

## **Introduction to the Bible**

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**I. Our Self-Revealing God-** If we are to know God, He must reveal Himself to us

A. General-- to ALL people

1. Creation--external witness (Psalm 19:1-6; Isaiah 40.25.26; Acts 14:1)
2. Conscience-- internal witness (Eccles 3:11; Acts 17:27, 28; Rom 1: 18-21; 2:14)

B. Special-- to CHOSEN people

1. Jesus, the Word INCARNATE (John 1:1,14; 14:9; Coloss 1:15;2:9; Heb 1:1-3)
2. Bible-- the Word INSPIRED (Isaiah 40: 8; Psalms 119; 2 Tim 3:16)

## **II. God's Revelation** (*Latin for 'unveil'- 'uncover' / Greek word 'apocalypse'*)

### A. Scriptural Form

1. Personal-- fellowship with the living God
  - a. John 1:1, 14-- Living Word John; 5:36-40 understand Scriptures through coming to Jesus; 8: 32,36 He is the Liberating "truth"
  - b. "Knowledge" -- not just intellectual, but life changing (John 8.19,55)
2. Propositional--we know a person by their words
  - a. We know God through Word (John 5:24; 6:63; 17:17; 20:31 Rom 1:16; 10:17)
  - b. Scriptural revelation is both personal and propositional

### B. Scriptural Content

1. Old Testament-- through the Prophets--seers and spokesmen
  - a. Receive revelation – (Jeremiah 23:18; Amos 3:7)
  - b. Proclaim revelation – (Jeremiah 1:7, 9; Ezekiel 2: 4-7)
2. New Testament-- in an through Jesus Christ—(Hebrews 1:1-3)
  - a. He spoke the words of His Father (John 7:16; 8:28; 12:49)
  - b. He revealed the Father (John 5:37; 14:9; 1:18)
  - c. Christ gives Spirit to Apostles (John 14:26; 15:26; 16:13)

### C. Forms of Communication

1. Objective: written word of Scripture
2. Subjective: Making Scripture real to us
  - a. True words are not enough – (John 5:39; 1 Corinth 2:14; 2 Corinth 3:15; 4:4)
  - b. Illumination by Spirit through Word (Matt 16:17; 2 Corinth 4:6; Galat 1:15, 16)

#### D. Timeliness of Revelation

1. God's Word is everlasting (Isaiah 40:8, Matthew 24:35)
2. Fuller revelation is to come (1 Peter 1:7; 1 John 3:2; Revelation 22:4)

### III. God's Word-- His Clearest Revelation

#### A. God's Reliable Message

1. Claims against Scripture--under attack since the serpent in Eden
  - a. Non-Christian-- deny "Jesus is Lord," reject authority of His Word
  - b. "Christian"—'believing' questions of accuracy and interpretation
2. "Inerrancy"--Scripture is faithful to all of its claims
3. Claims of Scripture
  - a. "Word of God" (2 Tim 3:16; 1 Thessalonians 2:13; 2 Peter 1:21, 3:15;16)
  - b. God is all powerful--able to transmit Bible (Num 11:23; Isa 59:1; Jer 32:17)
  - c. God knows all things--no higher standard of truth (Romans 11:33-36)
  - d. God cannot lie-- against His character (Numbers 23:19; Ezekiel 24:14)
  - e. God is the Word-- if the Bible has error or confusion-- so does He (John 1:1; Psalm 29-- Word has divine attributes-- thus is worshiped --Psalm 119.120, 161-162; 56.4,10)
  - f. Promises of Reliability and Authority – (2 Timothy 3:16; 1 Thessalonians 2:13; 2 Peter 1:21; 3:15, 16)
 

OT: Hebrew: "ruah" wind, spirit

NT: Greek: "pneuma" wind, spirit, breath
4. Word of God in the words of men
  - a. God spoke through men
 

OT Prophets: Amos 3:7 / NT Apostles: John 16:13-15

b. God directed the thoughts and ideas of men to write His Word (2 Peter 1:21)

- 1) God did not use “mechanical dictation” Acts 1:1
- 2) Explains different literary styles, and theological emphasis in Bible
- 3) The message is closely connected to the messenger (Galat 1:6–2:21)

c. Biblical authors were also editors (Luke 1:1-4; John 21:25)

d. Verbal Inspiration –words of Scripture are God’s words (1 Cor 2:13; John 6:63)

e. Words of OT men quoted in NT as “Word of God”

Genesis 2:24 > Matthew 19:4

Psalm 95:7 > Hebrews 3:7

Psalm 2: 1 > Acts 4:24

Isaiah 55:3 > Acts 13:34

5. Central Message of Scripture - 2 Tim 3:15-- "Wisdom that leads to salvation through faith in Christ Jesus" (John 20:30, 31)

B. Belief in Inspiration and Infallibility of the Scriptures is a Faith Commitment (presupposition)

1. Based upon the Spirit's witness through the Word
2. CIRCULAR REASONING, the basis of all arguments "To prove an ultimate authority by appealing to a higher authority would be a contradiction in terms"
3. How we Receive God’s Word
  - a. Hebrews 11:6-- in FAITH and HUMILITY
  - b. Ps. 119:33-40; 123-125 -- as a SERVANT

#### **IV. Our “Old Testament” – The Bible Of Jesus**

A. Many Books – One Author

1. Different writers
2. Different Books – (39 in our Bibles)

3. Different Time Periods (from Creation to 400 BC)
4. Different Audiences / Cultures
5. Different Literary Styles
6. Different Intentions / Purposes
7. Different Languages (Hebrew and Aramaic)
8. United by One Primary Author – Holy Spirit (2 Tim 3.16)

B. Organizing the Books – Same Books, Different Arrangements

Hebrew Scriptures
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Law (Torah)

Genesis, Exodus, Leviticus, Numbers, Deuteronomy

Prophets (Nebhiim)

Former: Joshua, Judges, Samuel, Kings

Latter: Isaiah, Jeremiah, Ezekiel, The Twelve (Hosea – Malachi)

Writings (Kethubhim)

Poetical: Psalms, Proverbs, Job

Five Rolls (Megilloth): Song of Songs, Ruth, Lamentations, Esther, Ecclesiastes

Historical Books: Daniel, Ezra-Nehemiah, Chronicles

Septuagint (Greek Translation of O.T.)
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Law "*Pentateuch*" (5 books/scrolls)

Genesis, Exodus, Leviticus, Numbers, Deuteronomy

History

*In Promised Land*: Joshua, Judges, Samuel, Kings, Chronicles

*Return from Exile*: Ezra, Nehemiah

Poetry

Job, Psalms, Proverbs, Ecclesiastes, Song of Songs

Prophecy

*Major\**: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel

*Minor\**: Hosea – Malachi

(\* Major and Minor refer to length, not importance)

C. Explanation of the Hebrew Arrangement

1. By Medieval Jews - Made distinction between the Prophets "inspired by the spirit of prophecy" and Writings "inspired by the Holy Spirit"

2. By Some Modern Protestants - Make distinction between GIFT of Prophecy (given to Daniel) Mt 24.15?? & OFFICE of the Prophet (Joshua - The 12) Amos 7.14?

