**Purpose:** To give students a complete understanding of the overall message, story arc, flow, timeline and purpose of the Bible, including the various types of literature in the Bible, the major groupings of books, and the connection, place, and purpose of each of those books. Having completed this class, a student will be able to understand and explain how each of the books and groupings of books contribute to the whole story of the Bible, and also be able to point out the various Old Testament Christ-types that occur which point to Jesus in the New Testament.

**Format:** A four-hour intensive class will be held which will utilize hands-on group work, individual work, lots of visuals and diagrams, a workbook, a final summarizing project, and a ministry-sharing project.

**Resources:**

Bible Story, The by Bryan Cullison


“The Canonicity of the Bible.” by Dr. Norman Geisler.


“How the Canonicity of the Bible Was Established.” by Wilbert Gawrisch.

“Issues Concerning the Canon.” email by Don Davis on July 9, 2009.

Jesus of Nazareth: The Presence of the Future [Appendix 9 of The Focus On Reproduction TUMI Module] by Rev. Dr. Don L. Davis

Living In the Already and the Not Yet Kingdom [Appendix 8 of The Focus On Reproduction TUMI Module] by Rev. Dr. Don L. Davis


Messianic Prophecies Cited in the New Testament [Appendix 13 of The Old Testament Witness to Christ and His Kingdom TUMI Module] by Rev. Dr. Don L. Davis


Once Upon a Time: The Cosmic Drama Through a Biblical Narration of the World by Rev. Dr. Don L. Davis

“The Real Issue is Canonicity.” Posted 07/01/06 in *In Focus*, Jul ’06 Issue by Kevin T. Bauder.

Summary of Messianic Interpretations in the Old Testament Scriptures [Appendix 16 of The Old Testament Witness to Christ and His Kingdom TUMI Module] by Rev. Dr. Don L. Davis
Summary Outline of the Scriptures (Appendix 4 of The Focus On Reproduction TUMI Module) by Rev. Dr. Don L. Davis

Telling the Story, Chronological Bible Story Pictures by New Tribes Mission

Whole Bible Outline by Bryan Cullison

Credit Options:

1-credit option
Final Summarizing Project
Ministry Project
Memory Verses
Read one of the following:
   Knowing Jesus Through the Old Testament by Christopher J. H. Wright
   A Popular Survey of the Old Testament by Norman L. Geisler
   To Understand the Bible Look for Jesus by Norman L. Geisler
Reading Responses from each chapter of one of the above texts

2-credit option
Final Summarizing Project
Ministry Project
Memory Verses
Read all of the following:
   Knowing Jesus Through the Old Testament by Christopher J. H. Wright
   A Popular Survey of the Old Testament by Norman L. Geisler
   To Understand the Bible Look for Jesus by Norman L. Geisler
Reading Responses from each chapter of the above texts

Grading: Attendance and Participation 30%, Final Summarizing Project 25%, Ministry Project 15%, Memory Verses 15%, Reading Responses 15%.

Final Summarizing Project: This project is to demonstrate what you learned from the course by producing a chart, diagram, Powerpoint, outline, or paper that summarizes the major elements of the course. The final product should focus on one of the following themes:

   • Timeline of the major events of the Bible, including when the books were written and by whom
   • Christ-types in the Old Testament [minimum of five]
   • Groupings of books by literature type and their unique contribution to the overall story of Scripture
   • A narrative summarizing the overall story of Scripture [minimum of five pages]

Ministry Project: This project is intended to reproduce on at least a partial level with someone else what you learned from this class. You are to share what you learned from this project, utilizing your final project as an aid, with someone or some group. This may be with your spouse, disciple, Sunday School class, church, small group, or family. Be creative! The written portion of the ministry project should include:

   • What you shared
   • Who you shared with, where, and why
   • The reaction and questions of the person/people you shared with
   • What you learned from this sharing experience
Memory Verses:
Genesis 3:15, 12:1-3
Luke 24:44-48
Acts 13:26-33

Course Schedule:
Hour One: Course Intro, The Bible Story in twenty minutes (an overview), Timelines
Hour Two: Book groupings, Book authors, Canonicity
Hour Three: Christ-types–examples, importance, and use; Group Discovery work
Hour Four: Resources, Handouts, Q&A
Introduction

When you think of the Bible, what do you think of? Do you view it as one book, a collection of books, a series of stories, one story, a letter, a reference book, a manual, or what?

To understand the Bible, it helps if you see it as one work which points to Jesus Christ. Every book has its place and its function, but it will all only make sense as a collective whole if you see its focus on the person and work of Jesus Christ, the Son of God.

The Bible Story
[Read “The Bible Story” aloud from the Appendix as the Students follow the outline below.]
## Timeline of the Bible

### Before Christ (B.C.)*

<table>
<thead>
<tr>
<th>Event</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creation</td>
<td></td>
</tr>
<tr>
<td>Noah and the Ark</td>
<td></td>
</tr>
<tr>
<td>Abraham born</td>
<td>2166</td>
</tr>
<tr>
<td>Isaac born</td>
<td>2066</td>
</tr>
<tr>
<td>Jacob and Esau born</td>
<td>2006</td>
</tr>
<tr>
<td>Joseph born</td>
<td>1915</td>
</tr>
<tr>
<td>Joseph sold into slavery</td>
<td>1898</td>
</tr>
<tr>
<td>Joseph rules Egypt</td>
<td>1885</td>
</tr>
<tr>
<td>Joseph dies</td>
<td>1805</td>
</tr>
<tr>
<td>Moses born</td>
<td>1526</td>
</tr>
<tr>
<td>The Exodus from Egypt</td>
<td>1446</td>
</tr>
<tr>
<td>The Commandments given</td>
<td>1445</td>
</tr>
<tr>
<td>Judges begin to rule Israel</td>
<td>1375</td>
</tr>
<tr>
<td>Deborah becomes Israel's judge</td>
<td>1209</td>
</tr>
<tr>
<td>Gideon becomes Israel's judge</td>
<td>1162</td>
</tr>
<tr>
<td>Samuel born</td>
<td>1105</td>
</tr>
<tr>
<td>Samson becomes Israel's judge</td>
<td>1075</td>
</tr>
<tr>
<td>Saul becomes Israel's first king</td>
<td>1050</td>
</tr>
<tr>
<td>David becomes Israel's king</td>
<td>1010</td>
</tr>
<tr>
<td>Solomon becomes Israel's king</td>
<td>970</td>
</tr>
<tr>
<td>Temple in Jerusalem completed</td>
<td>959</td>
</tr>
<tr>
<td>Kingdom of Israel divides</td>
<td>930</td>
</tr>
<tr>
<td>Elijah prophesies in Israel</td>
<td>875</td>
</tr>
<tr>
<td>Ahab becomes Israel's king</td>
<td>874</td>
</tr>
<tr>
<td>Elisha prophesies in Israel</td>
<td>848</td>
</tr>
<tr>
<td>Joash becomes Judah's king</td>
<td>835</td>
</tr>
<tr>
<td>Jonah becomes a prophet</td>
<td>793</td>
</tr>
<tr>
<td>Hosea becomes a prophet</td>
<td>753</td>
</tr>
<tr>
<td>Israel invaded by Tiglath-Pileser III of Assyria</td>
<td>743</td>
</tr>
<tr>
<td>Isaiah becomes a prophet</td>
<td>740</td>
</tr>
<tr>
<td>Israel (northern kingdom) falls</td>
<td>722</td>
</tr>
<tr>
<td>Hezekiah becomes Judah's king</td>
<td>715</td>
</tr>
<tr>
<td>Jerusalem besieged by Sennacherib of Assyria</td>
<td>701</td>
</tr>
<tr>
<td>Josiah becomes Judah's king</td>
<td>640</td>
</tr>
<tr>
<td>Jeremiah becomes a prophet</td>
<td>627</td>
</tr>
<tr>
<td>Daniel taken captive to Babylon</td>
<td>605</td>
</tr>
<tr>
<td>Judah (southern kingdom) falls to Babylon</td>
<td>586</td>
</tr>
<tr>
<td>King Nebuchadnezzar of Babylon dies</td>
<td>562</td>
</tr>
<tr>
<td>First Jewish exiles return to Jerusalem</td>
<td>538</td>
</tr>
<tr>
<td>New temple completed in Jerusalem</td>
<td>516</td>
</tr>
<tr>
<td>Esther becomes queen of Persia</td>
<td>479</td>
</tr>
<tr>
<td>Nehemiah builds Jerusalem wall</td>
<td>445</td>
</tr>
<tr>
<td>Malachi becomes a prophet</td>
<td>430</td>
</tr>
</tbody>
</table>

### Anno Domini (A.D.)**

**“The Year of Our Lord”**

<table>
<thead>
<tr>
<th>Event</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesus Christ born</td>
<td>6/5 B.C.</td>
</tr>
<tr>
<td>Paul born</td>
<td>5</td>
</tr>
<tr>
<td>Jesus visits temple as a boy</td>
<td>6</td>
</tr>
<tr>
<td>John the Baptist begins his ministry</td>
<td>26</td>
</tr>
<tr>
<td>Jesus begins His ministry</td>
<td>26/27</td>
</tr>
<tr>
<td>Jesus crucified; Jesus ascends into Heaven; Pentecost; early church beginnings</td>
<td>30</td>
</tr>
<tr>
<td>Paul’s conversion on Damascus road</td>
<td>35</td>
</tr>
<tr>
<td>Paul begins first missionary journey</td>
<td>46</td>
</tr>
<tr>
<td>Paul imprisoned in Caesarea; and writes Romans</td>
<td>57</td>
</tr>
<tr>
<td>Paul’s voyage to Rome</td>
<td>59</td>
</tr>
<tr>
<td>Paul writes prison letters</td>
<td>60</td>
</tr>
<tr>
<td>Paul released from prison</td>
<td>62</td>
</tr>
<tr>
<td>Paul martyred</td>
<td>67?</td>
</tr>
<tr>
<td>Apostle John writes Revelation</td>
<td>95</td>
</tr>
</tbody>
</table>
Visual Biblical Timeline

Creation
Adam and Eve Sinned
Cain Abel Seth
Noah and the Flood
The Tower of Babel

The Patriarchs
Abraham, father of Isaac
Isaac, father of Jacob
Jacob, who God renamed Israel, and 12 sons that followed the 12 tribes of Israel.

The Nation of Israel

Slaves in Egypt
Joseph, one of Israel’s 12 sons, was sold into slavery by his jealous brothers. While Joseph was a slave in Egypt, God gave him the ability to interpret a dream for Pharaoh. As a reward, Pharaoh put Joseph in charge of all his affairs. When Joseph’s brothers came to Egypt for food during a famine, Joseph invited them and their father Israel to move to Egypt. When the Israelites grew into a mighty nation, the Egyptians forced them to become slaves. The Israelites lived in Egypt 400 years. Genesis 37: 1

The Exoduses and Desert Wanderings
God heard the cries of the Israelites suffering in slavery and sent Moses to rescue them from the Egyptians and to bring them to the land God promised Abraham. Pharaoh released the Israelites after God sent ten plagues on the Egyptians. Moses received the Ten Commandments from God and began Israel’s religious practices according to God’s commands. After God led the Israelites to the Promised Land, they refused to take possession of the land because they feared the nations living in the land. God punished the Israelites by causing them to wander in the desert for 40 years. God provided for and protected the Israelites during those desert wanderings.

The Nation of Israel

The Judges
During the period of the Judges, God used foreign rulers against Israel to punish them for their sins and to encourage repentance. The oppressors included Canaanites, Philistines, Amalekites, Chanaanites, Sidonians, and Amorites. When Israel repented, God raised up judges to deliver the Israelites from their oppressors.

The Judges
Othniel Ehud Shamgar Deborah
Gideon Tola Ehud Jabez
Shema Ela Abdon Samson

The Conquest of the Promised Land
Israel sent the Judges in the battle to drive the Canaanites from the land God promised to Abraham. The Israelites crossed over Jordan and destroyed the Canaanite religion of Baalism. The final battle of Jericho, which brought judgment from God.

The Nation of Israel

The Kingdom of Israel

The Nation of Israel

The Kingdom of Judah (Northern Kingdom) 922 - 586 BC - The kingdom of Judah continued the dynasty of David.

The End of the Kingdom - 722 BC - The kingdom of Judah was ruled by a succession of kings. Jehu, 1 Kings 14: 21 - 15: 28.

Israel (Northern Kingdom) 922 - 722 BC - The kingdom of Israel was ruled by a succession of kings. Jehu, 1 Kings 14: 21 - 15: 28.
Corresponding Books of the Bible Within History

Old Testament

**Genesis**
Creation - 1805 (Joseph dies)

**Exodus**
1526 (Moses born) - 1375 (Judges begin to rule)

**Leviticus**
1446 (Exodus from Egypt) - 1050 (United Kingdom under Saul)

**Numbers**
unknown

**Deuteronomy**
unknown

**Joshua**
1446 (Exodus from Egypt) - 1010 (David becomes King)

** Judges**
1446 - 1010 [same as Joshua]

**Ruth**
unknown

**I Samuel**
1105 (Samuel born) - 930 [the Kingdom is divided]

**II Samuel**
1050 (Saul becomes King) - 930 [the Kingdom is divided]

**I Kings**
970 (Solomon becomes King) - 853 [Ahab dies in battle]

**II Kings**
853 [Ahab dies in battle] - 586 [Judah, southern kingdom, falls]

**I Chronicles**
1010 (Saul dies; David becomes king over Judah) - 930 [the Kingdom divides]

**II Chronicles**
970 (Solomon becomes King) - 538 [Cyrus’s decree]

**Ezra**
539 [Babylon overthrown by Cyrus] - 445 [Nehemiah comes to Jerusalem]

**Nehemiah**
538 [first exiles return to Jerusalem] - 430 (?) Malachi begins his ministry

**Esther**
538 [first exiles return to Jerusalem] - 473 [first feast of Purim]

**Job, Psalms, Proverbs, Ecclesiastes, Song of Songs**
unknown

**Isaiah**
753 [Hosea becomes a prophet] - 640 [Josiah becomes king of Judah]

**Jeremiah**
627 [Jeremiah becomes a prophet] - 538 [First exiles return to Judah]

**Lamentations**
unknown

**Ezekiel**
605 [Daniel taken captive to Babylon] - 538 [First exiles return to Judah]

**Daniel**
593 [Ezekiel becomes a prophet to exiles] - 536 [Daniel’s ministry ends]

**Hosea**
760 [Amos becomes a prophet] - 715 [Hosea’s ministry ends]
Joel
848 (Elisha becomes a prophet) – 796 (?) (Joel’s ministry ends)
Amos
760 (Amos becomes a prophet to Israel) – 740 (Isaiah becomes a prophet to Judah)
Obadiah
unknown
Jonah
792 (Uzziah becomes king of Judah) – 722 (Israel falls to Assyria)
Micah
750 (Jotham becomes king of Judah) – 687 (Micah’s ministry ends)
Nahum
669 (Ashurbanipal becomes King of Assyria) – 586 (Judah falls to Babylon)
Habakkuk
612 (Habakkuk becomes a prophet) – 586 (fall of Judah; Jerusalem destroyed)
Zephaniah
627 (Jeremiah becomes a prophet) – 586 (Judah, the southern kingdom, falls)
Haggai
538 (Cyrus’s decree allowing the exiles to return) – 516 (temple completed)
Zechariah
597 (Ezekiel taken to Babylon) – 445 (Nehemiah comes to Jerusalem)
Malachi
537 (temple reconstruction begins) – 430 (Malachi becomes a prophet)

New Testament

Matthew - John
6/5 [Jesus is born] - 30 [Jesus is crucified, rises again and ascends]
Acts
35 [Stephen martyred; Paul’s conversion] – 70 (Rome destroys Jerusalem)
Romans – Revelation
49 - 95

* Sometimes denoted B.C.E.-Before the Common Era
** Sometimes denoted C.E. – Common Era
Book Groupings/Literature Types

The Law: legal writings; commandments and codes detailing demands, prohibitions and conditions of God’s will in a particular context.

Types of Laws
Imperative laws... (“Do this...”) ex: Love the Lord your God...
Prohibitive laws... (“Don’t do this”) ex: Do not murder.
Conditional laws... (“If you do this, then”) ex: If you obey your parents... you’ll live a long life.

History:

Narrative: the telling of stories; either historical or imaginative; they are stories with events and characters.

Example of historical: story of Joseph’s life in the Old Testament
Example of imaginative: the Prodigal son (parables)

The heart of God’s communication with us is shown by the use of stories in the Bible; they are used to involve us in the complexity and richness of human experience and therefore give us insight into our own lives!

Poetry: usually appears in the form of a song, sonnet or hymn and designed to image forth reality in its most concrete sense to move and inspire us

Psalms: has the most poetry but it’s throughout the Bible
Songs were a significant part of Hebrew life Hebrew life and culture

Prophecy: writing in Old Testament and New Testament that show God’s acute awareness and insight into our lives in every dimension [past, present and future] and His foresight into this world in its coming destiny.

Types of prophecy

• Forth-telling: communication of God’s present Word for a person or people in a particular situation; warnings, encouragements and challenges; they reveal God’s moral vision and heart
• Foretelling: a communication of God’s perspective and vision for a person or people concerning the future; displays God’s mind and will as the ruler of history

Examples: Moses was a prophet from the OT and the Apostles were prophets in the NT

Gospels: stories/narratives; they are ancient biographies; they don’t cover the whole life of Jesus, but they all devote a lot of time to the last week of Jesus’ life here on earth. The details vary in each gospel, but essentially they all have the same story. Each other, directed by the Holy Spirit, decided what to include or not, and the way to best put it all together to be most effective in their purpose.

Epistles: letters written by the apostles to Christian churches. The purpose of these letters was to encourage truths of the Gospel and resolve specific challenges they were facing in their setting and time. Ex: Galatians [author, the apostle Paul]
The Old Testament

Pentateuch, Torah, or Books of the Law (5)

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

History (12)

Joshua
Judges
Ruth
I Samuel
II Samuel
I Kings
Il Kings
I Chronicles
Il Chronicles
Ezra
Nehemiah
Esther

Wisdom Literature or Poetry (5)

Job
Psalms
Proverbs
Ecclesiastes
Song of Songs (Song of Solomon)

Major Prophets (5)

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

Book Groupings Teaching Notes

Put 66 books in groups according to their grouping but without title.
Put titles of groupings somewhere on the board to be matched up with groupings.
Have class guess which group of books goes with which grouping title.
Go through each grouping and describe the corresponding characteristics.
Double check groups as a class to see if they are correct!
Be sure they write the books in the correct order.
<table>
<thead>
<tr>
<th>Minor Prophets (12)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hosea</td>
<td>Nahum</td>
</tr>
<tr>
<td>Joel</td>
<td>Habakkuk</td>
</tr>
<tr>
<td>Amos</td>
<td>Zephaniah</td>
</tr>
<tr>
<td>Obadiah</td>
<td>Haggai</td>
</tr>
<tr>
<td>Jonah</td>
<td>Zechariah</td>
</tr>
<tr>
<td>Micah</td>
<td>Malachi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The New Testament</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gospels (4)</td>
<td></td>
</tr>
<tr>
<td>Matthew</td>
<td></td>
</tr>
<tr>
<td>Mark</td>
<td></td>
</tr>
<tr>
<td>Luke</td>
<td></td>
</tr>
<tr>
<td>John</td>
<td></td>
</tr>
<tr>
<td>History (1)</td>
<td></td>
</tr>
<tr>
<td>Acts</td>
<td></td>
</tr>
<tr>
<td>Epistles (21)</td>
<td></td>
</tr>
<tr>
<td>Romans</td>
<td>Titus</td>
</tr>
<tr>
<td>I &amp; II Corinthians</td>
<td>Philemon</td>
</tr>
<tr>
<td>Galatians</td>
<td>Hebrews</td>
</tr>
<tr>
<td>Ephesians</td>
<td>James</td>
</tr>
<tr>
<td>Philippians</td>
<td>I &amp; II Peter</td>
</tr>
<tr>
<td>Colossians</td>
<td>I, II, &amp; III John</td>
</tr>
<tr>
<td>I &amp; II Thessalonians</td>
<td>Jude</td>
</tr>
<tr>
<td>I &amp; II Timothy</td>
<td></td>
</tr>
</tbody>
</table>

| Prophetic (1)                       |          |
| Revelation                          |          |
Old Testament Authors

**Genesis**: Moses
**Exodus**: Moses
**Leviticus**: Moses
**Numbers**: Moses
**Deuteronomy**: Moses [except for the final summary which was probably written by Joshua after Moses’ death]
**Joshua**: Joshua
**Judges**: Unknown [possibly Samuel]
**Ruth**: Unknown [possibly Samuel]
**I Samuel**: Samuel [but also has some writings from the prophets Nathan and Gad]
**2 Samuel**: Unknown [some suggest that Nathan’s son Zabud may have been the author]
Also includes writings from Nathan and Gad.
**I Kings**: Unknown [possibly Jeremiah or a group of prophets]
**2 Kings**: Unknown [possibly Jeremiah or a group of prophets]
**I Chronicles**: Ezra
**2 Chronicles**: Ezra
**Ezra**: Not stated but probably Ezra
**Nehemiah**: Nehemiah probably with Ezra as editor
**Esther**: Unknown; possibly Mordecai; some have suggested Ezra or Nehemiah because of similar writing style
**Job**: Unknown; possibly Job [some have suggested Moses, Solomon or Elihu]
**Psalms**: David wrote 73; Asaph wrote 12; the sons Korah wrote 9; Solomon wrote 2; Heman [with the sons of Korah], Ethan and Moses each wrote 1 and 51 are anonymous
**Proverbs**: Solomon [Agur and Lemuel contributed to some of the later sections]
**Ecclesiastes**: Solomon
**Song of Songs**: Solomon
**Isaiah**: Isaiah
**Jeremiah**: Jeremiah
**Lamentations**: Jeremiah
**Ezekiel**: Ezekiel
**Daniel**: Daniel
**Hosea**: Hosea
**Joel**: Joel
**Amos**: Amos
**Obadiah**: Obadiah
**Jonah**: Jonah
**Micah**: Micah
**Nahum**: Nahum
**Habakkuk**: Habakkuk
**Zephaniah**: Zephaniah
**Haggai**: Haggai
**Zechariah**: Zechariah
**Malachi**: Malachi
New Testament Authors

Matthew: Matthew
Mark: John Mark
John: John
Acts: Luke
Romans: Paul
1 and 2 Corinthians: Paul
Galatians: Paul
Ephesians: Paul
Philippians: Paul
Colossians: Paul
1 and 2 Thessalonians: Paul
1 and 2 Timothy: Paul
Titus: Paul
Philemon: Paul
Hebrews: Paul, Luke, Barnabas, Apollos, Silas, Philip, Priscilla and others are suggested because the name of the author is not given in the Biblical text itself.
James: James
1 and 2 Peter: Peter
1, 2 and 3 John: John
Jude: Jude, brother of Jesus and James
Revelation: John

Canonicity

Canon = the correct collection and list of inspired books; comes from the Greek word Kanon which means “ruler” or “measuring rod”...in other words these books “measured up” under the scrutiny of the ecumenical church councils and fit the criteria.

