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An Outline Of  
DESIGN AND DEVELOPMENT OF THE HOLY SCRIPTURE

A Dissertation  
Presented to  
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Graduate School of Theology

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In Partial Fulfillment  
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Doctor of Philosophy

by  
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I. DESIGN AND DEVELOPMENT OF THE OLD TESTAMENT

- A. Does the position of the O.T. books make any difference?
  - 1. Even if all the books are there, their position in the O.T. does make a difference.
    - a. God designed O.T. to be read in an intentional order.
    - b. Man has followed unauthorized Mss. from Egypt (Egyptian Septuagint Version) and Latin Mss. (accredited by the Roman Catholic Church) in shifting the books around.
  - 2. Would it be right for an author to put his concluding chapters in the middle of his book and the middle chapters at the end? That is what has happened by men tampering with O.T. and thus much of the message meant is lost.
  - 3. The Jews, however, since Ezra, have kept the books in the inspired order.

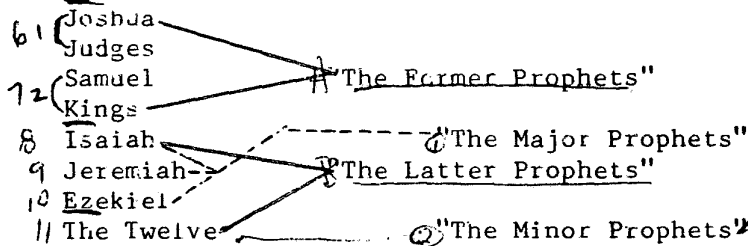
B. Disposition of O.T. books.

- 1. O.T. was first divided into 3 Grand Divisions
  - a. Law. *THE FURTHER DIV. WOULD BE*
  - b. Prophets
  - c. Writings
- 2. Note the books in each division:

a. The Law division:

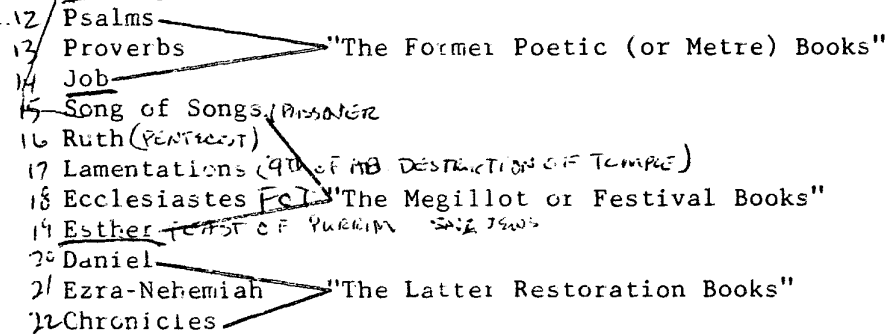
- 1 Genesis
- 2 Exodus
- 3 Leviticus
- 4 Numbers
- 5 Deuteronomy

b. The Prophets division (which is divided and subdivided as indicated):



*HOSSEA  
JOEL  
AMOS  
OBADIAH  
JONAH  
MICAH  
NATHAN  
HABAKUK  
ZEPHANIAH  
HAGGAI  
ZACHARIAH  
MALACHI*

c. The Writings (Psalms) division (which is divided into three parts):



*1-11 MAN  
42 2 - PENTECOST  
73 89 - LAMENT  
90-106 - MEGILLATH  
10 150 - DEUTERONOMY*

C. Christ Authorizes Jewish Canon and arrangement

1. J.C. authorized the Jewish method of dividing O.T. into three sections (Lk. 24:44-45) Egyptian Septuagint Version was never divided into the Tripartite Division.
2. Why does Luke mention this verse? The Jews would not have to be told which version was correct. But the Gentiles might. They might not be sure whether they wanted to follow the "Jewish" version or not. Therefore Luke put this in to show which version was correct. Remember Luke was probably writing to a Gentile. It was also the Gospel that was to accompany Paul's teachings who was the Apostle to the Gentiles. (It was also written at the behest of Paul).

