: The complete guide to scriptural predictions and their fulfillment*. Baker Books. Pg. 13.

<sup>98</sup> Ibid. 7.

<sup>99</sup> Ibid. 14.

<sup>100</sup> Ibid. 13.

<sup>101</sup> Ibid. 674-675.

1. Biblical Prophetic Stats

a. Some Statistics by Periods of Fulfillment<sup>102</sup>

Period	# Prophecies	# Verses
	127	3348
Second Coming	52	535
Millennium	46	614
Final Judgment	14	279

b. Most highly predictive books, according to proportion of verses involving forecasts of the future<sup>103</sup>

OT	Percent	NT	Percent
Zephaniah	89%	Revelation	63%
Obadiah	81%	Hebrews	45%
Nahum	74%	2 Peter	41%

c. Books with the most material directly anticipatory of Jesus Christ:

- i. Psalms: 101 verses  
- (13 messianic Psalms: 2; 8; 16; 22; 40; 45; 69; 72; 89; 102; 110; 132)
- ii. Isaiah 59 verses

d. Books with most predictive matter<sup>104</sup>

OT		NT	
Book	# Verses	Book	# Verses
Ezekiel	821	Matthew	278
Jeremiah	812	Revelation	256
Isaiah	754	Luke	250

(Payne. 680)

Books with no predictive matter: Ruth, Song of Solomon, Philemon, III John<sup>105</sup>

\*Though I would argue that Ruth and Song of Solomon include forms of "Type".

<sup>102</sup> Ibid. 680

<sup>103</sup> Ibid. 681.

<sup>104</sup> Ibid. 681-682.

<sup>105</sup> Ibid. 681.

## II. Prophecy and Types

### A. Prediction defined.

A prediction is an “*announcement more or less specific about the future*”, it is a “*miracle of knowledge, a declaration or representation of something future, beyond the power of human sagacity to discern or calculate.*”<sup>106</sup>

Since God alone possess the requisite knowledge of the future (Isa 44:6-8, 1 Cor 1:25), it is only He who can really declare the things which are to come here after (Isa 41:23).

### B. Forms of Prophecy <sup>107</sup>

#### 1. Spoken- verbalized forms

- a. **The Oracle**-as a literally expressed, prosaic [prose]declaration, even though it may be presented in the balanced structures of poetic parallelism.
  - ***(Employing language in which customary language is used)***
    - i. Exodus 7: 3,15
- b. **Figures**- in contrast with its literal sense, a statement may be designated as figurative when “*one thing*” is said under the form or figure of another thing. When a word is employed in another than its primary meaning or applied to some object different form that to which it is appropriate in common usage, it is called a trope, meaning, literally, *a turn in language*. It is usually self-evident, as demonstrated by the nature of the subject.
  - ***(Employing language in which one thing is said in the form of another)***
    - i. Two nations in Rebekah’s womb Gen 25:23, lampstand of Ephesus Rev 2:5
    - ii. Two of the most common sources for the Biblical figures are: the world of life and nature (Psalm 23)
      - The fundamental reason for figurative style, which is so prominent a characteristic of prophecy, must be sought in the mode of revelation by vision (Hosea 12:10).
      - *It sticks!*
    - iii. Simile, metaphors, allegory etc..

#### 2. Non-Verbal/Acted-

Predictive revelations may be granted in the forms of prophecy that are acted out, that are pictorial in nature rather than verbal. In correspondence to the forthrightly spoken oracle stands the acted:

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<sup>106</sup> Payne. 8.

<sup>107</sup> Ibid. 16.