Reason to canonize these books of the Bible: threats of heresy especially from groups like the Gnostics, who claimed special Biblical revelation. The forming of the canon was more of a validation process in recognizing that what they had was truly from God and not from another source.

Connected to an Apostle: Had to be written by an apostle, someone with direct connection with Jesus or based on eyewitness accounts (having the approval of the apostles - as in the case of the gospels).

Antiquity: Basically meaning, "the quality of being ancient." This makes general reference that the accepted Canonical books were written in the 1st Century.

Not Localized: the books of the Canon were accepted by the church at large. Also the writings of the Apostles were distributed to many churches, not one single congregation.

Orthodox: What is written in the books conforms to established doctrine, consistent with God’s revelation and the rest of Scripture, doesn't conflict with itself [unlike the Apocryphal books].
Not of Human Origin: Canonical books are divinely inspired and give testimony to the inner witness of the Holy Spirit.

* Jesus Himself confirmed the authenticity of the OT scriptures. In many of His sermons He mentions characters, events and scripture from the OT (e.g. Adam and Eve, Noah, Abraham, Isaac, Jacob, Elijah, Jonah, etc.) All of the Old Testament books are quoted from in the NT with the exceptions of Ezra, Nehemiah, Esther, Ecclesiastes and Song of Solomon.

Luke 24:44 Jesus recognizes three major divisions in the OT, which include the 39 books. “He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

* Also the OT was verified by the Jewish people and consider the OT books to be inspired breath of God

The Apocrypha: both Catholics and Orthodox Christians include extra books

Reasons why they're not included in the canon of scriptures:

- Not one text is directly quoted in the Biblical books
- They were written between testaments and when most agree that no prophets existed
- Some are in error concerning historical events and geography
- The Jewish community never accepted these extra books as inspired Scriptures
- Some of the text does not match up with the Old and New Testament scriptures. For example, in 2 Maccabees 12:44-45 it talks about praying for the dead to speed up their time in purgatory to go to Heaven faster. No NT text clearly speaks of the existence of purgatory...both Paul (Phil 1:23 "I am torn between the two: I desire to depart and be with Christ, which is better by far.") and the thief on the cross [Luke 23:43 “Jesus answered him, "I tell you the truth, today you will be with me in paradise."] expect to be with Christ immediately after death.

Historical Notes

The context for which the Canon was formed involved the church fathers and particularly the Council of Hippo (393 AD) and the Council of Carthage (397 AD) where there was general recognition of all Canonical books by the regional council of churches. The need to "canonize" the books of Scripture came from threats of heresy and especially from other groups such as the Gnostics who claimed special biblical revelation. The forming of the Canon was more of a validation process in recognizing that what they had was truly from God and not of another source.
Types

Definition
An object, event, happening, image, or reality that previews in the Old Testament a reality in the New Testament, usually focused on Jesus Christ.

Type - the prefigure, the foreshadow, the mark from a blow, the stamped image

Antitype - the counterpart, the prototype, that which is foreshadowed

Key elements of a Type
• Historically real
• Illumine the person and work of Jesus Christ
• Are referenced specifically in the New Testament
• Are connected to God’s redemptive work in Christ
• Illumine the teaching of God on the matter they cover

Importance
This was the way the apostles studied and correlated the Old Testament to the new revelation in Christ.

Seeing linkages and connections between the OT and the NT can help us see how the OT bears witness to Christ and His Kingdom.

They provide us with a rich and full presentation of the truth about Christ.

They cause us to look with greater interest and intensity at the Old Testament narratives and characters.

They cause us to worship God and marvel at the richness of God’s plan and the unity of his Biblical revelation.

They enable us to avoid compartmentalizing the books of the Bible or our Bible Studies; they encourage us to look for interconnections between the testaments.

Use
• Look for connections between the testaments
• Focus on Christ in drawing correspondences between types in the OT and the NT
• Focus on the key links suggested by the types; don’t focus on every little detail
• Remember that we can only appreciate the relevance of the type in light of the antitype
• Seek to understand the unknown through the known
Examples of Types

(Have the students listen as you read through several examples of the types below from the Old Testament Witness to Christ and His Kingdom TUMI Module. After they get the idea, split them into small groups to work through one type each and find as many parallels from that type to Christ as they can in the allotted time period, using whatever Bible study tools they can. Whatever types are not covered are eligible for them to use in the Final Project.)

The Exodus

The Conquest of Canaan

The Restoration After Captivity

The Tabernacle of God

The Priesthood of the Tabernacle

The Sacrifices of the Tabernacle

The Jewish Holy Days

Moses

Melchizedek

David

Adam

Joseph

Joshua

Jonah
Appendices
The Bible Story

Part I

In the beginning was God. He existed in three Persons, the Father, the Son, and the Holy Spirit. God is love, and love only exists in relationship, and so God Himself exists in relationship with Himself. He is perfectly holy, powerful, all-knowing, and everywhere. He is a Creator, and so He created the universe, complete with light, planets, stars, moons, atmospheres, water, sky, land, vegetation, animals, and insects. He deserves glory and honor, as He is perfect, and so he also formed His crowning creation, humans, made in His image, who would worship Him.

His relationship with the first humans, represented by Adam and Eve, was initially perfect. They were intimate with, loving, trusting, and obedient to God. There was a part of God’s creation, however, that was not obedient to Him. Lucifer, an angelic being and one of the most powerful and glorious angels in heaven, became proud and desired to ascend to God’s throne and be the ruler. As a result of his rebellion and disobedience, he was cast out of heaven, along with a third of the angels who followed him. Lucifer and these angels were allowed to roam and rule over earth. Now Lucifer hated God, and desired to ruin His creation. He deceived Adam and Eve, so that they disobeyed God. As a result of their disobedience, sin entered the world, and a curse was upon them. Their perfect relationship with God was broken.

Things got worse from there. Humankind grew increasingly evil, so much so that God even regretted having created them. There was one righteous man, named Noah, who still knew, loved, and obeyed God. God decided to destroy the world with a flood and give the earth a fresh start with this one man and his family, and so he had Noah, his wife, his three sons, and their wives, build an ark where they and the animals of the world would be preserved to repopulate the earth. After the flood, humans began to fill the earth again, but they continued to sin against God and follow their own rebellious ways.

Part II

God had a plan to redeem humankind. He would choose one man through whom he would establish a covenant with and eventually a Savior. This one man’s name was Abram. Abram was called by God to leave his family and his country and to travel to Canaan, where one day Abram’s descendants would inherit the land. “It is through you, Abram,” God said, “that I will bless the nations of the earth.” God also made a promise to Abram when he was 99 years old that he would have descendants as numerous as the stars in the sky and the sand on the seashore. God even changed his name from Abram to Abraham as a sign of this promise, because Abraham means “father of many.”

In his impatience and lack of faith, Abraham reasoned that his son would not come through his elderly wife Sarah, but rather through his mistress Hagar. Hagar did indeed then bear him a son, named Ishmael, who is the father of the Arab nation. God rebuked Abraham for this, and told him that it would be through Sarah that he would have a son. Abraham and Sarah finally did have a son, and they named him Isaac. He was the first of many promises the Lord made to Abraham and his descendants that God fulfilled. God wanted to test Abraham’s loyalty and faith, and so he asked Abraham to sacrifice his only son Isaac. Abraham displayed his obedience by going through with everything the Lord asked him to do, and so God stopped Abraham before he killed Isaac.
Isaac married Rebekah and they had two children, the firstborn named Esau, and the younger named Jacob. Jacob, through his own deception and with his mother’s help, tricked Esau out of his birthright and also received Isaac’s fatherly blessing. He married Leah and Rachel, and through these two wives and his two concubines, had 12 sons, who became the twelve tribes of Israel.

Jacob’s favorite son was Joseph. Out of jealousy, Jacob’s other sons sold Joseph into slavery, and he ended up in Egypt. Because of his great intelligence and favor from God, he was given a position of high honor within the Egyptian government. His master’s wife tried to seduce him, and when he refused her advances, she accused him of trying to rape her. He was then imprisoned for many years. In his imprisonment he once interpreted the dreams of two of Pharaoh’s employees, a baker and the cupbearer. Two years after the cupbearer was released, Pharaoh had a dream and needed it to be interpreted. The cupbearer remembered Joseph, and upon Joseph’s wise interpretation from God of Pharaoh’s dream, Joseph was once again restored to a place of influence and favor within the Egyptian government.

Because of the influence and wisdom of Joseph, Egypt was spared from the massive famine that devastated the region. They received many immigrants, amongst them Joseph’s father and brothers. There the Israelites increased in number, until finally they became so numerous that the Egyptians, out of fear, enslaved them. Pharaoh even began the practice of killing the newborn Jewish males. One of these babies was miraculously saved and adopted by Pharaoh’s daughter. The baby’s name was Moses. Moses grew up seeing the Israelite oppression, and one day in his anger in the defense of a fellow Israelite, struck down and killed an Egyptian. This led him to exile in the desert for 40 years. The slavery of the Israelites was oppressive and their cries for deliverance led God to call Moses to be their deliverer. Moses demanded from the Pharaoh that the Israelites be freed, or Egypt would face the consequences and receive a plague from the Lord. Ten plagues were brought upon the Egyptians until Pharaoh finally relented, the last plague being the death of the firstborn of every living creature and family in Egypt. Those amongst the Israelites who obeyed the instructions of the Lord to place the blood of the lamb over their doorway would be passed over and not experience the death of their firstborn. Moses then led the Israelites out of Egypt, through the Red Sea, and to Mt. Sinai, where God gave the nation of Israel the Ten Commandments. Then they went into the land of Canaan, which was the land originally promised to Abraham hundreds of years before. After spying out the land, however, the people of Israel did not believe the promises of God that they could defeat the people there, and so God punished them by not allowing any adults from that generation to enter the land, but forced them to wander in the wilderness for 40 years.

Upon the death of Moses, Joshua took leadership over Israel, and he led them into the Promised Land. They crossed over the Jordan River and destroyed Jericho by marching around the city once a day for six days, and on the seventh day they marched around it seven times, and then shouted and blew their trumpets, and the walls tumbled down. They conquered many cities and lands during Joshua’s reign, and the tribes each took possession of their own portion of land.

For three hundred years Israel was ruled by judges, amongst who were Deborah, Samson, and Gideon. The last of these judges was Samuel, who also played the role of a prophet to Israel. He was dedicated to the Lord from conception by his previously barren mother Hannah.

Samuel was asked by the people of Israel to anoint over them a king, so they could be like the nations around them. This greatly displeased Samuel and the Lord, but the people insisted, and so the Lord set aside for them a tall and handsome man named Saul. Saul grew
increasingly disobedient to the Lord during his reign, and the Lord replaced him with the youngest son of Jesse, named David, whom Samuel also anointed to be king.

David was a man after God’s own heart, a shepherd, a musician, and a warrior. David first became famous amongst the Israelites as a young man when he faced and defeated the Philistine giant and war-hero Goliath. David won many battles against the neighboring enemy nations. His great fall occurred when he committed adultery with Bathsheba, the wife of Uriah, one of his soldiers, and then he had Uriah killed in battle to cover up his sin.

David’s son Solomon became king after that, and God gave him great wisdom and favor. Under Solomon’s reign the Temple was built. Solomon was exceedingly prosperous and successful, but his success and his marriages to many foreign wives led him astray, much to God’s displeasure.

After Solomon’s reign his two sons fought for power and divided the country into two parts, the northern part known as Israel, and the southern part known as Judah. Isaiah was a prophet during the reign of the kings after Solomon. Isaiah brought many words of condemnation and warning to Israel, Judah, and the surrounding pagan nations over their idolatrous ways, and eventually Israel was taken into captivity by Assyria. Jonah, Joel, Amos, Hosea, Micah, Zephaniah, and Nahum were also prophets during this era.

After Isaiah, another prophet Jeremiah warned Judah of its wicked ways and pronounced impending judgment, and because they did not listen, they were taken into captivity by Babylon.

During the Babylonian captivity, Daniel prophesied to Judah and the captives. Daniel showed great trust in God through his time of captivity, risking his life on numerous occasions by failing to compromise and conform to the standards of his captors, but instead faithfully adhering to the Law of Moses and to prayer. God even rescued him from a night in a lion’s den as punishment for his prayers to God. Ezekiel, Habakkuk and Obadiah were other prophets during the Babylonian captivity.

After more than a hundred years, a priest named Ezra returned with many other exiles from Babylon to Jerusalem, to rebuild the temple. Here the nation of Israel began to recover its roots and turn back toward the Lord.

While Ezra was instrumental in rebuilding the temple, Nehemiah, another exile, orchestrated the rebuilding of the walls of Jerusalem. The prophets during this time were Haggai, Zechariah, and Malachi.

Then, 400 years of silence. No prophet of the Lord came forth, and no Scripture was recorded. Until....

Part III

John the Baptist is born, and he is set apart from God to be the forerunner of the long awaited and promised Savior and Messiah. He is a prophet and the one to point the way and make the path to Jesus.

From the line of Abraham, as promised, came Jesus, conceived of the Holy Spirit to the virgin Mary and her husband-to-be Joseph. Jesus was the fulfillment of the promise to Abraham 2000 years before, through whom all the nations of the world would be blessed. He was God made flesh, fully man, fully God, at the same time. He was the plan from the very beginning, who would finally bridge the gap between humankind in its sin to God and his perfect holiness. The punishment of sin is death, and where there is sin, blood must be shed to pay its cost.
The sacrificial system of the Israelites was a temporary measure, but it never truly paid the cost of the sin, or offered freedom or forgiveness. A perfectly sinless human sacrifice was the requirement, and only in Jesus could that price be paid. He was the atonement that was necessary. The prophets of old told of this coming Messiah, but the people of Israel were looking for a political Savior, one who would free them from being under the thumb of Rome. Out of ignorance and jealousy, the people of Israel handed Jesus over to the Roman rulers and soldiers to crucify. It was this death on a cross that paid for all of our sins. On the third day of his burial, Jesus was raised to life again, as prophesied, and it was this resurrection that defeated death.

During his ministry, Jesus called twelve men who would be his disciples. They were witnesses to his life and works, to his death and resurrection. These witnesses would come to be known as the Apostles. He equipped and empowered them to do the same work of ministry, healing the sick, curing diseases, driving out demons, and teaching and preaching the Kingdom of God. Before he ascended to heaven, Jesus commissioned his followers to go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything Jesus had taught them.

In obedience to Jesus, they waited in Jerusalem for the coming gift, the Counselor and Comforter, the Holy Spirit. On Pentecost, a Jewish holy day, the Holy Spirit came upon the disciples, and they began to speak in all of the foreign languages represented by the visiting Jews to Jerusalem. Empowered by the Holy Spirit, the Apostle Peter addressed the crowd, telling the Gospel story, and they saw 3000 people accept the message and be baptized.

Persecution broke out against the followers of Jesus though, much of it led by a Pharisee named Saul. On his way to Damascus to find more followers of Jesus to imprison and execute, Saul encountered a bright light from heaven and was asked by Jesus Himself, “Why are you persecuting me?” Saul, blinded from this encounter, was directed to go into Damascus, where he was to wait. Healed by a follower of Jesus named Ananias, Saul accepted Jesus and was baptized, and immediately he began to teach about Jesus. After some time of training and serving, Saul, whose name was changed to Paul, was called by God and anointed by the church in Antioch to go into the surrounding areas to spread the Word of God and make disciples. He went on three separate missionary journeys, making new disciples, encouraging former ones, and even writing letters to them for correction and encouragement.

One of these young disciples that Paul taught was named Timothy, who became the pastor and elder of the church in Ephesus. Timothy was representative of many of the leaders Paul discipled throughout Ephesus, Crete, Galatia, Philippi, Colosse, Thessalonica, Corinth, and Rome.

Now the Church across the world continues to follow the Lord, obeying His Great Commission to make disciples of all nations. We are His hands and feet, and we live in this “already, not yet” age where His Kingdom is already arrived, but not yet consummated.

Amen!
The Canon and Text of the New Testament

The New Testament canon consists of the books accepted by the early church as divinely inspired Scripture. The term canon originally meant a measuring reed but developed the metaphorical meaning standard. As applied to the New Testament, it refers to those books accepted by the church as the authoritative standard for belief and conduct.

1. At first, Christians did not have any of the books contained in our New Testament. They depended, therefore, on:
   A. The Old Testament
   B. An oral tradition about Jesus’ teaching and redemptive work
   C. Direct revelation from God through Christian prophets.
2. Even after they were written, many NT books were not widely distributed.
3. Christian writers produced other books not included in the canon.
4. Paul’s epistles and the Gospels received canonical recognition quickly.
5. Uncertain authorship caused some books to be questioned for a while.
   A. Hebrews.
   B. II Peter’s variant Greek style.
6. Quotations of New Testament books as authoritative by the early church fathers help us recognize what books they regarded as canonical.
7. Later, the church compiled formal lists, or canons.
8. The Marcionite heresy. In the second century AD Marcion constructed his own canon that included most of Paul’s epistles and Luke (with some omissions). He taught that the NT is contrary to the OT and Judaism and rejected the OT in toto. The violent reaction of orthodox Christians against its shortness shows that the church as a whole had already accepted the NT books that Marcion rejected.
9. The earliest list of NT books containing only our 27 appeared in 367 in a letter of Athanasius, Bishop of Alexandria. The order was Gospels, Acts, General Epistles, Pauline Epistles, Revelation. Evidence for earlier collections are seen in the second century writings of Justin Martyr.
10. The formation of the NT canon was not a conciliar decision. The earliest ecumenical council, Nicaea in 325, did not discuss the canon. The first undisputed decision of a council on the canon seems to be from Carthage in 397, which decreed that nothing should be read in the church under the name of the divine Scriptures except the canonical writings. Then the twenty-seven books of the NT are listed as the canonical writings.
11. The formation of the NT canon must, therefore, be regarded as a process rather than an event, and a historical rather than a biblical matter.
12. Different criteria for canonicity have been suggested. Most important seems to have been apostolicity, which means authorship by an apostle or by an apostolic associate and thus also a date of writing within the apostolic period (roughly the first century AD).
The Real Issue is Canonicity

How can you know the books in the Bible are the right ones?

Posted July 1, 2006 in In Focus, Jul '06 Issue

by Kevin T. Bauder

Scripture has always been under attack, but the form of the attack changes. Recent attacks have been in the form of The Da Vinci Code novel and film and in the marketing of The Gospel of Judas. A century ago, most criticism was directed against the inspiration and inerrancy of the Bible. Over the last couple of decades, the attack has shifted its focus to the topic of canonicity. This refocusing began during the 1930s with German historian Walter Bauer. More recently it has been carried out by American scholars such as Elaine Pagels and Bart Ehrman. An extreme form of this attack shows up in the results of the so-called Jesus Seminar, and it has received popular exposure in the PBS series From Jesus to Christ and in a televised Peter Jennings special on the historical Jesus.

The core of the refocused attack on canonicity is the notion that the early followers of Jesus interpreted His life and significance in a variety of ways. As these different interpretations struggled for superiority, eventually one interpretation rose to dominance. Backed by the power of the Roman state, it declared itself “orthodox” and all other interpretations “heretical.” To legitimize their position, “orthodox” Christians collected the writings that supported their views and declared them to be a part of Scripture—“New Testament.” They simultaneously excluded and even condemned a host of writings that did not support their views.

The preceding theory raises important questions about the Bible. Should any ancient writings about Jesus be given a privileged position? If so, which ones? What are the tests for distinguishing authoritative writings from non-authoritative writings? These questions find answers under the theological category of canonicity.

A canon is a measuring stick. Theologically, the canon is the standard by which writings are recognized as Biblical. In a derivative sense, “canon” is used to describe the collection of Biblical writings: the recognized books of the Bible are sometimes called the canon of Scripture.

Defining the Old Testament canon was simple. Christians inherited the Old Testament directly from Judaism. They followed Jesus and the apostles in using all parts of the Hebrew Scriptures as authoritative.

Defining the New Testament canon is more difficult. The New Testament itself never articulates a doctrine of canonicity in so many words. It never offers an authoritative list of the books that should be recognized. What it does is establish certain basic concepts by which the New Testament canon can be determined.

The first concept is that Scripture is from God, not from any human source. Second Peter 1:16-21 makes this point emphatically. This text begins by noting that the events of Jesus’ life and ministry took place before eyewitnesses. The apostles could have detected any fraud, but what they saw convinced them of the truth of Jesus’ claims. Surprisingly, the text then states that the prophetic writings (Scriptures through which God imparted revelation) are even more certain than eyewitness testimony. Even though the prophecies were delivered through human
agents, the prophets spoke from God. No prophecy of Scripture ever came through a human decision, but rather the prophets delivered their messages as they were carried along by the Holy Spirit.

In other words, the ultimate test of canonicity is divine origin. A document is canonical if and only if it is inspired. In the proper sense, therefore, humans can never make a document canonical. They can only examine it to see whether or not it is inspired.

A second concept comes from the teaching of Jesus in John 16:12, 13, and 25. Here Jesus promised that He would give future revelation to His disciples. He stated that He had previously addressed the disciples in “figurative language,” or parables, but that He intended to give them plain revelation in the future. They were not ready to receive this new revelation, but after His ascension, He would mediate it to them through the agency of the Holy Spirit.

John 16 looks forward to new revelation that would come after Jesus’ death and resurrection. What the apostles received from Jesus through the Holy Spirit would be just as much Jesus’ word as His teachings when He was on earth. Therefore, the writings of the apostles would be just as authoritative as the teachings of Jesus, because they would be the teachings of Jesus. One of the important functions of the apostles was to receive and record the additional revelation that Jesus wanted future generations of His followers to enjoy.

Jesus promised future revelation, and the apostles claimed to have received it. This is the third concept that underlies the New Testament canon. The apostles made the authority of their own writings equal to the Old Testament Scriptures and the teachings of Jesus.

In 1 Timothy 5:18 the apostle Paul placed a quotation from Luke 10:7 side by side with a quotation from Deuteronomy 25:4, and he named them both as Scripture. Second Peter 3:15 and 16 include a reference to Paul’s epistles alongside “the rest of the Scriptures” (a reference to the Old Testament). In these examples, the apostles treated New Testament writings as authoritative Scripture.

Another example occurs in 1 Corinthians 7, where Paul was discussing divorce. In verse 10 he answered part of a question by referring to something that Jesus had said during His earthly ministry. Then in verse 12, Paul added his own teaching. He treated Jesus teaching and his own teaching as equally authoritative.

To summarize, humans never simply decided to write Scripture. All Scriptural writings came from God as the human writers were carried along by the Holy Spirit. During His earthly ministry, Jesus promised that the disciples would receive additional revelation through the ministry of the Holy Spirit. In their writings, the apostles began the process of recognizing one another’s writings as authoritative Scripture.