D. Other N.T. Evidence

1. Rom. 3:2 shows that Jewish officials had been charged with the protection and preservation of the oracles of God.
  - a. "Committed" means "put in charge of".
  - b. "oracles" means the Old Testament Scriptures. See Heb. 5:12 and I Pet. 4:11. Also secular sources prove this.
    - 1) "Oracle" could also mean "divine utterance" either by God or by His officially-commissioned representative especially the High Priest.
    - 2) Holy of Holies came to be represented as the "oracle" (I Kg. 6:16) for here God Spoke to the High Priest and revealed such things as the calendar so that Israel could completely obey the written revelations. Certain commands God doesn't fully explain in text (such as how to set up months in order to keep the Holy Days and other days) and the priests were to provide. They did not have the right to change any written Law of God.
2. Jesus and Apostles knew Jews had proper Scriptures. Following are verses proving this:
  - a. Mat. 22:29--Pharisees accepted only official scriptures.
  - b. Mat. 26:54, 56
  - c. Lk. 24:27--"prophet" is any inspired writer.
  - d. Acts 17:9--official Jewish synagogue copy.
  - e. Jn. 5:39, Acts 17:11, Acts 18:24, Rom. 1:2, I Cor. 15:3 II Tim. 3:15--Note that no explanation is ever given as to WHICH Scriptures referred to; Thus it must have been those always circulated in the synagogues.

E. The Temple Scriptures

1. "Holy scriptures" in II Tim. 3:15 actually means in Greek, "Sacred Scriptures." "Sacred meant "Holy Place" in the Temple at Jerusalem. And therefore "Holy Scriptures" can be translated (as Englishman's Bible does) "The Temple Scriptures."
2. The "Temple Scriptures" were all books in synagogues that agreed with the official canon deposited in the archives of the Temple. All synagogues had exact replicas.

- F. The History of the Temple Scriptures.
1. Moses gave the Law to the priests to keep. (Deut. 31:24-25).
  2. Kept in Holy Place.
  3. Temple abandoned during Manasseh and Amonian persecutions.
  4. Scriptures in Holy Place found by Hilkiyah priest during time of Josiah.
  5. Ezra, after Babylonian captivity and resettlement by Jews of Palestine, again placed the authorized scrolls in Holy Place and put priests in charge of them and copying them.
  6. Remained in Temple until 70 AD when Titus destroyed the Temple and took them.
- G. Thus we see that all synagogues maintained the same canon of Scripture throughout the Roman world.

## II. THE REAL PROOF OF THE OLD TESTAMENT CANON

- A. Are the Gospels truthful? So far our proof of the correct version of O.T. has been based on Christ and the Apostles. But can we use them as proof? Are the Gospels really divinely inspired? Let's therefore apply briefly to the Gospels the basic rules that scholars subject all historic literature to, in order to prove reliability.

- ① Contemporary witness of others to the historic events. <sup>1) WRITTEN NEAR-TIME</sup>  
You know Key West Florida exists even though you may never have been there because you know people who have been there <sup>2) WIDELY DISTRIBUTED</sup> or you have seen it on a map. <sup>3) SENT TO SOME ONE (1857)</sup>  
<sup>4) GOOD No. OF PEOPLE HAS</sup>
- ② Historic personage. Alexander the Great lived 2200 years ago. No one doubts his existence. But no history was ever written of him until 400 years after his death.

- B. But what about the Gospels?
1. Matthew was composed 25 years after the death of Christ.
  2. Thousands of eye witnesses of the events Matthew described were still alive.
  3. These people knew whether or not Jesus lived and was crucified.
  4. Thousands of these same people believed and gave their lives for the Gospel Message. Would they have done this if the Gospel were untrue?
  5. At least 22 books of N.T. were composed before 66 A.D.-- within 35 years of Christ's death.
  6. Therefore there is more reason for accepting the veracity of the Gospels than works on the life of Alexander the Great.
- C. Christ's Resurrection is the central event of the Gospels. Since we've proved that the Gospels are true and they all speak of this event then we must conclude that this was also true.
- D. Witness of the Apostles.
1. Remember that the crucifixion was just at the time of the Passover--a time when Jerusalem's population (according to

Josephus) swelled to 2,000,000. Thus it would be much more difficult to invent the events written in the Gospels.