3. Probable GRADUAL PROCESS of Final Arrangement

a. This does NOT NECESSITATE process of ACCEPTANCE

b. Torah serves as FOUNDATION to following books

D. The Bible of Jesus and the Apostles

1. The Glory of Israel

- a. A God greater than any nation (Deut 4.7-8)
- b. A God greater than any idol (Ps 115)
- c. A God who reveals His plan (Amos 3.7)
- d. Living God / Living Word (Ps 147.15; Isa 40.8)

2. A Word of Life

- a. Word that Creates Life (Gen 1.3,6,9,20,24,26; Ps 32.6,9)
- b. Word the Sustains Life (Deut 8.3; Isa 50.4)
- c. Word that Redeems Life (Ps 107.20; 119.25)
- d. Word that Perfects Life (Isa 55.8-11; Eph 5.26)

3. A Word that is Near

- a. In our Mouth (Deut 30.11-14)
- b. In our Heart (Ps 119.11)
- c. In our Minds (Jer 31.33)
- d. In our Midst (John 1.1,14; Matt 18.20)

4. A Word that Must be Kept

- a. Exclusive loyalty (Deut 33.9; 1 Pet 2.9)
- b. For Prosperity and Success (Josh 1.8; Isa 66.2)
- c. Our Counsel and Delight (Ps 1.1-3; 119.105)
- d. A Word that is Worshipped (Psalm 119.120,161-162; 56.4,10)

5. The People of the Book
  - a. To be taught to our Children (Deut 6.6-9; Ps 119.9-11)
  - b. To be read to the Nation (Deut 31.9-13; Neh 8)
  - c. To be kept by the Nation (Deut 31.26; 2 Kgs 22.8-13)
  - d. To be preached to all Nations (Ps 68.11; 96.3,10; 98.2)
  - e. Jesus and the Apostles (Lk 4.16; Acts 13.5,14,15,44; 14.1)

## **V. Biblical History**

### A. God's Message is a HISTORICAL RECORD

1. Problems with using the Historical-Critical Method
  - a. Describes the past according to present beliefs
    - 1) Current views form "world view", or "paradigm", for looking at reality
    - 2) EX: Before Copernicus people saw earth as flat, or Evolutionary paradigm of development of life
    - 3) Most modern critical interpretation of the Bible has SKEPTICAL opinion of Biblical historicity
  - b. Looks for clear chain of evidence from past to present
    - 1) Biblical history has many "gaps" , esp. in OT
    - 2) Genealogies are not always complete records
    - 3) Biblical history is not a continuous sequence, but a SERIES OF EVENTS in CHRONOLOGICAL SEQUENCE
2. Development of HEILSGESCHICHTE (German: Holy History)
  - a. Form critics of late 1800's and early 1900's divided the Biblical text into unrelated fragments
    - 1) They sought to discover the "real" authors of texts/fragments
    - 2) Assumed that scholarly development (evolutionary) gave them new insights and analytical abilities
    - 3) Many of their "discoveries" were challenged by the growing number of archeological finds in the Ancient Near East

- 4) Two world wars challenged their supposed European brilliance
- 5) The shredded Bible of form critics left man hopeless

b. Response of Neo-orthodoxy (Barth, von Rad, Wright)

- 1) Challenging the liberal critics, they insisted that "God has spoken in Scripture" old words/new meaning
- 2) This was NOT a return to conservative interpretation e.g. grammatico-historical method of Reformation
- 3) DIALECTICAL look at reality; higher, spiritual world is above our world of known experience
- 4) Events of Salvation occurred in HIGHER REALM, not the time/space history which we experience now
- 5) Heilsgeschichte is SUPER HISTORY, above history
- 6) Greater emphasis on the MEANING and RESPONSE TO the "events of salvation" instead of their historicity
- 7) Confusion arises over the definition of words, e.g. What does it mean that "Jesus rose from death?"
- 8) Many neo-orthodox scholars were SINCERE, wanting to protect Biblical truths from liberal critics; in "upper realm" it became "out of reach"

3. Evangelical Response

a. Biblical History is Unique

- 1) Very few "proofs" – people and places from thousands of years ago
- 2) Many "proofs"
  - a) Thousands of text fragments and even full manuscripts of Bible
  - b) Hundreds of archaeological findings
- 3) Many critics (Psalm 14.1)
  - a) Most critics assume Bible is fallible
  - b) Many, if they did not repent, ended their lives miserable failures

b. Affirm that the Bible does focus on "Salvation history"

- 1) The Bible from beginning to end is historical
- 2) Focus: God's saving activity 2 Tim 3.15
- 3) Salvation history is REAL, time/space history; from the beginning of time/creation to end of time/ consumation of history at Christ's return
- 4) Numerous references to historical setting shows the writers intended to present historical truths; (Gen 39.1, Ex 5.1, 1 Kings 5.1, Dan 1.1, Luke 3.1,2, 23.12, 1 Cor 15.1-7, Rev 1.1,2,9)

c. Admit that belief in Biblical history is FAITH DECISION

- 1) Critical historians do not have enough information to "prove" or "disprove" Biblical records
- 2) Faith Requirement – “By faith we understand...” (Heb 11.3)
  - a) Some know Bible, but not the God of the Bible (John 5.39,40)
  - b) Others do not know many Bible facts but know God (1 Cor 1.26-31)

d. Yet Biblical faith is based on SOME EVIDENCES

- 1) Existence of OT Prophets who based their message on Mosaic law, (Amos 4.10,11, 5.8, 9.7)
- 2) Witness of Jesus to truth of OT
- 3) Apostolic witness to OT and Jesus
- 4) Records of early church to NT as Scripture
- 5) United testimony of world-wide church today
- 6) Personal experience of Spirit's witness

e. Only the God who spoke the Word can ultimately prove the truth of His Word (Luke 16.31, 1 Cor 2.11)

f. Every intellectual position requires FAITH

g. The God of the Bible is MOST WORTHY of our faith

h. MORE FAITH needed to believe in CRITICAL THEORIES

## B. Biblical History is God-Centered

1. He is Central Figure (Rom 11.33-36). All other people & events are described as they relate to Him (Ex 3.1-10)

a. People described honestly; for example, King David was both:

- 1) "man after God's own heart" (1 Sam 13.14)
- 2) "a foolish great sinner" (2 Sam 24.10)

b. OT is not a "History of Israel" rather a historical record of God's involvement with Israel (Exod 6.2-8), Israel was aware of this (Deut 4.32-40, 26.5-10)

c. Consistent Pattern:

Word	/	Deed	/	Word
(Promise)		(Saving Event)		(Explanation, Application)
OT	/	Gospels	/	Epistles

d. Many details of Jesus are not recorded (John 21.25); Gospels are not "Biography of Jesus" – focus is on His saving work (Mark 1.1, John 20.30,31)

## 2. Biblical History is GOD-INTERPRETED

a. "Facts without words are blind, and words without facts are empty."

b. Scripture provides BOTH God's MIGHTY ACTS AND WORDS

c. Acts alone are not self-explanatory, EX: Mark 3.20-22

d. God is His own interpreter, 1 Cor 2.11

e. Biblical model: Word/Deed/Word or Announcement/Event/Application, means Finished work of salvation closes the canon (Ephes 2.20, Jude 3)

### C. Insights from History for Biblical Studies

1. Archaeological Discoveries
  - a. Main Benefit – Understand life of Bible days
  - b. Explains some passages – destruction of Shiloh, XI BC (1 Sam 4.4,12)
  - c. Interprets difficult passages – “Daniel” of Ezek14.14 – ancient hero of Assyria
  - d. If "discoveries" contradict Scripture, believe Bible, wait for new "discovery"
2. Patriarchal Period: 2000 BC (Gen 12-50)
  - a. Many findings of Biblical names and customs
  - b. Social and legal customs differed from later Israel
    - 1) Marriage to two sisters at once
      - Done by Jacob (Gen 29.15-30)
      - Forbidden by Moses (Lev 18.18)
    - 2) Marrying one's half sister
      - Done by Abraham (Gen 20.12)
      - Forbidden by Moses (Lev 18.9,11; 20.17)
  - c. Nuzi law allowed childless wife to give her husband a concubine (Hagar – Gen 16.1-14), but same law forbade sending her away (Gen 21.9-13)
  - d. Nuzi law allowed adopted slave to become son / heir (Gen 15.1-4 – Eliezer)

## VI. Biblical Literary Styles

### A. Historical Narrative

1. Facts to build our faith (1 Kgs 16.21f – Omri)
2. Complimentary not contradictory (Jer 52 = 2 Ks 24.18 – 25.30; Judg 4-5; Gen 1-2, 4 Gospels)

### B. Prophecy

1. Forthtell to their own generation (Amos 4.1-9)

2. Foretell future events / prophetic viewpoint (Amos 9.11-15)

### C. Commands

1. Consider historical situation of audience (Ex 29.42 "For the generations to come")
2. Look for any New Testament applications (Deut 24 – Matt 19; Lev 19.2 – 1 Pet 1.15,16; Deut 25.4 – 1 Cor 9.7-12)
3. Commands to Churches are most relevant to Church today. Gospel and Acts were unique redemptive historical periods.

### D. Poetry

1. Figurative Language / Danger of Hyper-Literalism
2. Rhythm (Psalm 119 – the Headings)
3. Hebrew Parallelism – various types
  - a. Synonymous Statements (Ps 85.2,3; 103.7)
  - b. Rising Action (Ps 93.3; Isa 40.31)

### E. Apocalyptic (Dan 7-12; Ezekiel; Revelation)

1. Filled with Hope (Dan 10.19; 11.32-45; 12.1-3, Revelation 17.14)
2. Word pictures, not literal (Dan 10.4-6, Revelation 10)
3. Significant symbols (horns = power)
4. Read with balance
  - a. Not over emphasis (Acts 1.7)
  - b. Not under emphasis (Rev 1.3)

### F. Wisdom - "Careful observations and reflective thinking about life"

1. Job – the problem of suffering
2. Proverbs – practical thoughts on daily life
3. Ecclesiastes – what is the meaning of life? (1.1,12)
4. James – NT Wisdom Book

## VII. Progressive Character Of Revelation

### A. Explanation

1. God leads His children in the truth (Hosea 11.1,3; Acts 14.16; 17.30)
2. Our sin hinders our understanding (Matt 19.8; Heb 5.12)
3. God has His own timetable (Mark 1.15; Gal 4.4)
4. Bible moves from less truth to more truth: Referring to the 2 Testaments it has been said "The New is in the Old concealed, the Old is in the New revealed"
5. Dangers to Avoid
  - a. Eisegesis – "reading into" a text an idea not taught (Gen 1.26 – Trinity)
  - b. Minimizing importance of OT – Foundation of Faith

### B. Theological Truths – Progressively Revealed

#### 1. "The Rest of God"

Gen 2.2 – Entered into by God at end of Creation

Ex 20.8-11 – Basis of 4<sup>th</sup> Commandment

Ps 95.11 – Withheld from the disobedient

Heb 4.4-11 – Experienced through faith in Christ

#### 2. "Sacrifices"

Gen 4.3-5 – By all worshipers / received and rejected

Deut 17.12; 18.5 – Only performed by a priest

1 Sam 13.9-14 – Not to be offered by Kings

Heb 9.26 – Offered once for all by Christ for salvation

Heb 13.15 – Required as praise by believers

### 3. "Priesthood"

Gen 14.18 – Melchizedek, both King and Priest

Deut 17.14; 18.1,15 – Distinct prophets, priests, kings

Ps 110 – Promise of eternal priesthood of Melchizedek

Heb 5.5-9; 6.20; Rev 1.6 – Fulfilled in Jesus Christ, forever a Prophet, Priest, and King

Rev 1.6 – Believers now 'prophets, priests, kings' in Christ

#### C. Ethical Standards – Progressively Revealed

##### 1. "Marriage"

Gen 2.24 – man and woman, one flesh, forever

Deut 24.1-4 – divorce bill, due to "hardness of heart"