The different documents of the New Testament were written for specific occasions and at different times and places. Before a complete canon could be recognized, those documents had to be circulated, collected, and used by the Lord’s people. This process was complicated by the presence of false teachers, who often produced their own writings and sometimes forged the names of apostles. Paul was certainly aware of this practice. In 2 Thessalonians 2:1 and 2, he cautioned believers about false epistles that were circulating under his name. He warned the Thessalonians to hold fast to the genuine, authentic apostolic teachings, whether received verbally or in writing (2 Thessalonians 2:15). In other words, believers could judge any supposedly apostolic writing by comparing it to the teachings they knew to be
authentic. If a document did not measure up, it was to be rejected, no matter whose signature it carried.

After the apostles died, authority became a major problem. Members of Gnostic cults, for example, claimed to possess secret teachings and writings that traced to Christ. These writings presented a view of Jesus and of Christianity that contradicted the writings of Paul and John. These two sets of teachings were so different that both could not possibly be true. Christians of the second century had to answer questions that would indicate who really had the right to define Christianity. Which group faithfully represented the teachings of Jesus? Which group was simply making them up?

These questions were given a permanent answer by Irenaeus of Lyons during the last half of the second century. Irenaeus was a pastor and author who made a special study of the various versions of Gnosticism and of the Gnostic scriptures. He proposed a solution to the problem of authority.

Irenaeus’ solution built upon the advice Paul had given to the Thessalonian church when he told the Thessalonians to hold fast to the genuine teachings of the apostles, whether oral or written. Irenaeus took apostolic authority as his starting point. The problem was to identify the genuine, apostolic deposit of teaching.

Irenaeus began by noting a fact that everyone knew: the apostles had personally founded or ministered in certain churches. Congregations such as those in Jerusalem, Antioch, Ephesus, Corinth, and Rome could trace their beginnings to the direct ministry of the apostles. The apostles had personally supervised the selection of the original pastors in those churches. They had trained the original pastors, who had taught their own successors (sometimes with the assistance of the apostles), and those in turn had instructed the next pastors. Therefore, each apostolic church had within it a chain of teaching that reached all the way back to an apostle.

Irenaeus observed that all of the apostolic churches taught the same core of doctrine. So universal was their agreement that their teaching could be summed up in a short rule of faith, or statement of belief. Given the distances that separated these churches, their agreement could not have been the result of collusion. Such universal agreement would be impossible to contrive. As Irenaeus saw it, the only possible explanation was that the universal (“catholic” in the proper sense) core of teaching went back to the apostles themselves. This core of teaching represented an apostolic deposit that could serve as a touchstone to authenticate any supposedly apostolic tradition or document. If the document did not match the teaching, it could not be apostolic or authoritative.

Irenaeus went even further. In addition to the universal core of teaching, the apostolic churches already agreed about a core of writings that they recognized as written either by apostles or under the supervision of apostles. As Irenaeus enumerated these writings, he listed most of the books that are included in the present New Testament, including all four Gospels. The Gospels were especially important to Irenaeus: he insisted that only these four could be recognized as authoritative representations of Jesus Christ.

A few books of the New Testament took a bit longer to recognize. Nevertheless, the substance of the New Testament canon was already in place by the middle of the second century. Recognition by churches or even councils did not create the New Testament canon. Rather, the books were recognized because they met the tests of canonicity.
What are the tests of canonicity? To be recognized as part of the New Testament, a document had to come from an apostle or at least be backed by apostolic authority. It had to agree with the known teachings of the apostles. It had to be circulated, received, collected, preserved, and used among the apostolic churches. These are the external tests of canonicity.

Besides these external tests, canonicity also employs one internal test. That test is the inner witness of the Holy Spirit. A document is canonical if and only if it is inspired by the Holy Spirit. Therefore, the Holy Spirit can be expected to use the canonical writings in the hearts and lives of God’s people. This inner witness of the Spirit had always been one of the key tests of canonicity.

Scholars like Bauer, Pagels, and Ehrman are correct that early Christianity displayed considerable diversity. All of the variations were not equal, however. People who really wanted the truth could discover which views were truly apostolic. Because of the presence of eyewitnesses, they could discern which teachings truly came from the historical Jesus.

In principle, the question of canonicity is always open. Theoretically, Christians today could re-explore the problem of authority, seeking to identify the truly inspired, apostolic writings. In practice, however, Christians of the second century were in a far superior position to pursue these issues. We would never be able to get better results than they did by using the external tests. Of course, the internal test [the inner witness of the Spirit] still assures us that all twenty-seven books [and only those books] belong in the New Testament. For these reasons, we place a very high degree of confidence in the canon of sixty-six books that compose the Old and New Testaments.

Kevin Bauder is president of Central Baptist Theological Seminary, Plymouth, Minnesota. He authored a recent Baptist Bulletin online-only feature article titled “The Da Vinci Code, the Gospel of Judas, and the Scriptures.” Visit www.baptistbulletin.org and search keyword: bauder davinci to read this article and to read a sidebar on his book Evaluating the Da Vinci Phenomenon.
How the Canonicity of the Bible was Established

[Ohio Conference of the Michigan District, January 22, 1973]

By: Wilbert R. Gawrisch

The question of the canon is obviously one of vital importance. Our hope for salvation rests on God’s promises to us in the Bible. By nature we are spiritually blind, doomed to eternal death in hell. We can find no way out of our desperate situation by ourselves. But God in his grace has given his only-begotten Son to be our Savior. This good news is the gospel. We know the gospel only because God himself has revealed it to us in the Bible. How important and how precious the Bible is to us!

Since our hope for eternal life is based on the Bible, it is important also that we know what books belong to the Bible. The reliability and trustworthiness of the Bible is at stake in the question of the canon. What miserable creatures of uncertainty we would be if we did not have the assurance that God is actually speaking to us through the pages of this Book!

Our Bible consists of 66 separate books. There are 39 books in the Old Testament and 27 books in the New Testament. We accept these 66 books as canonical. We recognize them as the inspired, inerrant, infallible and authoritative Word of our God.

But how was this canon established? How can we be certain that all 66 of these books actually are the Word of God? What reasons do we have for believing that the book of Ecclesiastes belongs to the Old Testament but that the book of Ecclesiasticus is apocryphal? What about the Epistle of James in the New Testament or the Revelation of St. John? Are these canonical? Are we dependent on the opinion of certain human authorities or the pronouncements of certain church councils for our assurance that the books we have in our Bible really belong in it? How can we know which writings are canonical and which ones are not? These are questions that demand answers. Yes, the question of the canon is a crucial one.

Many learned books and monographs have been written on the subject of the canon. The church has reason to be grateful to its scholars for their painstaking research and intensive study in this area of church history. Their careful investigation has uncovered many interesting aspects of God’s gracious providence in preserving his precious, saving Word for future generations.

When reading what has been written on the matter of the canon, one may, however, perhaps get the impression that this is a very complex and perplexing subject. Names and dates together with lists of accepted and contested books flit across the pages in bewildering profusion. The ordinary Christian may be tempted to throw up his hands in despair and say, “That’s all too complicated for me. I think I had better leave it to the experts.”

It is not the aim of this paper to review all the details of canon history, interesting though they are. Our aim is rather to discuss the basic principles involved in establishing the sacred canon. These principles are simple and clear. They are derived from the Bible itself. It is our hope that a clear understanding of these scriptural truths will lead all of us to continue to read our Bibles with confidence. Our Christian faith centers in the Savior who reveals himself to us in this Book. He would have us read this Book with the firm assurance of he is speaking to us through its pages.

But what is the basis for our assurance? Why do we hold that the 66 books of the Bible comprise the canon of sacred Scripture? In this paper we wish to point out that our conviction is based on three fundamental scriptural principles. The first principle involved in establishing the canonicity of the Bible is the absolute authority of our Savior Jesus Christ.
Our Savior, the Lord Jesus Christ, is for us Christians the ultimate and absolute authority in establishing the canon.

The word “canon” comes from a Greek word that means a measuring stick, a standard of judgment, a norm, or rule. It is a word that occurs several times in the New Testament (Ga 6:16; 2 Cor 10:13,15,16; and a textually suspect occurrence in Php 3:16). We can readily see how it is used from Galatians 6:16, where Paul writes, “And as many as walk according to this rule [kanon], peace be on them, and mercy, and upon the Israel of God.” The rule according to which Christians are walking, as we see from the context, is the gospel of Christ crucified. Those who “walk according to this rule” are those who believe the gospel.

Some years later the church fathers came to speak of the whole corpus of Christian doctrine as “the rule of faith” or “the rule of truth” [kanon tes pisteos, kanon tes aletheias, regula fidei]. It was a natural development, then, when the church appropriated the term “canon” to designate the collection of holy writings that constitute the standard, norm, and rule for Christian faith and life. Those books according to which all belief and behavior are to be judged were recognized as comprising the sacred canon. They were acknowledged as being authoritative.

But how did the church come to recognize their authority?

Basically, it was a matter of recognizing the authority of Jesus Christ. Self-evidently, we Christians joyfully and thankfully acknowledge his authority. This is a natural result of our faith. Jesus is our Redeemer and Savior. By his perfect, vicarious obedience to God’s law and by his innocent suffering and death as our Substitute he has delivered us from sin, death, and hell. Everlasting life is ours through his redemptive work. It would be unthinkable for us not to love him, not to trust in him, not to follow him.

Jesus is our Good Shepherd. When he speaks to us, we listen to him. We listen joyfully and eagerly, paying close attention to his every word. We listen with implicit faith because we know that he cannot and will not deceive us. We listen with hearts that are gratefully ready to do his bidding. “My sheep hear my voice, and I know them, and they follow me,” our Good Shepherd says (Jn 10:27).

The words of our Savior are so precious to us because the Holy Spirit comes to us through them and gives us the heavenly treasures of forgiveness of sins, life, and salvation. “The words that I speak unto you, they are spirit, and they are life,” our Lord Jesus tells us (Jn 6:63). Our attitude is therefore that of the Apostle Peter. When many of Jesus’ disciples deserted him after his strong assertion that he was the only Way to eternal life, he asked the Twelve, “Will ye also go away?” Speaking for the apostles, Peter answered, “Lord, to whom shall we go? Thou hast the words of eternal life” (Jn 6:68).

We have taken the time to remind ourselves of these basic truths because they are the reason why our Savior, the Lord Jesus Christ, is for us Christians the ultimate and absolute authority in establishing the canon. He is for us Christians the ultimate and absolute authority in all matters of faith and life. Because he is our Savior, our confidence in him is unqualified. We trust him completely. We remember his promise, “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free” (Jn 8:31,32). How wonderfully he has fulfilled that promise! In our lives we have personally experienced the joy of knowing the truth and the peace that comes with being truly free.

Yes, Jesus is a sure and safe Guide. Willingly and cheerfully we acknowledge his authority. Jesus’ authority is absolute. It is unlimited. It knows no bounds.
“All power is given unto me in heaven and in earth” (Mt 28:18). Those are the words of
the risen Christ. The word “power” in the original actually means authority. All authority has been
given to Jesus Christ as a gift from his heavenly Father. It is his by virtue of his undisputed victory
over death and the devil. The power of his enemies has been broken. They have suffered a
crushing defeat. The spoils of victory belong to Jesus. He now has supreme authority. His
authority is plenary. It is ultimate. It is absolute.

Jesus’ authority establishes the canonicity of the Bible. His authority makes these 66
books of the canon authoritative for us. This point is basic in the whole question of the canon.
God, not man, has established the canon. What belongs to the canon has been determined by God,
not by the church, not by any human authority.

What arrogance the Church of Rome displays when it presumes to claim this authority for
itself. According to Catholic teaching, the power and authority to establish the canon lies in its
hands. In 1546 the Council of Trent adopted a “Decree concerning the Canonical Scriptures.” In
this decree it listed the books of the Apocrypha together with the 66 books of the Old and New
Testaments and then declared:

If anyone does not accept as sacred and canonical the aforesaid books in their entirety and
with all their parts, as they have been accustomed to be read in the Catholic Church and as
they are contained in the Old Latin Vulgate Edition, and knowingly and deliberately rejects
the aforesaid traditions, let him be anathema.1

It is a mark of the Antichrist that he arrogates to himself that which is the sole prerogative
of God. He dares to pronounce a curse on those who do not accept his canon. According to
Rome, the Scriptures receive their authority from the church. The church decides what is
canonical and what is not.

Martin Chemnitz, one of the authors of the Formula of Concord, in his deservedly famous
Examination of the Council of Trent summarizes the position of Pighius, a Dutch Catholic
theologian who took part in the Diet of Worms, in this way:

... the authority of the church is not only not inferior, nor merely equal, but in a certain
way even superior to and more excellent than the authority of the Scripture, for it was the church
which imparted canonical authority to the chief writings, which they did not possess either of
themselves or from their authors.2

Modern theologians of liberal persuasion take the same position as Rome on this question.
H. F. D. Sparks in his book The Formation of the New Testament writes:

The Church produced the New Testament also in the sense that it was the Church that
defined authoritatively what books the New Testament should contain, and what books it
should not. Today we read II Peter as part of the New Testament and not Barnabas

---

1 H. J. Schroeder, Canons and Decrees of the Council of Trent, Original Text with English Translation (St Louis and London: B. Herder, 1941), P 18.
because the Church has decided we should. . . . Consequently whatever authority attaches
to the New Testament is not inherent but rather derived from the Church.³

It may surprise us to hear a Protestant making a statement like this, but a little reflection
will remind us that Protestant theologians of the liberal school do not regard the Scriptures as
God’s Word to man. For them they are man’s word about God. It is entirely consistent with such
a view, therefore, when Wilhelm Schneemelcher, professor of New Testament and early church
history at the University of Bonn, writing in the book The New Testament Apocrypha, states,
“The canon is certainly the work of the church.”⁴

Such a claim will evoke a vigorous dissent from all true Lutherans. The canon is not a
creation of the church. It is rather God’s gift to the church. The church has not produced the
Scriptures; the Scriptures have produced the church. The church stands under the Scriptures, not
over them. The Scriptures are normative for the church.

Our Lutheran Confessions strongly emphasize this normative authority of the Scriptures.
The Epitome of the Formula of Concord clearly states:

We believe, teach, and confess that the sole rule and standard according to which all
dogmas together with [all] teachers should be estimated and judged are the prophetic and
apostolic Scriptures of the Old and of the New Testament alone, as it is written Ps.
119,105: Thy Word is a lamp unto my feet and a light unto my path. And St Paul: Though
an angel from heaven preach any other gospel unto you, let him be accursed. (Gal. 1:8)

Other writings, however, of ancient or modern teachers, whatever name they bear, must
not be regarded as equal to the Holy Scriptures, but all of them together be subjected to
them, and should not be received otherwise or further than as witnesses, [which are to
show] in what manner after the time of the apostles and at what places, this [pure]
doctrine of the prophets and apostles was preserved.⁵

The Old and New Testament Scriptures have such normative authority in the Christian
church because Christ has given them this authority. They are his Word. He is speaking to us in
and through them. His authority stands behind them. Even as we recognize Jesus as our absolute
authority in all matters of faith and life, so we will also recognize the Holy Scriptures through
which he speaks to us as normative and authoritative. We will not presume to place ourselves
over the canon, but under it. As disciples of Jesus we will humbly confess that for us he is the
ultimate and absolute authority in establishing the canon.

But perhaps you are saying at this point, “That still does not answer for us the question,
How was the canonicity of the Bible established? How do we know which books belong to the
Old and New Testament Scriptures? How do we know in which books Christ is speaking to us?
How do we know which books have his stamp of approval?” That brings us to the second basic
principle involved in establishing the canonicity of the Bible.

³ Quoted by Julian Anderson in “Scripture and Tradition in Relation to the Church!” in This Steadfast Word, Carl J. Lawrenz, ed. (Lutheran Free Conference Publications, 1965), p 151.
⁵ Concordia Triglotta (St Louis: Concordia, 1921). Ep., Preface, 1, 2, p 777.
Those books have divine authority and belong to the canon of Holy Scripture which were given by inspiration of God.

We began our discussion of the previous point by speaking of our Savior and what he means to us. We began with this thought intentionally. Our purpose was to emphasize that our faith in Jesus as our Savior and Redeemer will lead us to accept his authority unconditionally and unquestioningly.

Our faith in Jesus will lead us also to accept the Old and New Testament Scriptures as the inspired Word of God. For us the inspiration of the Bible is an article of faith. We make no apologies for this. We make no attempt to prove it logically or scientifically. Skeptics may accuse us of a logical fallacy when we turn to the Bible to prove the inspiration of the Bible. But no matter! The charge that we are guilty of a circular argument, a petitio principii, does not disturb us. How else does one know that an orange is sweet except by tasting the orange? Jesus’ sheep hear the voice of their Good Shepherd, and they recognize it. They will not question what he says to them in the Bible about the Bible. We might call our attitude the a priori of faith. For us this is a basic presupposition. The skeptic has his presuppositions too. He argues from the a priori of unbelief.

Since Jesus is our final authority, his statements regarding the Old Testament settle the question of the Old Testament canon for us. Jesus admonished the Jews, “Search the scriptures!” (Jn 5:39). What a pointless admonition this would have been if there had been any uncertainty in the mind of Jesus or on the part of the Jews as to what those Scriptures were! In John 10:35 we hear him say to the Jews, “The scripture cannot be broken.” This passage shows us again that the Scripture was a well-known entity among the Jews.

The Old Testament canon of the Jews consisted of the same 39 books that we have in our Old Testament today. We see this from the Way Jesus refers to the Old Testament in Luke 24:44 he says, “These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the low of Moses, and in the prophets, and in the psalms concerning me.” Jesus is referring here to the three major divisions of the Old Testament. The first of these was called the Law of Moses or the Torah. It contained the five books of Moses that comprise the Pentateuch. The second division, called the Prophets (Nebhiim), was subdivided into “the former prophets” (Joshua, Judges, Samuel, and Kings) and “the latter prophets” (Isaiah, Jeremiah, Ezekiel, and a book containing the 12 minor prophets). The third division consisted of the remaining books, which were simply designated as the Writings (Kethubhim). To this third group belonged three poetical books (Psalms, Proverbs, and Job), five rolls (Megilloth) (the Song of Solomon, Ruth, Lamentations, Esther, and Ecclesiastes), and several historical books (Daniel, Ezra, Nehemiah and Chronicles).

This threefold division of the Old Testament is known to us also from the Prolog to the apocryphal book of Ecclesiasticus, which dates from about 132 B.C.; from the Talmud, a collection of Jewish laws and traditions, parts of which go back to the time before Christ; and from the writings of Philo and Josephus, Jewish writers who lived shortly after Christ.

At the time of Jesus the third division had apparently not yet received the name “Writings” - at any rate, this term is not used in the New Testament as a title for the Kethubhim - but Psalms was the first book in this group and Chronicles the last. We see that Jesus follows the arrangement of the Old Testament books that was customary among the Jews from Luke
There he speaks of the persecution of the prophets reported in the Old Testament from Genesis to Chronicles, from the murder of Abel (Gen 4) to the slaying of Zechariah (2 Chr 24:20,21). This arrangement of the books is the one that is followed in the Hebrew Old Testament today also.

Sometimes the Jews referred to the whole Old Testament simply as “Moses and the prophets” or “the law and the prophets.” Jesus follows this twofold division in the story of the rich man and poor Lazarus, Where we hear him say, “They have Moses and the prophets; let them hear them” (Lk 16:29); and again in his Sermon on the Mount, where he says, “Think not that I am come to destroy the law, or the prophets” (Mt 5:17; see also Mt 7:12).

Another way of referring to the Old Testament was by naming the author of a particular book. Thus Jesus cites Moses (Mk 7:10), David (Mt 22:43,44), and Isaiah (Mt 13:14). He also mentions by name the author of the books of Daniel (Mt 24:15) and Jonah (Mt 12:39), books which liberal scholars of today deny were written by these prophets. Jesus does not quote from every book of the Old Testament, but he does quote from all three of the main divisions, showing that he accepted the entire Old Testament as canonical.

But what about the books of the Apocrypha, those books which Rome insists must be accepted as canonical also? They are 11 in number, though several of them are only fragments which are usually attached to a canonical book. It may be of interest to hear their names, especially since we do not generally find them in our English Bibles. They are: Tobit, Judith, Additions to the Book of Esther, The Wisdom of Solomon, Ecclesiasticus or the Wisdom of Jesus Sirach, Baruch, The Story of Susanna, The Song of the Three Children, The Story of Bel and the Dragon, and I and II Maccabees. In addition to these, I and II Esdras and the Prayer of Manasseh are apocryphal books found in the Septuagint, the Greek translation of the Old Testament, but not accepted by the Council of Trent.

These books were written after the time of Malachi, the last of the Old Testament prophets, who died about 400 B.C. Although they found their way into the Septuagint they were never accepted by the Jews as canonical. Neither are they quoted by any writer of the New Testament. It is interesting to note that The New American Bible, the new Catholic translation, in a footnote to the Story of Susanna and Bel and the Dragon frankly admits: “They are excluded from the Jewish canon of Scripture, but the church has always included them among the inspired writings.”

As is well known, Luther included the Apocrypha in his German translation of the Bible, but he introduced them with the comment, “These are books that are not to be considered the same as Holy Scripture, and yet are useful and good to read.”

These books, like the Talmud, which was mentioned above, belong to the traditions of the Jews. In Mark 7-13 Jesus denounces the Pharisees sees for making the Word of God of none effect through their traditions. They placed their traditions above the Holy Scriptures.

From what has been said it is clear that the canon of the Old Testament was complete and closed long before the Jewish council which was held at Jamnia about 90 A.D., when, according to liberal scholars, the canon of the Old Testament was fixed under the leadership of Johanan ben

---


7 Die Bibel oder die ganze heilige Schrift Alten und Neuen Testaments, nach der deutschen Uebersetzung Dr. Martin Luthers (St Louis: Concordia, n.d.), p 917 (our translation).
Zakkai. We accept the 39 books which belonged to the canon of the Jews because Jesus, our Savior, put his stamp of approval on them. That decides the question of their canonicity for us.

God gave these books of the Old Testament to Israel and entrusted them to the care of his chosen people. Referring to the advantage which the Jews had over the gentiles, Paul writes, “Unto them were committed the oracles of God” (Ro 3:2). He is echoing a thought that appears in Psalm 147:19,20: “He (God) sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them.”

Moses and the other prophets of the Old Testament wrote at the express command of God (cf, e.g., Ex 17:14; 34:27). When Moses had finished writing the Book of the Law, the Pentateuch, it was put in the side of the ark of the covenant (Dt 31:9,24-27). During the reign of Josiah, the king of Judah from 640 to 609 B.C., the book of the law of Moses was found in the temple (2 Kgs 22:8; 2 Chr 34:14ff). It undoubtedly remained there until the temple was destroyed by the Babylonians under Nebuchadnezzar in 586 B.C.

After the death of Moses God told Joshua, “This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night” (Jos 1:8). To this book the writings of the other prophets were added as God sent them to his people (Jos 24:25f, 1 Sm.10:25). God expected his people to recognize, to receive, and to listen to the prophets he sent to them. He authenticated their message by enabling them to perform miracles (e.g., Ex 4:1-5) and by bringing to pass those things which they had prophesied (Dt 18:20-22). False prophets also appeared, however, and God expected his people to recognize them as deceivers. Some of them might also perform miracles, but they could be recognized as false prophets if their message did not agree with the previously given Word of God. This was the conclusive test. “To the law and to the testimony,” Isaiah declared; “if they speak not according to this word, it is because there is no light in them” (Is 8:20).