2. These people witnessed the crucifixion and fleeing of the disciples.
  3. Then on Pentecost (50 days later) these people (probably most of them came for this Feast as well) did not meet the cowering disciples they had seen before but dynamic Apostles boldly proclaiming the resurrection of Christ--risking their lives for it.
  4. In his preachings Paul challenged people if they did not believe in the resurrection to speak with one of the 500 <sup>Cor. 15</sup> witnesses that the gospels claimed Jesus Christ had appeared before after He had been resurrected. If this were a lie and these people never saw Jesus then Paul was leaving himself open for discovery.
  5. The Apostles must have had absolute conviction in the truth of the resurrection and preached with great enthusiasm for by the end of the first century the entire Roman Empire knew of the event. And within 300 years the whole Roman Empire itself was a believer.
- E. The Apostle Paul--a tremendous witness to the resurrection.
1. Paul thoroughly understood Judaic theology. Also, living in Tarsus, center of Stoic Philosophy, he was well trained in the classic works of the Gentiles. Therefore he was one of the most unlikely persons to believe and accept the resurrection.
  2. Was the chief antagonist of the early Church. No one was more unconvinced of the resurrection than he.
  3. Yet he changed his mind (had it changed for him) and preached the resurrection.
  4. This was an absolute miracle and proof positive that the resurrection took place. Paul was convinced! He gave his life for it!!
- F. What this means towards Canonization.
1. Evidence of the resurrection proves Christ was God's direct representative. Therefore we MUST accept what He said as absolute TRUTH!
  2. Therefore His sanctioning of the Holy Scriptures kept by the Jews must be valid.
  3. Therefore all contained in the O.T. must be factual whether there is external evidence available to prove it or not.

### III. THE ORIGINAL NUMBER OF THE OLD TESTAMENT BOOKS

- A. There are 39 books in the KJV. But the actual number of books in the original canon was 22 books. No new books have been added; some of the original have been divided into several books.
1. Nothing essentially wrong with this.

2. Real difficulty comes in however when you dislocate the books from their original order as the KJV has done--following Catholic influence.

\* B. Ancient official view.

1. Josephus claims the official canon had 22 books.
2. The Pseudopigrapha book, the Book of Jubilees, written ~~150 B.C.~~, says there are 22 books in the O.T. It also mentions:
  - a) God made 22 things on 6 days of Creation.
  - b) There are 22 generations from Adam to Israel (Jacob).
  - c) There are 22 books in Holy Scripture.
3. Because of the number 22 the Jews felt they had the complete revelation from God.
  - a) Adam was the final (22nd creation) and most perfect physical creation of God.
  - b) Jacob (22nd generation from Adam) was the creation of His spiritual nation.
  - c) Hebrew (which has 22 letters) was Jacob's sacred tongue.
  - d) So it was logical that God's final and perfect spiritual revelation should be in 22 books.
4. Sextus Sensus (1520 A.D.) an early Jewish scholar said: "As with the Hebrew there are 22 letters, in which ALL that can be said and written are comprehended, so there are 22 books in which are contained ALL there can be known and uttered of divine things." (Green, Intro. to the O.T., p.87).

C. The early Greeks, Syrians, Armenians and Catholics all admit that there are 22 books in the O.T.

- |                                       |   |
|---------------------------------------|---|
| 1. Melito--170 A.D.                   | 12. Isidore of Seville--600             |
| 2. Origen-210                         | 13. Leontius--610                       |
| 3. Hilary of Poitiers--360            | 14. John Damascenus--730                |
| 4. Athanasius--365                    | 15. Nicephorus--800's                   |
| 5. Cyril of Jerusalem--386            | 16. Jesudad, Bishop of Hadad--852       |
| 6. Gregory of Nazianzus--390          | 17. Hrabanus--800's                     |
| 7. Epiphanius--400                    | 18. Moses of Chorene--1000              |
| 8. The Laodicean Council--400         | 19. Peter of Cluny--1150                |
| 9. Ruffinus-410                       | 20. John of Salisbury--1180             |
| 10. Jerome--410                       | 21. Victoris--1100's                    |
| 11. Synopsis of Sacred Scripture--500 | <u>22.</u> Richardus de Victore--1200's |

D. From this overwhelming evidence we see that even the early Christian leaders believed that the O.T. was divided into 22 books.

E. Sometimes 27 books.

1. Epiphanius and Jerome both mention O.T. as having 27 books (as well as claiming they had 22 books).
2. This was done by dividing some of the original 22 books bringing total to 27 books. No new books were added.