Matt 19.2-9 – original pattern affirmed as God's ideal

Ephes 5.30,32 – Christ and Church is perfection

Revelation 19 – Wedding of the Lamb

##### 2. "Slavery"

Gen 12.16 – accepted, not endorsed / cultural practice

Ex 21.2-11 – given legal rights, unique to Israel

Matt 20.27 – put forth as ideal of God's Kingdom

1 Cor 7.21 – culture not challenged / minority faith

Gal 3.28 – God's equality / greater than cultural sins

Philemon 16 – God's ideal / slaves set free in Christ

##### 3. "Poverty"

Gen 13.2 – God's man is materially rewarded

Deut 15.1-11 – God's people are to be generous givers

Ps 34.6; 40.17; Luke 2.51-52 – Poor uniquely blessed

Lk 6.38 – Givers get to give more / Cycle continues

1 Tim 6.6-10,17-19 – Rich warned and instructed

## VIII. Scripture is the Word Of God

### A. Inspiration of the Bible

1. "Expiration" – God breathed out Scriptures (2 Tim 3.16)
  - a. "theopneustous" (Greek) = "out breathed"
  - b. "pasa graphe" (Greek) = "every text of Scripture"
2. God's expiration created inspired text of Scripture
  - a. Divine origin and quality of Scripture
  - b. Divine influence on human authors of Scripture
3. OT – "ruah" (Hebrew) = "breath" or "spirit" - Active outgoing of God's divine power in:
  - a. Creation (Job 33.4; Ps 33.6)
  - b. Preservation (Job 34.14,15)
  - c. Revelation (Isa 48.16; Micah 3.8; Joel 2.28)
  - d. Understanding (Job 32.8)
  - e. Regeneration (Ezek 36.27)
  - f. Judgment (Isa 30.28,33)
4. "Thus says the Lord" occurs 359 times in the Bible
5. Words of Scripture are God's own words / recognized by other OT writers (1 Kgs 22.8-16; Neh 8; Psa 119; Jer 25.1-13)
6. Inspiration does NOT mean:
  - a. Mechanical dictation of God to men (unlike Quran)
  - b. Absence of human personality, style, and thought in Scripture (2 Pet 1.21)
  - c. Guarantee that corruptions have not occurred in the transmission of texts; only original manuscripts are inerrant
  - d. Great literary quality; it is all inspired, not all of it is "inspiring"

## B. The New Testament Approach to the Old Testament

### 1. N.T. Witness to the INSPIRATION of the OLD TESTAMENT

- a. Written Scripture carries PROPHETIC AUTHORITY, (2 Pet 1.19-21; Illustrated: Isa 8.16-20, Jer 36)
- b. O.T. called "oracles of God" – (Rom 3.2)
- c. O.T. called "prophetic" – (Rom 1.2, 3.21, 16.26)
- d. Writers: "men moved by Holy Spirit" – (2 Pet 1.20)  
"Spirit of Christ in them" (1 Pet 1.10-12)
- e. Quoted as "Word of God" – (Mark 7.6,8,10,13; 12.36, Acts 4.25; 28.25)
- f. Called "what the Holy Spirit says" – (Heb 3.7; 10.15)
- g. Words of men quoted as "Word of God" – (Gen 2.24 = Matt 19.4;  
Psa 95.7 = Heb 3.7)
- h. When God speaks, Scripture speaks (Rom 9.17 = Ex 9.16; Gal 3.8 = Gen 12.3)

### 2. Jesus View of the Old Testament

- a. He set forth His own divine authority INDEPENDENT of anyone or anything else
  - 1) Matt 7.24,29 - firm word, authority exceeds scribes
  - 2) Mark 1.22 - astonishing authority, not as scribes
  - 3) Mark 13.31 - "my words will not pass away"
  - 4) John 7.16 - His teaching is from the Father
  - 5) John 12.48,49 - His Word will be the Judge
- b. At the same time, Jesus NEVER CHALLENGED the authority of the Old Testament, it was NO RIVAL to His own
  - 1) Jesus appealed to the Old Testament's authority

- a) Matt 9.13 - equates Himself with Yahweh
- b) Matt 12.3,5,6 - reading implies responsibility
- c) Matt 19.4 - teacher of the Law of God
- d) Matt 21.16,42 unique, independent interpretation

2) Jesus CHALLENGED FALSE INTERPRETATION of Scribes

- a) "you have heard that it was SAID" (Matt 5.21,27,31,33,38,43)  
Jesus refers to the widely accepted scribal interpretation of the Torah
- b) "it is WRITTEN" Matt 4.4,7,10 - Jesus cites a widely used preface to quotes from Scripture
- c) " I SAY to you" Matt 5.22,28,32,34,39,44 Jesus says that HIS OWN WORD is authoritative

c. Throughout His life, and in His death, He SUBMITTED completely to the OT Scriptures

- 1) Matt 26.24 - "goes as it has been written"
- 2) Matt 26.53,56 - betrayal fulfilled Scripture
- 3) Lk 18.31 - "everything written..accomplished"
- 4) Lk 22.37 - "scripture must be fulfilled in me"
- 5) Lk 24.44,46 - from Law, prophets, psalms

d. Jesus saw Himself as the key to proper understanding of the O.T. , and He saw the O.T.as the key to a proper understanding of Himself (Luke 24.44,46, John 5.39)

e. Jesus used His own authority to command acceptance of the authority of the Old Testament (John 5.46, 47)

- 1) Not to accept the authority of the O.T. would be to reject the authority of Jesus & vice versa
- 2) The question, "What do you think of the O.T.?" really becomes, "What do you think of Christ?"

C. NT descriptions of itself:

1. Promise of apostolic inspiration (John 14.26, 15.26,7 16.13-15, 17.20, 20.21-23)
2. Claim of apostolic authority (2 Thess 3.6,14; 1 Thess 2.13, 5.27; Col 4.16; 2 Pet 3.15,16)
3. Permanence of apostolic message (1 Cor 15.2ff; Eph 2.20; 1 Tim 6.20; 2 Tim 1.12ff, 2.2; 2 Pet 1.15 {cf.vs. 12-21} 2.21; Jude 3)

## **IX. Canonicity of the Bible** ["canon" = "standard,rule"]

A. The Concept Defined and Explained

1. "Canon" is a Greek word of Christian origin
2. Literal Def. - "rule" or "measuring rod"
3. Implies "standard of faith"; (Gal 6.16, 2 Cor 10.13,15,16)
4. Jewish rabbis spoke of "books which defile the hands"; their meaning is obscure, possible allusion to Lev 16.24

B. Questions Raised by the Issue of Canon

1. Which books rightly belong in the Old Testament?
2. Does the OT have genuine authority so that it deserves to be a "rule of faith?"
3. How did the books of the O.T. come to receive authority?
4. When was authority ascribed to these O.T. books?
5. What is the proper arrangement and division of the books?

