

BIBLIOLOGY

Lesson Two

- I. Why Bibliology? [2 Timothy 3; 2 Peter 1]
 - A. What is a Worldview
 - B. Inspiration | Our God Given Book
 - C. Bibliology Flow Chart
- II. Its Integrity (Transmission, Perseveration, Canonicity)
 - A. The Old Testament
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 - D. Apologetics
- III. Primary Passages
 - A. In the Hebrew Scripture
 1. “Thus, Says the Lord”
 2. Psalm 19
 - B. In the New Testament
 1. The Structure of Matthew and Fulfilled Prophecy
 2. The Structure of Luke 24 [OT Canonicity and FOCUS]
- IV. Understanding the Development of Bibliology in Historical Theology
- V. Conclusion | Summary

TOP TEN QUESTIONS PEOPLE ASK ABOUT BIBLIOLOGY

1. If asked, on what basis would you be able to explain your worldview and why would your response be better or different than someone else's?
2. What does 2 Timothy tell us about the Bible?
3. What does 2 Peter 1:16-21 tell us about the Bible?
4. Can you define what inspiration is when claimed for the Bible?
5. What are five consequences of inspiration?
6. Can you explain how you study the Bible? What "method" or "approach" do you and/or your church family use?
7. How does God preserve His Word? Please explain your answer.
8. What are some reasons as to why the Bible is a completed work?
9. What does Psalm 19 tell us about the Hebrew Scripture?
10. Why is the Gospel of Matthew helpful in showing the Bible to be the inspired Word of God? Please explain your answer.

WHAT IN THE WORLD IS A WORLDVIEW

See the following article by Kenneth Samples

WHAT IS A BIBLICAL WORLDVIEW?

- It is the Absolute [i.e. complete | universal] Resource | Word from God and is unlike any other “word.”
- It is the Absolute [i.e. complete | universal] Word about God.
- It is the Ultimate [i.e. complete | universal] Explanation [i.e. interpretation] about us and our World’s origin, presence, and end.

WHAT IS REQUIRED OF A WORLDVIEW?¹

A WORLDVIEW should be Coherent

In other words, it needs to make logical sense. Take for instance, a worldview that claims that only truth we can know is that there is no truth we can know. This belief is self-contradictory.

A WORLDVIEW should be Consistent.

If someone believes there is no such thing as right and wrong, then it’s inconsistent to say any action – like murder or racism – is wrong, because in this worldview nothing can be right or wrong.

A WORLDVIEW should be Comprehensive.

If a worldview leaves the big questions of life unanswered it leaves us unsatisfied and directionless. For example, a worldview that says God is so distant from us that we can’t know anything about him leaves us separated from our Creator and clueless about what God might want from us. If a worldview – Christian or otherwise – doesn’t answer some of life’s most important questions, then it is not much of a worldview.

“The way we understand human life depends on what conception we have of the human story. What is the real story of which my life story is a part” (*The Gospel in a Pluralist Society* [Eerdmans, 1989] 15). What L. Newbigin is referring to here is not a linguistically constructed narrative world that we fabricate to give meaning to our lives, but an interpretation of cosmic history that gives meaning to human life. N. T. Wright says that a story is “the best way of talking about *the way the world actually is*” (*The New Testament and the People of God* [SPCK, 1992] 40).²

¹ Worldviews Comparison, Rose Publishing.

² Michael W. Goheen <https://www.catalystresources.org/reading-the-bible-as-one-story/>

INSPIRATION | OUR GOD GIVEN BOOK

"Of all the doctrines connected with the Christian faith, none is more important than the one that has to do with the basis of our religious knowledge. For anyone who professes the Christian faith the root question is: "from where do I get my knowledge on which my faith is based?" The answers to this question are varied, of course, but for the Christian at least it always comes full circle to the Bible. When all has been said and done, the only true and dependable source for Christianity lies in the book we call the Bible."ⁱ

Title: "Our God Given Book" - The Antidote for our Age
 Text: Second Timothy 3:10-17
 Theme: "God by means of the Holy Spirit breathed through people who wrote down His words through their personalities and abilities. There is only one book in the world that contains for us the very word of God. No other revelation is as precise, exact, and clear. And in the context of 2 Timothy, Paul teaches how the Word from God is the only antidote to the apostasy of our age.

An antidote is, "A medicine taken or given to counteract a particular poison."ⁱⁱ There is a great poison permeating our culture and our being. It is systemic and Paul identifies the only antidote to this poison as the Word of God.

Literary Context:

2 Tim. 2:14-26	Our Separation from dishonorable vessels / unapproved workers
2 Tim. 3:1-9	The Apostasy of our Age
Our Text	The Antidote to our Age

Notice Paul's stress on the Word of God.

- Identify with the Word (1:8).
- Guard the Word (1:13).
- Continue in the Word (3:14).
- Preach the Word (4:2).

Historical Context:

- The Church in Ephesus is under siege by false teachers/teaching.
- Paul left Timothy in Ephesus to perpetuate, protect, and proclaim the gospel.
- Paul is about to die and seeks to encourage Timothy to stay the course and thus suffer for the sake of the gospel.

Biblical Context:

Luke 24:27, 44; John 5:39 – The Old Testament Scripture leads his people to salvation through Jesus Christ.

"In times of danger it is important to have secure foundations. This letter has in view threats from people propounding a form of Christianity which threatens the faith. Last week our passage stopped just short of 2:16-17 which mentions two such people. We hear little of the substance of what they are teaching beyond the idea that they are saying that the resurrection has already happened. The letter

mainly warns without engaging in argument, such as we find in the undisputed letters of Paul. 3:1-9 accuses them of immorality and irresponsibility. Our passage refers to people going off after myths and not enduring sound teaching. We are left guessing what the real problem was. **The solution however is to call Timothy, and through him, all in positions of leadership and responsibility back to basics.** Don't get carried away with the new trends, but stay with what you learned (3:14). 3:15 draws attention to the scriptures."ⁱⁱⁱ

How do we guard the gospel? We guard the gospel by continuing in the gospel. There are two movements in our text. The first speaks of Timothy continuing in the example set by the apostle Paul (3:10-13 [compare also 1:13]). The second speaks of Timothy continuing in the Word (vv. 14-17).

Over 500 times God's prophets identified their statements with the words, "Thus saith the LORD." This phrase or idea is throughout the Old Testament. Clearly, the overwhelming testimony of the Old Testament is that it is the voice of God. For our Lord Jesus, "'It is written' and 'thus saith the Scripture' were . . . the formulae of irrefutable appeal."^{iv}

Outline:

- I. The Evidence of its origin (Second Timothy 3:16)
 - A. All Scripture is Inspired by God (Second Timothy 3:16)

God is the author of Scripture. In Second Timothy 3:16, Paul used the word "Scripture." It is the Greek word **graphie**. The word *graphie* is seen in our English language in such words as **graphic** (drawing or etching), **graphite** (pure carbon used as in pencils), and **graphology** (the study of handwriting).

It means "a writing or thing written. It is used to denote either the book itself, or its content." It is used fifty-one times in the New Testament and is always translated by the English word 'Scripture.' Thus, inspiration deals with what is written.

The second primary word used by Paul is "inspired." It comes from the Greek word **Theopneustos**. It means, "given by inspiration of God." It is only here in the entire New Testament. Inspiration speaks of that which "God-breathed out." God did not breathe into something that already existed. He created something that previously did not exist.

Because the written record we hold in our hand is God breathed it is therefore profitable. This word given by God is useful. It holds for the reader profit. It is to our advantage to read and know this book.

The Bible clearly states that all Scripture has been given to us by God. Some schools of thought would claim that only certain parts are inspired while others are not. Other schools see certain parts as being more inspired than other parts. Still others would see just the thoughts being inspired and not the very words and still others claim that only those sections dealing with the moral and spiritual elements are inspired while those dealing with history and science are not given by God. Yet, the clear testimony of the Bible is that every word has been given by God (Deut. 8:3; Pro. 30:5; Matt. 4:4; Luke 4:4).

Inspiration is a supernatural influence that qualifies men to receive and communicate divine truth. By its very nature, we are limited in calling only the autographs directly or immediately inspired. However, the copies are given derivative inspiration. Derivative inspiration can also be referred to as inherited inspiration. Translations and copies can have the same 'genetic DNA' connection to the parent. Inspiration deals with process + result. It refers only to the written record, not the verbal.

Another key passage in understand the authorship of the Bible is Second Peter 1:21. Here, several truths are seen.

- B. Inspiration involves human means (men moved by the Holy Spirit spoke from God [Second Peter 1:21])

The Holy Spirit is the agent of Scripture (Second Peter 1:21, John 16:13).

- Second Peter 1:21 "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Verse 16 through 21 explains the means of remembering. Verse 16 speaks of those who do follow cunningly devised fables. In verses 16-18, Peter references the Mount of Transfiguration. Peter contrasts his experience with the written Word of God and assures his audience that the written Word has more staying power than his testimony of his encounter with the living Christ.

Now, in the face of criticism from false teachers, who state that the Christian message is a human invention, Peter defends his preaching about Jesus: "We did not follow cleverly invented stories (*mythos*) when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty." (1:16) "Stories" (NIV), "fables" (KJV), or "myths" (NRSV) is the Greek noun *mythos*, from which we get the English word "myth." Originally *mythos* referred to "speech, conversation" and also to "narrative" or "story" without any distinction of whether it was fact or fiction. Later it referred to fictional narrative as opposed to *logos*, the truth of history. In our passage we see this sense, where *mythos* means "tale, story, legend, myth." There's a similar accusation in 2 Clement 13:3: "They [opponents of Christianity] turn to blasphemy, saying that it is a myth (*mythos*) and a delusion." What in particular did the false teachers ridicule? They scoffed that Christians' claim that Jesus would actually return in the Second Coming -- at "the power and coming of our Lord Jesus Christ" (1:16). Peter responds to their criticisms in 3:1-13.^v

"The fact that the Lord Jesus would thus return, it is clear, had been denied by some among those to whom this epistle was addressed, and it was important to state the evidence on which it was to be believed. The grounds on which they denied it (2Pe 3:4) were, that there were no appearances of his approach; that the promise had not been fulfilled; that all things continued as they had been; and that the affairs of the world moved on as they always had done. To meet and counteract this error--an error which so prevailed that many were in danger of 'falling from their own steadfastness,' (2Pe 3:17,)--Peter states the proof on which he believed in the coming of the Savior."^{vi}

Why does Peter make much of this experience?