3. Not done haphazardly. Five of the Hebrew letters (Caph, Mem, Nun, Pe, Tsade) take a different shape when they are used at the ends of words. Therefore there are 27 differently shaped letters.
4. This 27 numbering is merely done by a few "Christian" writers. It is still based on the 22 original books.

F. The reason behind the 22 numbering.

1. With all of the (Sec. B) circumstances surrounding the number 22 it can easily be seen that the early Jews observed a type of alphabetic ACROSTIC running through the 22 O.T. books.
2. An acrostic has the first letter of the first sentence beginning with the first letter of the alphabet; second letter of the alphabet begins the second sentence, etc. A complete acrostic has 22 sentences or multiples of 22.
3. An example of a complete inspired acrostic is Psa. 119
  - a) Divided into 22 sections.
  - b) Each section has 8 verses.
  - c) First eight verses of the psalm begin with the first Hebrew letter aleph.
  - b) Second section begins with the second letter beth for each of the 8 verses in the section, etc.
4. When all 22 letters are utilized in a Biblical acrostic God is showing that we must put an accent of completeness or perfection on that set of Scripture.
5. In Psa. 119 God is speaking about His perfect and complete Law and a perfect and complete acrostic is used to emphasize that completeness.
6. A complete set of acrostics is used in the 5 sections of Book of Lamentations--emphasized the completeness of God's destruction of Israel.
7. Psa. 111 and 112 are complete acrostics-- show God will completely and permanently redeem His people.
8. Prov. 31:10-31 is a complete acrostic describing a complete and perfect woman.
9. Examples of incomplete or broken acrostics in Bible.
  - a. A broken acrostic is found running through Psa. 9 and 10.
  - b. Seven letters methodically left out. This was purposely intended by God.
  - c. This emphasized the broken and irregular condition which will occur on the earth during the period these two psalms predict.
10. God uses the acrostic design to emphasize His message. The Bible is consistent in the usage of these two acrostical designs.
11. By using 22 books in O.T. God shows that His revelation in the Hebrew tongue is now complete. Thus the O.T. is complete.
12. For further revelation God uses another language--Greek.
13. Since an acrostic is only a sign of completion when all letters in perfect order, then the O.T. books should be left in perfect order as inspired.

G. What the 22 numbering means.

- 1. Important when you add it to the 27 books of N.T. That gives you 49 books. That shows absolute completion.
- 2. Following the Catholics the Protestants have 66 books in their Bible. The Catholics recognized the significance of this and added 11 apocrypha books which made a total of 77 books. Protestants still have 66 books. If you divide it man's way God forces Man's number on it.

H. Present Jewish Numbering.

- 1. Today the Jews claim there are 24 books in O.T.
  - a. This numbering began in late 100's and early 200's A.D.
  - b. First appeared among Babylonian Jews. Almost all the teachings of modern Judaism have come from the Babylonian school. THE TANA
- 2. Why Jews made the change from 22 to 24.
  - a. Claim it was for convenience (uniformity). But this isn't true. Actually by the 2nd century the N.T. was being accepted in many portions of Roman Empire as divine literature. The Jews also saw that 27<sup>N.T.</sup> and 22<sup>O.T.</sup> equal 49 books. That was too significant. So they changed the O.T. to 24 books thus making a total of 51.
  - b. What authority did they have to change the number to

DIDN'T WANT TO TAKE HIS NAME IN VAIN  
 USES OF ADONAI - INTO YHWH  
 YET YAHOWAH  
 or JAHOWAH  
 KNOW THIS IS A CONSPIRACY!

name YHWH with three yodh's. It was therefore 'necessary' to renumerate the O.T. by two more books. This was to "honor God just that much more." But there isn't the slightest authority in the Bible to do this and also the use of three yodh's to write God's name was their own idea and not ordained by God.

3. The spurious work of II Esdras <sup>IN 2ND CENTURY AD</sup> is the only 1st century work that mentions the canon as having 24 books.