C. Historical Background to the Issue

1. A written standard is found early in Jewish history
  - a. Genesis says that specific commands were given to Adam, Noah, and Abraham; these were written at an early date.
  - b. Moses wrote laws (Ex 24.4, Deut 31.9-13)

c. The claims of Israel were unique in saying that their laws bound the nation to their God (Ex 19.5,6; Deut 4.7,8)

## 2. Two Human Parties are Necessary in Determining Canon

a. The Writer - considered an "inspired" Prophet

b. Believing Community - receives the writing as canon

## 3. The Law of Moses had Normative Authority in Israel

a. Kings were to follow its decrees - Deut 17.18ff

b. Respected leaders obeyed; Josh 1.8; 1 Kings 2.3; 2 Kings 14.6

c. The Law of Moses (Torah) was the standard by which all later writings were judged; Ex: Malachi 4.4

## 4. Great Care was taken in Preserving & Transmitting Texts

a. Profound respect was shown by Hebrew scribes for their source material, contrast to scribes of other peoples

b. Texts were copied with LITERAL PRECISION, not loosely paraphrased from memory, Ex: counting # of letters

## D. Old Testament Witness to Itself as Canonical

### 1. The Law of Moses

a. "Book of the Covenant" RECORDED & OBEYED – (Ex 24.3-8)

b. Tablets of the Law kept in ark – (Ex 40.20, 1 Ki 8.9)

c. Moses wrote, taught, & kept Law – (Deut 31.9-13,24-26)

d. God's Law for Israel – (Jo 1.7,8, 1 Ki 2.3, 2 Ki 14.6)

e. Israel Pledged Obedience

1) Reign of Josiah - 2 Ki 22.8,13,18 (cf 2 Ch 34 & 35)

2) After the Exile - Ez 7.6,14, Neh 8.8

3) Law was EXTANT, AUTHORITATIVE, & POWERFUL

## 2. The Prophets

- a. Builds on the foundation of the Torah – (Deut 18.18)
- b. Addressed to Covenant People – (Isa 1.2-4, Amos 3.2)
- c. Authors hold official, authoritative, role in Israel (1 Sam 3.20, 2 Ki 5.8, 1 Ch 16.22, Ez 2.5, Amos 7.14)
- d. Predictions came true, Ex: Exile/Captivity/Return
- e. Quote one another as authoritative; (Isa 2.2//Micah 4.1)
- f. Rebuke Israel for not believing others; (Zech 1.4, Hosea 6.5)
- g. Isa 34.16 "book of the Lord" ref. his earlier writings
- h. "word of the Lord to Jeremiah" – (Dan 9.2)
- i. Divine claims; (Isa 8.5,31.4; Jerem 3.6,13.1; Ezek 21.1; Amos 3.1)

## 3. The Writings

- a. Wisdom regarded as Divine gift;(1 Ki 3.28, 4.29, Job 38, Ps 49.1-4, Prov 8, Eccl 12.11)
- b. Prov 25.1 ff.- Copied by King Hezekiah's men
- c. Associated with chosen leaders: David, Solomon, Daniel
- d. Psalms - most quoted book in the New Testament

## E. New Testament Witness to Old Testament as Canonical

### 1. Terms which implied that Canon was ACKNOWLEDGED

- a. "Scripture" (Jn 2.22, 10.35, 19.36, Ac 8.32, 2 Pt 1.20)
- b. "the law" (Jn 10.34,12.34,15.25, 1 Cor 14.21, Heb 10.1)

- c. "the Scriptures" (Mt 22.29,26.54, Jn 5.39, Ac 17.2,18.24)
- d. "Holy Scriptures" (Rom 1.2)
- e. "sacred writings" (2 Tim 3.15)
- f. "law and prophets" (Mt 5.17,22.40, Lk 16.16, Ac 13.15)
- g. "old testament" (2 Cor 3.14)
- h. "first covenant" (Heb 8.7,13, 9.1,18)

## 2. Word of God in the words of men

- a. "spoken by the Lord through the prophet" (Matt 1.22)
- b. "David himself said in the Holy Spirit" (Mk 12.36)
- c. "Holy Spirit spoke by mouth of David" (Ac 1.16, 4.25)
- d. "Holy Spirit...through Isaiah" (Ac 28.25)
- e. "He said also in Hosea" (Rom 9.25)

## 3. Extent of the Canon

### a. Regarded as COMPLETE UNIT

- 1) "Scripture cannot be broken" John 10.35b
- 2) Passages from Prophets & Writings called "Law" Jn 10.34, 12.34, 15.25, 1 Cor 14.21

### b. Three-fold Unit Regarded as Scripture - Luke 24.44,45 (NB - "Psalms" Writings which spoke most about Christ)

### c. From Genesis to Chronicles - Mt 23.35, Lk 11.51 Jesus refers to martyrs from "Abel to Zechariah"

- 1) "Abel" - the first martyr from the first canonical book, Genesis 4
- 2) "Zechariah" - his martyrdom is recorded near the end of the last book in the Hebrew canon, 2 Chron 24

## F. Canon of Scripture – why these 66 books?

1. Christian Church acknowledged the Jewish Scriptures as Word of God  
– affirmed by Jesus (John 10:35)
2. Within 300 years 27 books widely acknowledged as apostolic – catholic–orthodox
  - a. No Church “made” the canon – Word is OVER the Church,  
NOT Church over Word
  - b. The Church gradually acknowledged the inspiration of books which came to  
comprise the canon

### 3. Scripture follows this pattern

Promise of God’s saving action	God’s Saving Acts	Explanation/Application of God’s Salvation
Old Testament	Gospels	Epistles

4. “Once for all” redemption marks completion of the canon (Hebrews 10:12; Jude 3)
5. The Bible does not teach “apostolic succession” (2 Timothy 2:2; 4:6; 2 Peter 1:14)
6. There are other “Christian” books from the NT era
  - a. Ex. “Gospel of Thomas” part of NT Apocrypha
  - b. Not all writings of an apostle are canonical (1 Corinthians 5:9; Colossians 4:6)