It was Isaiah also who admonished the people, “Seek ye out of the book of the Lord, and read” (Is 34:16). Jeremiah reproved them, “The Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear” (Jr 25:4).

The books of the Old Testament have divine authority and belong to the canon of Holy Scripture because they were given by inspiration of God. Jesus, our Savior, testifies to this fact. Repeatedly he quotes from the Old Testament, introducing the quotation with the familiar words, “It is written” (e.g., Mt 4:4). The written word has authority not merely because it is written, but because it is the Word of God. This was the Sword of the Spirit which Jesus wielded in overcoming the temptations of the devil.

The passage from Deuteronomy 8:3 which Jesus cited in warding off the devil’s first temptation is significant: “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mt 4:4). The word spoken by Moses proceeded out of the mouth of God! That is why it was able to give and preserve life.

Frequently we hear the prophets underscore their message with the solemn, weighty words, “The mouth of the Lord hath spoken it” (Is 1:20; 40:5). “Thus saith the Lord” is their constant refrain (e.g., Am 1:3,6,9,11,13). David, the sweet Psalmist of Israel, tells us that he wrote by inspiration of God: “The Spirit of the Lord spake by me, and his word was in my tongue” (2 Sm 23:2). Jesus substantiates this. In Matthew 22:43,44 he quotes from Psalm 110, a Psalm of David, and testifies that David wrote this “in spirit,” that is, under the inspiration of the Holy Ghost.
We accept the books of the Old Testament as canonical because of the clear testimony of Jesus that they were given by inspiration of God.

We have the testimony of Jesus’ apostles also to the inspiration of the Old Testament. Paul reminds Timothy, “From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus” (2 Tm 3:15). The Holy Scriptures can make one wise unto salvation because, as Paul explains, “All scripture is given by inspiration of God” (2 Tm 3:16). “Given by inspiration of God” means that it proceeded from the mouth of God. It means, as David confessed, that the Spirit of the Lord spoke through the holy writers.

We do not pretend to be able to explain the process of inspiration; we simply acknowledge the fact. Peter tells us that “holy men of God spake as they were moved by the Holy Ghost” (2 Pe 1:21). It is Peter also who tells us that the prophets diligently studied their own writings, “searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow” (1 Pe 1:11). Inspiration is a divine miracle. It is ill-becoming for men to deny its reality because they can not understand it.

Certainly the canonicity of the 39 books we have in the Old Testament is beyond question. As surely as we are ready to follow the voice of our Good Shepherd, so surely will we accept Jesus’ testimony concerning the inspiration of the Law of Moses, the Prophets, and the Writings, which comprised the Scriptures recognized and accepted by the Jews. They are the inspired and authoritative Word of God. They are canonical.

But let us turn now to the question of the canon of the New Testament. At first glance our problem may seem to be somewhat more difficult here since the New Testament was written after Jesus ascended into heaven. We cannot therefore look for a statement from him to the effect that the Gospels and Epistles together with the Book of Acts and the Apocalypse are the Word of God. During his days on earth they did not exist as a well-known corpus of writings like the Old Testament Scriptures. Neither do we know of a special revelation or some voice from heaven that gave divine approval to the collections of the 27 books in question.

But our problem is not really so difficult as we might at first imagine. We begin again with the absolute authority of Jesus Christ and with the principle that those books have divine authority and belong to the canon of Holy Scripture which were given by inspiration of God.

Jesus did not, of course, write any books himself. At the very beginning of his public ministry, however, he “ordained twelve, that they should be with him, that he might send them forth to preach” (Mk 3:14). After his resurrection he solemnly commissioned them, saying, “As my Father hath sent me, even so send I you” (Jn 20:21). The promise he had given to the 70 disciples he sent out earlier applied in a special sense to his twelve apostles: “He that heareth you, heareth me” (Lk 10:16).

It was Jesus’ plan and purpose from the very beginning that his apostles should speak in his name. He authorized and empowered them to speak as his representatives. In his high priestly prayer to his heavenly Father just before his death, he prayed not only for his apostles, but for those also who would believe in him “through their word” (Jn 17:20).

Listen to some of the reassuring promises which Jesus gave his apostles on that momentous night: “I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you” (Jn 14:16,17). Again, “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” (Jn 14:26). Yet again, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning” (Jn 15:26).

The Holy Ghost would equip them for their work as Jesus’ witnesses: “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . .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 show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you” (Jn 16:6,13-15).

How remarkably Jesus fulfilled these broad, significant promises! On the day of Pentecost he poured out his Spirit on his disciples. Inspired, emboldened, and equipped by the Spirit with all the requisite talents and abilities, they preached, they testified, and they bore witness to Christ in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth.

The Spirit guided and governed them both in their preaching and in their writing. That there is no essential difference between the spoken and the written word of the apostles is evident from Paul’s admonition in 2 Thessalonians 2:15, “Stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.”

The effectual promises of Jesus are the basis for our assurance of the inspiration of the writings of his apostles. The authors of the New Testament remind us frequently that they are writing under the inspiration of the Holy Ghost. To the Corinthians Paul writes, “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. 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,” that is, expressing spiritual truths in appropriate spiritual words (1 Cor 2:13). Later, in this same epistle, he says, “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord” (1 Cor 14:37).

Paul and the other New Testament writers were well aware of the fact that what they were writing was Holy Scripture, on a level with the Old Testament Scriptures. Paul’s remark to Timothy that “all scripture is given by inspiration of God” is not to be restricted, therefore, to the Old Testament. “All scripture” is a comprehensive term. It covers both the Old Testament and the New.

The Apostle John adds a noteworthy reminder to his Gospel: “This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true” (Jn 21:24). Because he is writing as an apostle of Jesus Christ, John’s words bear the impress of the authority of Christ himself. For that reason they are to be believed. John tells us that he has recorded the signs which Jesus did in the presence of his disciples “that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Jn 20:31).

In his first epistle John similarly insists that he is transmitting a message which he has received from Jesus Christ: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is
with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you” (1 Jn 1:1-5).

John’s Apocalypse, too, was written at the express command of the Lord Jesus Christ. John writes: “The Revelation of Jesus Christ which God gave unto him to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ and of all things that he saw” (Re 1:1,2). Twice in this first chapter Jesus gives John the commission, “What thou seest, write in a book, and send it unto the seven churches which are in Asia.... Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (Re 1:11,19).

The seven letters to the churches of Asia Minor all have the solemn attestation that they are messages from the Spirit addressed to these congregations: “He that hath an ear, let him hear what the Spirit saith to the churches” (Re 2:7,11,17,29; 3:6,13,22). Finally, in the closing chapter of his book John returns to the thought that this is a revelation from Jesus Christ: “He said unto me, ‘These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.’ And I John saw these things, and heard them” (Re 22:6-8). Then Jesus himself speaks and says, “I Jesus have sent mine angel to testify unto you these things in the churches” (Re 22:16). He pronounces an awesome curse on any one who may presume to add or to subtract from the words of the prophecy of this book (Re 22:18,19).

Peter likewise asserts that he and his fellow apostles “have preached the gospel ... with the Holy Ghost sent down from heaven” (I Pe 1:12). He places on a par “the words which were spoken before by the holy prophets” and “the commandment of us the apostles of the Lord and Savior” (2 Pe 3:2).

The canonicity of a New Testament writing is directly related to its apostolicity, just as the canonicity of the Old Testament Scriptures was a direct consequence of their propheticity. The apostles, like the prophets, spoke and wrote by divine inspiration. For that reason the church is said to be “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Eph 2:20). Having been given by inspiration of God, the writings of the apostles and prophets are canonical.

In his *Ev. Luth. Dogmatik* Adolf Hoenecke links canonicity with inspiration when he writes, “Only that Scripture can be canonical, a norm for faith and life, which has actually been given by God, namely, the inspired Scriptures.”

J. L. Packer, a conservative Anglican, similarly points out that canonicity is a consequence of inspiration. He remarks:

The Church no more gave us the New Testament canon than Sir Isaac Newton gave us the force of gravity. God gave us gravity, by his work of creation, and similarly he gave us the New Testament canon, by inspiring the individual books that make it up.

---

The books that have been inspired by God are *ipso facto* canonical, and any writings not inspired by God are self-evidently non-canonical.

Because of the authority conferred by Christ on his apostles, Paul almost invariably mentions his apostolic office in the greetings with which he begins his epistles. “Paul, a servant of Jesus Christ, called to be an apostle,” the identification introducing the Epistle to the Romans (Ro 1:1), is typical. As the writing of an apostle, Paul’s words are divinely inspired and carry divine authority.

Though Paul was not one of the original twelve apostles, he is emphatic in asserting his apostolic office (Ro 11:13; 1 Cor 9:1; 15:8,9; Ga 1:1). He did not receive his gospel from any man; he received it directly “by revelation of Jesus Christ” (Ga 1:12; cf also I Cor 1:23).

The writings of the apostles were received by the Christians to whom they were addressed as authoritative. Paul gives thanks to God for the Thessalonians, of whom he says, “When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God” (1 Th 2:13).

The apostles functioned as Christ’s agents or spokesmen in bringing the message of salvation to the world. The Epistle to the Hebrews begins with the significant statement, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son” (He 1:1,2). It pleased the Son, as we have heard, to authorize his apostles to speak for him. He then authenticated and verified their message, as Hebrews 2:4 tells us, “God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will.”

As the inspired and authoritative Word of Christ, the apostolic writings were read by their recipients in their services. Paul instructs the Thessalonians, “I charge you by the Lord that this epistle be read unto all the holy brethren” (1 Th 5:27). The New Testament Scriptures were to be read in public worship just as the Old Testament Scriptures were read. Paul directs the Colossians not only to read the epistle he is sending to them, but also to share it with the neighboring congregation at Laodicea: “And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea” (Col 4:16). The reference to the epistle from Laodicea was, of course, clear to the Colossians, but it is no longer clear to us. Some think that it refers to a letter of Paul’s which has not been preserved. Others are of the opinion that it is a reference either to Ephesians or to Philemon, letters addressed to Christians who lived in the same province of Asia. One fact is obvious, however, and that is that an exchange of apostolic letters was to take place among the congregations.

Evidence that a collection of apostolic writings was being made in the days of the apostles themselves is to be found in the statement of Peter: “Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 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 Pe 3:15,16). This passage makes it clear that all of Paul’s epistles were known to Peter and to Peter’s readers. It tells us also that Paul’s epistles were to be equated with “the other scriptures.”

Here we see from the New Testament itself how the New Testament canon was established. The apostles themselves were active in supervising the collecting and preserving of the inspired books. They did this under the guidance and at the direction of the Holy Ghost.
The hand of God is apparent in other respects also in this process. Chemnitz cites a story that goes back to Tertullian, who was born in 150 A.D. This story tells how St John exposed a spurious writing that was being circulated as Paul’s. Then Chemnitz makes the observation: “To John God granted a longer life after the death of the other apostles in order that apostolic watchfulness might look out for the church of all posterity, lest counterfeit writings might be foisted on the churches under the name of the apostles.”

John lived until the end of the first century. For many years he worked in Ephesus, a prominent and influential center of the Christian church. With the writing of his Apocalypse the New Testament canon was closed. It was during the lifetime of the apostles themselves, therefore, that the books of the New Testament were written, collected, and distributed. The apostles took a personal hand in inaugurating, directing, and supervising this important work.

This answers for us also the question concerning the apostolicity of certain books that were not written by the apostles. The Gospels of Mark and Luke fall into this category. Because of Mark’s close association with Peter and because of Luke’s association with Paul there never was any question about the divine inspiration of their Gospels. They had the stamp and seal of apostolic approval. Augustine says, “They wrote at a time in which they earned the approval not only of the church of Christ but also of the apostles themselves who were still living.”

There is some uncertainty about the identity of the authors of the Epistles of James and Jude. The Epistle to the Hebrews is anonymous. We recall, however, that there are also some books of the Old Testament whose authors are unknown to us. These epistles are quoted in the Apostolic Fathers, the earliest Christian writings that we have except for the New Testament itself. These writings date from the end of the first century to about the middle of the second. They quote James and Jude and Hebrews in the same manner as they quote other New Testament books. It is clear, therefore, that these books, too, originated in the apostolic circle in the apostolic age and represent apostolic preaching.

It is evident then also that apostolicity is not limited to those writings that were personally written by one or the other of the apostles. Apostolicity refers rather to that which was apostolic teaching and had apostolic approval.

From the New Testament we see that spurious writings purporting to be apostolic appeared even in the apostolic age. Paul warns the Thessalonian Christians not to be troubled “neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand” (2 Th 2:2). He certifies the authenticity of his letters by his personal signature. In I Corinthians 16:21 we read, “The salutation of Paul with mine own hand, which is the token in every epistle: so I write.” (See also Col 4:18.) The epistle to the Galatians was evidently written by Paul without the help of a secretary, for he says, “Ye see how large a letter” (or, rather, with what large letters) “I have written unto you with mine own hand” (Ga 6:11).

In the post-apostolic period spurious and non-apostolic writings multiplied fast and furiously. Some of the non-apostolic books such as the Epistle of Barnabas and the Shepherd of Hermas were read and regarded in certain churches as canonical. On the other hand, the apostolicity of a few canonical books came under question. It should be emphasized, however, that the authority of the greater number of New Testament writings was never questioned within the church. They are quoted as Scripture in the Apostolic Fathers. Even the Epistle to the Hebrews, the canonicity of which was later questioned in the West was used by Clement of Rome.

---

11 Ibid.
who wrote about 90 to 100 A.D., and by Tertullian, one of the great teachers of the church, who wrote in Latin and who lived about 150 to 220 A.D. A document discovered at Nag Hammadi in Egypt about 1945 called “The Gospel of Truth,” which is dated about 140-150 A.D. by scholars, shows that at that time “the people in Rome knew a collection of authoritative writings which were practically identical with the NT.”

About the year 150 a heretic by the name of Marcion, who gained a following in Rome, denied the authority of the generally accepted canon. He recognized only ten of Paul’s epistles and a mutilated Gospel of Luke as canonical. Because of the use which another heretical sect the Montanists, made of certain passages in Hebrews and the Book of Revelation, these books came under fire. The church found it necessary to take a stand against the Marcionites, the Montanists, the Gnostics, and other heretical sects that appeared. This meant that it was forced to consider the question of the canonicity of the New Testament Scriptures that were in current use but were being attacked.

This process of investigation continued for some two hundred years. In the early part of the fourth century, Eusebius of Caesarea, who took part in the Council of Nicaea (325 A.D.), wrote a history of the Christian church. In this history he discusses the canon. Eusebius makes a distinction between books that were universally accepted (homologoumena), books whose authority was contested or disputed (antilegomena), and a third group consisting of wholly spurious books. With respect to the antilegomena, Eusebius tells us: “Those that are disputed, yet familiar to most include the epistles known as James, Jude, and 2 Peter, and those called 2 and 3 John.”

He places the Revelation of St. John among the spurious books with the remark, “If this seems the right place for it: as I said before, some reject it, others include it among the Recognized Books.” He considers Hebrews to have been written by Paul, but adds, “We must not shut our eyes to the fact that some authorities have rejected the Epistle to the Hebrews, pointing out that the Roman Church denies that it is the work of Paul.”

In an Easter letter addressed to the Christians in Egypt in 367, Athanasius, the great champion of orthodoxy, listed the 27 books we have in our New Testament as canonical and distinguished them from both the Old and New Testament Apocrypha. He made no distinction between the homologoumena and antilegomena. The Third Council of Carthage in 397, in which Augustine exercised a strong influence, recognized these same 27 books. Thus by 400 A.D. the debate concerning the canon was concluded in the West. In the East the discussion continued for another hundred years, but for all practical purposes the issue was settled around the year 500 when all of the antilegomena were included in the Peshitta, the Syriac Bible, by Philoxenus.

In considering the church’s discussion and debate during these centuries it is important to recognize what the church was doing. It was not constructing the New Testament. It was not creating the canon. Rather, in response to the challenge of heretics like Marcion it was defining more and more clearly the reasons why it accepted as canonical the apostolic writings which it had acknowledged and had used as authoritative for many, many years. That there was some uncertainty and confusion for a time about a few of the New Testament books is not surprising.

---

14 *Ibid*.
The amazing thing is that with regard to the vast majority of the books there was no debate at all. From the very beginning and all through the years there was a remarkable consensus concerning their apostolicity and inspiration, and therefore concerning their canonicity.

It is well known that Luther entertained some reservations about the canonicity of some of the antilegomena. He grouped Hebrews, James, Jude, and Revelation together at the end of his New Testament with the comment, “Up to this point we have had the true and certain chief books of the New Testament. The four which follow have from ancient times had a different reputation.”

Luther’s comments regarding James have often been quoted. In his Preface to the New Testament he wrote, “St. James’ epistle is really an epistle of straw, compared to these others, for it has nothing of the nature of the gospel about it.” In his Preface to the epistle itself he makes the further comment, “Though this epistle of St. James was rejected by the ancients, I praise it and consider it a good book, because it sets up no doctrine of men but vigorously promulgates the law of God. However, to state my own opinion about it though without prejudice to anyone, I do not regard it as the writing of an apostle.”

Luther’s reasons are, first, that he believes it contradicts Paul and teaches justification by works, and secondly, that it does not mention the passion, resurrection, or Spirit of Christ. He says, “All the genuine sacred books agree in this, that all of them preach and inculcate (treiben) Christ. And that is the true test by which to judge all books, when we see whether or not they inculcate Christ.”

Finally, Luther concluded that James “wanted to guard against those who relied on faith without works, but was unequal to the task. He tried to accomplish by harping on the law what the apostles accomplish by stimulating people to love. Therefore I cannot include him among the chief books, though I would not thereby prevent anyone from including or extolling him as he pleases, for there are otherwise many good sayings in him.”

With all due respect for Luther as an interpreter of the Scriptures, we will have to say that Luther did not understand the Epistle of James. Careful study will show that James does not contradict Paul. The whole epistle is, in fact, an exposition of the truth which Paul treats in Romans 6, “What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” (Ro 6:1,2.)

Concerning the Book of Revelation Luther commented in 1522 that he considered it “neither apostolic nor prophetic.” He did not think that it taught Christ. “I stick to the books which present Christ to me clearly and purely,” he declared. Later Luther came to regard Revelation as more profitable, still doubting, however, that it was the work of St. John the Apostle. Nevertheless, he stated, “By that, however, no one should be prevented from regarding this as the work of St. John the Apostle, or of whomever else he chooses.”

Luther knew that the canonicity of these books had been contested in some quarters of the early church. This was a historical fact that could not be denied. He was familiar with Eusebius.

---

17 Ibid. p. 362.
18 Ibid. p 395f.
19 Ibid. p 396.
20 Ibid. p. 397.
21 Ibid. p. 398.
22 Ibid. p. 399.
23 Ibid., p. 400.
He was undoubtedly influenced also by Erasmus, who published an edition of the Greek New Testament in 1516, which Luther used. In his *Annotationes* to his Greek text, Erasmus was critical of Hebrews, James, Jude, and Revelation. Historical evidence that has come to light since Luther’s time has shown beyond all doubt, however, that in the early post-apostolic period the antilegomena were accepted by the church without question as belonging to Scripture.

It has sometimes been said that Luther accepted only “a canon within a canon.” In a certain sense this is true. But it is not true that Luther had reservations about the rest of the books of the Bible. For Luther they were the Word of God. Liberal scholars have claimed that Luther considered only those parts that spoke of Christ to be the Word of God in the 62 books whose canonicity was undisputed. They cite his remark, “Whatever does not teach Christ is not yet apostolic, even though St. Peter or St Paul does the teaching.” But they are twisting his words. Luther obviously is reflecting Paul’s thought in Galatians 1:8, “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” For Luther every word written in the 62 books he recognized as canonical was binding. For him it was the verbally inspired Word of God.

Luther’s attitude toward the antilegomena was also that of Chemnitz and other early orthodox theologians of our Lutheran Church. Chemnitz in his *Examination of the Council of Trent* refers to the distinction which Eusebius made and then asks, “Can the present church make those writings concerning which the most ancient church had doubts because of the contradiction of some, because the witness of the primitive church concerning them did not agree - can the present church, I ask, make those writings canonical, catholic, and equal to those which are of the first class?”

Then Chemnitz continues:

This whole matter, as we have said, depends on sure attestations of that church which was at the time of the apostles, which witness the immediately following church accepted and preserved in historical works which are sure and worthy of credence. Where therefore reliable testimonies of the primitive and most ancient church cannot be produced from the testimonies of ancient men who lived not long after the times of the apostles that the books concerning which there is controversy were without contradiction and doubt received by and commended to the church as legitimate and reliable, any and all human decrees are of no avail.

This does not mean for Chemnitz, however, that these books should simply be rejected and condemned. They are to be read for the edification of the people. But they were not to be used to establish articles of faith.

No dogma ought therefore to be drawn out of these books which does not have reliable and clear foundations and testimonies in other canonical books. What is said in these books must be explained and understood according to the analogy of those things which were clearly taught in the canonical books. There is no doubt that this is the opinion of antiquity.

---

Other teachers of our church such as Gerhard, Calov, and Quenstedt considered the antilegomena to be canonical books, but of the second rank. Baier concedes that the ancient church had doubts about these books, but says that today there is no longer any doubt. Hoenecke states that this is the position of the entire Lutheran Church today.28

Thanks to the discovery of certain ancient documents and the careful research of scholars, we do indeed have a better picture today of the early church, including the post-apostolic age, the second century, than students of church history had in Luther’s time. But are we dependent on history for our conviction that the 66 books we have in our Bible actually belong there? Is the canonicity of the various books of the Bible finally dependent after all on the opinions of men and decisions of church councils? Is the historical judgment of the church the final basis for the acceptance of the New Testament as canonical? Is the faith of the church based on the results of historical investigation? Certainly not!

The testimony of the ancient church is the basis for a measure of human assurance concerning the canon, but the ultimate and decisive basis for our firm conviction that in the 66 books of the Old and New Testament Scriptures we have the inspired and authoritative Word of God is the testimony of the Holy Ghost through the Holy Scriptures themselves. This brings us to our third and final principle in establishing the canonicity of the Bible.

The canonical books have authenticated and validated themselves as the inspired and authoritative Word of God.

God’s Word is a dynamic power. It is active and potent “Is not my word like as a fire,” the Lord asks through the prophet Jeremiah, “and like a hammer that breaketh the rock in pieces?” (Jr 23:29). God himself works in and through his Word. The Scriptures are no dead letter. They are living and life-giving. They pulse with the power of the Holy Spirit, who has given them, is in them, and speaks through them. They are the tool he uses to kindle the flame of faith in hearts that are cold and dead.

Just as Jesus’ omnipotent and life-giving Word enabled Lazarus to come forth from a grave in which he had been buried for four days, so the Scriptures are a life-imparting, faith-creating power. “The words that I speak unto you, they are spirit and they are life,” Jesus says (Jn 6:63). Where his Word is, there his Spirit is; and where his Spirit is there is life. Jesus’ mighty Word produces a new spirit; it creates new life.