- a. **Symbol**-The general concept of symbol is that of a material object or event that connotes some matter of timeless significance. More specifically, however a predicative symbol is herein defined as a material (non-verbal) medium of communication that prefigures a situation that is yet future, not one that is presently existing.
  - *(Such as dreams, or object lessons)*
- b. **Type**- stands in correspondence to the verbalized figure, in that it is a predictive symbol or prefiguration that is presented through an independently existing historical reality, just as a figure of speech conveys a second thought grows out of its accepted common usage.
  - *(prefiguration with a simultaneous historical reality, objects that symbolize contemporaneously the same truth that is being predicated for the future)*
- c. Both of these acted forms had the definite purpose to fulfill: the prophet uses the acted sign as an example and a proof that a certain action will take place. What is of fundamental importance is the belief in the power of the prophet's signs- a power not his own, but a power given to him by Yahweh.
- d. Jeremiah had regular recourse to enact concrete predications of this sort (13:1, 19:1, 27:2, 28:10, 43:9, 51:63) and Ezekiel became the greatest exponent of all symbolic proclamation.
- e. **SCRIPTURE EXPLAINS ITS OWN PREDICTIVE SYMBOLS!** If they are genuine forecasts from above, God can and does give the interpretation (Gen 40:8, 41:16, 39).
- f. Form amounts

Oracles	1183	Verses
Figures	168	821
Symbol	86	856
Type	380	2895

### C. Typology

#### 1. Definition of Type

Typology is the study of types and their corresponding antitypes. Like prophecy a type provides insight about the future. Unlike prophecy, types do not simply use words to tell the future. **A type is a person, place, institution, event, or thing that prefigures or foreshadows something or someone to come, which is called the antitype. Generally speaking, the antitype is later and greater than the corresponding type and corresponds to the fulfillment of prophecy.**

- Typical study is a primary way to study the bible profitably. It is a most interesting and rewarding method, as it enables one to gain enhanced understanding of both testaments at the same time and to appreciate more thoroughly the relationship between the two.

## 2. Figures of Speech<sup>108</sup>

Greek *typos*, the verb form: “to strike, make an impress”.

NT translated as:

- A print or mark (Jn. 20:25)
- Figure (Acts 7:43, Rom 5:14)
- Form (Rm 6:17)
- Fashion (Acts 7:44)
- Manner (Acts 23:25)
- Pattern (Tit 2:7, Heb 8:5)
- Ensample (1 Cor 10:11, Phil 3:17, 1 Thess. 1:7)
- Example (1 Cor 10:6, 1 Tim 4:12)

## 3. Parameters for Types (4)<sup>109</sup>

Types serve as a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying,

*"See that you make everything according to the pattern that was shown you on the mountain."* (Heb. 8:5 ESV)

- a. A type must have a \_\_\_\_\_.
  - Hebrews 8:5 stresses the Tabernacle's holy place being a “copy”.
- b. A type must be \_\_\_\_\_.
  - Hebrews 8:5 relates types to “*the heavenly things*” that God had in store for His own, the goal of human restoration.
- c. A type must be a \_\_\_\_\_.
  - Hebrews 8:5 goes on to emphasize the tabernacle as an objective thing that Moses “*erected.*”
- d. A type must have a \_\_\_\_\_.
  - Hebrews 8:5 speaks of the type as “*a shadow*”.

Types, in other words, must have existed, from the time of their enunciation, as prophecies of redemption that were symbolically acted out.

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<sup>108</sup> E.W. Bullinger, *Figures of speech used in the Bible*. 768.

<sup>109</sup> Payne. 23-26.

#### 4. Survey of Types

A survey of Biblical types indicates that they might consist of a *person*, as Adam, *an event*, as Israel's crossing of the Red Sea, *a thing*, as the Temple; *an institution*, as the Sabbath; or a *ceremonial*, or as the release of the scapegoat.<sup>110</sup>

##### a. Person

- i. Adam as a type of Christ Rom 5:14 [How is Adam a type of Christ?](#)
  - He was the first- *preeminent*, walked with God daily, was given charge over God's creation, actions had consequences for all of mankind.
- ii. Melchizedek Gen 14:18 and Hebrews 7:1-3 [How is Melchizedek a type of Christ?](#)
  - Name means King of righteousness, Is the King of peace, Priest of the Most High God, Both King and Priest, gave communion and blessing.
- iii. Moses Deut. 18:15-19. [How is Moses a type of Christ?](#)
  - Deliverer, leader, mediator between God and man, enacted a Covenant, God will raise up a prophet like Moses, shall listen, God's word will be in his mouth, consequences for not listening to him.