“Next to Jesus appears Moses and Elijah. Moses represents the law. Elijah represents the prophets. Jesus is the fulfillment of all law and of all prophecy. He is the final completion of the whole of Old Testament; He is the fullness of all divine revelation.”^{vii}

“The presence of these prophets triggers the eschatological promise of the coming of Elijah (6:15; 8:28) who was taken to heaven without dying (2 Kgs 2:11) and was expected as a forerunner to the new age (Mal 3:23-24). Moses had an experience where his face was left radiant from the glory of God (Exod. 34:35). He prophesied in eschatological hope that a prophet greater than himself would come (Deut. 18:15-19). The appearance of these two prophets symbolizes the arrival of the messianic age. The suffering and rejection of these prophets prefigure the experiences of the passion of Christ.”^{viii}

C. Jesus is the Word of God incarnate (vv. 16-18).

First, Peter did not fabricate the *Story* he tells. He reports what he witnessed (v. 16). Peter was at the Mount of Transfiguration. Peter shares what he knows.

The false prophets/teachers denied Jesus as God, as Savior, as alive, and coming again. As such, they had no fear of accountability and judgment. Because of this denial, they lived immoral lives. It is for this reason the apostle John writes,

- ¹ See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason, the world does not know us, because it did not know Him. ² Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. ³ And everyone who has this hope fixed on Him purifies himself, just as He is pure. (1 John 3:1-3)

And Peter wrote,

- ¹³ Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. ¹⁴ As obedient children, do not be conformed to the former lusts which were yours in your ignorance, ¹⁵ but like the Holy One who called you, be holy yourselves also in all your behavior; ¹⁶ because it is written, “YOU SHALL BE HOLY, FOR I AM HOLY.” ¹⁷ If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; ¹⁸ knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, ¹⁹ but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. (1 Pet. 1:13-19)

If nothing the Bible says about Jesus is true, then we are unreasoning animals, born as creature of instinct to be captured and killed (2 Peter 2:12). The unbelieving accuses the Church of fabricating the *Story* of Jesus.

Peter speaks of the transfiguration as fulfillment of Old Testament prophecy. What the prophets spoke of, Jesus fulfills. Jesus is the Word of God incarnate. He is the substance casting all shadows.

“It is worthy of remark that our blessed Lord, who came to give a new law to mankind, appeared on this holy mount with splendor and great glory, as God did when he came on the holy mount, Sinai, to give the old law to Moses. And when the voice came from the excellent glory, this is my Son, the beloved One, in whom I have delighted; hear him: the authority of the old law was taken away. Neither Moses nor Elijah, the law nor the prophets, must tabernacle among men, as teaching the whole way of salvation, and affording the means of eternal life; these things they had pointed out, but these things they did not contain; yet the fulfilment of their types and predictions rendered their declarations more firm and incontestable.”^{ix}

“What difference does this make for the doctrine of Christ?”

Western Christianity in many places is struggling for survival against a deadly secularism that smothers any sense of transcendence or mystery, too much of which has penetrated its own ranks. The Church needs to regain the vision of Christ on the mountain, the light in which we see light, the echo of the divine voice acclaiming Jesus the beloved Son—the biblical symbolism of a majestic, incarnate, crucified God as the only source of hope for the transfiguring of a disfigured world.^x

The transfiguration affirms the church’s eschatological hope in the resurrected Christ, as the One who is greater than all the prophets—equal only to God—who reigns the universe supreme.”^{xi}

D. The Bible is the Word of God inscribed (vv. 19-21).

“The Holy Scriptures are our letters from home.”— Augustine of Hippo^{xii}

This Word from God is sure (v. 19a), necessary (v. 19b), powerful (v. 19c), and enduring (v. 19d). Verses 20 and 21 speak of how this Word came from God to man.

“The meaning of the apostle appears to be this: The law and the prophets have spoken concerning Jesus Christ, and Isaiah has particularly pointed him out in these words: Behold my servant whom I uphold, my CHOSEN IN WHOM MY SOUL DELIGHTETH; I have put my Spirit upon him, and he shall bring forth judgment to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and THEM THAT SIT IN DARKNESS out of the prison house, Isa 42:1,7. Now both at his baptism, Mt 3:17, and at his transfiguration, Jesus Christ was declared to be this chosen person, God's only Son, the beloved One in WHOM HE DELIGHTED. The voice, therefore, from heaven, and the miraculous transfiguration of his person, have confirmed the prophetic doctrine concerning him. And to this doctrine, thus confirmed, ye do well to take heed; for it is that light that shines in the dark place—in the Gentile world, as well as among the Jews; giving light to them that sit in darkness, and bringing the prisoners out of the prison house: and this ye must continue to do till the day of his second, last, and most glorious appearing to judge the world comes; and the day star, this light-bringer, arise in your hearts—manifest himself to your eternal consolation. Or perhaps the latter clause of the verse might be thus understood: The prophecies concerning Jesus, which have been so signally confirmed to us on the holy mount, have always been as a light shining in a dark place, from the time of their delivery to the time in which the bright day of Gospel light and salvation dawned forth, and the Son of righteousness has arisen in our souls, with healing in his rays.”^{xiii}

1. We have a Word made sure (v. 19a).

Jesus is the fulfillment of the Seed Promise and the completion of the blood picture.

“In the context of the Lord’s coming (v. 16), the ‘prophetic word’ refers to the Old Testament prophecies relating to ‘the day of the Lord,’ the day of judgment and salvation (Thomas Schreiner, *The New American Commentary, 1, 2 Peter, Jude* [Broadman], p.319).”

“‘The prophetic word.’ Cf. 1Pe 1:10, a reference to all the Messianic prophecies. Made more sure (**bebaioteron**). Predicate accusative of the comparative adjective **bebaios** (2Pe 1:10). The Transfiguration scene confirmed the Messianic prophecies and made clear the deity of Jesus Christ as God's Beloved Son.”^{xiv}

“These false teachers that 2 Peter opposed appear to have been teaching that the belief in the eschatological coming (*Parousia*) of Jesus Christ was a ‘cleverly devised myth’ (1:16) which it would be good to discard. Their reasoning seems to have been that Jesus’ return was expected during the lifetimes of the first Christian generation. Since by their time this generation had died without seeing the *Parousia*, this expectation must have been false. (See 3:4—‘Where is the promise of his coming? For ever since the fathers [probably a reference to Peter's generation] fell asleep, all things have continued as they were from the beginning of creation.’) From the perspective of the author of 2 Peter, this abandonment of the expectation of the *Parousia* (and its related expectation--eschatological judgment) is ethically disastrous. In a passage that is so unreservedly damning that it is almost difficult to read, he criticizes these false teachers for being corrupt and sinful...and worse still, hoodwinking others into joining them in their corruption (2:10b-22).”^{xv}

“In conversation with the Hebrew Bible passage, a theme of divine splendor on the mountain recurs. In the case of the Hebrew Bible, Moses alone enters that cloud; in the New Testament, Jesus is accompanied by three witnesses. One could use these two texts to tie together the splendor of the gift of the law and of the gift of the son, two markers of God's covenant with humanity. This could be underscored by comparing what Moses brings off the mountain -- the Law -- with what Christ brings off the mountain -- his own body; both of these serve as the vehicles of divine relationship with the community of faith.”^{xvi}

2. We have a Word demanding attention (v. 19b).

The word for “pay attention” means, “To hold the mind towards, i.e. pay attention to, be cautious about, and apply oneself to.”

3. We have a Word that is light in a dark place (v. 19c).

First, the Word of God is sufficient until such a time as Jesus returns and we dwell in His “physical” presence henceforth and forever more.

“The battleground in Peter's day and ours centers on our own worldview and understanding of the authority of Scripture.”^{xvii}

“‘Morning star’ (NIV, NRSV) or ‘day star’ (KJV) is the Greek noun *phōsphoros* (from which we get our English word).”^{xviii}

Second, the Word brought by Peter is authoritative and binding. It is more “sure, stable, firm.” The contrast is with his experience. What Peter experienced is secondary to the Word of God.

Third, the Word brought by Peter is necessary and enduring.

4. We have a Word that is self-deciphering (v. 20).

This is **the analogy of faith**. Scripture interprets Scripture. The Scripture does not need us to make it clear. It is clear in itself.

“First, it is important to note that the comments here are not about the ‘writing’ or ‘writers’ of scripture, as frequently they are so taken. The term *epilysis* at the end of verse 20 is a technical term that refers not to the writing but rather to the task of ‘unlocking,’ ‘deciphering,’ or ‘explaining’ of a written text, as the translation of ‘interpretation’ has accurately captured. Hence this means that once again (as in verse 19) the reference to ‘prophecy of scripture’ is not to the ‘writing’ but rather to the gift of clearly and accurately ‘unlocking’ and witnessing to the message of scripture.”^{xix}

- Likewise, ye wives, be in subjection to your **own** husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; (1 Pet. 3:1)
- For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their **own** husbands: (1 Pet. 3:5)
- Knowing this first, that no prophecy of the scripture is of any **private** interpretation. (2 Pet. 1:20)
- But was rebuked for **his** iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. (2 Pet. 2:16)
- But it is happened unto them according to the true proverb, The dog is turned to his **own** vomit again; and the sow that was washed to her wallowing in the mire. (2 Pet. 2:22)
- Knowing this first, that there shall come in the last days scoffers, walking after their **own** lusts, (2 Pet. 3:3)
- As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their **own** destruction. (2 Pet. 3:16)
- Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your **own** steadfastness. (2 Pet. 3:17)

The Scripture interprets itself. There is a common or known understanding of Scripture. No one person is capable of creating the precious faith common to all.

5. We have a Word that is divine in origin (v. 21).

“For (gar). The reason for the previous statement that no prophet starts a prophecy himself. He is not a self-starter. Came (ênechthê). First aorist passive indicative of pherô (verses 2Pe 1:17). By the will of man (thelêmati anthrôpou). Instrumental case of thelêma. Prophecy is of divine origin, not of one's private origination (idias epiluseôs). Moved by the Holy Ghost (hupo pneumatatos hagiou pheromenoi). Present passive participle of pherô, moved from time to time.”^{xx}

In contrast to the false prophets whose instruction is the product of their own wills, his Word comes through him by the power of the Holy Spirit.

The will of man and the will of God are set in contrast [alla].

“‘Scripture’ is the Greek noun *graphê* (from which we get our English word ‘graphic’), a general word for ‘a brief piece of writing.’ However, where *graphê* is used in the New Testament, it *always* refers to the sacred Scripture of the Old Testament. Later, the word also began to be used of the Gospels of the New Testament. (Note, however, that in 2 Peter 3:16, Paul's epistles are compared to ‘the other Scriptures’). But the word that best helps us understand what Scripture is all about is the Greek verb *phero*. It is translated ‘carried along’ (NIV) or ‘moved’ (KJV, NRSV). The basic meaning is ‘to bear or carry.’ Here it means, ‘be moved, be driven, let oneself be moved.’ [17] The word almost comes to mean ‘inspiration,’ where God breathes out the Word. This is a fascinating maritime metaphor, used of a ship carried along by the wind (see Acts 27:15, 17). ‘The prophets raised their sails, so to speak -- they were obedient and receptive -- and the Holy Spirit filled them and carried their craft along in the direction he wished.’”^{xxi}

“A similar view of inspiration is found in 2 Timothy: ‘All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man (*anthropos*) of God may be thoroughly equipped for every good work.’ (2 Timothy 3:16-17) ‘God-breathed’ (NIV), ‘given by inspiration of God’ (KJV), and ‘inspired by God’ (NRSV) is the Greek compound adjective *theopneustos*, formed from the word *theos*, ‘God’ and *pneō*, ‘blow, breathe, exhale’ Under the influence of the Latin Vulgate rendering *inspirata*, the word ‘inspired’ is a common English translation. However, the basic idea is “rooted in the idea of the creative breath of God.””^{xxii}

Such movement by the Holy Spirit is not what we might speak of today when we speak of His impressions on our lives. This is the power and ministry of the Holy Spirit that produces revelation and inspiration.