## G. Confidence in the Canon

1. Faith in God's Preservation of the Canon
  - a. Canonicity of OT cannot be historically or textually "proved"
  - b. Belief in canon is a faith commitment based on textual and historical support
  - c. Canon is not product of any church of council

d. Bible (canon) is "self-authenticating," God proves its authority Himself, by inward work of Holy Spirit

## 2. From the Writers to Us—Transmission of the Texts

### a. Three major historical developments

- 1) Invention of writing: before 3000 BC
- 2) Beginnings of translation: before 200 BC
- 3) Development of printing: before 1600 AD

### b. Terms

- 1) translation: rendering a written work from one language into another
- 2) transliteration: rendering letters of one language into letters of another  
e.g. "angel" "evangel" "baptize"
- 3) literal translation: an attempt to translate as far as possible the precise words
- 4) version: a translation of a text from the original language  
e.g. Old Testament Hebrew– New Testament Greek  
  
Ex: King James Version is not "version" technically, but a revision of Tyndale's work
- 5) Paraphrase: "free" or "loose" translation, which changes from idea to idea  
Ex: TEV "blood" > "sacrifice"  
  
– "dynamic equivalency" strives to make Bible culturally appropriate.

### c. Translator's task

- 1) What were the original words in Greek and Hebrew?
  - We do not have the original Bible manuscripts "autographs"
  - But there is an amazing number of available texts and fragments
  - Over 5,000 NT manuscripts in contrast with few copies of other ancient historical books
  - Under 1,000 OT manuscripts

- Important study to determine their accuracy and reliability  
Illustration: Driving across the bridge which is slightly under-water

2) What do these words mean?

- Language changes with time

3) How do you express those words into another language using only a few words?

- This must be changed when the culture/language changes  
Ex: Route of the English Bible: Greek > Latin > Early English > Today

## **X. Believing the Scriptures**

### A. Authority of the Bible

1. Necessary result of inspiration, illumination, and canonicity  
Since Bible is our "rule of faith," it demands belief and obedience
2. All people place faith in some authority, God calls us to put our faith in Him & Word
3. Bible DECLARES and does NOT DEFEND God:
  - a. He is the self-existent "I AM" (Ex 3.14)
  - b. Bible proclaims God (Gen 1.1), He is the only Sovereign (Ps 24.1)
  - c. Faith received divine approval (Heb 11.6)
  - d. Unbelief is considered "foolish" (Ps 14.1)
4. Unified authorship results in UNITY OF THE MESSAGE
  - a. Unity revealed through DIVERSITY
    - 1) Written over 1600 years, in 66 different books, by more than 40 authors who used 3 languages
    - 2) Describes people of all ages, backgrounds, and social levels in many different situations

b. Unity in THEME and PURPOSE

- 1) People in relation with one living and true God who reveals Himself through words and actions
- 2) In all these settings similar themes emerge: grace and wrath; law and love; faith and works; God's Word, man's response; blessing for obedience; cursing upon disobedience; eschatological hope

c. Unity results in CONSISTENCY, not contradictions

- 1) Importance of studying a text in its CONTEXT
- 2) Principle of interpreting Scripture by Scripture
- 3) Different EMPHASIS, or aspects, of truth seen in the different human authors, MULTI-FACETED TRUTHS
- 4) To interpret James contradicting Paul or rival Christologies, denies principle of harmony

5. God's Message is GIVEN THROUGH DIFFERENT HUMAN AUTHORS

a. HUMANITY does NOT imply FALLIBILITY: Analogy of Jesus

- 1) Jesus is BOTH fully God and fully man in one person
- 2) Being human did not make Jesus SINFUL or FALLIBLE
- 3) Jesus' sinless flesh//Bible's infallible word

b. Humanity of God's Word is a PERFECTION : Limitation of knowledge is not sin or fallibility, it is the essence of humanity, e.g. Matt 24.36

- 1) God's Spirit works through human intellect and personality; Luke 1.1-4; John 21.25; 2 Pet 1.21
- 2) Humanity Necessitates Defining WORDS in their CONTEXT
  - a) Human speech cannot convey all related and relevant ideas in a word or phrase; other words further explain
  - b) Bible words are in a COMPLEX OF CONTEXTS; word, phrase, paragraph, chapter, book, writings by same human author covenants, testament, entire Bible
  - c) Interpretation must recognize the context, "a text without a context is a PRETEXT"

## B. Illumination – Eyes to See the Truth

1. Bible reading in itself is not adequate to understand
  - a. Even disciples were "foolish, & slow of heart to believe Scriptures" (Lk 24.25)
  - b. The Pharisees "search the Scriptures in vain" (John 5.39,40)
  - c. Ethiopian eunuch needs a teacher (Acts 8.30,31)
  - d. Eyes of some Jews are "veiled" (2 Cor 3.14,15)
  - e. Unbelievers are "blinded" (2 Cor 4.4), and "bound" (2 Tim 2.26)
  
2. God must give understanding to Bible readers
  - a. Heavenly Father, not flesh and blood, taught Peter (Matt 16.13-17)
  - b. The Risen Jesus reveals truth (Lk 24.27,32).
  - c. As we "come to Jesus" (John 5.40), His word will "abide in us" (v 38)
  - d. The Spirit of God gives us the "mind of Christ" (1 Cor 2.14-16)
  - e. "When a man turns to the Lord, the veil is removed" (2 Cor 3.16-18)
  - f. The preaching of the Word is used for this (2 Cor 4.1-6; 2 Tim 2.24-26; Rom 10.14-17)
  - g. Believer's testimony: "God was pleased to reveal His Son in me" (Gal 1.16)

3. OT Believers also needed this illumination

- a. God opened Elisha's servants eyes (2 Kgs 6.15-18), and blinded the unbelieving Syrians
- b. Example of Job (Job 42.5)
- c. Israel often "saw" but did not "see" (Jer 5.21)
- d. God illumines (Ps 119.12,18,27,34)
- e. God is sovereign in illumination (Rom 9.14-18)
- f. Gentiles must not boast (Rom 11.17-36)

4. The MEANS of illumination is the SCRIPTURE itself:

- a. Psalm 119.12,18,27,34; necessity of FAITH
- b. Romans 10.14-17 "faith comes from...preaching of Christ"
- c. 2 Corinthians 4.1-6 preaching Christ brings light
- d. 2 Timothy 2.24-26 true teaching brings liberation