##### b. Place(s)

Cities of Refuge: Numbers 35:6-15

Six Levite Cities were to be dedicated as cities of refuge. Which any of the children of Israel or foreigner may flee to that has killed someone unintentionally and who may be safe from the Avenger of Blood and not put to death before a trial.

- i. West of Jordan
  - Kadesh= "Sanctuary" in Naphtali= "Wrestling"
  - Shechem= "The Shoulder" in Ephraim= "Doubly Fruitful"
  - Hebron = "Communion" in Judah= "Praised"

Jesus is our Sanctuary (Mat 11:28) in the land of our Struggle (Job 14:14). Jesus is lifted up (Jn 3:15-16) and is our Inheritance (Heb 2:12-13, 12:2). Jesus is our Communion (Col 1:27) and He is Praised (Rev 4:8-14).

- ii. East of Jordan
  - Golan "*Their Captivity; Their Rejoicing*" in Manasseh "*Causing to Forget*"
  - Ramoth "*Heights*" in Gad "*Troop*"
  - Bezer "*Stronghold*" in Reuben "*Behold a Son!*"

Jesus is our Joy (John 15:11). Jesus Causes us to forget the former things (Rev 21:4). Jesus is our Army from Above (Jude 1:14). Jesus is our Stronghold (Heb 6:18). Jesus is the Beholden Son (Isa 9:6, Lk 2:11-12).

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<sup>110</sup> Payne. 26.

- c. Thing
  - Serpent: Jn 3:14/ Num 21:5-9
  - Rock: 1 Cor 10:4-from which they continually drank from! Ex 17:6, Num 20:11
- d. Event- Passover- Exo. 12/ 1 Cor. 5:7 (salvation, death, life, all consumed, not one bone broken..)
- e. Institution- Marriage Gen 2:24/ Eph 5:31-32

Other Examples:

- Manna from heaven John 6:41, Noah, Noah's ark of safety, kinsmen redeemer, Jonah's three days in the whale Matthew 12:40, Solomon and his wisdom Matthew 12:42, the Temple Matthew 12:6
- Abraham, Isaac Jacob, Jacob's ladder, Joseph, Moses, Joshua, Sampson- strength, overcame many enemies in his death, David, Solomon, Elisha, Jonah, Zerubbabel, Aaron, High Priest
- The Tabernacle, Veil, Ark, Mercy seat, Table of Shew bread, Lampstand, Altar of Incense

The list literally goes on and on!!!

Conclusion

As you can see prophecy makes up a large portion of Scripture approx. 27%! A thorough understanding of the Scriptures is therefore requires a thorough understanding of the prophetic portions and a thorough interpretation of the prophetic portions of the holy Scriptures is largely dependent upon a mastery of the principles and laws of figurative language, types, and symbols, especially so, for example, in the apocalyptic portions. The study of Biblical prophecy is necessary for the believer. It reveals to us the Gory and Sovereignty of God! It teaches us more about our Savior Jesus Chris! It motivates us to live holy lives!

Personal Study

Read

- Acts 7
- Who are presented as a type of Christ by Stephen?
- In what ways are they a type of Christ?

# Christology- The Study of Christ

## I. Introduction

We have laid the foundation of the reliability of the Scriptures, - The Divine Revelation, given by God through Inspiration. We have gone over the canon, texts, translations in order to know we have the right books and teachings. We have also learned some general principals of Biblical interpretation so that we may understand what has been given to us. All of this is to increase our trust in the reliability of and our understanding of the Scriptures. We can know we really do have the Word of God! We can trust it and we can live our lives based on it! We can also trust that Jesus is Who He says He is; God in the flesh, the God Man- fully God and fully man!

The most important question is Who is Jesus of Nazareth?

The Son of God, and God the Son- The Eternal and Distinct Second Person of the Trinity.

*“We may summarize the biblical teaching about the person of Christ as follows: Jesus Christ was fully God and fully man in one person and will be so forever.”*<sup>111</sup>

Do you believe and agree with this?

Can you defend it Biblically?

- Many religions attack this truth. *Jesus never claimed to be God, Jesus never said the “I am God”. Etc...*

Why do you think they attack this?