- a. But Josephus, in 90 AD <sup>IN 1ST CENTURY AD</sup> still says the canon had 22 books. (N.T.'s 27 books had not as yet been grouped together).
- b. Other texts in II Esdras <sup>TEXT IS CORRUPT</sup> contradict this particular verse by stating there are 94, 204, 84 or 974 books in O.T. These numbers in II Esdras could have been tampered with by later scribes (since it wasn't canonical) to prove whatever they wanted it to. Couldn't do that with books in the Canon.

4. Why some Gentiles may have later preferred the 24 numbering.

- a. Greek alphabet has 24 letters, not 22. Therefore the Greeks would have wanted 24 books in Gk. Septuagint Version. 3rd cent BC - 1st cent AD
- b. Since there are 24 Elders around God's throne some Gk. Christians thought 24 O.T. books more permissible. ALIAS
- c. Major reason: Greeks and Romans alike revered Homer and his Iliad and Odyssey were considered divine works. SEE GREEK ALPHABET TO ILLU.  
 Aristarchus had divided each into 24 parts -- a sign of divinity among Gks. Thus the Bible should be divided into 24 to show divinity. 2ND CENT. BC

AROUND IN TIME CHRIST WAS MENTIONED IT. IN 2000 PLACES, SEPTUAGINT WAS FROM THE HEBREW ALPHABETS WITH 22 SAMARITAN AT EXPANSION OF THE

JUDAISM WOULD KNOW

CONSISTS OF 27 (COMMON) BOOKS

BUT THEN LIKE A THEOLOGY TEN



IV. THE TRIPARTITE DIVISIONS

LAW, PROPHETS, PSALMS OR WRITINGS IN ECCLESIASTICUS - CALLED THE OTHER WRITINGS - OR THE OTHERS OF THE OTHER BOOKS

- A. Why third division called "Psalms." <sup>LAW PROPHETS, PSALMS</sup> LUKE 24:34 <sup>45 - 78 scriptures</sup> written to <sup>GEN 1, 2</sup>
  1. Custom of Jews to call books of Law by Hebrew names or words that introduced them. Genesis is called "In the Beginning." Ex. is "These are the names."
  2. Since the third division of the O.T. was not given an official name--simply called "The Writings," they simply called it by the name of the book which introduced it--the Psalms.
- B. History of Tripartite Divisions.
  1. II Maccabees 2:12-15 states that Nehemiah collected in a library "the books about the kings, and the prophets and the works of David." Of course he commissioned Ezra to do this. Thus Ezra was the one who gathered the books and divided them into three sections.
  2. Other supporters showing the three divisions are correct:
    - a. Grandson of Sirach (130 B.C.) Ecclesiasticus
    - b. The Targums of Onkelos and Johnathan (app. 50 B.C.) PSALMS NOT TO BE TARGUM
    - c. Philo Judaeus (about time of Christ's birth) - "LAW, PROPHETS, THE HYMNS."
    - d. Apostolic Constitution (200 A.D.) LAW, PROPHETS, & HYMNS
  3. The best witness is that of the Talmud. Beginning with their time onward the Jews have called the O.T. TANAK. This name is derived from the names of the Tripartite Div.
    - a. TORAH--name for the Law.
    - b. NEBEE-EEM--name for the Prophets.
    - c. KETHUVEEM--name for the Writings.
    - d. By taking the initial letters of the three titles (T,N,K) they form the word TANAK. Thus the Bible of the Jews was named for the three divisions. This shows they were accepted as true divisions.

V. THE PROPER DISPOSITION OF THE OLD TESTAMENT SCRIPTURES

- A. Book of Ecclesiasticus (app. 200 B.C.) gives same order of O.T. books as Jewish canon of today. <sup>IN APOCRYPHA</sup> <sup>180</sup> <sup>TRANSLATED BY SYRACUS GRAMMARIAN</sup>
- B. Targums of Onkelos and Johnathan (represent the official views of Palestinian Judaism just before time of Christ). <sup>ONKELOS</sup> <sup>JOHNATHAN</sup> <sup>IN PROLOGUE - QUESTION TRIPARTITE DIV</sup> <sup>SAID THAT SOME KNEW THEM WELL</sup>
- C. Mat. 23:35--This verse cannot be used to prove Jesus was showing Chronicles was last book of O.T. as indeed it is. The men involved are not the same men (Comp. Mat. 23:35 with II Chron. 24:20). <sup>DONT DENY THIS</sup> <sup>ZECH 1:1</sup>
- D. The false order of the books.
  1. Some Jews have re-arranged books at times (in 2nd and 3rd divisions--Prophets and Psalms). But they have always been within a division--never changing from one division to another. <sup>PROPHETS</sup> <sup>WANTED TO PUT</sup> <sup>IN</sup> <sup>ORDER</sup>
  2. Early Jews had complete disgust for Egyptian Septuagint Version which completely re-arranged 2nd and 3rd divisions. This version is followed by King James Version. Also by the Catholics. <sup>HAD A FIRST DAY AT ITS COMPOSITION</sup> <sup>PROPHETS</sup> <sup>WANTED TO PUT</sup> <sup>IN</sup> <sup>ORDER</sup>