Down through the ages the books that we have in our Bible have proved themselves to be spirit and life. Again and again as men have read them, they have heard the Savior himself speaking to them through them. They have experienced what the two Emmaus disciples felt when they recalled the conversation they had had with Jesus along the way: “Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?” (Lk 24:32).

The Epistle to the Hebrews points up this dynamic quality of the Scriptures when it says, “The Word of God is quick [that is, alive] and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart’ (He 4:12).

In his high priestly prayer Jesus prayed, “Sanctify them through thy truth; thy word is truth” (Jn 17:17). As God’s truth, the Scriptures authenticate themselves. They need no endorsement by men, no approval by church councils, no majority vote by any human court. Their authority is self-established. They are what they are because God has spoken and is speaking through them. Man listens to them and recognizes the voice of God.

These books have what our fathers called the *testimonium Spiritus Sancti internum*, the internal testimony of the Holy Spirit. They are the voice of him who is the ultimate and absolute authority. There is none higher. There is, therefore, apart from God, no one who can authenticate or validate them. They are self-authenticating, self-validating. They carry in themselves the testimony as to what they are. That testimony is confirmed by certification on the part of no outside authority. The teachers of our church have coined the term *autopisticity* to designate this quality of the Scriptures.

It was this characteristic of autopisticity that our Synod highlighted when it adopted its “Statement on Scripture” in 1959:

Scripture being the Word of God, it carries its own authority in itself and does not receive it by the approbation of the Church. The Canon, that is, that collection of books which is the authority for the Church is not the creation of the Church. Rather, the Canon has, by a quiet historical process which took place in the worship life of the Church, imposed itself upon the Church by virtue of its own divine authority.  

It was the autopisticity of the Scriptures that caused the canonical books of the Old and New Testaments to be separated from the Apocrypha and other non-canonical writings. Just as in a blast furnace the heavier molten iron separates itself from the lighter slag, so the inspired Scriptures separated themselves from the non-inspired writings.

When Jesus preached, the people listened with astonishment. “For he taught them as one having authority, and not as the scribes” (Mt 7:29). They recognized that his words carried authority. This authority was inherent in them by virtue of what they were.

So it is also with Jesus’ written Word. No man can give divine authority to a writing like the Shepherd of Hermas, which does not possess that authority in itself. Neither can any man take away the divine authority of a book which is actually the Word of God. Men may deny that it has that authority, but it has it nonetheless.

Jesus received his authority from his heavenly Father. “My doctrine is not mine, but his that sent me,” he declared (Jn 7:16). The divine authority of his teaching was recognized by all who did not maliciously and stubbornly close their hearts to his Word. “If any man will do his [i.e., the Father’s] will, he shall know of the doctrine whether it be of God, or whether I speak of myself” (Jn 7:17). In the same way the inspired Scriptures have proved themselves to be of God, and God’s people have heard and recognized the voice of their heavenly Father in them.

Paul was thoroughly acquainted with human philosophy and the whole spectrum of man’s religious speculations. But Paul was determined not to know anything in his preaching save Jesus Christ, and him crucified (1 Cor 2:2). The gospel, to the ministry of which Paul dedicated his life, continually proved itself to be “the power of God unto salvation to every one that believeth” (Ro 1:16).

---

29 *Proceedings of the Thirty-Fifth Convention*, The Evangelical Lutheran Joint Synod of Wisconsin and Other States, 1959, p 199.
Similarly, through the centuries the canonical Scriptures have demonstrated their inherent power. Jesus urges us to cling to his Word. “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free” (Jn 8:31,32). That Word is not some nebulous, elusive, unknown quantity. Jesus did not bid us to continue in it and hold fast to it and then leave us in the dark as to what it is and where we can find it he has given it to us in the canonical Scriptures of the Old and New Testaments. Through those Scriptures despairing and dying sinners have come to know the blessed truth of their redemption and justification, and through that truth they have been made free, eternally free from the cruel bondage of sin and Satan.

The saving truth revealed in the Scriptures has brought righteousness, peace, and joy to you and me. We have now been entrusted with its preservation and propagation. “He that hath my word, let him speak my word faithfully” was the Lord’s solemn charge to his people through the prophet Jeremiah (Jr 23:28). Now we have his Word, and with it we have a twofold responsibility - the responsibility, first of all, to speak that Word, but the responsibility also to speak it faithfully.

It would be criminal negligence on our part to shirk the obligation to share the Word of Life with those who have not yet heard it. It would be equally reprehensible for us to fail to transmit it just as we have received it in the canonical Scriptures. “If any man speak, let him speak as the oracles of God” is Peter’s earnest admonition (1 Pe 4:11). As the oracles of God were committed to Israel in days of old, so they have now been entrusted to us, Christ’s New Testament church. What a joy and privilege is ours! Those oracles of God are clear. Those oracles of God are authoritative. Those oracles of God are words of eternal life. God make us responsible and faithful stewards of them!
Actually, the idea of canon not being mentioned in Capstone is not entirely correct; every biblical studies module contains information about both the inspiration of the Bible, and the kinds of decisions the church made through the years that eventually led us to settle on our final collection of books we now refer to as the canon. Furthermore, Geisler’s little book, To Understand the Bible Look for Jesus, which has a wonderful opening section on Jesus’ use of the OT, and why that is key to our evangelical view of canonicity. Remember that, within Capstone, both the OT and NT give witness to Christ, and that canonical questions are also related to questions of both apostolicity (the centrality of apostolic witness in all Christian belief and practice) and Christocentricity (that the Bible’s actual theme and center is the person and work of Jesus of Nazareth as God’s anointed Messiah).

The actual term is listed five times in Greek in the NT (2 Cor. 10:13, 15-16; Gal. 6:16; Phil. 3:16), although we have come to use the term for the books the Christian community accepts as the Scriptures, inspired by God. You should know, too, that the term also is translated as “rule,” usually referring to God’s standards and principles which we are to live by. (Cf. Galatians 6:16 ESV And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God; also Phil. 3:16 ESV Only let us hold true to what we have attained.)

No one in the Jewish religious community has ever seriously doubted the current OT canon (see Geisler’s text). Jesus confirmed the authenticity our OT, which for me is the elemental standard for verifying the credibility of our Old Testament books, and their authenticity were verified by the Jewish people, who in fact were the long time custodians of Scripture. You should know that they received the books that comprise our OT, which they consider to be inspired by the breath of God Godself. The Old Testament is powerfully verified, too, by its use in the New, with all the OT books being quoted in the New, with the exception of Ezra, Nehemiah, Esther, Ecclesiastes and the Song of Solomon. Jesus personally verified in his sermons much of the OT characters, events, and Scriptures, including examples such as Adam and Eve, Noah, Abraham, Isaac, and Jacob, Elijah, Jonah, etc.

Maybe the biggest controversy in modern canonical discussions is trying to determine which of the many extra-biblical books ought to be considered as belonging in our Bible. It is obvious, for instance, that Catholics and Orthodox Christians include the Apocrypha as part of their OT. There is good reason for not including these in our canon of the OT. Not one of these texts are ever quoted directly in the biblical books, and these were written during the time period between the testaments. There is much unevenness in accuracy in the Apocrypha, too. They were written when most agree no prophets existed, some are in error concerning historical events and geography, and the our oldest catalogs and lists of OT canonical books don’t include them. Perhaps strongest of all, the Jewish community never accepted the Apocrypha as inspired Scripture either.

Some 15 apocryphal books were written between the testaments, and about 15 New Testament apocryphal books, and this number does not include the 20 pseudepigraphal books. Pseudepigraphal books are books that are falsely ascribed either to Bible times or to other writers as inspired. Both apocryphal and the pseudepigraphal writings are bogus, and neither group really meets either the Jewish community or apostolicity tests which largely determine our present canon.


Finally, The NT pseudepigrapha includes: The Gospels of Andrew, Bartholomew, Barnabas, Matthias, Thomas, Peter, and Philip; The Acts of John, Paul, Peter, Andrew, Thomas, Matthias, Philip, and Thaddaeus; The Epistle of Paul to the Laodiceans; The apocalypse of Peter, Paul, Thomas, and John the Theologian.

There is a lot of stuff here, completely entertaining and fascinating, but surely not of NT rank and quality, and did not pass the muster of apostolicity in the Church.

Without equivocation the NT argues for the OT’s divine inspiration (2 Tim. 3:16-17; 2 Pet. 1:20-21), and Jesus making himself the OT’s subject matter and center (Luke 24:27-28; 44-48). (We should also note that Jesus in a powerful statement underwrote in his testimony the historical truthfulness of the whole OT essentially from Genesis 49:10 to 2 Chronicles 24:20, 21 (you should note that 2 Chronicles is actually the final book of the Bible in the Hebrew Scriptures, cf. Matt. 23:35). Early believers accepted the OT’s inspiration as well (Acts 13:16-41).

While it is very safe to say that while most of our NT were never doubted in the church, some did find rougher acceptance than others (Romans was accepted, for instance, with less discussion than James). As mentioned throughout Capstone, the central and controlling criteria for whether or not a NT book belonged in the canon was our ability to show that it was both authored by an apostle (or one in the apostolic band) and was in fact used within the apostolic churches, i.e., those communities which the apostles or their followers founded. This principle of “apostolicity” cannot be overemphasized; with apostolic creation, approval, and circulation the NT writings came to be viewed by the churches as inspired and binding on the conscience and belief of the Church.

It is important to note here that during the time of the apostles, the NT writings were believed to be inspired Scripture and were read and esteemed as such (1 Thess. 5:27; Col. 4:16; Rev. 1:3). Peter’s recognition and comparison of Paul’s writings to the Scripture is a major case in point of the general attitude held (2 Pet. 3:16), which helps make sense of the warnings against messing with or changing the words and forms of the NT writings (Gal. 1:6-9; Rev. 22:18-19).

Let me stop here. It appears that by the Council of Carthage in 397, the issue of the Canon appears to have been settled. I will close by quoting two of my favorite scholars on the Bible D. R. Wood and I. Howard Marshall fixed canon:

The 4th century saw the fixation of the Canon within the limits to which we are accustomed, both in the W and E sectors of Christendom. In the E the definitive point is the Thirty-ninth Paschal Letter of Athanasius in AD 367. Here we find for the first time a NT of exact bounds as known to us. A clear line is drawn between works in the Canon which are described as the sole sources of religious instruction, and others which it is permitted to read, namely, the Didache and the Shepherd. Heretical apocrypha are said to be intentional forgeries for the purposes of deceit. In the W the Canon was fixed by conciliar decision at Carthage in 397, when a like list to that of Athanasius was agreed upon. About the same period a number of Latin authors showed interest in the bounds of the NT Canon: Priscillian in Spain, Rufinus of Aquileia in Gaul, Augustine in N
Africa (whose views contributed to the decisions at Carthage), Innocent I, bishop of Rome, and
the author of the pseudo-Gelasian Decree. All hold the same views. – D. R. W. Wood, and I.
Howard. New Bible Dictionary (3rd ed.) Leicester, England; Downers Grove, Ill.: InterVarsity

Hope this helps!

Don
The Canonicity of the Bible

by Dr. Norman Geisler

Canonicity (Fr. canon, rule or norm) refers to the normative or authoritative books inspired by God for inclusion in Holy Scripture. Canonicity is determined by God. It is not the antiquity, authenticity, or religious community that makes a book canonical or authoritative. A book is valuable because it is canonical, and not canonical because it is or was considered valuable. Its authority is established by God and merely discovered by God’s people.

Definition of Canonicity

The distinction between God’s determination and human discovery is essential to the correct view of canonicity, and should be drawn carefully:

<table>
<thead>
<tr>
<th>The Authority Relationship Between Church and Canon</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Incorrect View</strong></td>
</tr>
<tr>
<td>The church is determiner of the canon.</td>
</tr>
<tr>
<td>The church is mother of the canon.</td>
</tr>
<tr>
<td>The church is magistrate of the canon.</td>
</tr>
<tr>
<td>The church is regulator of the canon.</td>
</tr>
<tr>
<td>The church is judge of the canon.</td>
</tr>
<tr>
<td>The church is master of the canon.</td>
</tr>
</tbody>
</table>

In the “Incorrect View” the authority of the Scriptures is based upon the authority of the church; the correct view is that the authority of the church is to be found in the authority of the Scriptures. The incorrect view places the church over the canon, whereas the proper position views the church under the canon. In fact, if in the column titled “Incorrect View,” the word church be replaced by God, then the proper view of the canon emerges clearly. It is God who regulated the canon; man merely recognized the divine authority God gave to it. God determined the canon, and man discovered it. Louis Gaussen gives an excellent summary of this position:
In this affair, then, the Church is a servant and not a mistress; a depository and not a judge. She exercises the office of a minister not of a magistrate.... She delivers a testimony, not a judicial sentence. She discerns the canon of the Scriptures, she does not make it; she has recognized their authenticity, she has not given it.... The authority of the Scriptures is not founded, then, on the authority of the Church: it is the church that is founded on the authority of the Scriptures.1

Discovering Canonicity

Appropriate methods must be employed to discover which books God determined to be canonical. Otherwise, the list of canonical books might be varied and incorrectly identified. Many procedures used in the study of the Old Testament canon have been marred by the use of fallacious methods.

Inadequate Criteria for Canonicity. Five mistaken methods have particularly troubled the church.2
1. failure to distinguish a book that was "known" from a book that carried God's authority;
2. failure to distinguish disagreement about the canon between different parties from uncertainty about the canon within those parties;
3. failure to distinguish between the adding of books to the canon and the removal of books from it;
4. failure to distinguish between the canon that the community recognized and eccentric views of individuals;
5. failure to properly use Jewish evidence about the canon transmitted through Christian hands, either by denying the Jewish origins or by ignoring the Christian medium through which it has come.3

Principles of Canonicity

Granted that God gave authority and hence canonicity to the Bible, another question arises: How did believers become aware of what God had done? The accepted canonical books of the Bible themselves refer to other books that are no longer available, for example, the "Book of Jasher" (Josh. 10:13) and "the Book of the Wars of the Lord" (Num. 21:14). Then there are Apocryphal books and the so-called "lost books." How did the Fathers know those were not inspired? Did not John (21:25) and Luke (1:1) speak of a profusion of religious literature? Were there not false epistles (2 Thess. 2:2)? What marks of inspiration guided the Fathers as they identified and collected the inspired books? Perhaps the very fact that some canonical books were doubted at times, on the basis of one principle or another, argues both for the value of the principle and the caution of the Fathers in their recognition of canonicity. It provides assurance that the people of God really included the books God wanted.

Five foundational questions lie at the very heart of the discovery process:

[1] Was the book written by a prophet of God?
The basic question was whether a book was prophetic. Propheticity determined canonicity. A prophet was one who declared what God had disclosed. Thus, only the prophetic writings were canonic. Anything not written by a prophet of God was not part of the Word of God. The characteristic words "And the word of the Lord came to the prophet," or "The Lord said unto," or "God spoke" so fill the Old Testament that they have become proverbial. If substantiated these claims of inspiration are so clear that it was hardly necessary to discuss whether some books were divine in origin. In most cases it was simply a matter of establishing the authorship of the book. If it was written by a recognized apostle or prophet, its place in the canon was secured.

Historical or stylistic (external or internal) evidence that supports the genuineness of a prophetic book also argues for its canonicity. This was exactly the argument Paul used to defend his harsh words to the Galatians (Gal. 1:1-24). He argued that his message was authoritative because he was an authorized messenger of God, "an apostle not sent from men nor through the agency of man, but through Jesus Christ, and God the Father" (Gal. 1:1). He also turned the tables on his opponents who preached "a different gospel: which is really not another; only... to distort the gospel of Christ" (Gal. 1:6-7). His opponents' gospel could not be true because they were "false brethren" (Gal. 2:4).

It should be noted in this connection that occasionally the Bible contains true prophecies from individuals whose status as people of God is questionable, such as Balaam (Num. 24:17) and Caiaphas (John 11:49). However, granted that their prophecies were consciously given, these prophets were not writers of Bible books, but were merely quoted by the actual writer. Therefore, their utterances are in the same category as the Greek poets quoted by the apostle Paul (cf. Acts 17:28; 1 Cor. 15:33; Titus 1:12).

The arguments Paul used against the false teachers at Galatia were also used as grounds for rejecting a letter that was forged or written under false pretenses. One such letter is mentioned in 2 Thessalonians 2:2. A book cannot be canonical if it is not genuine. A book might use the device of literary impersonation without deception. One writer assumes the role of another for effect. Some scholars feel such is the case in Ecclesiastes, if Koheleth wrote autobiographically as though he were Solomon.4 Such a view is not incompatible with the principle, provided it can be shown to be a literary device and not a moral deception. However, when an author pretends to be an apostle in order to gain acceptance of his ideas, as the writers of many New Testament Apocryphal books did, then it is moral deception.

Because of this "prophetic" principle, 2 Peter was disputed in the early church. Even Eusebius in the fourth century said, "But the so-called second Epistle we have not received as canonical, but nevertheless it has appeared useful to many, and has been studied with other Scriptures."5 On the basis of differences in the style of writing, it was felt by some that the author of 2 Peter could not be the same as the author of 1 Peter. But 2 Peter claimed to have been written by "Simon Peter, a servant and apostle of Jesus Christ" (2 Peter 1:1). Thus, the epistle was either a forgery or there was great difficulty in explaining its different
style. Those who were disturbed by such evidence doubted the genuineness of 2 Peter and it was placed among the antilegomena books for a time. It was finally admitted on the grounds that it was Peter’s genuine writing. The differences in style can be accounted for by the time lapse, different occasions, and the fact that Peter verbally dictated 1 Peter to an amanuensis (or secretary; see 1 Pet. 5:13).

Inspiration was so certain in many prophetic writings that their inclusion was obvious. Some were rejected because they lacked authority, particularly the pseudepigrapha. These books provided no support for their claim. In many cases the writing is fanciful and magical. This same principle of authority was the reason the book of Esther was doubted, particularly since the name of God is conspicuously absent. Upon closer examination, Esther retained its place in the canon after the Fathers were convinced that authority was present, although less observable.

[2] Was the writer confirmed by acts of God?

A miracle is an act of God to confirm the word of God given through a prophet of God to the people of God. It is the sign to substantiate his sermon; the miracle to confirm his message. Not every prophetic revelation was confirmed by a specific miracle. There were other ways to determine the authenticity of an alleged prophet. If there were questions about one’s prophetic credentials it could be settled by divine confirmation, as indeed it was on numerous occasions throughout Scripture (Exodus 4; Numbers 16-17; 1 Kings 18; Mark 2; Acts 5).

There were true and false prophets (Matt. 7:15), so it was necessary to have divine confirmation of the true ones. Moses was given miraculous powers to prove his call (Exod. 4:1-9). Elijah triumphed over the false prophets of Baal by a supernatural act (1 Kings 18). Jesus was attested to by miracles and signs God performed through him (Acts 2:22). As to the apostles’ message, “God was also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to his own will” (Heb. 2:4). Paul gave testimony of his apostleship to the Corinthians, declaring, “the signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles” (2 Cor. 12:12).

[3] Does the message tell the truth about God?

Only immediate contemporaries had access to the supernatural confirmation of the prophet’s message. Other believers in distant places and subsequent times had to depend on other tests. One such test was the authenticity of a book. That is, does the book tell the truth about God and his world as known from previous revelations? God cannot contradict himself (2 Cor. 1:17-18), nor can he utter what is false (Heb. 6:18). No book with false claims can be the Word of God. Moses stated the principle about prophets generally that

If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or wonder comes true, concerning which he spoke to you, saying, “Let us go after other gods (whom you have not known) and let us serve them,” you shall not listen to the words of that
prophet or that dreamer of dreams. [Deut. 13:1-3]

So any teaching about God contrary to what his people already knew to be true was to be rejected. Furthermore, any predictions made about the world which failed to come true indicated that a prophet's words should be rejected. As Moses said to Israel,

And you may say in your heart, “How shall we know the word which the Lord has not spoken?” When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him. [Deut. 18:21-22]

A prophet who made such false claims might be stoned. The Lord said, “The prophet who shall speak a word presumptuously in my name which I have not commanded him to speak, or which he shall speak in the name of other gods, that prophet shall die” (Deut. 18:20). That kind of punishment assured no repeat performance by that prophet, and it gave other prophets pause before they said, “Thus says the Lord.”

Truth in itself does not make a book canonical. This is more a test of inauthenticity of a book, rather than canonicity. It is a negative test that could eliminate books from the canon. The Bereans used this principle when they searched the Scriptures to see whether Paul’s teaching was true (Acts 17:11). If the preaching of the apostle did not accord with the teaching of the Old Testament canon, it could not be of God.

Much of the Apocrypha was rejected because it was not authentic. The Jewish Fathers and early Christian Fathers rejected, or considered second-rate, these books because they had historical inaccuracies and even moral incongruities. The Reformers rejected some because of what they considered to be heretical teaching, such as praying for the dead, which 2 Maccabees 12:45 supports. The apostle John strongly urged that all purported “truth” be tested by the known standard before it be received (1 John 4:1-6).

The test of authenticity was the reason James and Jude have been doubted. Some have thought Jude inauthentic because it may quote inauthentic pseudepigraphical books (Jude 9, 14; see Jerome, 4). Martin Luther questioned the canonicity of James because it lacks an obvious focus on the cross. Martin Luther thought the book appeared to teach salvation by works. Careful study has cleared James of these charges, and even Luther came to feel better about them. Historically and uniformly, Jude and James have been vindicated and their canonicity recognized after they have been harmonized with the rest of Scripture. [4] Did it come with the power of God?

Another test for canonicity is a book's power to edify and equip believers. This requires the power of God. The Fathers believed the Word of God to be “living and active” (Heb. 4:12) and consequently ought to have a transforming force (2 Tim. 3:17; 1 Peter 1:23). If the message of a book did not affect its stated goal, if it did not have the power to change a life, then God was apparently not behind its
message. A *message* of God would certainly be backed by the *might* of God. The Fathers believed that the Word of God accomplishes its purpose (Isa. 55:11).

Paul applied this principle to the Old Testament when he wrote to Timothy, “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation” (2 Tim. 3:15 KJV). If it is of God, it will work—it will come to pass. This simple test was given by Moses to try the truth of a prophet’s prediction (Deut. 18:20 ff). If what was foretold did not materialize, it was not from God.

On this basis, heretical literature and good noncanonical apostolic literature was rejected from the canon. Even those books whose teaching was spiritual, but whose message was at best only devotional, were deemed noncanonical. Such is the case for most literature written in the apostolic and subapostolic periods. There is a tremendous difference between the canonical books of the New Testament and other religious writings of the apostolic period. “There is not the same freshness and originality, depth and clearness. And this is no wonder; for it means the transition from truth given by infallible inspiration to truth produced by fallible pioneers.”6 The noncanonical books lacked power; they were devoid of the dynamic aspects found in inspired Scripture. They did not come with the power of God.

Books whose edifying power was questioned included Song of Solomon (or Song of Songs) and Ecclesiastes. Could a book that is erotically sensual or skeptical be from God? Obviously not; as long as these books were thought of in that manner, they could not be considered canonical. Eventually, the messages of these books were seen as spiritual, so the books themselves were accepted. The principle, nevertheless, was applied impartially. Some books passed the test; others failed. No book that lacked essential edificational or practical characteristics was considered canonical.