- Because if they admit the truth- it forces them to be accountable to Him- what He said and did, and what He is doing, and it nullifies their religion and practices (which people have a hard time dealing with)

### A. Historical

*“The church has historically believed that “Jesus Christ was fully God and fully man in one person, and will be so forever.”*<sup>112</sup>

His deity is demonstrated by his own claims supported by his divine attributes and miraculous activities. His humanity is demonstrated by the virgin birth and his human attributes, activities, relationships, trials, and temptations. One peculiarity of his humanity was sinlessness, but this did not make him something other than human. Along with affirming the two natures of Jesus Christ, the church has also insisted that it was necessary for him to be fully God and fully man if he was to accomplish salvation for all humanity.

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<sup>111</sup> Grudem. 663.

<sup>112</sup> Allison. 365.

In spite of this consistent and widespread belief, the church has had to face, and continues to face, numerous challenges to its view. At times some have denied the full deity of Christ. At other times. The full humanity of Jesus was denied. At still other times, some have viewed him as kind of a mixture of deity and humanity- “a divine human” Jesus Christ, so to speak. However, with each challenge, the church has responded with a defense of its historic belief.”<sup>113</sup>

## B. Nicæan Creed (325)

Arius a prestigious and popular presbyter of Alexandria- taught that Word did not exist eternally with the Father, “*there was when He was not*”.

The Creed “*We believe...in one Lord Jesus Christ, the Son of God, begotten of the Father, only begotten, that is, of the substance of the Father, God of God, light of light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made, things in heaven and things on earth; who for men and for our salvation came down and was made flesh, and became man, suffered, and rose again on the third day, ascended into the heavens, and is coming to judge the living and the dead.*”<sup>114</sup>

## II. Who He IS

- A. Birth
- B. What He Did
- C. What He Said

### A. Birth Proclamations

- a. Bethlehem- Matthew 2:6, Micah5:2 – \_\_\_\_\_.
- b. Mt 1:21/ Ps. 130:8 \_\_\_\_\_ will redeem/ save His people.
- c. Mat. 1:23/ Isaiah 7:14- Miraculous Birth, Immanuel- God with Us.
- d. John the Baptist is the forerunner of \_\_\_\_\_!
  - i. Matthew 3:1-3; Mk. 1:3, Luke 3:4; Jn 1:23
  - ii. Isaiah 40:3

### B. What He did- Forgives Sin, Controlled Nature, Accepts Worship

#### 1. Forgives Sin

- a. Luke 5:21 *And the scribes and the Pharisees began to question, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"* (ESV)
- b. Paralytic Man- Luke 5:20-21; Mat. 9:2
- c. Woman who cried on Jesus’ feet- Luke 7:4
- d. Matthew 9:2-7, Mark 2:2-12, and Luke 5:17-26 also show Jesus has power to forgive sin.

Yahweh forgives sin: Exodus 34:7, Leviticus 16:30, Psalm 51:2, Isaiah 1:18, and Micah 7:18-19.

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<sup>113</sup> Ibid. 365.

<sup>114</sup> Ibid. 370.

*“Athanasius insisted that if salvation is the forgiveness of sins and the imparting of divine life into sinful people, then the Son had to be fully God in order to become human to save.”*<sup>115</sup>

### **How could a mere creature undo God’s wrath?**

#### 2. Controlled Nature

- a. Walking on water (Mark 6:49, Mat. 14:26)
- b. Calms the Sea Mat. 8:26-27, (Mark 4:39, Luke 8:24)
- c. Curses the Fig tree (Mat. 21:18-20, Mk 11:12-14)

Nature obeys its Creator: Yahweh:

- Exodus 7:14-10:29, Psalm 65:7, Psalm 89:9, and Psalm 107:29.
- Ps. 65:7 *Who dost still the roaring of the seas, The roaring of their waves, And the tumult of the peoples.* (NAS)
- Ps. 89:9 *Thou dost rule the swelling of the sea; When its waves rise, Thou dost still them.* (NAS)
- Ps. 107:29 *He caused the storm to be still, So that the waves of the sea were hushed.* (NAS)