Handwritten notes on the left margin, including "200 yrs after" and "180" with arrows pointing to specific parts of the text.

Handwritten notes on the right margin, including "GIVES HISTORY OF SECTIONS" and "PROPHETS WANTED TO PUT IN ORDER" with arrows pointing to specific parts of the text.

- E. Talmudical order of the books.
  1. Puts Ruth before Psalms in 3rd division.
  2. Puts Isaiah behind Ezekiel in 2nd division.
  3. These, however, were only suggestions and were never done as God had not given them right to do so nor was there any reason to follow such suggestions.

VI. JOSEPHUS AND HIS TESTIMONY TO THE CANON

A. Because of his <sup>high PRIST, close to time of Christ</sup> position; his testimony is second only to Christ and the Apostles.

B. Says there are 22 books-- <sup>OK</sup> 5 Books of Moses; 13 books of Prophets; 4 books of hymns or precepts (Contra Apion, I, 8). <sup>GETS INTO DIFFICULTY, BUT MEANS 6 BOOKS of PROPHETS PLUS REST of BOOK of 3rd DIVISION = 13!!</sup>

used PROPHET 11 AD  
 1) PROPHET 11 AD  
 2) ONE WITH 21 BOOKS  
 3) ANYONE IN BIBLE write holy scrip

C. What Josephus meant.

1. Not referring to the 3 Divisions.
2. Is showing the 3 subjective types of books in the Canon.
3. As a matter of fact, Josephus purposely doesn't speak of the 3 divisions anywhere.
  - a. He was writing to Gentiles who could not appreciate the significance of the arrangement of the various books.
  - b. Context shows he was showing mainly the ancientness of the Jewish nation. His immediate subject was not about the Canon.
  - c. Also written to show the stability of the Jewish people.
  - d. He did not want to bewilder his audience by giving the actual revealed listing of the order of books. It would have taken much time to explain the "odd" design to the Gentiles who would never had laid it out in such a way. Certainly Chronicles should go with Kings etc. (Note that when Gentiles had Bible translated they rearranged them in order of subject).

would seem confused to them.

NOT LIKE GREEKS NOT INCONSISTENT CONTRADICTORY would not be added

not a translation to

D. How to count the 22 books.

1. (On page one of this outline) we notice there are 24 books listed in the O.T.
2. Josephus and all others show the inspired number is 22 books.
3. Thus, 4 books must be combined to make 2. The only logical choice is Joshua/Judges and Samuel/Kings. <sup>ALL HISTORICAL IT'S A RUNNING HISTORY</sup>
4. Joshua/Judges discusses the time when Israel had no king. Samuel/Kings concerns time when Israel had Kings. Thus 2 different, distinct periods are being discussed. So we have two books.
  - a. Samuel/Kings had been known from early MSS as "The Book of the Kingdoms." II CHRON. 32:32 <sup>WRITTEN BY ISRAHIT (UP TO HIS TIME)</sup> BOOK OF KINGS.
  - b. Other supporters: Apostolic Constitution (200 AD); Melito (170 AD).
  - c. (Internal evidence shows J./J. should be one book if S./K. are to be one) <sup>written by Samuel (Acts 3:24)</sup>
5. By combining these books no violation of the 3 Divisions has been made.