This is an interesting topic because the Bible speaks of the prophetic gift existing in the eschatological Church. If our canon is closed, what role does this type of prophecy have?

This issue is crucial in light of the false prophets. There is a standard judging everyone. First Peter 1:17 tells us it is God.

We must see what we just studied in light of what is about to unfold in chapter 2. There are those claiming to speak for God, but are false prophets. Here is our difficulty, much of what we hear, as coming from God’s Word does not come from God’s Word.

If I held up a piece of genuine counterfeit money, you would struggle with seeing it as such. However, if I held up a piece of monopoly money and tried to pass it for real money, you would quickly identify it as fake.

The reason why our study of this text is so crucial is that identifying obvious falsehood is not the problem. The problem is the stuff that is really close to the truth, but is in fact, false.

Charles Haddon Spurgeon^{xxiii} made the statement, “Discernment is not a matter of simply telling the difference between what is right and wrong; rather, it is the difference between right and almost right.”

John Murray^{xxiv} notes, “At the point of divergence the difference between right and wrong, between truth and falsehood, is not a chasm but *a razor’s edge*.”^{xxv}

Why do we teach expositional through the biblical text? Why do we offer you ONE STORY Curriculum? Why do we dig through various subjects on Wednesday nights? We do this so that your confidence would be in the Word of God who teaches us of the God of the Word. That is why.

Peter’s statement concerning the revealed Word is counter to the message of the false prophets (2:1ff). In 2:1ff, he addresses the false prophets.

“There are many people today who claim that you can’t trust the Bible. Their argument is that it was just written by men. These people refuse to submit their lives to the writings of scripture. There are other types of people who claim that you can read the Bible and it can mean different things to different people. They look at the scriptures like some sort of abstract piece of art that you can interpret however you wish. Peter refutes both of these views in the next few verses. The scriptures are from God. God has some very definite things to say to us. He never leaves important truths up to our imagination or up to our individual interpretation. God says what he means and means what He says.”^{xxvi}

- a. Scripture is not produced by the will of man (Gal. 1:11).

Scripture was not fabricated by man's will or effort, but by the will of God. God is the author or source of Scripture. God used men who were holy or set apart for the task. The doctrine of inspiration reaches into the very make up of those chosen to be channels through which God would speak. **God used their personalities and academic abilities in the communication of His will.** What all this does mean is that God used their personalities (style) and abilities (grammar and vocabulary). Paul is equally emphatic in pointing out the divine origin of Scripture (Gal. 1:11).

Gal. 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

- b. People were used in the process of Scripture

Peter tells us those chosen were moved upon by the Holy Spirit. The word 'moved' (**pherw**) means, “To be carried along.” Those who were acted upon by God in the writing of Scripture were carried along by the power of the Holy Spirit. The Holy Spirit was controlling and overseeing the process. This is true of no other written work known or unknown of man.

God did not simply 'inspire' the writings of men. God-'breathed' or authored the writings. Man was the channel employed.

- Acts 1:16 “**Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.**”

In noting this, two negative concepts need to be addressed. **First**, this does not mean the message was simply dictated as if to say they were mere typewriters. Some of the Scripture was dictated (such as the Ten Commandments on the two tablets of stone [Exodus 20]). **In addition**, it was not merely the thoughts and ideas, but the very words that God wanted communicated. This is called the doctrine of *verbal (words) plenary (all) inspiration*.

John addresses the same issues as Peter.

- **John 16:13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

The verse clearly points to "all truth." Not just some truth or partial truth but all truth would be revealed to the disciples of Christ as they would eventually write the Scripture. The immediate application was to the disciples in that God would guide them in the writing of Scripture.

This is the consistent message of the New Testament concerning the Spirit's ministry as it relates to the doctrine of inspiration (John 14:26; 1 Cor. 2:10-13; First John 2:20, 27). Not only does He give us the Scripture, but He opens our eyes so we can understand the Scripture.

- John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- 1 Cor. 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- 1 John 2:20 But ye have an unction from the Holy One, and ye know all things. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

The Holy Spirit is both the author and illuminator of Scripture. He is the teacher at whose feet we are to sit. He will instruct us in His Word.

The Spirit of truth will give them the Word of truth (John 17:17). This refers none other than to the Holy Spirit of God. Our passage tells us that He will guide us in all truth. The word 'guide' (**hodegeo**) means, "To lead the way." It is used sparingly in the New Testament (only five times) but is used of those who would lead the blind (Matthew 15:14; Luke 6:39) and of the Ethiopian who sought for someone to guide him in the truths of the Scripture (Acts 8:31). Apart from the leading or guiding assistance of another, the one needing to be led would be lost in a cloud of complete darkness.

This is exactly how the Spirit of truth assisted the disciples. Apart from His divine intervention and guiding powers, they would have been completely and utterly lost.

Only Scripture is inspired. Because the Bible has come to us from God, what are the results or consequences of being inspired or authored by God?

There are three concluding statements showing the consequences of inspiration.

II. The Application of its authority

A. The Word of God has **NO EQUAL** (Deut. 18:18-20; Gal. 1:8,9; Rev. 22:18,19)

The Bible is unique because of its origin and function. The Bible has no equal. There is no work in existence that can compare with the Word of God. No work is on a plain of equality. We are not at liberty to edit God's Word through additions or subtractions.

"When Paul says 'all Scripture is God-breathed', he is saying nothing less than that all Scripture is God's speech, God's voice invested with all the authority and power belonging to His utterance." (John Murray, "The Infallibility of Scripture," *Collected Writings*, p. 13, 1960).

B. The Word of God is **EFFECTIVE IN ITS POWER** (Isa. 14:24-27; 55:8-11; Heb. 4:12)

It is effective as it is appropriately applied (Eph. 6:17).

Isaiah tells us that God's Word is fruitful or productive. No one can thwart the Word's power. It will accomplish that which God set out for it to do. There is a certainty to the Word of God, which which God states shall happen.

Every promise will be fulfilled.

C. The Word of God Is **ERRORLESS IN ITS CONTENT** (Psalms 12:6; 18:30; 19:8; 119:140; Pro 30:5)

The word is pure (Ps. 12:6). It cannot be charged with wrongdoing ("Pure [in a physical, chemical, ceremonial, or moral sense]. See also Hab. 1:13; Ps. 51:10 ('clean'); 19:19; Job 14:4). It has been (Ps 18:30; 'pure' 119:140 [the word 'pure' in 119:140 is 'tried'; the same is true for Pro 30:5). We refer to

this as being inerrant. Inerrant means to be without error. The Word as it came from God was without error in the original text. Inerrancy deals only with the originals. Copyists have made errors in the manuscripts. As translations or copies reflect the original then at that point it also is inerrant.

Not only is the Word inerrant, but because of its inerrancy it is also infallible. Psalm 19:8 says the Word is right. It is straight. It will not lead you astray. As we obey the Word, it will guide us in areas of salvation, sanctification, and service. It will not lead us astray because it is inerrant and it is without error because it came from the hand of God.

D. The Word of God Is **ETERNAL IN ITS DURATION** (Isa. 40:7,8; Matthew 24:35)

The speaks of the certainty of God's promises. According to Isaiah 40:7,8 the Word shall continue to stand. The Hebrew word in verse eight "shall rise" means "to be fulfilled." God's will as described in His Word is certain (Isaiah 14:24; 46:10). Matthew adds his voice by noting that it will not pass away.

E. The Word of God Is **EVERYTHING YOU WILL NEED** (2 Timothy 3:16,17; 2 Peter 1:3)

We live in a day and age when everything and everyone are turned to for advice and direction. But there is only one Word from God and it is found in His Revelation.

"The Scripture is thus absolutely incomparable; no other book, library, or anything else in the world is able to make a lost sinner wise for salvation; no other Scripture, since it lacks inspiration of God whatever profit it may otherwise afford, is profitable for these ends: teaching us the true saving facts – refuting the lies and the delusions that deny these facts – restoring the sinner or fallen Christian to an upright position – educating, training, [discipling] one in genuine righteousness." (Lenski, Timothy, 841)

In a French Protestant church there was a picture of an anvil with broken hammers laying all around it. The caption written underneath the picture was, 'hammer away ye hostile bands: Your hammers break, God's anvil stands.'

A thousand hammers ken
With fiery force and strain,
Brought down on it in rage and hate,
Have struck God's Word in vain. --H. Bonar

The natural response to the acceptance of what we have looked at today should be a love for the book. A proper regard for the Bible will automatically and spontaneously solicit a love and devotion to it and its author. We cannot afford to have a casual and careless attitude toward the Bible for it is God given. Listen carefully to the words of Dr. McCune. "In the doctrine of the Scripture, the character of the triune God is also at stake, not just a word or text here or there. The kind of a Bible we believe in its directly proportionate to the kind of God we really have."

The poet wrote good theology when he penned the following words.

Though feelings come and feelings go, and feelings are deceiving,
 My warrant is the Word of God, naught else is worth believing.
 I will trust in God's unchanging Word until soul and body sever;
 For though all things shall pass away, His word shall stand forever.

APPLICATION: (Making the Transfer)

1. Do not stop reading your Bible.
2. Believe what it says.
3. Commit yourself to knowing its truths.
4. Learn to see Jesus on every page.
5. Expect to see its truths transform your life.

As a fellowship, we believe prayer is a divine means used by God for the outworking of His purposes. Perhaps today you find yourself wanting Him. We invite you to stay behind and pray. We encourage you to find someone with whom to pray. We as an elder board are here to serve you through prayer. It is our joy to be here.

ⁱ Harold Lindsell, *The Battle for The Bible*, pp. 17, 23-25, 185.

ⁱⁱ <https://www.google.com/search?q=define+antidote&ie=utf-8&oe=utf-8&client=firefox-b-1>

ⁱⁱⁱ <http://wwwstaff.murdoch.edu.au/~loader/CEpPentecost22.htm>

^{iv} J. Murray, *CW*, "The finality and sufficiency of Scripture, 1:8; 1960

^v http://www.jesuswalk.com/2peter/3_scripture.htm

^{vi} *Albert Barnes' NT Commentary* on 2 Peter 1:16.