**[5] Was it accepted by the people of God?**

A prophet of God was confirmed by an act of God (miracle) and was recognized as a spokesman by the people who received the message. Thus, the seal of canonicity depended on whether the book was accepted by the people. This does not mean that everybody in the community to which the prophetic message was addressed accepted it as divinely authoritative. Prophets (1 Kings 17-19; 2 Chron. 36:11-16) and apostles (Galatians 1) were rejected by some. However, believers in the prophet’s community acknowledged the prophetic nature of the message, as did other contemporary believers familiar with the prophet. This acceptance had two stages: initial acceptance and subsequent recognition.

**Initial acceptance** of a book by the people to whom it was addressed was crucial. Paul said of the Thessalonians, “We also constantly thank God that when you received from us the word of God’s message, you accepted it not as the word of men, but for what it really is, the word of God” (1 Thess. 2:13). Whatever subsequent debate there may have been about a book’s place, the people in the best position to know its prophetic credentials were those who knew the writer. The definitive evi-
dence is that which attests acceptance by contemporary believers.

There is ample evidence that books were immediately accepted into the canon. Moses’ books were immediately placed with the ark of the covenant (Deut. 31:26). Joshua’s writing was added (Josh. 24:26). Following were books by Samuel and others (1 Sam. 10:24). Daniel had a copy of Moses and the Prophets, which included the book of his contemporary Jeremiah (Dan. 9:2, 10-11). Paul quoted the Gospel of Luke as “Scripture” (1 Tim. 5:18). Peter had a collection of Paul’s “letters” (2 Peter 3:16). Indeed, the apostles exhorted that their letters be read and circulated among the churches (Col. 4:16; 1 Thess. 5:27; Rev. 1:3).

Some have argued that Proverbs 25:1 shows an exception. It suggests that some of Solomon’s proverbs may not have been collected into the canon during his lifetime. Rather, “the men of Hezekiah... transcribed” more of Solomon’s proverbs. It is possible that these additional proverbs (chaps. 25-29) were not officially presented to the believing community during Solomon’s life, perhaps because of his later moral decline. However, since they were authentic Solomonic proverbs there was no reason not to later present and at that time immediately accept them as authoritative. In this case Proverbs 25-29 would not be an exception to the canonic rule of immediate acceptance.

It is also possible that these later chapters of Proverbs were presented and accepted as authoritative during Solomon’s lifetime. Support for this view can be derived from the fact that the Solomonic part of the book may have been compiled in three sections, which begin at 1:1, 10:1, and 25:1. Perhaps these were preserved on separate scrolls. The word also in Proverbs 25:1 can refer to the fact that Hezekiah’s men also copied this last section (scroll) along with the first two sections (scrolls). All three scrolls would have been immediately accepted as divinely authoritative and were only copied afresh by the scholars.

Since Scripture of every time period is referred to in later biblical writings, and each book is quoted by some early church Father or listed in some canon, there is ample evidence that there was continuing agreement within the covenant community concerning the canon. That certain books were written by prophets in biblical times and are in the canon now argues for their canonicity. Along with evidence for a continuity of belief, this argues strongly that the idea of canonicity existed from the beginning. The presence of a book in the canon down through the centuries is evidence that it was known by the contemporaries of the prophet who wrote it to be genuine and authoritative, despite the fact that succeeding generations lacked definitive knowledge of the author’s prophetic credentials.

Later debate about certain books should not cloud their initial acceptance by immediate contemporaries of the prophets. True canonicity was determined by God when he directed the prophet to write it, and it was immediately discovered by the people addressed.

Technically speaking, the discussion about certain books in later centuries was not a question of canonicity but of authenticity or genuineness. Because later
readers had neither access to the writer nor direct evidence of supernatural confirmation, they had to rely on historical testimony. Once they were convinced by the evidence that books were written by accredited spokespersons for God, the books were accepted by the church universal. But the decisions of church councils in the fourth and fifth centuries did not determine the canon, nor did they first discover or recognize it. In no sense was the authority of the canonical books contingent upon the late church councils. All the councils did was to give later, broader, and final recognition to the facts that God had inspired the books, and the people of God had accepted them.

Several centuries went by before all the books in the canon were recognized. Communication and transportation were slow, so it took longer for the believers in the West to become fully aware of the evidence for books that had circulated first in the East, and vice versa. Prior to 313 the church faced frequent persecution that did not allow leisure for research, reflection, and recognition. As soon as that was possible, it was only a short time before there was general recognition of all canonical books by the regional councils of Hippo (393) and Carthage (397). There was no great need for precision until a dispute arose. Marcion published his Gnostic canon, with only Luke and ten of Paul’s Epistles, in the middle of the second century. Spurious gospels and epistles appeared throughout the second and third centuries. Since those books claimed divine authority, the universal church had to define the limits of God’s authentic, inspired canon that already was known.

**Applying Principles of Canonicity**

Lest the impression be given that these principles were explicitly and mechanically applied by some commission, some explanation is needed. Just how did the principles operate in the consciousness of the early Christian church? Although the issue of the discovery of the canon center about the Old and New Testaments alike, J. N. D. Kelly discusses these principles as they apply to the New Testament canon. He writes,

The main point to be observed is that the fixation of the finally agreed list of books, and of the order in which they were to be arranged, was the result of a very gradual process… Three features of this process should be noted. First, the criterion which ultimately came to prevail was apostolicity. Unless a book could be shown to come from the pen of an apostle, or at least to have the authority of an apostle behind it, it was peremptorily rejected, however edifying or popular with the faithful it might be. Secondly, there were certain books which hovered for a long time on the fringe of the canon, but in the end failed to secure admission to it, usually because they lacked this indisputable stamp…. Thirdly, some of the books which were later included had to wait a considerable time before achieving universal recognition…. By gradual stages, however, the Church both in East and West arrived at a common mind as to its sacred books. The first official document which prescribes the twenty-seven
books of our new Testament as alone canonical is Athanasius’s Easter letter for the year 367, but the process was not everywhere complete until at least a century and a half later.7

**Some Principles Are Implicit While Others Are Explicit.** All criteria of inspiration are necessary to demonstrate the canonicity of each book. The five characteristics must at least be implicitly present, though some of them are more dominant than others. For example, the dynamic equipping power of God is more obvious in the New Testament Epistles than in the Old Testament historical narratives. “Thus-says-the-Lord” authority is more apparent in the Prophets than in the poetry. That is not to say that authority isn’t in the poetic sections, nor a dynamic in the redemptive history. It does mean the Fathers did not always find all of the principles explicitly operating.

**Some Principles Are More Important Than Others.** Some criteria of inspiration are more important than are others, in that the presence of one implies another, or is a key to others. For example, if a book is authoritatively from God, it will be dynamic—accompanied by God’s transforming power. In fact, when authority was unmistakably present, the other characteristics of inspiration were automatically assumed. Among New Testament books the proof of apostolicity, its prophetic nature, was often considered a guarantee of inspiration.8 If propheticity could be verified, this alone established the book. Generally speaking, the church Fathers were only explicitly concerned with apostolicity and authenticity. The edifying characteristics and universal acceptance of a book were assumed unless some doubt from the latter two questions forced a reexamination of the tests. This happened with 2 Peter and 2 John. Positive evidence for the first three principles emerged victorious.

**The witness of the Holy Spirit.** The recognition of canonicity was not a mere mechanical matter settled by a synod or ecclesiastical council. It was a providential process directed by the Spirit of God as he witnessed to the church about the reality of the Word of God. People could not identify the Word until the Holy Spirit opened their understanding. Jesus said, “My sheep hear my voice” (John 10:27). This is not to say that the Holy Spirit mystically spoke in visions to settle questions of canonicity The witness of the Spirit convinced them of the reality that a God-breathed canon existed, not its extent.9 Faith joined science; objective principles were used, but the Fathers knew what writings had been used in their churches to change lives and teach hearts by the Holy Spirit. This subjective testimony joined the objective evidence in confirming what was God’s Word.

Tests for canonicity were not mechanical means to measure the amount of inspired literature, nor did the Holy Spirit say, “This book or passage is inspired; that one is not.” That would be disclosure, not discovery. The Holy Spirit providentially guided the examination process and gave witness to the people as they read or heard.

**Conclusion**
It is important to distinguish between the determination and the discovery of canonicity. God is solely responsible for determining; God's people are responsible for discovery. That a book is canonical is due to divine inspiration. How it is known to be canonical is due to a process of human recognition. Was a book (1) written by a spokesperson for God, (2) who was confirmed by an act of God, (3) told the truth (4) in the power of God and (5) was accepted by the people of God? If a book clearly had the first mark, canonicity was often assumed. Contemporaries of a prophet or apostle made the initial confirmation. Later church Fathers sorted out the profusion of religious literature to officially recognize what books were divinely inspired in the manner of which Paul speaks in 2 Timothy 3:16.

(From Baker Encyclopedia of Christian Apologetics, Baker Book House, 1999. Used with permission.)

Notes
3 Ibid.
4 See H. C. Leupold, Exposition of Ecclesiastes (Columbus, OH: Wartburg Press, 1952), p. 8f..
5 Eusebius, Ecclesiastical History (Loeb Classical Library), 1:193.
APPENDIX 5  
From Before to Beyond Time:  
The Plan of God and Human History  

I. Before Time (Eternity Past) 1 Cor. 2.7  
A. The Eternal Triune God  
B. God's Eternal Purpose  
C. The Mystery of Iniquity  
D. The Principalities and Powers

II. Beginning of Time (Creation and Fall) Gen. 1.1  
A. Creative Word  
B. Humanity  
C. Fall  
D. Reign of Death and First Signs of Grace

III. Unfolding of Time (God's Plan Revealed Through Israel) Gal. 3.8  
A. Promise (Patriarchs)  
B. Exodus and Covenant at Sinai  
C. Promised Land  
D. The City, the Temple, and the Throne (Prophet, Priest, and King)  
E. Exile  
F. Remnant

IV. Fullness of Time (Incarnation of the Messiah) Gal. 4.4-5  
A. The King Comes to His Kingdom  
B. The Present Reality of His Reign  
C. The Secret of the Kingdom: the Already and the Not Yet  
D. The Crucified King  
E. The Risen Lord

V. The Last Times (The Descent of the Holy Spirit) Acts 2.16-18  
A. Between the Times: the Church as Foretaste of the Kingdom  
B. The Church as Agent of the Kingdom  
C. The Conflict Between the Kingdoms of Darkness and Light

VI. The Fulfillment of Time (The Second Coming) Matt. 13.40-43  
A. The Return of Christ  
B. Judgment  
C. The Consummation of His Kingdom

VII. Beyond Time (Eternity Future) 1 Cor. 15.24-28  
A. Kingdom Handed Over to God the Father  
B. God as All in All
From Before to Beyond Time
Scriptures for Major Outline Points

I. Before Time (Eternity Past)
   1 Cor. 2.7 (ESV) - But we impart a secret and hidden wisdom of God, *which God decreed before the ages* for our glory (cf. Titus 1.2).

II. Beginning of Time (Creation and Fall)
   Gen. 1.1 (ESV) - *In the beginning* God created the heavens and the earth.

III. Unfolding of Time (God's Plan Revealed Through Israel)
   Gal. 3.8 (ESV) - And the Scripture, foreseeing that God would justify the Gentiles by faith, *preached the Gospel beforehand to Abraham*, saying, "In you shall all the nations be blessed" (cf. Rom. 9.4-5).

IV. Fullness of Time (The Incarnation of the Messiah)
   Gal. 4.4-5 (ESV) - *But when the fullness of time had come*, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.

V. The Last Times (The Descent of the Holy Spirit)
   Acts 2.16-18 (ESV) - But this is what was uttered through the prophet Joel: "*And in the last days it shall be,*' God declares, 'that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy."

VI. The Fulfillment of Time (The Second Coming)
   Matt. 13.40-43 (ESV) - Just as the weeds are gathered and burned with fire, *so will it be at the close of the age*. The Son of Man will send his angels, and they will gather out of his Kingdom all causes of sin and all lawbreakers, and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the Kingdom of their Father. He who has ears, let him hear.

VII. Beyond Time (Eternity Future)
   1 Cor. 15.24-28 (ESV) - Then comes the end, when he delivers the Kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.
APPENDIX 8
Living in the Already and the Not Yet Kingdom
Rev. Dr. Don L. Davis

The Spirit: The pledge of the inheritance (arrabon)
The Church: The foretaste (aparche) of the Kingdom
“In Christ”: The rich life (en Christos) we share as citizens of the Kingdom

The Second Coming

OT Manifestations of God’s Kingdom Reign

The Age to Come
Living in The Already and the Not Yet Kingdom (The Eschaton)

The Church
The foretaste (aparche) of the Kingdom

This Present Age

Internal enemy: The flesh (sarx) and the sin nature
External enemy: The world (kosmos) the systems of greed, lust, and pride
Infernal enemy: The devil (kakos) the animating spirit of falsehood and fear

Jewish View of Time

The Coming of Messiah
The restoration of Israel
The end of Gentile oppression
The return of the earth to Edenic glory
Universal knowledge of the Lord
Appendix 9

Jesus of Nazareth: The Presence of the Future
Rev. Dr. Don L. Davis

The Cross:
The Center of Revelation and Redemption

The Spirit of God
"The Age of the Spirit"

The Church

Between the Times
Sign and Foretaste
Prophetic Witness
The Promise Fulfilled

Glorification: New Heavens and New Earth

Creation: The Reign of Almighty God

The Fall
Curse (Death)
Slavery
Selfishness
Sickness

The Divine Promise
Abraham
Isaac
Jacob
Judah
David

The Incarnation
"The Kingdom is at hand!"
Invasion of Satan's Dominion
Rescinding of the Curse
Emblems of the Age to Come
Promise of the Holy Spirit
Defeat of the Powers and Principalities
APPENDIX 17

Messiah Yeshua in Every Book of the Bible
Adapted from Norman L. Geisler, A Popular Survey of the Old Testament

Christ in the Books of the Old Testament

1. The Seed of the Woman (Gen. 3.15)
2. The Passover Lamb (Exod. 12.3-4)
3. The Atoning Sacrifice (Lev. 17.11)
4. The Smitten Rock (Num. 20.8, 11)
5. The Faithful Prophet (Deut. 18.18)
6. The Captain of the Lord’s Host (Josh. 5.15)
7. The Divine Deliverer (Judg. 2.18)
8. The Kinsman Redeemer (Ruth 3.12)
9. The Anointed One (1 Sam. 2.10)
10. The Son of David (2 Sam. 7.14)
11. The Coming King (1 Kings)
12. The Coming King (2 Kings)
13. The Builder of the Temple (1 Chron. 28.20)
14. The Builder of the Temple (2 Chron.)
15. The Restorer of the Temple (Ezra 6.14, 15)
16. The Restorer of the Nation (Neh. 6.15)
17. The Preserver of the Nation (Esther 4.14)
18. The Living Redeemer (Job 19.25)
19. The Praise of Israel (Ps. 150.6)
20. The Wisdom of God (Prov. 8.22, 23)

21. The Great Teacher (Eccles. 12.11)
22. The Fairest of Ten Thousand (Song of Sol. 5.10)
23. The Suffering Servant (Isa. 53.11)
24. The Maker of the New Covenant (Jer. 31.31)
25. The Man of Sorrows (Lam. 3.28-30)
26. The Glory of God (Ezek. 43.2)
27. The Coming Messiah (Dan. 9.25)
28. The Lover of the Unfaithful (Hos. 3.1)
29. The Hope of Israel (Joel 3.16)
30. The Husbandman (Amos 9.13)
31. The Savior (Obad. 21)
32. The Resurrected One (Jon. 2.10)
33. The Ruler in Israel (Mic. 5.2)
34. The Avenger (Nah. 2.1)
35. The Holy God (Hab. 1.13)
36. The King of Israel (Zeph. 3.15)
37. The Desire of Nations (Hag. 2.7)
38. The Righteous Branch (Zech. 3.8)
39. The Sun of Righteousness (Mal. 4.2)
Christ in the Books of the New Testament

1. The King of the Jews (Matt. 2.2)
2. The Servant of the Lord (Mark 10.45)
3. The Son of Man (Luke 19.10)
4. The Son of God (John 1.1)
5. The Ascended Lord (Acts 1.10)
6. The Believer’s Righteousness (Rom. 1.17)
7. Our Sanctification (1 Cor. 1.30)
8. Our Sufficiency (2 Cor. 12.9)
9. Our Liberty (Gal. 2.4)
10. The Exalted Head of the Church (Eph. 1.22)
11. The Christian’s Joy (Phil. 1.26)
12. The Fullness of Deity (Col. 2.9)
13. The Believer’s Comfort (1 Thess. 4.16, 17)
14. The Believer’s Glory (2 Thess. 1.12)
15. The Christian’s Preserver (1 Tim. 4.10)
16. The Christian’s Rewarder (2 Tim. 4.8)
17. The Blessed Hope (Titus 2.13)
18. Our Substitute (Philem. 17)
19. The Great High Priest (Heb. 4.15)
20. The Giver of Wisdom (James 1.5)
21. The Rock (1 Pet. 2.6)
22. The Precious Promise (2 Pet. 1.4)
23. The Life (1 John)
24. The Truth (2 John)
25. The Way (3 John)
26. The Advocate (Jude)
27. The King of kings and Lord of lords (Rev. 19.16)
### Messianic Prophecies Cited in the New Testament

**Rev. Dr. Don L. Davis**

<table>
<thead>
<tr>
<th>NT Citation</th>
<th>OT Reference</th>
<th>Indication of the Fulfillment of the Messianic Prophecy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt. 1.23</td>
<td>Isa. 7.14</td>
<td>The virgin birth of Jesus of Nazareth</td>
</tr>
<tr>
<td>Matt. 2.6</td>
<td>Mic. 5.2</td>
<td>The birth of Messiah in Bethlehem</td>
</tr>
<tr>
<td>Matt. 2.15</td>
<td>Hos. 11.1</td>
<td>That Yahweh would call Messiah out of Egypt, the second Israel</td>
</tr>
<tr>
<td>Matt. 2.18</td>
<td>Jer. 31.15</td>
<td>Rachel weeping over infants slain by Herod seeking to destroy Messianic seed</td>
</tr>
<tr>
<td>Matt. 3.3</td>
<td>Isa. 40.3</td>
<td>John the Baptist's preaching fulfills the Messianic forerunner of Isaiah</td>
</tr>
<tr>
<td>Matt. 4.15-16</td>
<td>Isa. 9.1-2</td>
<td>Gallician ministry of Jesus fulfills Isaiah's prophecy of Messiah's light to the Gentiles</td>
</tr>
<tr>
<td>Matt. 8.17</td>
<td>Isa. 53.4</td>
<td>Healing ministry of Jesus fulfills Isaiah prophecy regarding Messiah's power to exorcize and heal</td>
</tr>
<tr>
<td>Matt. 11.14-15</td>
<td>Isa. 35.5-6; 61.1</td>
<td>Jesus' healing ministry confirms his identity as Yahweh's anointed Messiah</td>
</tr>
<tr>
<td>Matt. 11.10</td>
<td>Mal. 3.1</td>
<td>Jesus confirms John the Baptist's identity as the messenger of Yahweh in Malachi</td>
</tr>
<tr>
<td>Matt. 12.18-21</td>
<td>Isa. 42.1-4</td>
<td>Jesus' healing ministry fulfills Isaiah's prophecy of Messiah's compassion for the weak</td>
</tr>
<tr>
<td>Matt. 12.40</td>
<td>Jon. 1.17</td>
<td>As Jonah was three days and nights in the belly of the sea monster, so Jesus would be in the earth</td>
</tr>
<tr>
<td>Matt. 13.14-15</td>
<td>Isa. 6.9-10</td>
<td>The spiritual dulness of Jesus' audience</td>
</tr>
<tr>
<td>Matt. 13.35</td>
<td>Ps. 78.2</td>
<td>Messiah would teach in parables to the people</td>
</tr>
<tr>
<td>Matt. 15.8-9</td>
<td>Isa. 29.13</td>
<td>Hypocritical nature of the audience of Jesus</td>
</tr>
<tr>
<td>Matt. 21.5</td>
<td>Zech. 9.9</td>
<td>Triumphant entry of Messiah the King into Jerusalem upon the foal of a donkey</td>
</tr>
<tr>
<td>Matt. 21.9</td>
<td>Ps. 118.26-27</td>
<td>Hosannas to the King of Jerusalem</td>
</tr>
<tr>
<td>Matt. 21.16</td>
<td>Ps. 8.2</td>
<td>Out of the mouth of babes Yahweh declares salvation</td>
</tr>
<tr>
<td>Matt. 21.42</td>
<td>Ps. 118.22</td>
<td>The Stone which the builders rejected has become the Capstone</td>
</tr>
<tr>
<td>Matt. 23.39</td>
<td>Ps. 110.1</td>
<td>The enthronement of Yahweh's Lord</td>
</tr>
</tbody>
</table>
Messianic Prophecies Cited in the New Testament (continued)