#### 3. He Accepts Worship

- a. Jesus is worshiped and is to be worshiped: Matthew 14:33 & 28:17, John 5:23 & 9:38
- b. *And those who were in the boat worshiped Him, saying, "You are certainly God's Son!"* Matt. 14:33 (NAS)
- c. Even In Heaven! Revelation 4:8-14; 5:6-14.
  - Revelation 19:10; 22:8 Twice John is forbidden to worship an angel!
- d. In John 17:5 Jesus Prays: *"And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was."*

Yahweh alone is to be worshiped: Exodus 20:3, *"You shall have no other gods before Me."* (NAS)

- Deuteronomy 6:13-15, Isaiah 45:23.

- Yahweh will not give His glory to another: Isaiah 42:8 and 48:11.

*"I am the LORD, that is My name; I will not give My glory to another, Nor My praise to graven images."*  
Isa. 42:8 (NAS)

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<sup>115</sup> Ibid. 371.

*“Proof of the deity of Jesus Christ consisted in many points. He is worshipped, an activity that is reserved for God alone.”<sup>116</sup>*

C. What HE said- Revealer, Honor of God, One, Source of Eternal life, Lord of Sabbath, The Judge

1. Perfect knowledge of and Only Revealer of the Father

[Jesus] *“presents Himself as the exclusive source of all knowledge of God and the exclusive channel of divine grace.”<sup>117</sup>*

- a. *“even as the Father knows Me, and I know the Father;”* Jn. 10:15 (NAS)
- b. Jn. 17:25-26, *“O righteous Father, although the world has not known Thee, yet I have known Thee; and these have known that Thou didst send Me; and I have made Thy name known to them, and will make it known;”* (NAS)
- c. Jn. 7:29 *“I know Him; because I am from Him, and He sent Me.”* (NAS)
- d. The Revealer of the Father: Jn.12:45; 14:17; 14:19; Mt 11:27.
- e. *No one comes to the Father but by Me... Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father, but through Me. Jn. 14:6 (NAS)*

2. Only way to honor the Father is to honor the Son

- a. Jn 5:23 *“Honoring the Son is honoring the Father”*
- b. Lk. 10:16 *“Rejects me rejects the Father”*
- c. Jn 15:23 *“Whoever hates me hates the Father”*
- d. Jn. 14:21 *“and he who loves Me shall be loved by My Father,”*

3. Jesus and the Father are One:

- a. Jn 10:30-33, 5:18, 17:11
- b. Seen Him, Seen the Father (Jn. 14:9, 8:19; 10:15; 14:7)

*“If God were your Father, you would love Me; for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me”* Jn. 8:42 (NAS)

Matthew 11:27-28 Jesus claims to be the only one who perfectly and presently knows the full mind of God the Father and is the only one who can reveal Him to the world. He also claims to be the only means of fellowship with the Father and the only channel of grace/rest. He also claims that He Himself is only fully known by the Father!

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<sup>116</sup> Allison. 368.

<sup>117</sup> Warfield, B. B, *The Lord of Glory: A study of the designations of our lord in the New Testament with especial reference to his deity.* 92.



4. The Source and Giver of Eternal Life
  - a. Jn 10:28, 31; Mt 11:28 (rest)
  - b. *“Eternal Life is to know the one true God and Jesus Christ- makes Himself equal with God and the source of eternal life”* John 17:3
  
5. Lord of the Sabbath
  - a. Disciples Eating grain- Matthew 12:1–8 (v6 Greater than the Temple); Mark 2:23–28 and Luke 6:1–5.
  - b. Take up pallet and walk- John 5:17- Father is working (breaking the Sabbath) So am I! (v18- Equal with God).
  
6. The Judge
  - a. Mt 7:21-22 All will appear before Him, and He has the power and authority to cast people into hell.
  - b. Jesus claims to be the Judge in the New Testament: Matthew 25:31-46 and John 5:22-27.
  - c. Yahweh is The Judge Psalm 96:13; Isaiah 3:13; Isaiah 66:16.