^{vii} <http://frjamescoles.wordpress.com/2009/08/03/introduction-to-the-transfiguration-of-our-lord-jesus-christ/>

^{viii} <http://davidflowers.com/2012/03/07/the-transfiguration/>

^{ix} *Adam Clarke's Commentary* on 2 Peter 1:18.

^x Dorothy Lee, *Transfiguration*. New Century Theology Series. (New York: Continuum, 2004), 2.

^{xi} http://davidflowers.com/2012/03/07/the-transfiguration/#_ftn32

^{xii} <http://www.whatchristianswanttoknow.com/quotes-about-the-bible-25-awesome-sayings/>

^{xiii} *Adam Clarke's Commentary* on 2 Peter 1:19.

^{xiv} *A.T. Robertson's NT Word Pictures* on 2 Peter 1:19.

^{xv} http://www.workingpreacher.org/preaching.aspx?commentary_id=28

^{xvi} http://www.workingpreacher.org/preaching.aspx?commentary_id=848

^{xvii} http://www.jesuswalk.com/2peter/3_scripture.htm

^{xviii} http://www.jesuswalk.com/2peter/3_scripture.htm

^{xix} https://www.workingpreacher.org/preaching.aspx?commentary_id=1947

^{xx} *A.T. Robertson's NT Word Pictures* on 2 Peter 1:21.

^{xxi} http://www.jesuswalk.com/2peter/3_scripture.htm

^{xxii} http://www.jesuswalk.com/2peter/3_scripture.htm

^{xxiii} **Charles Haddon (C.H.) Spurgeon** (19 June 1834 – 31 January 1892) was a British [Particular Baptist preacher](#). Spurgeon remains highly influential among Christians of various [denominations](#), among whom he is known as the "Prince of Preachers". He was a strong figure in the [Reformed Baptist](#) tradition, defending the Church in agreement with the [1689 London Baptist Confession of Faith](#) understanding, and opposing the liberal and pragmatic theological tendencies in the Church of his day. http://en.wikipedia.org/wiki/Charles_Spurgeon

^{xxiv} **John Murray** (14 October 1898 – 8 May 1975) was a [Scottish-born Calvinist theologian](#) who taught at [Princeton Seminary](#) and then left to help found [Westminster Theological Seminary](#), where he taught for many years.

http://en.wikipedia.org/wiki/John_Murray_%28theologian%29

^{xxv} John Murray – from Chapter VI of his book, *Principles of Conduct*, 1957.

^{xxvi} <http://www.ccboise.org/resources/study-materials/guides/2-peter-chapter-1-verses-12-21>

THE DOCTRINE OF BIBLIOLOGY

OVERVIEW | A Flow Chart

Thoughts in the Mind of God

Revelation

His Works

[General | Creation]

His Words

[Special | Transparent | Sufficient | Verbal Plenary]

The act of God by which He has made known what was otherwise unknowable. God's witness to Himself through creation, history, and the conscience of man (General). God's disclosure of Himself in salvation history and in the interpretive word of Scripture (Special).

Revelation is the communication of the facts and ideas that God wanted to be made known unto humanity. Revelation does not necessitate inspiration (Rev 10:3, 4 [remember, inspiration deals only with the written record]). Since much has been said that was never recorded (Such as the prophets and apostles). Moreover, not everything in the Scripture is revelation (Such as Luke 1:1-4 and The Chronicles). Revelation is authoritative. However, everything in Scripture is inspired.

Special revelation is the truth that apart from God revealing Himself man would be incapable of knowing. Special revelation is salvific in nature. Special revelation as found in the Bible furnishes the CONTENT (what we need to know) and EXTENT (all we need to know) of God's message to the world (cf. John 20:30, 31). John Murray made this insightful comment. "We have no encounter with God, with Christ, and with the Holy Spirit in terms of saving and redeeming grace *apart from Scripture*."

It is the only revelation to *us* of God's redemptive will. That it its uniqueness." (*Collected Writings*, 1:12, "The Infallibility of Scripture.").

Human Author's Mind

Inspiration

The act of God by which He has revealed Himself to man through creation and by superintending the human authors of the 66 books of the Bible so that using their own individual personalities they composed and recorded without error, His revelation to man in the words of the original.

"Is given by inspiration of God" is one word in the original language $\theta\epsilon\omicron\varsigma\ \pi\upsilon\lambda\alpha\kappa\tau\iota\sigma\mu\omicron\varsigma$ [Compound word = $\theta\epsilon\omicron\varsigma$ / "God" + $\pi\upsilon\lambda\alpha\kappa\tau\iota\sigma\mu\omicron\varsigma$ / "To breathe, to blow: of the wind.")] It is impossible to remove God from inspiration. The word literally means, "God-breathed." God is the author of all Scripture.

Thus, inspiration speaks of that which "God-breathed out." It is found only here in the entire Greek NT. In fact, it is found nowhere earlier than this in any Greek literature.

Inspiration is a supernatural influence that qualifies men to receive and communicate divine truth. By its very nature, we are limited in calling only the autographs directly or immediately inspired. However,

the copies are given derivative inspiration. Derivative inspiration can also be referred to as inherited inspiration. Translations and copies can have the same 'genetic DNA' connection to the parent. Inspiration deals with process + result. It refers only to the written record, not the verbal. "The writers were not breathed into but the Scripture that is produced. The men were not inspired they were simply included in the process of inspiration."

Inerrancy

Infallible

Infallibility – Never misleading, reliable in all matters

Inerrancy – Free from mistake/error; entirely true

Authority – Its truthfulness warrants our complete faith

Preservation – Protection of His revelation

Original Written Record

[Manuscripts {MSS} of the Bible]

Preservation

God Maintaining the Integrity of the Text

The work of keeping the text of Scripture is basically a providential one. God has not chosen miraculously to preserve the text. "This conclusion is consistent with the evidence. For example, of the more than 5,000 copies that we have of the NT or portions thereof, no two agree completely at all points. Had God preserved the text in the same manner as He had written the text, it would be safe to assume that such variations would not exist." (Compton, 27).

Canonicity

[OT 1st Century BC | NT @4th Century AD]

Collection of the Sixty-Six Books

"It is important to note that religious councils at no time had any power to cause books to be inspired, rather they simply recognized that which God had inspired." (Paul Enns, *Moody Handbook of Theology*, 170).

Textual Criticism

Finding the Whole in the Bulk of Extant MSS Through Textual Criticism we endeavor to reconstruct the exact wording of the preserved text. The Translation of a Copy into Your Mother Tongue as it accurately represents the original is at that point the inspired, inerrant, and infallible book. This is called derivative inspiration.

Translation

Going from the Mother Tongue into a Receptor Tongue

There are *five ideas* to keep in mind when looking at an English translation.

- **First**, the fundamental difference between the (NIV, KJV, NASB) is not language, but text type.
- **Second**, the KJV and NASB follow the same approach in translation whereas the NIV follows a somewhat different approach. The KJV and the NASB follow what is often called a wooden approach. In both cases that try to minimize translation interference and maximize adherence to the Greek text. Whereas the NIV does bring a little more of the interpretive operation into the translation process.
- **Third**, the text type behind the NIV and NASB are essentially the same whereas the KJV comes from a different text type family.
- **Fourth**, though there are some non-essential variations, they are essentially identical.
- **Fifth**, only the original autographs are technically 'inspired'; translations derive their authority only as they reflect the originals. Hence as any translation (English or otherwise) reflects the original text at that point it is the inspired, inerrant and infallible book.

Hermeneutics

[(1) Text – (2) Them | Then – (3) JESUS – (4) Us | Now]

Illumination | Interpretation

Divine Enablement in the Pursuit of the A.I.M.

Our English word “hermeneutics” is a transliteration of the Greek noun **hermenia** or its verb **hermeneo**. The idea is to interpret. It is used of translating what has been spoken or written in a foreign tongue into the language of the audience (1Cor. 12:10; 14:26; John 1:38, 42; 9:7; Heb 7:2).

Illumination – The working of God the Spirit upon the hearts and minds to understand revealed truth

Animation – The element of life/energy characteristic of the Bible that makes it unlike any other book

Interpretation – The process of determining the biblical author’s intended meaning

“There is a tendency to confuse illumination with revelation and inspiration. The distinction is noted: ‘In reference to the Bible, revelation relates to its content or material, inspiration to the method of recording that material, and illumination to the meaning of the record.’ (Paul Enns, *Moody Handbook of Theology*, 175).

Application

Changes in the Reader’s Life

Application – The process of determining the current relevance of Scripture and our response