5. The PRIMARY Witness - The Holy Spirit working through the Word:

- a. Luke 24.32 "hearts burn within..He opened up Scriptures"
- b. John 10.27 "my sheep hear my voice"
- c. Acts 15.22,28,31 "seemed good to Holy Spirit and us"
- d. 1 Thessalonians 2.13 "received the Word of God you heard from us"

## C. Kingdom – A Central Theme of the Bible

God's People	In God's Place	Under God's Rule
Adam and Eve	Garden of Eden	God's spoken command
Abraham	Canaan (by promise)	Covenant
Moses and Israel	Land (anticipated)	Sinai Covenant
Judges, Kings, People	Land, Temple	Covenant / Kingdom promise
Faithful Remnant	Restored Land, Temple	New Covenant (promised)

## Jesus Christ

Church, the New Israel, "in Christ"	New Temple, where Christ dwells	New Covenant – the Rule of Christ
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## D. Fulfillment – Christ is the Goal of Scripture

## 1. Jesus is the True Adam

- a. He is descended from Adam: Lk 3.23-28
- b. He overcomes where Adam failed: Mark 1.12,13
- c. He identifies with Adam's race: Lk 3.21-22
- d. He is the Last Adam: Rom 5.18-21; 1 Cor 15.20-22,45-49

## 2. Jesus is the Seed of Abraham

- a. The Son of Abraham: Matt 1.1
- b. The hope of Abraham: John 8.56
- c. The seed of Abraham: Gal 3.16
- d. The sacrifice for Abraham: Gen 22.2,6-8; Rom 8.32

## 3. Jesus is the True Israel

- a. Called out of Egypt: Matt 2.15
- b. Faithful in the wilderness: Matt 4.1-11
- c. Lawgiver from Mountain: Matt 5-7; John 1.17
- d. Fruitful Vine: John 15.1 (Ps 80.8; Isa 5.1-7)

## 4. Jesus is the Son of David

- a. Kingly line of David: Lk 1.27,32
- b. Warrior-king, like David: Ps 18.50; Rom 15.8,9; Rev 19
- c. Afflicted king: Ps 22; John 13.18; 15.25; Heb 2.10-12
- d. David's Lord: Ps 110.1; Matt 22.41-46; Acts 2.34-36

## 5. Jesus our Emmanuel – God with Us

- a. Tabernacle: Ex 25.8; 29.42-45; John 1.14
- b. Temple: 1 Kgs 8.27-29; John 2.21; 1 Pet 2.4,5
- c. Church: Eph 1.22,23; 2.20-22
- d. City of God: Rev 7.15-17; 21.3
- e. God Incarnate: Matt 1.21; Col 1.19; 2.9

f. God with Us: John 1.14; Matt18.20; 28.20

“In Jesus the promise is confirmed, the covenant is renewed, the prophecies are fulfilled, the law is vindicated...the great priest over the household of God has taken his seat at God’s right hand, the prophet like Moses has been raised up, the Son of David reigns, the kingdom of God has been inaugurated, the Son of Man has received dominion from the Ancient of Days, the Servant of the Lord...has seen the light after the travail of his soul and is now exalted and extolled and made very high” F.F. Bruce

## **XI. The Challenge of Interpretation**

### A. Understanding the Bible: Three Teachers

1. HOLY SPIRIT: God is His own interpreter – He enables the reader who is:

- a. regenerate/born again (John 3:3,5; 1 Corinthians 2:14)
- b. Humble (Psalm 119:125; Matthew 11:25)
- c. Obedient (Psalm 119:30-35; John 7:17; 14:21)
- d. Sharing (Mark 4:21-25; 1 Thessalonians 1:2-8)

2. Ourselves: an active participation, we are called to:

- a. study (2 Timothy 2:15)
- b. think (1 Corinthians 3:16; 5:6; 6:2; 3, 9, 15, 16, 19; 10: 1; 12:1; 2 Timothy 2:7)
- c. Common sense (mark 8:17; Luke 12:57)
- d. Discernment (1John 4:1)
- e. Conviction (Romans 14:5)

3. The Church: we learn together with all God’s people

- a. Principle: Ephesians 3:18; Colossians 3:16
- b. Warnings: Matthew 23:8-10; 1 John 2:20, 27
- c. Example: Acts 18:24-26, Colossians 3:16

<p>Natural Sense / Principle of Simplicity</p> <p>Original Sense / Principle of History</p> <p>General Sense / Principle of Harmony</p>
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## B. Natural Sense / Principle of Simplicity (Ps 119.130; 1 John 1.5; 2.27; 1 Cor 14.33)

The Bible is a clear Word from God, not a book of mysteries; given for both the simple believer and the scholar. Some details are debated, but God makes the main truths clear.

### 1. Dangers of Allegory

#### a. Examples of Wrong Allegory

Ex 15.25 "piece of wood Moses threw into water, and the water became sweet" = Jesus

Lev 11.3 "split hoof" = separation from sin / holiness

"chews cud" = meditate on the Word

Josh 2.18 "scarlet cord" = the blood of Jesus

Reformation Principle: "Let us know then, that the true meaning of Scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely. Let us not only neglect as doubtful, but boldly set aside as deadly corruptions, the pretended expositions which lead us away from the natural meaning" John Calvin

#### b. Examples of Proper Allegory

2 Sam 12.1-12 – Prophet Nathan rebukes sinful King David

Ezek 23 – Oholah and Oholibah = Samaria and Jerusalem (v. 4)

(Ezek 16; 17.2; Matt 13.24-30,36-43; Gal 4.24ff)

KEY: The Bible itself explains the proper meaning of the allegory

### 2. Natural Sense is not always "Literal" (John 3.3,4; 4.10-15; 6.51,52)

- a. Recognize poetic language (Ps 75.3-5,8)
- b. Never interpret historical narrative as figurative; like the Flood

### 3. Figurative Language in Scripture

- a. Simile – comparisons using "like" or "as" (Ps 103.13; Prov 26.14; Isa 53.7; Hos 13.7)
- b. Metaphor – analogy, description of one thing applied to another thing (Gen 7.11; Ps 23.1,2; 51.7)
- c. Personification – giving personality to an abstract idea or concept (Prov 8)
- d. Anthropomorphism – giving a human form to something non-human (Ex 24.10; 2 Chron 16.9; Ps 34.15; 119.73)

### C. Original Sense / Principle of History

"My endeavor is to bring out of Scripture what is there, and not to thrust in what I think might be there. I have a great jealousy on this point, never to speak more or less than I believe the mind of the Spirit, in the passage I am expounding." Charles Simeon