*“Jesus is all that God is, and shares in God’s nature as truly as in God’s majesty and power.”<sup>118</sup>*

We can trust Jesus is Who He says He is; God in the flesh, the God Man- fully God and fully man; now may we be able to defend this and led people into the truth! We can get everything else right about theology and Bible study, but if we miss this, we miss everything!

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<sup>118</sup> Ibid. 96.

I AM ... John 8:58 /Exodus 3:14.

“I AM” in book of Isaiah

Isaiah	<i>I am</i>	Description
41:4	ἐγώ εἰμι	The first and the Last
43:10	ἐγώ εἰμι	Believe and know me, no God formed before Me or after Me
43:25	ἐγώ εἰμι ἐγώ εἰμι	Will not remember your sins
45:8	ἐγώ εἰμι	Creator
45:18	ἐγώ εἰμι	No other
45:19	ἐγώ εἰμι ἐγώ εἰμι	Speaks Righteousness
45:22	ἐγώ εἰμι	No other God, Savior
46:4	ἐγώ εἰμι	Deliver
46:9	ἐγώ εἰμι	No other
48:12	ἐγώ εἰμι	The first and the last
48:17	ἐγώ εἰμι	The God who teaches and leads
51:12	ἐγώ εἰμι ἐγώ εἰμι	The comforter
52:6	ἐγώ εἰμι	They will know My name

## Glossary

*Autographs- The original manuscripts written by the Biblical authors*

*Church Fathers- The writing theologians and teachers of the first seven to eight centuries of the Christian church, usually the great bishops and leaders noted for sound judgment and holy living, whose writings preserve the doctrines, history, and traditions of the early church.*

*Codex- A manuscript in book form, that is with sheets bound together rather than in the form of a roll or scroll.*

*Critical text- An edited text of the bible that attempts by critical comparisons and evaluation of all the manuscript evidence, to approximate most closely what was in the autographs.*

*Cursive manuscripts (minuscule manuscripts) - Manuscripts written in a “running hand”, hence cursive. The style of writing employed smaller, connected letters with breaks between words and sentences. After 9<sup>th</sup> century.*

*Dynamic Equivalency- Focuses on the meaning of passage, “thought for thought”.*

*Eisegesis- “to read into a text what one wants it to mean”.*

*Exegesis- “to draw out of a text what it means”.*

*Extant- Still in existence, not destroyed, lost, or extinct.*

*Formal Equivalency- Focuses on a more literal translation, “word for word”.*

*Grapha—The Greek word for “writings” (Scriptures), which are inspired by God.*

*Hermeneutics- The science and art of Biblical interpretation.*

*Illumination- The process by which God enlightens a person’s mind so that he apprehends or understands the Truth of the Word.*

*Inerrancy/inerrant- “Without error” and referring to the complete accuracy of the Scriptures, including the historical and scientific parts.*

*Infallible- Literally, “incapable of error”, not liable to mislead or deceive; referring to the Scripture it means that the Bible is reliable and trustworthy to those who turn to it in search of God’s truth.*

*Inspiration- Lit. God-breathed (from 2 Tim 3:16) and referring to the divinely authoritative writings of the Holy Scripture, which God produced without destroying the individual style of the writers. Specifically, Inspiration is the total process by which Spirit moved men wrote God-breathed words which were invested with divine authority for doctrine and practice.*

*Lectionaries- Early church service books containing selected Scripture readings usually from the gospels and sometimes from acts and the epistles.*

*Manuscript- A handwritten literary composition rather than a printed one.*

*Masorettes- Jewish Textual Scribes of the 5<sup>th</sup> through 9<sup>th</sup> centuries A.D. who standardized the Hebrew text of the Old Testament, which is called the Masoretic text.*

*Paraphrase- To say something in different words than the author.*

*Necessity- “The Bible is necessary for knowing the gospel, for maintaining spiritual life, and for knowing God’s will.”*

*Palimpsest- A manuscript or parchment that has been “rubbed out again”, erased for the purpose of being used again or written over.*

*Papyrus- A kind of ancient paper or writing material made from the pith of a plant by that name, which grew in the marshes of Egypt.*

*Paraphrase- To say something in different words than the author.*

*Parchment- An ancient writing material usually prepared from goat or sheep skin.*