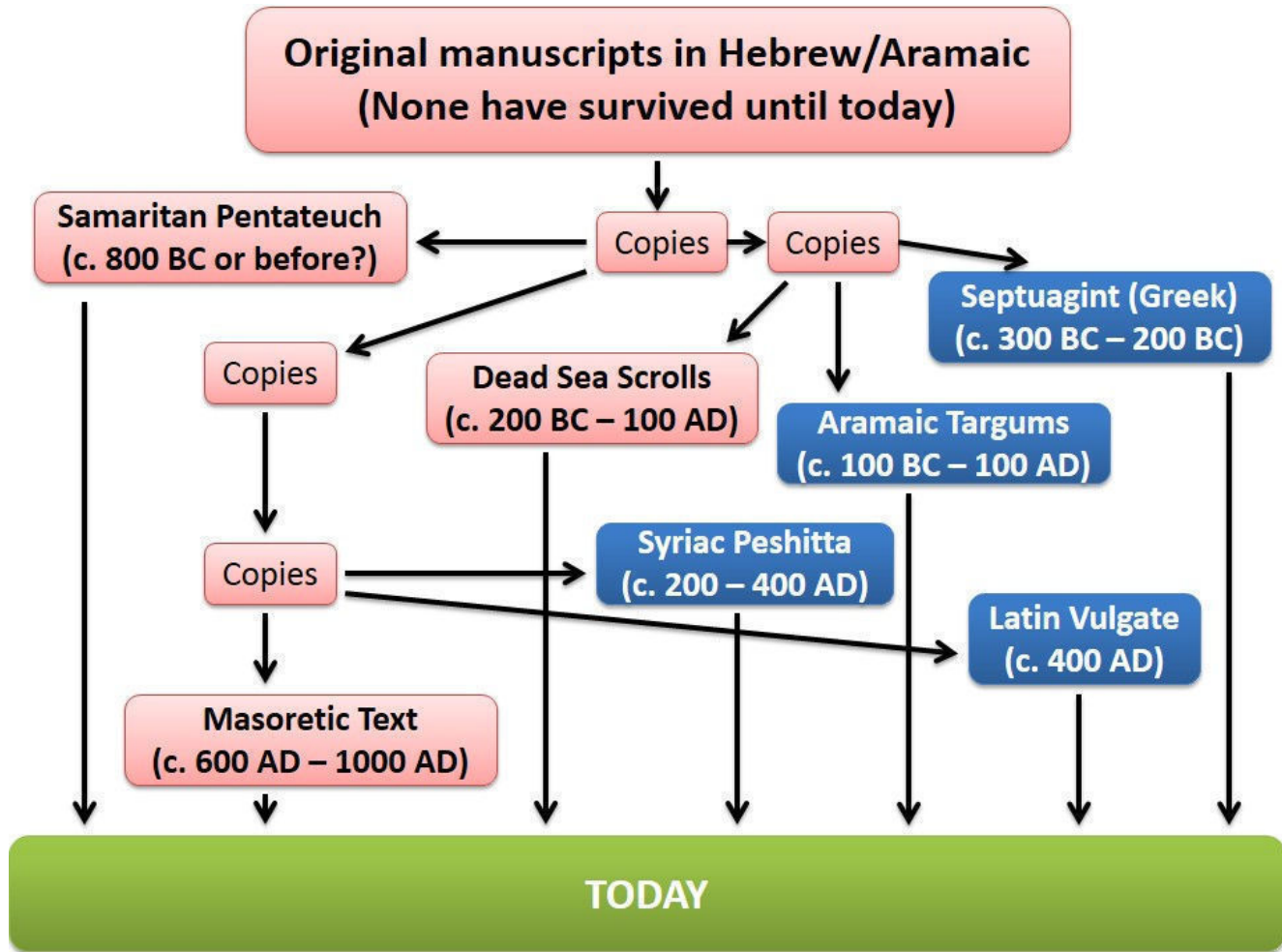
Proclamation

World-Wide Missions

ITS INTEGRITY | OLD TESTAMENT

Transmission of the Old Testament

<https://www.markandjackiephotos.com/transmission-of-the-old-testament/>



The Hebrew text of the Old Testament has survived thousands of years in a substantially and remarkably pure form. There are about 284,000,000 letters in the manuscripts considered by Kennicott and that among these manuscripts there are about 900,000 variants, approximately 750,000 of which are the quite trivial variation of w and y.

The agreement which exists among the extant manuscripts of the Hebrew Old Testament which date from the Christian era is a sign of the extraordinary care exercised in the transmission of the text by the Jews.

AD 500 **The Masoretes**

- The Masoretes develop a meticulous system of counting the number of words in each book of the Bible to make sure it was copied accurately.
- Any scroll found to have an error is buried according to Jewish law.

The text of our Hebrew Bible goes back, first of all, to the Masoretes, a succession of Jewish scholars, notably connected with a school at Tiberias, whose painstaking work on the text began about A.D. 600 or before. The Masoretes introduced a system of accent and vowel notations, and notes on the text.

AD 1947 **The Dead Sea Scrolls**

The Dead Sea Scrolls, made between 100 BC and AD 100, are found in a cave in 1947 by a shepherd, contain the oldest known copies of portions of the Old Testament.

A Qumran Cave near the Dead Sea

The state of the text of the Hebrew Bible about the time of Christ and somewhat earlier has been illumined in the last two decades by the discovery of a great many manuscripts in the area of the Dead Sea, including a particularly significant scroll, containing the entire book of Isaiah, dating from 100 B.C. or earlier.

The scrolls show us that the Hebrew text between c. 150 and c. 50 B.C. was already fixed and that the variations between it and our Hebrew Bibles today are rarely of significance.

250-100 BC **The Septuagint**

The word "Septuagint" means seventy.

- Refers to the tradition that 70 or 72 men translated it.

"Septuagint" is often abbreviated LXX, the Roman numeral for seventy.

The Septuagint, a translation of the Old Testament into Greek, comprised a number of distinct translations of different books or sections made at different times. The Pentateuch, the oldest section of the Septuagint, dates back to about 250 B.C.

In its correct spelling of the names of numerous kings of foreign nations, the Hebrew text, as it has been transmitted, is almost unbelievably accurate. The spelling of the names of twenty-six or more foreign kings in our Hebrew text can be compared with the spelling on the monuments of the kings and in documents of their own times. In 143 cases of transliteration

from Egyptian, Assyrian, Babylonian and Moabite into Hebrew and in 40 cases of the opposite, or 184 in

all, the evidence shows that for 2300 to 3900 years the text of the proper names in the Hebrew Bible has been transmitted with the most minute accuracy.

The Bible is Accurate

- **The Dead Sea Scrolls'** discovery of 1947 show excellent textual transmission of the Old Testament. They date **from 200 BC to 100 AD** and include all OT books (except Esther). Before their discovery, the earliest Hebrew manuscripts dated from the **10th century AD!**

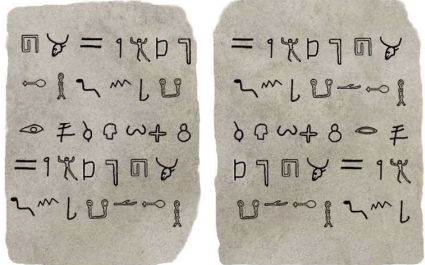
The diagram features a horizontal timeline with four vertical tick marks. The first tick mark is labeled '2000BC' and the fourth is labeled '1000AD'. A blue bar spans the entire distance between these two marks, with the text 'Original OT Manuscripts' centered within it. A second tick mark is located between the first and second marks, and a third is between the second and third marks. Below the timeline, the text 'Earliest manuscript of the OT in 1947' is positioned between the second and third tick marks, and 'Earliest manuscript of the OT in 1946' is positioned between the third and fourth tick marks.

Transmission of Old Testament

Recessional History of the Six Bible Manuscripts

1446 BC - 350 AD

10 Commandments
Hieroglyphic-Hebrew



1446 BC "Mosaic" (ST)
10 Commandments, Book of the Law
Hieroglyphic-Hebrew at Sinai

1050 BC The "Naiothic" (SNT)
Samuel's Translation to Paleo-Hebrew
Naioth in Ramah

610 BC Samaritan Pentateuch (SP)
Copy of Josiah's Paleo-Hebrew

623 BC Josiah finds lost Paleo-Hebrew Torah

Hebrew Extinct 550 BC
(Except Jerusalem Temple)

458 BC The "Quattuordecim" (XIV)
Ezra's Translation to Aramaic-Hebrew
Begun 458 BC. Unveiled in 445 BC in Nehemiah 8
Anti-Samaritan changes: Moves Joshua's Altar from Mt. Gerizim to Mt Ebal in Deut 27:4. See DSS 4Q33, Vetus Latina (LV), Papyrus Giessen (PG).

Paleo-Hebrew

282 BC Aramaic-Hebrew **282 BC** The "Septuagint" (LXX)
Translation to Greek. Birth of Synagogues as LXX distributed for use in weekly Sabbath worship.

160 AD The "Masoretic" (MT)
Zippori 160-180 AD
Anti-Christian changes:
Reduce creation date in Gen. 5 & 11 chronologies.
Change Flood chronology in Gen 7:11; 8:4,14.
Corrupt Dan 9:24-29 and Deut 32:43 see DSS 4Q44

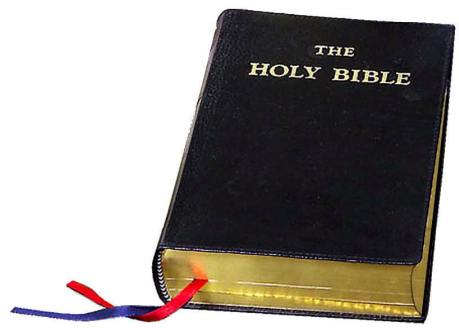
36 AD New Testament
Book of James: 36 AD

325 AD Septuagint Vaticanus, Sinaictucus (LXX)

Greek

33 AD

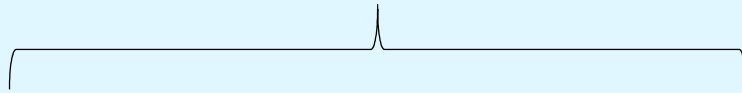
1008 AD Vowelled Masoretic (VMT)
Tiberias 600 - 900 AD
Vowel marks added



ITS INTEGRITY | NEW TESTAMENT

**“For Ever, O LORD, Thy Word is settled in heaven.” Ps.
119:89**

**REVELATION – To Adam, Abraham, Moses, David, Prophets,
Apostles**



INSPIRATION of Writers



4000BC

1500BC

100AD



**PRESERVATION of Scripture via copies and
translations**

TWO MAJOR MANUSCRIPT FAMILIES	
Byzantine Family	Alexandrian Family
Over 5,000 Manuscripts [@95%]	Less than 200 manuscripts [@3-4%]
Earliest Date: 5 th Century	Earliest Date: 2 nd Century
	3 of the 4 oldest “Books” Codex Alexandrinus [OT NT] Codex Vanticanus [LXX Gk – 10 Leaves Miss NT] Codex Sinaiticus [1/2 OT All of NT]
Geneva Bible, KJV, NKJV	ESV, NIV, NASB, NLT, HCSB
Closer in Location to WHERE the NT was written [Turkey]	Closer in Date to WHEN the NT was written [Egypt]

A Study in Canonicity

http://catholic-resources.org/Bible/NT_Canon.htm

Eight Tips about the Canonical Arrangement of the NT (*to help you learn the correct order of the 27 NT books*):

1. The 27 books of the New Testament are **NOT** listed in *chronological* order (the order in which they were written historically); several *other* principles were operative.
2. The **overall** order begins with the *life of Jesus* (four Gospels), then deals with the *beginnings and expansion of the Church* (Acts), then addresses particular *issues and problems in early Christianity* (Letters, Epistles), and finally focuses on the *Eschaton or "End Times"* (as described symbolically in the Book of Revelation).
3. The **four Gospels** are listed in what was traditionally regarded as their chronological order (i.e., Matthew was thought to be the oldest Gospel); most scholars today, however, believe that *Mark* was the first written Gospel (or at least the oldest of the four canonical Gospels in their full versions, as we know them today).
4. The **Acts of the Apostles** was originally the second volume of Luke's two-volume work; but when the four Gospels were grouped together, Acts was placed after John.
5. The **Pauline Letters** (written by, or at least attributed to Paul) are divided into two sub-groups: those written to communities and those addressed to individuals; within each sub-group, the letters are arranged *not* in chronological order, but rather in *decreasing order of length* (more or less, although Galatians is slightly shorter than Ephesians).
6. The anonymous "**Letter to the Hebrews**" comes immediately after the Pauline letters because people *used* to think it too was written by Paul; it may have been written by one of his followers, but was almost certainly *not* written by Paul himself.
7. The **Catholic or General Epistles** are also listed in decreasing order of length, although letters attributed to the same apostle are grouped together.
8. The **Book of Revelation** (singular! *not* "Revelations"!) closes out the NT canon, since it concludes with a description of the end of time (New Heavens, New Earth, New Jerusalem, etc.).