"Scientific historical method in the interpretation of the Bible requires that the Biblical writers should be allowed to speak for themselves" J. Gresham Machen

1. Consider the author's situation. – Who wrote it? To who? What reason?
  - a. Moses gave God's Creation story to Israelites exposed to the many gods of Egypt and Canaan as they wondered, "Who is our God?"
  - b. The wise King Solomon was qualified to write the books of Proverbs and Ecclesiastes (1 Kgs 4.34)

- c. Most of the prophets tell the king(s) who reigned during their ministries (Isa 1.1; Jer 1.1)

## 2. Consider the style of writing

- a. Connecting words; "therefore," "but," "so," "nevertheless"
- b. Interpret words as intended by the original writers; as understood by the original readers or hearers (Gen 1.26; Deut 6.4)

## 3. Human Authors wrote with DEFINITE PURPOSE

- a. A passage must be interpreted as original writer intended it to be understood by original hearers
  - 1) Gen 1.26 "us" did NOT MEAN Trinity, EISEGESIS
  - 2) Matt 12.32 does NOT DENY deity of Jesus
- b. Understand the emphasis of the passage; Mal 1.2,3 Hebrews saw life as black or white, no grey areas
- c. SAVING PURPOSE of all Scripture -2 Tim 3.15,16

## 4. Human Authors used PARTICULAR WORDS

- a. WORD STUDIES are very useful when they:
  - 1) Understand CONTEXT in which the word is found
  - 2) Understand CHANGING DEFINITIONS of words over time

## D. General Sense / Principle of Harmony

- 1. Unity of Scripture is based on divine authorship
  - a. God does not contradict Himself
  - b. God can alter the message, He is Lord of it. (Lev 16.29,31,34; 27.34; Heb 7.11-28)

2. Notice the form and structure of the passage

<p style="text-align: center;">The Books of Generations of Genesis (Toledoths)</p> <p style="text-align: center;"><i>The Primeval Generations (2.4 – 11.26)</i></p> <p style="text-align: center;">Heaven and Earth (2.4 – 4.26)</p> <p style="text-align: center;">Adam (5.1 – 6.8)</p> <p style="text-align: center;">Noah (6.9 – 9.29)</p> <p style="text-align: center;">Sons of Noah (10.1 – 11.9)</p> <p style="text-align: center;">Shem (11.10 – 11.26)</p> <p style="text-align: center;"><i>The Patriarchal Generations (11.27 – 50.26)</i></p> <p style="text-align: center;">Terah (11.27 – 25.11)</p> <p style="text-align: center;">Ishmael (25.12 – 25.18)</p> <p style="text-align: center;">Isaac (25.19 – 35.29)</p> <p style="text-align: center;">Esau (36.1 – 37.1)</p> <p style="text-align: center;">Jacob (37.2 – 50.26)</p>
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3. The meaning of words is found in their context(s)

- a. Immediate Context (Josh 24.15 – "choose")
- b. Larger Context (Ex 31.18 "finger of God") (Dan 5.5; Ps 8.3; Exod 8.19; Luke 11.20) – Biblical figure of speech for God's direct action in the world
- c. One word may mean different things in each context; this makes "word studies" dangerous at times

Example: The word "faith" (Greek – "pistis") – can have different meanings:

Gal 1.23 = system of belief

Rom 3.3 = specific attribute

2 Cor 5.7 = basis of action

Acts 14.27 = opportunity

## E. Beginning the Theological Task

1. Progressive Revelation – God's truth is gradually revealed in "many and various ways" (Heb 1.1,2)
2. Specific Periods / Blocks of Time
  - a. Called by several different names: epochs, eras, dispensations, economies, and covenants
  - b. People in each period had unique relationship to God and His plan of salvation

For Example: the changing concept of sacrifice

Approved for Abel (Gen 4.4)

Particularized in Abraham (Gen 12.2)

Codified by Moses (Leviticus)

Forbidden for Saul (1 Sam 15)

Accomplished in Christ (Heb 9)

Spiritualized for Believers (Heb 13.15-16)

- c. Changes are introduced by God at His own initiative 3 things occur:
  - 1) Some principles continue unchanged
  - 2) Some regulations are discontinued
  - 3) New ordinances are introduced

d. Example of changes which occurred:

1) From Patriarchs to Mosaic Era

- UNCHANGED – God (Ex 3.6); Faith (Deut 26.5-10); Sacrifice
- DISCONTINUED – Sacrifice offered without Priest (Lev 8); inter-family marriages (Lev 18); Believing Family / Tribe of Abraham
- INTRODUCED – Law Code (Ex 20); Tabernacle (Ex 40) Nation / State "Theocracy"

2) From Moses to Monarchy

- UNCHANGED – God, Faith, Sacrificing Priesthood, Law, Theocracy
- DISCONTINUED – Tabernacle, Wandering
- INTRODUCED – Monarchy (Deut 17; 2 Sam 7); Temple (1 Kgs 8)

e. Interpretation of Old Testament Texts

- 1) Some texts are directly spoken to our time
- 2) Some apply only indirectly from another epoch

3. Future Hope – "The Day of the Lord"

a. OT points to one final day with blessing for the righteous, and cursing upon the unrighteous (Isa 2.2,12; 9.2-7; 11.4; 61.1,2; Dan 2.44; 7.14,27; Mal 3.1-3)

b. Various names used to describe this event: "day of the Lord," "coming age," "age to come," "latter days," "glory of the Lord"

c. This "Day" has come in Jesus Christ

1) "Day" begun at His first coming (Matt 3.1-3; 4.12; 13.16,17; 12.28; Mark 1.15; 2 Cor 6.2; Gal 4.4; Heb 1.2; 6.5)

2) "Day" is revealed in two stages, the first and second coming of Jesus to earth (Matt 11.2-15; Acts 1.6; Phil 3.10,11; Tit 2.11-13)

## PRESENT KINGDOM

## FUTURE KINGDOM

1st coming

2nd coming

Gradual (Matt 13.31,32)

Sudden (1 Thes 4.16)

Invisible, Internal  
(Matt 18.20)Worldwide, Visible  
(Rev 1.7)Subject to Imperfection  
(Matt 13.24,25)Completely Perfect  
(Rev 21.5)

OT Understanding \_\_\_\_\_ X \_\_\_\_\_

"Day of the Lord"

NT Fulfillment \_\_\_\_\_ X \_\_\_\_\_ X \_\_\_\_\_

1st Coming

2nd Coming

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