<table>
<thead>
<tr>
<th>NT Citation</th>
<th>OT Reference</th>
<th>Indication of the Fulfillment of the Messianic Prophecy</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>Matt. 24.30</td>
<td>Dan. 7.13: The Son of Man to come, of Daniel's prophecy, is none other than Jesus of Nazareth</td>
</tr>
<tr>
<td>21</td>
<td>Matt. 26.31</td>
<td>Zech. 13.7: The Shepherd smitten by Yahweh and the sheep scattered</td>
</tr>
<tr>
<td>22</td>
<td>Matt. 26.64</td>
<td>Ps. 110.1: Jesus of Nazareth is the fulfillment of Daniel's Messianic Son of Man</td>
</tr>
<tr>
<td>23</td>
<td>Matt. 26.64</td>
<td>Dan. 7.3: Jesus will come in the clouds of heaven as Daniel's exalted ruler</td>
</tr>
<tr>
<td>24</td>
<td>Matt. 27.9-10</td>
<td>Zech. 11.12-13: Messiah is betrayed for thirty pieces of silver</td>
</tr>
<tr>
<td>25</td>
<td>Matt. 27.34-35</td>
<td>Ps. 69.21: God's anointed is given wine mingled with gall</td>
</tr>
<tr>
<td>26</td>
<td>Matt. 27.43</td>
<td>Ps. 22.18: The soldiers cast lots for the garments of the Messiah</td>
</tr>
<tr>
<td>27</td>
<td>Matt. 27.43</td>
<td>Ps. 22.8: Messiah receives mockery and derision upon the cross</td>
</tr>
<tr>
<td>28</td>
<td>Matt. 27.46</td>
<td>Ps. 22.1: Messiah forsaken by God for the sake of others</td>
</tr>
<tr>
<td>29</td>
<td>Mark 1.2</td>
<td>Mal. 3.1: John the Baptist is the fulfillment of the prophecy regarding the Lord's messenger</td>
</tr>
<tr>
<td>30</td>
<td>Mark 1.3</td>
<td>Isa. 40.3: John the Baptist is the voice calling in the wilderness to prepare the Lord's way</td>
</tr>
<tr>
<td>31</td>
<td>Mark 4.12</td>
<td>Isa. 6.9: The spiritual dullness of the audience in regards to Messiah's message</td>
</tr>
<tr>
<td>32</td>
<td>Mark 7.6</td>
<td>Isa. 29.13: Hypocrisy of the audience in their response to Messiah</td>
</tr>
<tr>
<td>33</td>
<td>Mark 11.9</td>
<td>Ps. 118.25: Hosanna's given to Messiah's entry as King into Jerusalem</td>
</tr>
<tr>
<td>34</td>
<td>Mark 12.10-11</td>
<td>Ps. 118.25: The stone which the builders rejected has become the chief cornerstone</td>
</tr>
<tr>
<td>35</td>
<td>Mark 12.36</td>
<td>Ps. 110.1: The Lord entrones the Lord of David upon his throne in Zion</td>
</tr>
<tr>
<td>36</td>
<td>Mark 13.26</td>
<td>Dan. 7.13: Jesus is the prophesied Son of Man who will return in glory in the clouds</td>
</tr>
<tr>
<td>37</td>
<td>Mark 14.27</td>
<td>Zech 13.7: Jesus will be forsaken by his own, for the shepherd will be smitten and the sheep scattered</td>
</tr>
<tr>
<td>38</td>
<td>Mark 14.62</td>
<td>Dan. 7.13: Jesus is the Messiah, the Son of Man of Daniel's vision</td>
</tr>
<tr>
<td>39</td>
<td>Mark 14.62</td>
<td>Ps. 110.1: The Son of Man, who is Jesus, will come from the right hand of Yahweh</td>
</tr>
<tr>
<td>40</td>
<td>Mark 15.24</td>
<td>Ps. 22.18: Lots are cast for the garments of Messiah during his passion</td>
</tr>
<tr>
<td>41</td>
<td>Mark 15.34</td>
<td>Ps. 22.1: Messiah is forsaken by God for the redemption of the world</td>
</tr>
</tbody>
</table>
### Messianic Prophecies Cited in the New Testament (continued)

<table>
<thead>
<tr>
<th>NT Citation</th>
<th>OT Reference</th>
<th>Indication of the Fulfillment of the Messianic Prophecy</th>
</tr>
</thead>
<tbody>
<tr>
<td>42 Luke 1.17</td>
<td>Mal. 4.6</td>
<td>John the Baptist will come in the power and the spirit of Elijah</td>
</tr>
<tr>
<td>43 Luke 1.76</td>
<td>Mal. 3.1</td>
<td>John goes before the Lord to prepare the way</td>
</tr>
<tr>
<td>44 Luke 1.79</td>
<td>Isa. 9.1-2</td>
<td>Messiah will give light to those who dwell in darkness</td>
</tr>
<tr>
<td>45 Luke 2.32</td>
<td>Isa. 42.6; 49.6</td>
<td>Messiah will be a light to the Gentiles</td>
</tr>
<tr>
<td>46 Luke 3.4-5</td>
<td>Isa. 40.3</td>
<td>John is Isaiah’s voice that cries in the wilderness to prepare the Lord’s way</td>
</tr>
<tr>
<td>47 Luke 4.18-19</td>
<td>Isa. 61.1-2</td>
<td>Jesus is Yahweh’s servant, anointed by his Spirit to bring the good news of the Kingdom</td>
</tr>
<tr>
<td>48 Luke 7.27</td>
<td>Mal. 3.1</td>
<td>Jesus confirms John’s identity as the preparer of the Lord’s way</td>
</tr>
<tr>
<td>49 Luke 8.10</td>
<td>Isa. 6.9</td>
<td>The dullness of the audience to Messiah Jesus</td>
</tr>
<tr>
<td>50 Luke 19.38</td>
<td>Ps. 118.26</td>
<td>Jesus fulfills in his entry into Jerusalem the Messianic prophecy of the King of Israel</td>
</tr>
<tr>
<td>51 Luke 20.17</td>
<td>Ps. 118.26</td>
<td>Jesus is Yahweh’s stone which the builders rejected, which has become the Capstone</td>
</tr>
<tr>
<td>52 Luke 20.42-43</td>
<td>Ps. 110.1</td>
<td>David calls his lord the Messiah and Lord, who is enthroned in Zion by Yahweh</td>
</tr>
<tr>
<td>53 Luke 22.37</td>
<td>Isa. 53.12</td>
<td>Messiah is classed among criminals</td>
</tr>
<tr>
<td>54 Luke 22.69</td>
<td>Ps. 110.1</td>
<td>Jesus will return from the right hand of God, from where he has been enthroned</td>
</tr>
<tr>
<td>55 Luke 23.34</td>
<td>Ps. 22.18</td>
<td>Lots are cast for the garments of Messiah</td>
</tr>
<tr>
<td>56 John 1.23</td>
<td>Isa. 40.3</td>
<td>John’s preaching is the fulfillment of Isaiah’s prophecy about the forerunner of the Messiah</td>
</tr>
<tr>
<td>57 John 2.17</td>
<td>Ps. 69.17</td>
<td>Zeal for the house of the Lord will consume the Messiah</td>
</tr>
<tr>
<td>58 John 6.45</td>
<td>Isa. 54.13</td>
<td>All those whom God teaches will come to Messiah</td>
</tr>
<tr>
<td>59 John 7.42</td>
<td>Ps. 89.4; Mic. 5.2</td>
<td>Messiah, the seed of David, will be from Bethlehem</td>
</tr>
<tr>
<td>60 John 12.13</td>
<td>Ps. 118.25-26</td>
<td>Hosannas are given to Israel’s triumphant Messiah King</td>
</tr>
<tr>
<td>61 John 12.15</td>
<td>Zech. 9.9</td>
<td>The King of Israel enters Jerusalem upon the foal of a donkey</td>
</tr>
<tr>
<td>62 John 12.38</td>
<td>Isa. 53.1</td>
<td>As Isaiah prophesied, few believed the report of Yahweh about his anointed one</td>
</tr>
<tr>
<td>63 John 12.40</td>
<td>Isa. 6.10</td>
<td>Isaiah saw the glory of Messiah and spoke of the dullness of his audience to him</td>
</tr>
</tbody>
</table>
### Messianic Prophecies Cited in the New Testament (continued)

<table>
<thead>
<tr>
<th>#</th>
<th>NT Citation</th>
<th>OT Reference</th>
<th>Indication of the Fulfillment of the Messianic Prophecy</th>
</tr>
</thead>
<tbody>
<tr>
<td>64</td>
<td>John 13.18; cf. 17.12</td>
<td>Ps. 41.9</td>
<td>Betrayal of Messiah by one of his intimate followers</td>
</tr>
<tr>
<td>65</td>
<td>John 15.25</td>
<td>Pss. 35.19; 69.4</td>
<td>Messiah will be hated without cause</td>
</tr>
<tr>
<td>66</td>
<td>John 19.24</td>
<td>Ps. 22.18</td>
<td>The garments of Messiah will be divided</td>
</tr>
<tr>
<td>67</td>
<td>John 19.28</td>
<td>Ps. 69.21</td>
<td>Messiah will be offered wine upon the cross</td>
</tr>
<tr>
<td>68</td>
<td>John 19.36</td>
<td>Exod. 12.46; Num. 9.12; Ps. 34.20</td>
<td>Not one bone of the Messiah will be broken</td>
</tr>
<tr>
<td>69</td>
<td>John 19.37</td>
<td>Zech. 12.10</td>
<td>The repentant nation of Israel will look upon him whom they have pierced</td>
</tr>
<tr>
<td>70</td>
<td>Acts 1.20</td>
<td>Pss. 69.25; 109.8</td>
<td>Judas is to be replaced with another</td>
</tr>
<tr>
<td>71</td>
<td>Acts 2.16-21</td>
<td>Joel 2.28-32</td>
<td>The Spirit is to be poured out in the last days upon all flesh</td>
</tr>
<tr>
<td>72</td>
<td>Acts 2.25-28</td>
<td>Ps. 16.8-11</td>
<td>Messiah could not undergo decay or corruption in Sheol</td>
</tr>
<tr>
<td>73</td>
<td>Acts 2.34-35</td>
<td>Ps. 110.1</td>
<td>Messiah is enthroned at Yahweh’s right hand until his enemies are defeated</td>
</tr>
<tr>
<td>74</td>
<td>Acts 3.22-23</td>
<td>Deut. 18.15, 19</td>
<td>God would raise up for the people a prophet like Moses</td>
</tr>
<tr>
<td>75</td>
<td>Acts 3.25</td>
<td>Gen. 22.18</td>
<td>All nations of the earth would be blessed in the seed of Abraham</td>
</tr>
<tr>
<td>76</td>
<td>Acts 4.11</td>
<td>Ps. 118.22</td>
<td>Messiah Jesus is the rejected stone whom God has made the cornerstone</td>
</tr>
<tr>
<td>77</td>
<td>Acts 4.25</td>
<td>Ps. 2.1</td>
<td>Yahweh will laugh at the opposition given by the nations to him and his anointed</td>
</tr>
<tr>
<td>78</td>
<td>Acts 7.37</td>
<td>Deut. 18.15</td>
<td>Yahweh will give to Israel a prophet like Moses</td>
</tr>
<tr>
<td>79</td>
<td>Acts 8.32-33</td>
<td>Isa. 53.7-9</td>
<td>Messiah Jesus is the Suffering Servant of Yahweh</td>
</tr>
<tr>
<td>80</td>
<td>Acts 13.33</td>
<td>Ps. 2.7</td>
<td>God has fulfilled the promise to Israel in Jesus by raising him from the dead</td>
</tr>
<tr>
<td>81</td>
<td>Acts 13.34</td>
<td>Isa. 53.3</td>
<td>Messiah Jesus is the fulfillment of the sure mercies of David</td>
</tr>
<tr>
<td>82</td>
<td>Acts 13.35</td>
<td>Ps. 16.10</td>
<td>Messiah would not undergo corruption in the grave</td>
</tr>
<tr>
<td>83</td>
<td>Acts 13.47</td>
<td>Isa. 49.6</td>
<td>Through Paul, the message of Messiah becomes a light to the nations</td>
</tr>
<tr>
<td>84</td>
<td>Acts 15.16-18</td>
<td>Amos 9.11-12</td>
<td>The dynasty of David is restored in Jesus, and Gentiles are welcomed into the Kingdom</td>
</tr>
<tr>
<td>85</td>
<td>Rom. 9.25-26</td>
<td>Hos. 2.23; 1.10</td>
<td>Gentiles are to become the people of God</td>
</tr>
</tbody>
</table>
Messianic Prophecies Cited in the New Testament (continued)

<table>
<thead>
<tr>
<th>NT Citation</th>
<th>OT Reference</th>
<th>Indication of the Fulfillment of the Messianic Prophecy</th>
</tr>
</thead>
<tbody>
<tr>
<td>86 Rom. 9.33; 10.11</td>
<td>Isa. 28.16</td>
<td>Messiah becomes a stone of stumbling to those who reject God's salvation</td>
</tr>
<tr>
<td>87 Rom. 10.13</td>
<td>Joel 2.32</td>
<td>Anyone calling on the name of the Lord will be saved</td>
</tr>
<tr>
<td>88 Rom. 11.8</td>
<td>Isa. 29.10</td>
<td>Israel through unbelief has been hardened to Messiah</td>
</tr>
<tr>
<td>89 Rom. 11.9-10</td>
<td>Ps. 69.22-23</td>
<td>Judgment has hardened upon Israel</td>
</tr>
<tr>
<td>90 Rom. 11.26</td>
<td>Isa. 59.20-21</td>
<td>A deliverer will come from Zion</td>
</tr>
<tr>
<td>91 Rom. 11.27</td>
<td>Isa. 27.9</td>
<td>Forgiveness of sins will be given through a new covenant</td>
</tr>
<tr>
<td>92 Rom. 14.11</td>
<td>Isa. 45.23</td>
<td>All will be finally judged by Yahweh</td>
</tr>
<tr>
<td>93 Rom. 15.9</td>
<td>Ps. 18.49</td>
<td>Gentiles praise God through faith in Messiah</td>
</tr>
<tr>
<td>94 Rom. 15.10</td>
<td>Deut. 32.43</td>
<td>God receives praise from the nations</td>
</tr>
<tr>
<td>95 Rom. 15.11</td>
<td>Ps. 117.1</td>
<td>The peoples of the earth give God glory</td>
</tr>
<tr>
<td>96 Rom. 15.12</td>
<td>Isa. 11.10</td>
<td>Gentiles will hope in the root of Jesse</td>
</tr>
<tr>
<td>97 Rom. 15.21</td>
<td>Isa. 52.15</td>
<td>The Good News will be preached to those without understanding</td>
</tr>
<tr>
<td>98 1 Cor. 15.27</td>
<td>Ps. 8.7</td>
<td>All things are under the feet of God's representative head</td>
</tr>
<tr>
<td>99 1 Cor. 15.54</td>
<td>Isa. 25.8</td>
<td>Death will be swallowed up in victory</td>
</tr>
<tr>
<td>100 1 Cor. 15.55</td>
<td>Hos. 13.14</td>
<td>Death will one day lose its sting altogether</td>
</tr>
<tr>
<td>101 2 Cor. 6.2</td>
<td>Isa. 49.8</td>
<td>Now is the day of salvation through faith in Messiah Jesus</td>
</tr>
<tr>
<td>102 2 Cor. 6.16</td>
<td>Ezek. 37.27</td>
<td>God will dwell with his people</td>
</tr>
<tr>
<td>103 2 Cor. 6.18</td>
<td>Hos. 1.10; Isa 43.6</td>
<td>Believers in Messiah Jesus are the sons and daughters of God</td>
</tr>
<tr>
<td>104 Gal. 3.8, 16</td>
<td>Gen. 12.3; 13.15; 17.8</td>
<td>The Scriptures, foreseeing Gentile justification by faith, preached the Gospel beforehand through the promise to Abraham, that all nations would be blessed in his seed</td>
</tr>
<tr>
<td>105 Gal. 4.27</td>
<td>Isa. 54.1</td>
<td>Jerusalem is the mother of us all</td>
</tr>
<tr>
<td>106 Eph. 2.17</td>
<td>Isa. 57.19</td>
<td>Peace of Messiah Jesus is preached both to the Jew and the Gentile</td>
</tr>
<tr>
<td>107 Eph. 4.8</td>
<td>Ps. 68.18</td>
<td>Messiah in his ascension has conquered and given gifts to us all by his grace</td>
</tr>
<tr>
<td>108 Eph. 5.14</td>
<td>Isa. 26.19; 51.17; 52.1; 60.1</td>
<td>The regeneration of the Lord has occurred; his light has shined on us</td>
</tr>
</tbody>
</table>
## Messianic Prophecies Cited in the New Testament (continued)

<table>
<thead>
<tr>
<th>NT Citation</th>
<th>OT Reference</th>
<th>Indication of the Fulfillment of the Messianic Prophecy</th>
</tr>
</thead>
<tbody>
<tr>
<td>109 Heb. 1.5</td>
<td>Ps. 2.7</td>
<td>Messiah is God's Son</td>
</tr>
<tr>
<td>110 Heb. 1.5</td>
<td>2 Sam. 7.14</td>
<td>Messiah Jesus is the anointed Son of God</td>
</tr>
<tr>
<td>111 Heb. 1.6</td>
<td>Deut. 32.43</td>
<td>Angels worshiped Messiah when he entered the world</td>
</tr>
<tr>
<td>112 Heb. 1.8-9</td>
<td>Ps. 45.6-7</td>
<td>Messiah Jesus is referred to as God by Yahweh in direct address</td>
</tr>
<tr>
<td>113 Heb. 1.10-12</td>
<td>Ps. 102.25-27</td>
<td>The Son is the agent of God's creation and is eternal</td>
</tr>
<tr>
<td>114 Heb. 1.13</td>
<td>Ps. 110.1</td>
<td>Messiah Jesus is enthroned at the Father's right hand</td>
</tr>
<tr>
<td>115 Heb. 2.6-8</td>
<td>Ps. 8.4-6</td>
<td>All things have been made subject to the Son's authority</td>
</tr>
<tr>
<td>116 Heb. 2.12</td>
<td>Ps. 22.22</td>
<td>Messiah Jesus is a brother to all of the redeemed</td>
</tr>
<tr>
<td>117 Heb. 2.13</td>
<td>Isa. 8.17-18</td>
<td>Messiah puts his trust in Yahweh God</td>
</tr>
<tr>
<td>118 Heb. 5.5</td>
<td>Ps. 2.7</td>
<td>Messiah is God's Son</td>
</tr>
<tr>
<td>119 Heb. 5.6</td>
<td>Ps. 110.4</td>
<td>Messiah is an eternal priest after the order of Melchizedek</td>
</tr>
<tr>
<td>120 Heb. 7.17, 21</td>
<td>Ps. 110.4</td>
<td>Messiah Jesus is an eternal High Priest</td>
</tr>
<tr>
<td>121 Heb. 8.8-12</td>
<td>Jer. 31.31-34</td>
<td>A new covenant has been made in the blood of Jesus</td>
</tr>
<tr>
<td>122 Heb. 10.5-9</td>
<td>Ps. 40.6</td>
<td>The death of Messiah Jesus replaces the atoning system of Temple sacrifice</td>
</tr>
<tr>
<td>123 Heb. 10.13</td>
<td>Ps. 110.1</td>
<td>Yahweh has enthroned Messiah Jesus as Lord</td>
</tr>
<tr>
<td>124 Heb. 10.16-17</td>
<td>Jer. 31.33-34</td>
<td>The Holy Spirit bears witness of the sufficiency of the New Covenant</td>
</tr>
<tr>
<td>125 Heb. 10.37-38</td>
<td>Hab. 2.3-4</td>
<td>He who will come will do so, in a little while</td>
</tr>
<tr>
<td>126 Heb. 12.26</td>
<td>Hag. 2.6</td>
<td>All heaven and earth will be shaken</td>
</tr>
<tr>
<td>127 1 Pet. 2.6</td>
<td>Isa. 28.16</td>
<td>God lays a cornerstone in Zion</td>
</tr>
<tr>
<td>128 1 Pet. 2.7</td>
<td>Ps. 118.22</td>
<td>The stone which the builders rejected, God has made the Capstone</td>
</tr>
<tr>
<td>129 1 Pet. 2.8</td>
<td>Isa. 8.14</td>
<td>Messiah is a stone of stumbling to those who do not believe</td>
</tr>
<tr>
<td>130 1 Pet. 2.10</td>
<td>Hos. 1.10; 2.23</td>
<td>Gentiles through Messiah are now invited to become the people of God</td>
</tr>
<tr>
<td>131 1 Pet. 2.22</td>
<td>Isa. 53.9</td>
<td>The sinless Messiah Jesus was sacrificed for us</td>
</tr>
</tbody>
</table>
Once Upon A Time: The Cosmic Drama Through A Biblical Narration of the World
Rev. Dr. Don L. Davis

From Everlasting to Everlasting, Our Lord Is God
From everlasting, in that matchless mystery of existence before time began, our Triune God dwelt in perfect splendor in eternal community as Father, Son, and Holy Spirit, the I Am, displaying his perfect attributes in eternal relationship, needing nothing, in boundless holiness, joy, and beauty. According to his sovereign will, our God purposed out of love to create a universe where his splendor would be revealed, and a world where his glory would be displayed and where a people made in his own image would dwell, sharing in fellowship with him and enjoying union with himself in relationship, all for his glory.

Who, As the Sovereign God, Created A World That Would Ultimately Rebel Against His Rule
Inflamed by lust, greed, and pride, the first human pair rebelled against his will, deceived by the great prince, Satan, whose diabolical plot to supplant God as ruler of all, resulted in countless angelic beings resisting God’s divine will in the heavens. Through Adam and Eve’s disobedience, they exposed themselves and their heirs to misery and death, and through their rebellion ushered creation into chaos, suffering, and evil. Through sin and rebellion, the union between God and creation was lost, and now all things are subject to the effects of this great fall-alienation, separation, and condemnation become the underlying reality for all things. No angel, human being, or creature can solve this dilemma, and without God’s direct intervention, all the universe, the world, and all its creatures would be lost.

Yet, in Mercy and Loving-kindness, the Lord God Promised to Send a Savior to Redeem His Creation
In sovereign covenantal love, God determined to remedy the effects of the universe’s rebellion by sending a Champion, his only Son, who would take on the form of the fallen pair, embrace and overthrow their separation from God, and suffer in the place of all humankind for its sin and disobedience. So, through his covenantal faithfulness, God became directly involved in human history for the sake of their salvation. The Lord God stoops to engage his creation for the sake of restoring it, to put down evil once and for all, and to establish a people out of which his Champion would come to establish his reign in this world once more.

So, He Raised Up A People From Which the Governor Would Come
And so, through Noah, he saves the world from its own evil, through Abraham, he selects the clan through which the seed would come. Through Isaac, he continues the promise to Abraham, and through Jacob (Israel) he establishes his nation, identifying the tribe out of which he will come (Judah). Through Moses, he delivers his own from oppression and gives them his covenantal law, and through Joshua, he brings his people into the land of promise. Through judges and leaders he superintends his people, and through David, he covenants to bring a King from his clan who will reign forever. Despite his promise, though, his people fall short of his covenantal time after time. Their stubborn and persistent rejection of the Lord finally leads to the nation’s judgment, invasion, overthrow, and captivity. Mercifully, he remembers his covenant and allows a remnant to return—for the promise and the story were not done.

Who, As Champion, Came Down From Heaven, In The Fullness of Time, and Won through the Cross
Some four hundred years of silence occurred. Yet, in the fullness of time, God fulfilled his covenant promise by entering into this realm of evil, suffering, and alienation through the incarnation. In the person of Jesus of Nazareth, God came down from heaven and lived among us, displaying the Father’s glory, fulfilling the requirements of God’s moral law, and demonstrating the power of the Kingdom of God in his words, works, and exorcisms. On the Cross he took on our rebellion, destroyed death, overcame the devil, and rose on the third day to restore creation from the Fall, to make an end of sin, disease, and war, and to grant never-ending life to all people who embrace his salvation.