Ten Stages of NT Formation and Transmission

1. **The Historical Jesus** - words are spoken and deeds are performed by Jesus himself during his lifetime on earth.
2. **Oral Tradition** - traditions and beliefs about Jesus are developed and passed on by early Christian communities.
3. **Written Sources** - some of the miracles and/or sayings of Jesus are compiled and recorded in early written documents.
4. **Written Texts** - individual letters, full Gospels, etc., are written with particular messages for particular situations.
5. **Distribution** - some writings are copied and shared with other Christian communities throughout the Mediterranean.
6. **Collection** - certain Christians begin collecting the letters of Paul and gathering together several different Gospels.

7. **Canonization** - four Gospels, several collections of letters, and a few other texts are accepted as authoritative scriptures.
8. **Translation** - biblical texts are translated into ever more ancient and modern languages: Latin, Syriac, Coptic, Armenian, etc.
9. **Interpretation** - the meaning of the scriptures is investigated on various levels: literal, spiritual, historical, social, etc.
10. **Application** - communities and individuals use the NT for practical purposes: liturgical, moral, sacramental, theological, etc.

Four Criteria for Canonicity (*why certain books were eventually accepted into the NT Canon, while others were rejected*):

1. **Apostolic Origin** - attributed to and/or based on the preaching/teaching of the first-generation apostles (or their closest companions).
2. **Universal Acceptance** - acknowledged by all major Christian communities in the Mediterranean world (by the end of the fourth century).
3. **Liturgical Use** - read publicly along with the OT when early Christians gathered for the Lord's Supper (their weekly worship services).
4. **Consistent Message** - containing theological ideas compatible with other accepted Christian writings (incl. the divinity *and* humanity Jesus).

How Does the Bible Compare to Other Ancient Literature?

<https://truthfaithandreason.com/case-making-101-how-does-the-bible-compare-to-other-ancient-documents/>

Note: These numbers increase with ongoing discoveries in archeology. The most commonly used numbers in Christian Apologetics are based on data from about twenty years ago below in black. Thanks to Karl Udy and Dr. Clay Jones from Biola University, the [numbers have been] updated numbers as of 2013.

- In the discipline of philosophy:
 - Aristotle's work has 5 manuscripts dated 1400 years from the events. Updated: 1000 manuscripts dated 1200 years from the events, written 384-322 B.C., with the earliest copy dated A.D. 850
 - Plato's work (Tetralogies) has 210 (previously 7) manuscripts dated 1200 years from the events, written 427-347 B.C., with the earliest copy dated A.D. 900.
- In the discipline of history:
 - Pliny the younger's work (Letters) has 7 (unconfirmed) manuscripts dated 750 years from the events, written A.D. 61-113, with the earliest copy dated A.D. 850.
 - Pliny the Elder (Natural History) has 200 (previously 7) manuscripts, dated 900 years from the events, written A.D. 23-79, with the earliest copy dated A.D. 1000.
 - Herodotus' work has 8 manuscripts dated 1300 years from the events. Updated: 109 manuscripts dated 1350 years from the events, written 480-425 B.C., with the earliest copy dated A.D. 900.
 - Caesar's firsthand account of the Gallic Wars has 10 manuscripts, dated 1000 years from the events. Updated: 251 manuscripts, dated 900 years from the events, written 10-44 B.C., with the earliest copy dated A.D. 1000.
 - Tacitus' Greek history (Annals) has 20 manuscripts, dated 1000 years from the events. Updated: 33 manuscripts, dated 750 years from the events, written in A.D. 100, with the earliest copy dated A.D. 850.
 - Thucydides' work has 50 manuscripts, dated 1300 years from the events, written 460-400 B.C., with the earliest copy dated A.D. 900.
 - Sophocles' work (Tragedies) has 193 manuscripts (previously 100), dated 1200 years from the events, written 496-406 B.C., with the earliest copy dated A.D. 900.
 - Livy's work (History of Rome) has 150 manuscripts (previously 19), dated 400 years from the events, written 59 B.C.- A.D. 17, with the earliest copy dated A.D. 400.
 - Demosthenes' Speeches has 340 manuscripts (previously 200), dated 1400 years from the events, written 300 B.C., with the earliest copy dated A.D. 1100.
- In second place is Homer's *Iliad*, the history of the Trojan War, has 900 manuscripts, dated 950 years from the events. Updated: 1757 manuscripts, dated 400 years from the events, written 800 B.C., with the earliest copy dated 400 B.C.
- ***In first place is the Bible's New Testament! The total count for early New Testament Manuscripts available today is over 25,000! (previously 24,000) and Josh McDowell has recently claimed that we have closer to 66,000 with the advent of many discoveries in artifacts, like mummy wrappings, that contain Biblical manuscript fragments. Numbers include:

- 5795 (up from 5366) Greek Manuscripts dated 30 to 150 years from the events, written A.D. 49-95 with the earliest copy dated A.D. 117 (and a few that are possibly dated first century still under review).
- Over 7974 manuscripts in other languages (Armenian, coptic, Gothic, Ethiopian, Syriac, Georgian and Slavic) dated early second century and on (100-150 years)
- Over 10,000 manuscripts in the Latin Vulgate dated from the third century and on (300-350 years)
- The Bible, and the New Testament in particular, has only primary source authors who were eyewitnesses or who were alive at the time of the events.
- The New Testament autographs were complete and in use by the end of the first century A.D. and has surviving manuscripts and fragments dated within 25 to 150 years of the events.

PRIMARY PASSAGES

In the Hebrew Scripture

More than 1,900 times in Scripture the authors claimed their message was from God. Expressions such as "Thus says the Lord" appear approximately 500 times in the Pentateuch and more than 1,200 times in the prophets.¹

Some thirty-eight hundred times the Bible declares, "God said," or "Thus says the Lord."²

The Old Testament claims that its pages record God's revelation. Over 4,000 times the Old Testament says, "Thus says the Lord," as it specifically makes clear that its origin is from God.³

The Occurrence of "fulfilled" and "written" in the Gospel of Matthew

"Matthew makes more than 100 Old Testament references, ranging from direct quotes to subtle allusions. Through a close reading of many of these texts we'll explore how the Old Testament forms an "implicit narrative" that is essential to understanding Matthew's meaning and message."⁴

"There are some 65 references to OT in the Gospel of Matthew, including 43 verbal citations, noticeably more than in the other gospels. These quotations are of two kinds: (1) those which are said to point out the fulfilment of prophecy; (2) others which are introduced in the course of the narrative by various persons, particularly Christ Himself."⁵

"It is Written" [Matthew 2:5; 4:4, 6, 7, 10; 11:10; 21:13; 26:24, 31]

"Fulfilled" [Matthew 1:22; 2:15, 17, 23; 4:14; 5:18; 8:17; 12:17; 13:14, 35; 21:4; 24:34; 26:54, 56; 27:9, 35]

¹ 10 Questions Every Christian Must Answer: Thoughtful Responses to Strengthen Your Faith, Alex McFarland and Elmer Towns.

² The Moody Handbook of Theology, Paul P. Enns.

³ The Bible Made Simple, Mark Waters. <https://www.quora.com/How-many-times-is-sayeth-the-lord-repeated-in-the-Bible>

⁴ <https://stpaulcenter.com/reading-the-old-testament-in-the-new-the-gospel-of-matthew/>

⁵ https://www.biblicalstudies.org.uk/pdf/eq/1964-1_012.pdf *Matthew's Use of The Old Testament* by NORMAN HILLYER, The EVANGELICAL QUARTERLY.

Psalm 19

Introduction:

“The psalmist praises God for his self-revelation in the heavens and in the Mosaic law. The psalmist concludes with a prayer, asking the Lord to keep him from sinning and to approve of his thoughts and words.”¹

Author’s Strategies:

- The first section emphasizes THE HEAVENS (vv. 1-6). It uses the word ELOHIM for God. His Creator name.
- The second section emphasizes THE LAW (vv. 7-11). It uses the word YHWH for God. His Covenant name.
- The third section emphasizes THE PRAYER (vv. 12-14). It emphasizes, “I can’t, but God can and Jesus did.”

BY WAY OF REMINDER.

- **General Revelation²**

The revelation of God in which He conveys truth about Himself to mankind is necessary to make theology possible. *Revelation* (Gk. *apokalupsis*) means “unveiling” or “disclosure.” Revelation is thus God’s disclosure to man, in which He reveals truth about Himself that man would not otherwise know.

General revelation, which is preliminary to salvation, reveals aspects about God and His nature to all mankind so that all humanity has an awareness of God’s existence. Texts to help orient our thinking include: Psalm 19:1-6; Romans 1:18-23; 2:14-15.

- **Special Revelation³**

Although God has revealed Himself in many different ways throughout history, “the greater emphasis of special revelation is twofold: God’s revelation through Scriptures and through Jesus Christ. The biblical writers were carried along by the Holy Spirit in writing the Scriptures, assuring the accuracy of what was written. An inerrant record of God’s disclosure is necessary for man to have a true understanding of God’s Person and works. Texts to help orient our thinking include: 2 Timothy 3:14-17; 2 Peter 1:16-21; John’s Gospel.

What is the **author’s structure** of this passage?

- I. The Heavens declare the Glory of God (vv. 1-6 [general revelation])

There are certain things we can know from Creation itself. However, Creation is limited. It cannot and does not declare the redemptive work of God. Notice Romans 1:18-32. What is humanity’s response to General Revelation?

What is this declared glory? “God’s *glory* refers here to his royal majesty and power.”⁴ His glory is His holiness. No one looks upon His face and lives.

Three thoughts are offered.

A. The unrelenting nature of its speech (vv. 1, 2 [“day after day”])

- ¹ The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.
² Day to day pours forth speech, And night to night reveals knowledge.

There is never a time when this voice is silent.

B. The all-encompassing nature of its speech (vv. 3, 4 [“there is no speech”])

- ³ There is no speech, nor are there words; Their voice is not heard. ⁴ Their line has gone out through all the earth, And their utterances to the end of the world.

All language barriers are overcome. The tower of Babel has been reversed in creation.

C. The glorious nature of its speech (vv. 4b - 6)

- ^{4b} In them He has placed a tent for the sun, ⁵ Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course. ⁶ Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat.

“The personified sun emerges from this “tent” in order to make its daytime journey across the sky. So the “tent” must refer metaphorically to the place where the sun goes to rest during the night.”⁵

You see this in every sunrise and sunset. It is glorious. There appears to be a type of parallelism between the Heavens and the Law.

1. Just as the Heavens are a Tent for the Sun (v. 4b).
2. So also is the Law a Tent for His people (v. 7).

II. The Law declares the Glory of the LORD (vv. 7-14 [special revelation])

In addition to the limited work of general revelation, God spoke to “flesh” out what is necessary in our relationship to Him.

A. The Law Described (vv. 7-9)

There is synonymous parallelism throughout. Each line peels back another layer.

- ⁷ The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple.

- ⁸ The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes.
- ⁹ The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are righteous altogether.