*Plenary inspiration- Inspiration of the Bible is plenary (full, complete, extending to every part). No part of the Scripture is without divine inspiration.*

*Revelation- Concerns the origin, giving, disclosure, or unveiling of truth.*

*Septuagint- Lit. “the seventy”. The Greek translation of the OT allegedly done by 70 scribes in Alexandria Egypt at about 250-150 BC*

*Senus plenior- (fuller meaning) is a function of inspiration, not illumination.*

*Sufficiency- “Scripture contains all the words of God we need for salvation, for trusting Him perfectly , and for obeying Him perfectly.”*

*Tenacity- That is, once a variant reading appears in a manuscript, it doesn’t simply go away. It gets copied and ends up in other manuscripts.*

*Textual Criticism- The scientific study of various biblical manuscripts for obtaining the original reading of the text.*

*Textus Receptus- The Greek text presumed to underlie the Authorized Version of 1611 (KJV). It was later received “the Received Text”.*

*Torah- The Hebrew word for Law, it often refers to the first five books of Moses.*

*Translation- The process of beginning with something (written or oral) in one language (the source language) and expressing it in another language (the receptor language).*

*Unical, or Majuscule- Lit. “inch high” referring to a manuscript written in formally printed large letters similar in size to capital letters. These letters were written separately and with no breaks between words or sentences. Prior to 9<sup>th</sup> century.*

*Vellum- A fine quality writing material in ancient times usually prepared from calf or antelope skin*

*Verbal inspiration- The very words of the prophets were God given, not by dictation but by the Spirit directed employment of the prophet’s own vocabulary and style.*

*Vulgate- Lit. “common” or “usual”; generally, the designation for the Latin translation of the Bible made by Jerome in the fourth century A.D.*

## Resources

### Online

#### YouTube

(If links are broken search by name and title)

#### Chuck Missler

- *How we got our Bible ~ The Old Testament* <https://youtu.be/5ZsZLDWWZMs>

#### Dr James White

- *Inerrancy* <https://youtu.be/agUaq7bXxLY>
- *New Testament Textual Criticism* (16 videos) <https://youtu.be/EIzIbFrIJpk>
- *Unchanging? Dealing with the Texts and Translations of the Bible in the Modern World* [https://youtu.be/\\_yyRaoeSHec](https://youtu.be/_yyRaoeSHec)

#### Dr Michael Kruger

- *God's Word in the Early Church* <https://youtu.be/u2F0Kp-CjgM>
- *Five Misconceptions about the Origins of the New Testament* <https://youtu.be/PaRahmFpdY4>
- *Why You Can Rely on the Canon* <https://youtu.be/uWm2Sg-qRrg>
- Dr. Michael Kruger & Dr. James White on Biblical Canon <https://www.youtube.com/watch?v=LVVRfu1eLSU&t=63s>

#### Mike Winger

- *Evidence for the Bible* (20 videos) <https://youtu.be/EjnwldgqN8c>

#### Voddie Baucham

- *Why you can believe the Bible* <https://youtu.be/G1XJ7DeR5fc>

#### Websites

- Canon Fodder <https://www.michaeljkruger.com/about/>
- The Center for study of New Testament Manuscripts <https://www.csntm.org/>
- A Christian Apologetics Ministry Dedicated to Demonstrating the Historical Reliability of the Bible through Archaeological and Biblical Research. <https://biblearchaeology.org/>
- Early Church Fathers <https://www.ccel.org/fathers>
- The Library at SouthEastern: Biblical Greek Manuscripts <https://library.sebts.edu/c.php?g=457318&p=5870329>
- Mike Winger <https://biblethinker.org/>
- THE STUDY OF THE TYPES BY ADA R. HABERSHON <http://www.baptistbiblebelievers.com/Books/AStudyoftheTypesbyAdaRHabershon/tabid/230/Default.aspx>

## Free Bible Study Tools

<https://accordancebible.com/product/lite-collection-accordance-13-free/>  
<https://app.logos.com/signin>  
<https://www.blueletterbible.org/>  
<https://biblehub.com/>  
<https://www.studydrive.net/>

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