And, Soon and Very Soon, He will Return to This World and Make All Things New
Ascended to the Father’s right hand, the Lord Jesus Christ has sent the Holy Spirit into the world, forming a new people made up of both Jew and Gentile, the Church. Commissioned under his headship, they testify in word and deed the gospel of reconciliation to the whole creation, and when they have completed their task, he will return in glory and complete his work for creation and all creatures. Soon, he will put down sin, evil, death, and the effects of the Curse forever, and restore all creation under its true rule, refreshing all things in a new heavens and the new earth, where all beings and all creation will enjoy the shalom of the triune God forever, to his glory and honor alone.
## Summary of Messianic Interpretations in the Old Testament

*Rev. Dr. Don L. Davis, adapted from James Smith, *The Promised Messiah*

### Legend

- **EJ** - Early Jewish Interpretation
- **NTA** - New Testament Allusion
- **NTE** - New Testament Exegesis
- **CF** - Church Fathers

<table>
<thead>
<tr>
<th>Bible Reference</th>
<th>Summary of the Messianic Prophecy</th>
<th>EJ</th>
<th>NTA</th>
<th>NTE</th>
<th>CF</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Gen. 3.15</td>
<td>One from the ranks of the seed of the woman will crush the head of the serpent</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>2 Gen. 9.25-27</td>
<td>God will come and dwell in the tents of Shem</td>
<td>X</td>
<td>X</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>3 Gen. 12.3; 18.18; 22.18; 26.4; 28.14</td>
<td>All nations of the earth will be blessed through the seed of Abraham, Isaac, and Jacob</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>4 Gen. 49.10-11</td>
<td>The scepter won't depart from Judah until Shiloh comes, and all the nations will be obedient to him</td>
<td>X</td>
<td>X</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>5 Num. 24.16-24</td>
<td>A powerful ruler from Israel will come and crush the enemies of God's people</td>
<td>X</td>
<td>X</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>6 Deut. 18.15-18</td>
<td>A prophet like Moses will come and all the righteous will listen to him</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>7 Deut. 32.43</td>
<td>The angels of God commanded to rejoice as the Firstborn of God comes into the world</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>8 1 Sam. 2.10</td>
<td>God will judge the ends of the earth but will give strength to his anointed</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 1 Sam. 2.35-36</td>
<td>A faithful Priest will come and dispense blessing upon the people</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 2 Sam. 7.12-16</td>
<td>The Seed of David will sit upon an eternal throne and will build the house of God</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>11 Ps. 89</td>
<td>God's covenant to send Messiah through David cannot be revoked</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 Ps. 132</td>
<td>God has chosen David and Zion</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>13 Ps. 8</td>
<td>The Son of Man is made a little lower than the angels, and is exalted as ruler over all creation</td>
<td>X</td>
<td>X</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>14 Ps. 40</td>
<td>Messiah volunteers to enter the world, to suffer, and is delivered</td>
<td></td>
<td></td>
<td>X</td>
<td>X</td>
</tr>
</tbody>
</table>
Summary of Messianic Interpretations in the Old Testament (continued)

<table>
<thead>
<tr>
<th>Bible Reference</th>
<th>Summary of the Messianic Prophecy</th>
<th>EI</th>
<th>NTA</th>
<th>NTE</th>
<th>CF</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>Messiah survives the power of death to become the chief Cornerstone, the Capstone of God's building</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Messiah will speak to the people in parables</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Messiah's zeal for the house of God will bring hatred and abuse, but his enemies will receive their just dues</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>The one who betrays Messiah will suffer a terrible fate</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>After unparalleled suffering, Messiah conquers death and rejoices with his brethren</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Messiah is enthroned in Zion, defeats his opposition, and rules over creation</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Yahweh will not allow Messiah to see corruption in Sheol</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Messiah the Creator is eternal, though suffering severe persecution</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Messiah is God, and has been anointed by God to sit upon an eternal throne; his people are his lovely bride</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Messiah is a priest-king after the order of Melchizedek, and he sits at the right hand of God, ruling over all humankind</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Messiah reigns over a universal and righteous kingdom of blessing</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Messiah wins a great victory, then ascends back on high</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Job 9:33; 16.19-21; 17.3; 33.23-28</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>A Mediator, Interpreter, Advocate, and Witness will walk in the latter days upon the earth</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>A Redeemer will stand upon the earth in the latter days and the righteous will see him</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Joel 2.23</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>A Second Moses will lead God's people out of bondage into a glorious new era</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>After the exile, God's people will serve Yahweh their God, and David their king</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>God calls his Son, the Second Israel, out of Egypt</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Summary of Messianic Interpretations in the Old Testament (continued)

<table>
<thead>
<tr>
<th>Bible Reference</th>
<th>Summary of the Messianic Prophecy</th>
<th>EJ</th>
<th>NTA</th>
<th>NTE</th>
<th>CF</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>Isa. 4.2-6</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>The beautiful and glorious Shoot of Yahweh will be the pride of the remnant of Israel</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Isa. 7.14-15</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>A virgin will conceive and bear a son whose name will be called Immanuel</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>Isa. 8.17-18</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Messiah waits for the time of his coming, and he and his children are signs and wonders in Israel</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Isa. 9.1-7</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>Messiah will bring light to Galilee and one will sit on the throne of David to usher in the reign of God in righteousness and justice</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Isa. 11.1-16</td>
<td></td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td></td>
<td>A Shoot from the stem of Jesse will be filled with the Spirit of Yahweh, and will usher into the earth a Kingdom of righteousness and peace</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Isa. 16.5</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>downtrodden peoples will look to the house of David for justice and lovingkindness</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Isa. 28.16</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>God is going to lay in Zion a tried and tested Stone, a precious Cornerstone</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Isa. 30.19-26</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>The people of God will see their divine Teacher and will enjoy his abundant blessing as a result of listening to him</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Isa. 32.1-2</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>A Leader of the future will be a shelter from the storm, like water in a dry place</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Isa. 33.17</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>The eyes of the people of God will see the King in his beauty</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>Isa. 42.17</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>Yahweh's Servant will bring forth justice to the nations, and will be a Covenant to the people, a Light to the nations</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Isa. 49.1-13</td>
<td></td>
<td>X</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>Yahweh's Servant is divinely appointed to teach, to raise up the tribes of Jacob, and to be a Light to the Gentiles</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Isa. 50.4-11</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>Yahweh's Servant is an obedient disciple who endures suffering and indignity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Isa. 52.13-53.12</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>God's Servant is rejected, suffers horribly for the sins of others, dies, but then sees his seed and is satisfied</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>Isa. 55.3-5</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>A son of David will be made a Witness, Leader, and Commander for the peoples</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>Isa. 59.20-21</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>A Redeemer will come to penitent Zion</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Summary of Messianic Interpretations in the Old Testament (continued)

<table>
<thead>
<tr>
<th>Bible Reference</th>
<th>Summary of the Messianic Prophecy</th>
<th>EJ</th>
<th>NTA</th>
<th>NTE</th>
<th>CF</th>
</tr>
</thead>
<tbody>
<tr>
<td>49 Isa. 61.1-11</td>
<td>Messiah has been anointed by the Spirit of Yahweh to proclaim the Good News to the poor, and liberty and deliverance to the captives</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>50 Mic. 2.12-13</td>
<td>The divine Breaker will lead the people of God out of bondage</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>51 Mic. 5.1-5</td>
<td>A glorious Ruler will arise from Bethlehem to shepherd the people of God and give them victory over their enemies</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>52 Hab. 3.12-15</td>
<td>Yahweh comes forth from the salvation of his Anointed, and will strike through the head of the house of evil</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>53 Jer. 23.5-6</td>
<td>God will raise up a Righteous Branch who will act wisely and execute justice and righteousness in the land</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>54 Jer. 30.9, 21</td>
<td>Upon return from exile, God's people will serve David their King who will serve as Mediator and draw near to God for them</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>55 Jer. 31.21-22</td>
<td>God will create a new thing in the land</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>56 Jer. 33.14-26</td>
<td>Yahweh will raise up his righteous Servant in the land, and will not fail to fulfill his promise to David and to Levi</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>57 Ezek. 17.22-24</td>
<td>A tender Twig from the house of David will become a stately Cedar with birds of every kind nesting under it</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>58 Ezek. 21.25-27</td>
<td>The crown is removed from the last king of Judah until he comes whose right it is</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>59 Ezek. 34.23-31</td>
<td>God will set over those who return from Babylon one Shepherd, his servant, David</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>60 Ezek. 37.21-28</td>
<td>God's people will be united and will have one King, &quot;My Servant David&quot;</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>61 Ezek. 44.48</td>
<td>A Prince in the future age will be accorded honor, and through him sacrifices will be offered to God</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>62 Dan. 7.13-14</td>
<td>One like a Son of Man will come before the Ancient of Days to receive an everlasting Kingdom and Dominion</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>63 Dan. 9.24-27</td>
<td>After 69 &quot;weeks&quot; of years, Messiah will appear, he will be cut off, and will cause sacrifice and oblation to cease</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>64 Hag. 2.6-9</td>
<td>After the shaking of the nations, the Desire of all Nations will come and fill the Temple of God with glory</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Summary of Messianic Interpretations in the Old Testament (continued)

<table>
<thead>
<tr>
<th>Bible Reference</th>
<th>Summary of the Messianic Prophecy</th>
<th>EJ</th>
<th>NTA</th>
<th>NTE</th>
<th>CF</th>
</tr>
</thead>
<tbody>
<tr>
<td>65 Hag. 2.21-23</td>
<td>Zerubbabel will be made God’s signet Ring in the day when the thrones of kingdoms and the Gentiles are overthrown by Yahweh</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>66 Zech. 3.8-10</td>
<td>The Servant of Yahweh, his Shoot, is symbolized by Joshua the High Priest and by an engraved stone</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>67 Zech. 6.12-13</td>
<td>A man whose name is Shoot shall build the Temple of the Lord, and he will be a Priest and a King</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>68 Zech. 9.9-11</td>
<td>The King of Zion comes riding upon the foal of a donkey</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>69 Zech. 10.3-4</td>
<td>God will send one who is the Cornerstone, the Tent Peg, the Battle Bow, the one who possesses all sovereignty</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>70 Zech. 11.4-14</td>
<td>Thirty pieces of silver thrown to the potter in the house of God</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>71 Zech. 13.7</td>
<td>The sword of divine justice smites the Shepherd and the sheep are scattered</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>72 Mal. 3.1</td>
<td>The Lord’s messenger will clear the way before him, and the Lord will suddenly come to his Temple</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>73 Mal. 4.2</td>
<td>The Sun of Righteousness will arise with healing in his wings</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
</tbody>
</table>
## Summary Outline of the Scriptures

**Rev. Dr. Don L. Davis**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Content</th>
</tr>
</thead>
</table>
| 1. | GENESIS - Beginnings | a. Adam  
b. Noah  
c. Abraham  
d. Isaac  
e. Jacob  
f. Joseph  |
| 2. | EXODUS - Redemption, (out of)  
  a. Slavery  
b. Deliverance  
c. Law  
d. Tabernacle |
| 3. | LEVITICUS - Worship and Fellowship  
  a. Offerings, sacrifices  
b. Priests  
c. Feasts, festivals |
| 4. | NUMBERS - Service and Walk  
  a. Organized  
b. Wanderings |
| 5. | DEUTERONOMY - Obedience  
  a. Moses reviews history and law  
b. Civil and social laws  
c. Palestinian Covenant  
d. Moses’ blessing and death |
| 6. | JOSHUA - Redemption (into)  
  a. Conquer the land  
b. Divide up the land  
c. Joshua’s farewell |
| 7. | JUDGES - God’s Deliverance  
  a. Conquered land  
b. Divided up land  
c. Joshua’s farewell |
| 8. | RUTH - Love  
  a. Ruth chooses  
b. Ruth works  
c. Ruth waits  
d. Ruth rewarded |
| 9. | 1 SAMUEL - Kings, Priestly Perspective  
  a. Eli  
b. Samuel  
c. Saul  
d. David |
| 10. | 2 SAMUEL - David  
  a. King of Judah  
      (19 years - Hebron)  
b. King of all Israel  
      (33 years - Jerusalem) |
| 11. | 1 KINGS - Solomon’s Glory,  
  Kingdom’s Decline  
  a. Solomon’s glory  
b. Kingdom’s decline  
c. Elijah the prophet |
| 12. | 2 KINGS - Divided Kingdom  
  a. Elisha  
b. Israel (N. Kingdom falls)  
c. Judah (S. Kingdom falls) |
| 13. | 1 CHRONICLES - David’s Temple  
  Arrangements  
  a. Genealogies  
b. End of Saul’s reign  
c. Reign of David  
d. Temple preparations |
| 14. | 2 CHRONICLES - Temple and  
  Worship Abandoned  
  a. Solomon  
b. Kings of Judah |
| 15. | EZRA - The Minority (Remnant)  
  a. First return from exile -  
      Zerubbabel  
b. Second return from exile -  
      Ezra (priest) |
| 16. | NEHEMIAH - Rebuilding by Faith  
  a. Rebuild walls  
b. Revival  
c. Religious reform |
| 17. | ESTHER - Female Savior  
  a. Esther  
b. Haman  
c. Mordecai  
d. Deliverance: Feast of Purim |
| 18. | JOB - Why the Righteous Suffer  
  a. Godly Job  
b. Satan’s attack  
c. Four philosophical friends  
d. God lives |
| 19. | PSAUMS - Prayer and Praise  
  a. Prayers of David  
b. Godly suffering, deliverance  
c. God deals with Israel  
d. Suffering of God’s people -  
      end with the Lord’s reign  
e. The Word of God (Messiah’s suffering and glorious return) |
| 20. | PROVERBS - Wisdom  
  a. Wisdom versus folly  
b. Solomon  
c. Solomon - Hezekiah  
d. Agur  
e. Lemuel |
| 21. | ECCLESIASTES - Vanity  
  a. Experimentation  
b. Observation  
c. Consideration |
| 22. | SONG OF SOLOMON - Love Story | |
| 23. | ISAIAH - The Justice (Judgment)  
  a. Prophecies of punishment  
b. History  
c. Prophecies of blessing |
| 24. | JEREMIAH - Judah’s Sin Leads to  
  Babylonian Captivity  
  a. Jeremiah’s call; empowered  
b. Judah condemned; predicted  
c. Babylonian captivity  
d. Restoration promised  
e. Prophecies against Gentiles  
f. Summary of Judah’s captivity |
| 25. | LAMENTATIONS - Lament over  
  Jerusalem  
  a. Affliction of Jerusalem  
b. Destroyed because of sin  
c. The prophet’s suffering  
d. Present desolation versus past splendor  
e. Appeal to God for mercy |
| 26. | EZEKIEL - Israel’s Captivity and  
  Restoration  
  a. Judgment on Judah and Jerusalem  
b. Judgment on Gentile nations  
c. Israel restored; Jerusalem’s future glory |
| 27. | DANIEL - The Time of the Gentiles  
  a. History: Nebuchadnezzar,  
      Belshazzar, Daniel  
b. Prophecy |
| 28. | HOSEA - Unfaithfulness  
  a. Unfaithfulness  
b. Punishment  
c. Restoration |
| 29. | JOEL - The Day of the Lord  
  a. Locust plague  
b. Events of the future day of  
      the Lord  
c. Order of the future day of  
      the Lord |
| 30. | AMOS - God Judges Sin  
  a. Neighbors judged  
b. Israel judged  
c. Visions of future judgment  
d. Israel’s past judgment  
      blessings |
| 31. | OBADIAH - Edom’s Destruction  
  a. Destruction prophesied  
b. Reasons for destruction  
c. Israel’s future blessing |
| 32. | JONAH - Gentile Salvation  
  a. Jonah disobey  
b. Other suffer  
c. Jonah punished  
d. Jonah ebies, thousands saved  
e. Jonah displeased, no love for souls |
| 33. | MICAH - Israel’s Sins, Judgment,  
  and Restoration  
  a. Sin and judgment  
b. Grace and future restoration  
c. Appeal and petition |
| 34. | NAHUM - Nineveh Condemned  
  a. God hates sin  
b. Nineveh’s doom prophesied  
c. Reasons for doom |
| 35. | HABAKKUK - The Just Shall Live by  
  Faith  
  a. Complaint of Judah’s  
      unjust sin  
b. Chaldeans will punish  
c. Complaint of Chaldeans’  
      wickedness  
d. Punishment promised  
e. Prayer for revival; faith in God |
| 36. | ZEPHANIAH - Babylonian Invasion  
  Prefigures the Day of the Lord  
  a. Judgment on Judah  
      foreshadows the Great  
      Day of the Lord  
b. Judgment on Jerusalem and  
      neighbors foreshadows  
      final judgment of all nations  
c. Israel restored after  
      judgments |
| 37. | HAGGAI - Rebuild the Temple  
  a. Negligence  
b. Courage  
c. Separation  
d. Judgment |
| 38. | ZECHARIAH - Two Comings of Christ  
  a. Zachariah’s vision  
b. Bethel’s question;  
      Jehovah’s answer  
c. Nation’s downfall and  
      salvation |
| 39. | MALACHI - Neglect  
  a. The priest’s sins  
b. The people’s sins  
c. The faithful few |
Summary Outline of the Scriptures (continued)

1. MATTHEW - Jesus the King
   a. The Person of the King
   b. The Preparation of the King
   c. The Propaganda of the King
   d. The Program of the King
   e. The Passion of the King
   f. The Power of the King

2. MARK - Jesus the Servant
   a. John introduces the Servant
   b. God the Father identifies the Servant
   c. The temptation initiates the Servant
   d. Work and word of the Servant
   e. Death, burial, resurrection

3. LUKE - Jesus Christ the Perfect Man
   a. Birth and family of the Perfect Man
   b. Testing of the Perfect Man; hometown
   c. Ministry of the Perfect Man
   d. Betrayal, trial, and death of the Perfect Man
   e. Resurrection of the Perfect Man

4. JOHN - Jesus Christ is God
   a. Prologue - the Incarnation
   b. Introduction
   c. Witness of Jesus to his Apostles
   d. Passion - witness to the world
   e. Epilogue

5. ACTS - The Holy Spirit Working in the Church
   a. The Lord Jesus at work by the Holy Spirit through the Apostles at Jerusalem
   b. In Judea and Samaria
   c. To the uttermost parts of the Earth

6. ROMANS - The Righteousness of God
   a. Salutation
   b. Sin and salvation
   c. Sanctification
   d. Struggle
   e. Spirit-filled living
   f. Security of salvation
   g. Segregation
   h. Sacrifice and service
   i. Separation and salutation

7. 1 CORINTHIANS - The Lordship of Christ
   a. Salvation and thanksgiving
   b. Conditions in the Corinthian Church
   c. Concerning the Gospel
   d. Concerning collections

8. 2 CORINTHIANS - The Ministry in the Church
   a. The comfort of God
   b. Collection for the poor
   c. Calling of the Apostle Paul

9. GALATIANS - Justification by Faith
   a. Introduction
   b. Personal - Authority of the Apostle and glory of the Gospel
   c. Doctrinal - Justification by faith
   d. Practical - Sanctification by the Holy Spirit
   e. Autographed conclusion and exhortation

10. EPHESIANS - The Church of Jesus Christ
    a. Doctrinal - the heavenly calling of the Church
       A. Body
       B. Temple
       C. Mystery
    b. Practical - the earthly conduct of the Church
       A. New Man
       B. Bride
       C. Army

11. PHILIPPIANS - Joy in the Christian Life
    a. Philosophy for Christian living
    b. Pattern for Christian living
    c. Prize for Christian living
    d. Power for Christian living

12. COLOSSIANS - Christ the Fullness of God
    a. Doctrinal - In Christ believers are made full
    b. Practical - Christ's life poured out in believers, and through them

13. 1 THESSALONIANS - The Second Coming of Christ
    a. An inspiring hope
    b. Is a working hope
    c. Is a purifying hope
    d. Is a comforting hope
    e. Is a rousing, stimulating hope

14. 2 THESSALONIANS - The Second Coming of Christ
    a. Persecution of believers now; judgment of unbelievers hereafter (at coming of Christ)
    b. Program of the world in connection with the coming of Christ
    c. Practical issues associated with the coming of Christ

15. 1 TIMOTHY - Government and Order in the Local Church
    a. The faith of the Church
    b. Public prayer and women's place in the Church
    c. Officers in the Church
    d. Apostasy in the Church
    e. Duties of the officer of the Church

16. 2 TIMOTHY - Loyalty in the Days of Apostasy
    a. Afflictions of the Gospel
    b. Active in service
    c. Apostasy coming; authority of the Scriptures
    d. Allegiance to the Lord

17. TITUS - The Ideal New Testament Church
    a. The Church is an organization
    b. The Church is to teach and preach the Word of God
    c. The Church is to perform good works

18. PHILEMON - Reveal Christ's Love and Teach Brotherly Love
    a. General greeting to Philemon and family
    b. Good reputation of Philemon
    c. Gracious plea for Onesimus
    d. Guiltless illustration of Impartation
    e. General and personal requests

19. HEBREWS - The Superiority of God
    a. Doctrinal - Christ is better than the Old Testament economy
    b. Practical - Christ brings better benefits and duties

20. JAMES - Ethics of Christianity
    a. Faith tested
    b. Difficulty of controlling the tongue
    c. Warning against worldliness
    d. Admonitions in view of the Lord's coming

21. 1 PETER - Christian Hope in the Time of Persecution and Trial
    a. Suffering and security of believers
    b. Suffering and the Scriptures
    c. Suffering and the sufferings of Christ
    d. Suffering and the Second Coming of Christ

22. 2 PETER - Warning Against False Teachers
    a. Addition of Christian graces gives assurance
    b. Authority of the Scriptures
    c. Apostasy brought in by false testimony
    d. Attitude toward Return of Christ; test for apostasy
    e. Agenda of God in the world
    f. Admonition to believers

23. 1 JOHN - The Family of God
    a. God is Light
    b. God is Love
    c. God is Life

24. 2 JOHN - Warning against Receiving Deceivers
    a. Walk in truth
    b. Love one another
    c. Receive not deceivers
    d. Find joy in fellowship

25. 3 JOHN - Admonition to Receive True Believers
    a. Gaius, brother in the Church
    b. Diotrephes
    c. Demetrius

26. JUDE - Contending for the Faith
    a. Occasion of the epistle
    b. Occurrences of apostasy
    c. Occupation of believers in the days of apostasy

27. REVELATION - The Unveiling of Christ Glorified
    a. The person of Christ in glory
    b. The possession of Jesus Christ - the Church in the World
    c. The program of Jesus Christ - the scene in Heaven
    d. The seven seals
    e. The seven trumpets
    f. Important persons in the last days
    g. The seven vials
    h. The fall of Babylon
    i. The eternal state
Capstone Curriculum
Module Evaluation Form for Mentor

Please take a moment to complete the evaluation of this module and return with your student’s grades. Your feedback as a mentor is important in helping make this course better for others in the future. Your comments will be confidential.

1. How are the students in your class doing? Is there anything specific need we should now about your students as a cohort, or any of them in particular as an individual? Should any of your students be nominated to TUMI-LA’s school of church planting?

2. How was your communication with the LA Director? Is there anything the LA TUMI office can do to aid you better in your next module?

3. On a scale of 1-10, your overall rating of this course would be: (circle the number)

   Very Poor  1  2  3  4  5  6  7  8  9  10 Superior

4. Please give us an honest review of the textbooks used in this course, were they helpful? Why or why not? Any other textbooks you would recommend for us to consider for this course?

5. What did you like most about the actual class sessions?
6. What would you suggest we change about the classroom sessions?

7. Was there anything about this class (from an organizational standpoint) that was frustrating to you or could have been made more clear? Is there any topic that you wish we would have spent more time covering in class as a result of the student needs that you perceived?

8. Do you have any suggestions for improvement of this module?

9. Are there any questions or concerns about your facility usage that you would like to relate to TUMI-LA’s Director?

10. How many times have you taught this module? How many Capstone Modules have you taught in total? Do you have any general comments about this course and its relationship to the larger CAPSTONE curriculum?