Notice the words used to describe the Word of God; Law, Testimony, Precepts, Commandments, and Judgments. There is a weight to what is stated. “The Lord’s commands accurately reflect God’s moral will for his people and are an expression of his just character.”⁶ There is this bar, this mark, this measurement, and standard that we can see and strive after. Not knowing is difficult. How might I get there if I do not know the way? This same question was asked of Jesus by Philip in John 14. Knowing, however, does not necessarily answer the question.

- ¹ “Do not let your heart be troubled; believe in God, believe also in Me. ² In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³ If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. ⁴ And you know the way where I am going.’ ⁵ Thomas said to Him, ‘Lord, we do not know where You are going, how do we know the way?’ ⁶ Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father but through Me’” (John 14:1-6).

As we will see, Jesus shows us the way to the Father.

B. The Law Desired (vv. 10, 11)

- ¹⁰ They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb. ¹¹ Moreover, by them Your servant is warned; In keeping them there is great reward.

There is a yearning within our souls that cries out to God. There is a response, an answer and it is found in God revelation of Himself in Creation and in Scripture. It is the broken Law that brings judgment / curse and it is the kept Law that brings great reward.

Let us shift to the prayer noted in verses 12-14.

As powerful as the Law is, it is incapable of declaring me innocent or keeping me back from presumptuous sins. The Law exposes me for what I am and who God is. It is the power of this Law that causes me to pray the following prayer in verses 12-14.

III. The Prayer declares the Glory of God (vv. 12-14)

In revealing the glory of God in Creation and in the Law, humanity sees its own inability and brokenness. It cannot make itself innocent nor does it have the power to keep from sinning, BUT GOD. The answer to the question is found only in God and in answering that prayer God is glorious.

There appears a slight chiasm.

Notice the question

- ¹² Who can discern his errors? **Acquit me** of hidden faults.
- ¹³ Also **keep back** Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, And I shall be acquitted of great transgression.

Somehow seeing the Heavens and the Law provoke me to pray verses 12-14. The prayer declares the desire of our heart. We want to be acquitted of our hidden sins. We want to be kept from our open rebellion against God, but I cannot do what I desire. The author of this Psalm cannot do what He asks. Only God can do this.

Notice something in the language. I cannot through my obedience declare myself innocent. I cannot keep myself from presumptuous sins. The glory of the Heavens leaves me without excuse (Rom. 1:21, 22). The glory of the Law shows me my guilt and transgression. To what or to whom can I turn to bring about my justification? To what or to whom can I turn to bring about my sanctification? Listen to the answer of the Psalmist.

Now notice the answer

- ¹⁴ **Let** the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my rock and my Redeemer.

“My rocky cliff,” which is a metaphor for protection; thus, the translation “sheltering rock and the one who redeems me. The metaphor casts the Lord in the role of a leader who protects members of his extended family in times of need and crisis.”⁷

When God steps in, then my words and my meditations prove acceptable. It is our redemption from sin and death that declare the glory of God. The only way for my words and my meditations to prove acceptable (v. 14) is if God declares me innocent (vv. 12, 13).

Author’s Emphasis:

In light of God’s glory, humanity is unable to save itself. God has made a way for humanity to be justified [declared innocent in sin] and sanctified [kept from sinning] and it is only in the person and work of Jesus.

IV. The Son declares the Glory of God (John 1:14-18)

- “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth” (John 1:14).

There is this collision and collusion in all of God’s shadow in the person and work of Jesus Christ. The prayer prayed in Psalm 19:12-14 is answered in JESUS.

The LAW is so high, so lofty, so unattainable, and so PERFECT. How might we measure up to its flawless standard? Let us remember that we do not diminish the Law, we do not negate the Law, and we do not bring the Law down so that we might think we meet its demands (Matt. 5:17-20, 48). We do not bring the Law down, Jesus brings us up. He does for us what we could never do for ourselves. He meets the

demands of the Law and imputes His obedience to us (Rom. 8:3, 4). Where once in Adam we were Law Breakers, now in Christ we are commandment keepers (Rom. 5:12-21).

Friends, the prayer of the Psalmist is answered in JESUS. In Him, we are declared innocent from our hidden sins and in Him we are kept from presumptuous sins.

The Law cannot provide; it can only point. The Psalmist prayed a prayer of hope of what God can do. He was able to taste and see that God is good, but there is more. The Law is only a shadow of which Christ is the substance.

Shepherding the Sheep (What's NEXT?)

To the believing:

- Blessed is not the man who does not sin, but who sins and sees God as their Rock and Redeemer.
- Friends, let the heavens and the Law declare the glory of God. Let its weight fill you with awe and let both turn you to Jesus in whom you will come to know the glory of God in the saving of sinners.
- Will you stop trying to help God in your justification and in your sanctification and will you start trusting God for both?
- This is your responsibility, to believe the record of God's full and final answer to your justification and sanctification.

To the unbelieving:

There is no law you can keep to cause your justification or keep you from your moral, ethical, and ceremonial failure. You will always come up short, you will always run from God not to God. Your only hope is to see the Lord Jesus as your Rock and your Redeemer. It is only in Him that you can be declared innocent and kept from your presumptuous sins. Will you come to Him today?

The Heavens and the Law show me the glorious majesty and power of God, but can do nothing to declare me innocent of my present sin or keep me from future sin. The pressing answer to my perplexing condition is JESUS. Only Jesus can declare me innocent in my justification and keep me from future sin in my sanctification.

¹ <https://net.bible.org/#!/bible/Psalms+19>

² Paul Enns, *The Moody Handbook of Theology*, p.192

³ Paul Enns, *The Moody Handbook of Theology*, p.193

⁴ <https://net.bible.org/#!/bible/Psalms+19>

⁵ <https://net.bible.org/#!/bible/Psalms+19:4>

⁶ <https://net.bible.org/#!/bible/Psalms+19:9>

⁷ <https://net.bible.org/#!/bible/Psalms+19:9>

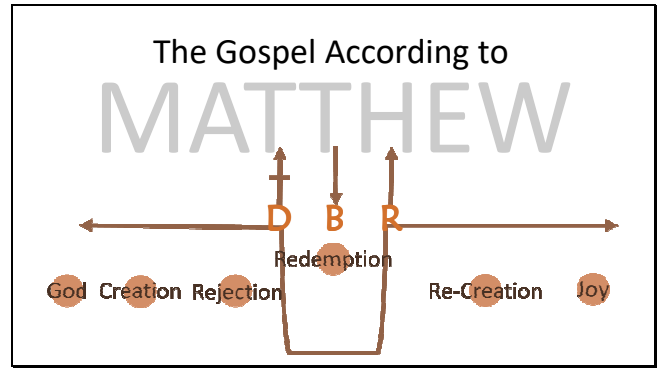
The Gospel According to



MATTHEW

“This is Jesus, the King of the Jews”
Matthew 27:37

FULFILLED



How the Gospel is Structured

- The Gospel of Matthew [as with all Books of the Bible] are carefully and intentionally crafted literary works.
- They are not random or stream of consciousness thought. There is logic, intent, purpose, and significance to the Gospel.

FROM INFANCY TO ENTHRONEMENT

The King’s Identity (1-7)
 The King’s Authority (8-10)
 The King’s Hostility (11-13)
 The King’s Prophecy / Pt. 1 – About Himself (14-18)
 The King’s Prophecy / Pt. 2 – About Israel (19-25)
 The King’s Victory (26-28)

Jesus, King of the Jews								
1	2	3-7	8-10	11-13	14-18	19-25	26, 27	28
Incarnation	Question – The Magi “Where is He who is born King of the Jews?”	Sermon on the Mount “Stump Speech”	Sending of the Twelve: Instruction	Parables of what the Kingdom will look like in the absence of the King	Answering the Questions of the Twelve	The Olivet Discourse Israel’s Immediate Demise and the Fall of Jerusalem	Answer – The Cross “This is Jesus, King of the Jews”	Resurrection
		7:28 “And when Jesus finished [sunteleo]”	11:1 “When Jesus had finished [teleo]”	13:53 “And when Jesus had finished [teleo]”	19:1 “Now when Jesus had finished [teleo]”	26:1 “When Jesus had finished [teleo]”	John 19:30 “It is finished” [teleo]	

MATTHEW	OT
Jesus is the NEW ISRAEL [1-4]	Genesis Exodus
Jesus is the NEW LAW GIVER [5-7]	Mt. Sinai
There is a NEW MISSION / CONQUEST [10]	Numbers Joshua
There is a NEW WISDOM [13]	Wisdom Lit.
There is a NEW PEOPLE [18]	The Church
Jesus is the NEW PROPHET [22, 23]	The Prophets
There is a NEW CAPTIVITY [24, 25]	Babylon
Jesus is the NEW DELIVERER [26-28]	Moses / Nehemiah
Jesus is the NEW KING [28:18-20]	Samuel / Kings

CAPTIVITY

- The Genealogy of Chapter One leaves the Nation of Israel in Babylon
- The Olivet Discourse has the Destruction of the Temple
- Who will deliver them from their bondage?
- Jesus! He is the substance of the Year Of Jubilee. His resurrection secures for Him His people and restores them back into His presence, the land of rest.

LUKE 24:44-49; ACTS 1:1-8

Introduction:

In many ways the biblical narrative is a surging wall of information that must be contained within certain levees marked by the Storyline of Scripture.

Our intent in this study is to tie Luke 24 with Acts 1 and the larger *Story* of the Bible. Most of us understand how the biblical narrative is defined by the **seed promise** of Genesis 3:15 and 3:21. Those two texts control the flow of the biblical river. They are the two banks providing the bends and dips of the river. If the levees of the **seed promise** are breached, the Bible often becomes something similar to the ouiji board. We go to it when we need direction or answers.

When we search for life on other planets within our galaxy our quest is to look for the signs of water. In the absence of water, life as we know it is unsustainable.

Historical Context

Our current study in Luke 24 fits inside of Israel's timeline from Passover (Luke 23) to Ascension (Luke 24:50ff) and finally Pentecost (Acts 2:1ff).

The Gospel of Luke and the Book of Acts are a two-volume work written to Theophilus and written by the Apostle Paul's associates, the physician named Luke. It was written around 63-64 A.D.

Luke wrote the Book of Acts as a continuation of his gospel to show Theophilus what happened after Christ ascended to heaven. A primary purpose of Acts is to explain the orderly and sovereignly-directed progress of the Gospel of Jesus Christ from Jews to Gentiles and from Jerusalem to Rome. The book of Acts can be roughly divided into three sections. Each section focuses on a particular audience, key personalities, and specific phases in the expansion of the gospel message.

- Jerusalem – (1-7)
- Judea and Samaria (8-12)
- Uttermost Regions (13-28)

If we were to compare the account in Luke 24 with Matthew 28 and John 20, there are two strong contributions Luke makes for us.

- First, there is the **confirmation** | **verification** of the *Story* (Luke 24).
- Second, there is the **continuation** of the *Story* (Acts 1).

Yet, what we assume in our modern audience, which Luke did not assume, is that we understand the *Storyline* of the Bible. Now, I do not assume the average individual knows what the Bible is talking about. By the time we get to Luke 24 certain assumptions are made. The first and most important is we know the *Story*. So before moving into our passage let me trace for you the Bible's "superglue" holding it all together.

Seed Promise	Gen. 3:15
Blood Picture	Gen. 3:21
Seth	Gen. 4:25
Noah	Gen. 6:8
Abraham, Isaac, Jacob	Gen. 12:1-3
Judah	Gen. 49:8-10
Exodus	Exodus 11-13
Moses Leviticus	The Book of Leviticus [Blood Picture – Substitution Atonement Mediation – Mediator]
Ruth	Ruth 4:18-22
David	1 Samuel 16:1-13
Solomon	2 Samuel 7
Psalms	Psalms 22:1-21 [Blood Picture - Substitution Atonement]
Isaiah	Isaiah 53 [Blood Picture – Substitution Atonement]
Matthew Genealogy	Matthew 1:1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:
Luke Genealogy	Luke 3:38 the son of Enosh, the son of Seth, the son of Adam, the son of God.

The entire Story promises the reader that God, YHWH shall keep His promise by providing a Seed from a Woman who shall crush the Serpent and his seed. This selective Seed shall bring victory through a bloody substitutionary sacrifice. The Gospel writers explain to the reader that JESUS is the FULFILLMENT OF THE SEED PROMISE and the COMPLETION OF THE BLOOD PICTURE.

Each Gospel writer believes they have proven their point. By the time we get to the end of each gospel, the triumph of this storyline culminates with resurrection and ascension. The intent of this conclusion is to confirm that what has been told is true AND how that story continues to this day. Thus, our study.

Now, there are only two points to our study which are pulled from our passage.

- First, there is the **confirmation | verification** of the *Story* (Luke 24).
- Second, there is the **continuation** of the *Story* (Acts 1).

From here, I will work to be “brief.”

I. The **Story Confirmed | Verified** (Luke 24)

A. It is Confirmed | Verified by Witness

1. In the Garden (vv. 1-12)
2. On the Road (vv. 13-32)
3. In the Upper Room (vv. 33-49)
4. On the Mt. of Ascension (vv. 50-53)

All four groupings verify that Jesus is alive. Each group encounters the living Christ. All of it says, “This is that.”

B. It is Confirmed | Verified by Word

“It is written (gegraptai). Perfect passive indicative of graphô, to write, the usual phrase for quoting Scripture. Jesus now finds in the Old Testament his suffering, his resurrection, and the preaching of repentance and forgiveness of sins to all nations.”¹

In verses 25-27 and 44-49, Jesus takes his audience back to the Hebrew Scripture. And all of it, points to Him. Jesus tells His disciples, “I am verifying everything the Scripture has said of ME.” The Scriptures are read correctly only when read Christo-centrally. Jesus is the fulfillment of what the Scripture speaks of.

There is a message found in the Hebrew Scripture and all of it is found in Jesus. The biblical text doesn’t simply prove true, but verifies it is actually being fulfilled.

The two biggest take-aways are, “*Everything written about me.* The divine plan, events, and scripture itself are seen here as being one.”²

This brings us to our second point of this passage.

[The following passage explains the passage, but our intent is found only in part one.]

II. The *Story* Continues (Luke 24:48, 49 w/ Acts 1:4, 8).

Knowing the *Storyline* of the Bible is confirmed through witness and word, what are we to do with it. Now what? Well, Luke answers for us the “now what” question.

A. It Continues through Witness (v. 48; Acts 1:8)

The idea of **martus** is one who gives witness by his word. You are verbally testifying as to what you have seen, heard, or experienced.

What are we witnessing of / to?

“Three Greek infinitives are the key to this summary: (1) to suffer, (2) to rise, and (3) to be preached. The Christ (Messiah) would be slain, would be raised, and a message about repentance would go out into all the world as a result. All of this was recorded in the scripture. The remark shows the continuity between Jesus’ ministry, the scripture, and what disciples would be doing as they declared the Lord risen.”³

B. It Continues through Waiting (v. 49; Acts 1:4, 8)

The word “wait” in Luke 24:49 means “to sit down.” It is often translated in that way. One of the hardest “activities” you and I can engage in is waiting, to simply sit down and be still.

What are we waiting for?

This is the promise we are waiting for. The first occurrence of the noun form for promise [**epaggelia**] occurs right here in Luke 24:49.

In the Book of Acts, Luke provides evidence as to how Christianity is a continuation of God's one *Story*. His opening argument links directly back to Luke 24:44-49. Luke's intent is to show the continuation of the *Story*. He provides for the reader the rest of the story. Acts 1 picks this up for us. **Acts will show us the victory of God in fulfilling His Vision through His Mission.**

The Book of Acts tells us God is finishing His *Story*. Everything is moving forward. The kingdom is coming because the King is coming. When we pray for the persecuted Church, we are celebrating the victory of God in fulfilling His Vision to cover the earth with the knowledge of His glory as the waters cover the sea.

Friends, as a fellowship this is where our energy and assets are to be focused. God secures for Himself a body through which His *Story* is lived out and others are gathered in. We are a part of this *Story*. We are to live the *Story* and engage those within our circle of influence for the proclamation of the gospel and the advancement of His kingdom.

Six Thoughts from Luke 24

1. We live inside of a *Story* that began in Genesis and continues to this day.
2. We are living out the victory of God in fulfilling His Vision for us and His world.
3. We are the recipients of the Holy Spirit who placed us in Christ and empowers us for mission.
4. There is nothing we lack to do what He wants. Yet, there is no try; just do.
5. Since the Spirit of God takes the Word of God and does a sure work in the people of God, then let us make sure our work is word-centered.
6. Finally, God is working and we simply need to get in line with His work both locally, nationally, and globally.

¹ A.T. Robertson on Luke 24:46.

² <https://netbible.org/bible/Luke+24>

³ <https://netbible.org/bible/Luke+24>

THE NEW TESTAMENT AS IT GAINED ACCEPTANCE BY THE EARLY CHURCH				
AD 100	AD 200	AD 250	AD 300	AD 400
<p>All portions of our New Testament were written by this time, but not yet collected and clearly defined as 'Scripture'. In some instances, however, a status of Scripture was being applied (cf. 1 Tim. 5:18; 2 Pet. 3:16). Early Christian writers (e.g., Polycarp and Ignatius) quote from the Gospels and Paul's letters, as well as from other Christian writings and oral sources.</p> <p>Paul's letters were collected in the latter part of the first century. Matthew, Mark, and Luke were brought together by AD 150.</p>	<p>New Testament used in the church at Rome (the 'Muratorian Canon'):</p> <p>Four Gospels Acts Paul's Letters: >Romans >1 and 2 Corinthians >Galatians >Ephesians >Philippians >1 and 2 Thessalonians >1 and 2 Timothy >Titus >Philemon</p> <p>James 1 and 2 John Revelation of John Revelation of Peter Wisdom of Solomon</p> <p>To be used in private, but not in corporate worship:</p> <p>The Shepherd of Hermas</p>	<p>New Testament used by Origen:</p> <p>Four Gospels Acts Paul's Letters: >Romans >1 and 2 Corinthians >Galatians >Ephesians >Philippians >1 and 2 Thessalonians >1 and 2 Timothy >Titus >Philemon</p> <p>1 Peter 1 John Revelation of John</p> <p>Disputed: Hebrews James 2 Peter 2 and 3 John Jude The Shepherd of Hermas Letter of Barnabas Teaching of 12 Apostles (The Didache) Gospel of the Hebrews</p>	<p>New Testament used by Eusebius:</p> <p>Four Gospels Acts Paul's Letters: >Romans >1 and 2 Corinthians >Galatians >Ephesians >Philippians >1 and 2 Thessalonians >1 and 2 Timothy >Titus >Philemon</p> <p>Hebrews James 1 Peter 1 John Revelation of John (authorship in doubt)</p> <p>Disputed (but well known): James 2 Peter 2 and 3 John Jude</p>	<p>New Testament fixed for the West by the Council of Carthage (AD 397):</p> <p>Four Gospels Acts Paul's Letters: >Romans >1 and 2 Corinthians >Galatians >Ephesians >Philippians >1 and 2 Thessalonians >1 and 2 Timothy >Titus >Philemon</p> <p>Hebrews James 1 and 2 Peter 1, 2, and 3 John Jude Revelation</p> <p>Excluded: The Shepherd of Hermas Letter of Barnabas Gospel of the Hebrews Revelation of Peter Acts of Peter The Didache</p>

CONCLUSION

Michael Horton in his short article, “‘I Just Believe the Bible’ Doesn’t Make You Orthodox,” notes the following.

“Still, we’re left with the question of what separates heresy from orthodoxy. The answer is certain: the Scriptures. Consider the Bible’s own creeds used in weekly worship. In the Old Testament, we find the *Shema*: “Hear, O Israel: The LORD our God, the LORD is one.” Monotheism—belief in one Almighty God—is affirmed in both testaments. In the New Testament, likewise, we find passages used in early church liturgy, such as Colossians 1:15, 20, which set the standard for orthodoxy. God’s Word is the source and judge of all truth it addresses. When Paul warned Timothy about heresy in the last days, he charged him to “continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus” (2 Tim. 3:15).¹

For further study as to the relationship of theology to all other areas of study see, *How Theology Stopped Being Regina Scientiarum—and How Its Story Continues* by Gijsbert van den Brink, First Published August 13, 2019 Research Article.²

This article makes the case as to why *Christian* theology based on objective revelation informs and shapes all other *theologies* and areas of study.

¹ <https://www.thegospelcoalition.org/article/i-just-believe-the-bible-doesnt-orthodox/>

² *How Theology Stopped Being Regina Scientiarum—and How Its Story Continues*, Gijsbert van den Brink <https://journals.sagepub.com/doi/full/10.1177/0953946819868092> First Published August 13, 2019 Research Article. This is a short 9 page article well worth the read.

THIRTEEN QUESTION QUIZ

BIBLIOLOGY - 1

Circle the Correct Answer

1. Is a biblical worldview comprehensive? Y - N
2. What resource does the Christian use to answer the apostasy of their day?
 - a. The Word of God
 - b. Daily News and commentators
3. Is both the OT and the NT inspired by God? Y - N
4. Does inspiration only deal with the written record? Y – N
5. Is special revelation authoritative? Y - N
6. Does God use human means to record His words? Y - N
7. Is the written word more sure than human experience? Y – N
8. Is the Christian Bible different than all other World Religion resources [excluding Judaism ;-)? Y - N
9. Do we have the original parchments received from God by the original author/audience? Y – N
10. Is the biblical canon closed? Y – N
11. Is there a proper way to handle the word of God when reading to understand its singular message? Y – N
12. Is there an intentional structure to the Bible? Y – N
13. Is the Bible a single, unified story with Jesus at the Center? Y - N