NOT LOGICAL TO HAVE 24 - MUST BE 22 EZRA REMOVED AND NOT - IMPROPER

is that he put them in 2nd. AND PUT WITH

AND YOU HAVE 5 + 6 + 11

ISRAHIT WAS A HISTORIAN II CHRON 26:2 ACTS 3:24

- 6. Now, what of Josephus' "13 Prophets" (Sec.B)?
  - a. 4 hymns and moral teachings must have been: Psalms, Song of Songs (the hymns); Proverbs, Ecclesiastes (moral teachings).
  - b. Thus the 13 Prophets (all authors of inspired writings are called Prophets):
 

Joshua/Judges	Ruth
Book of Kingdoms	Lamentations
Isaiah	Esther
Jeremiah	Daniel
Ezekiel	Ezra
The Twelve	Chronicles
Job	

VII. HISTORY OF THE OLD TESTAMENT CANONIZATION (CAUSED BY SAMARITANISM) NECESSARY

Samaritans had to reject script mention in Jerusalem because would go against Samaria in rebellion.

- A. Ezra, the Priest. (Cause of Jews' return to Jerusalem)
  - 1. Universal testimony has it that Ezra was the man responsible for the final formation of the O.T.
  - 2. Accepted of 1st century that the prophetic spirit had died with Ezra.

- B. Why Canon effected in the days of Ezra.
  - 1. 50,000 Jews returned from Babylonian Captivity to rebuild Jerusalem and other cities. Temple rebuilt by 515 B.C. (Neh. 2:17)
  - 2. But they took little interest in religious matters.
  - 3. Plagued because weren't obeying God and intermarried with idolatrous Gentiles. Became more and more corrupt.

SA CHARGED THEM TO PUT COVENANT WITH US IN JERUSALEM - returned to Jerusalem - Samaria. 7:10-11:10

- 4. 457--Ezra comes to rectify the situation. (Lev. 29: mentions outside sources. "Look to Jerusalem.")
- C. Ezra goes to Jerusalem.
  - 1. Was high priest of Jews in Babylon.
  - 2. Was a scribe and so righteous was his character that Jews say he would have been the Lawgiver had not Moses preceded him.
  - 3. Was well trained in the Law (Ez. 7:10).
  - 4. Came with 12,000 priests, Levites and servants of the Temple to restore the worship of God.
  - 5. It took 13 years to make all the Jews completely return to God.

BABYLONIAN SCRIPT coming in. used it to show that Samaritan. CHANGE IN MONUMENTS - witness. Different with beliefs Samaritans & Jews

- D. Nehemiah comes to Jerusalem.
  - 1. Was a high government official in Persian Kingdom (Neh. 2:1-8).
  - 2. Made governor of Judea (at own request) and desired to help Ezra.
  - 3. Together they made the law of Moses the Law of the land.

- E. Jews sign covenant with God.
  - 1. Ezra and Nehemiah summoned all leaders of Jews to meeting and all signed a special covenant that they would henceforth obey the Commandments of God (Neh. 10:28-39). One leader was not there--Eliashib the High Priest, The reason will be given later.

- 2. This meeting was the beginning of the new Jewish society in Palestine called the "Great Assembly" (or "Great Synagogue").
- 3. Was headed by Ezra and Nehemiah along with all the principle priests and elders of the Jews. It was the religious supreme court--the governing body of Palestine.
- 4. It not only convened to insure observance of Laws of Moses but also to define what was the correct books to be included in the Old Testament.

12. ESTABLISHED AS THE SANHEDRIN - (70 CE) - RABBI

F. The members of the Great Assembly

120 MEMBERS

- 1. Had 120 members.
- 2. Ezra said at his death the high priest was to become head of Great Assembly.
- 3. Important to note here that Eliashib the High Priest had not signed the covenant with God (Sec. E). See Neh. 13:4-7.
  - a. He had not fully agreed with the covenant.
  - b. His grandson, Manasseh, was married to a Samaritan princess.

ALL WIVES PRIESTS 75.

This represented a political-religious alliance between the top families of Judea and Samaria.

1.) Manasseh was excommunicated from Judea. He went to Samaria where Sanballat--his wife's father--made him high priest of the Samaritans.

2.) Note--the reason Manasseh was thrown out of the Jewish community was that one of the points that was covered in the Covenant was that all Gentile wives must be sent away. Many had intermarried. Manasseh refused to give up his wife.

WASN'T THEIR PROBLEM  
MARRIED WIVES  
POLITICAL UNION - WOULD SEEM LEAD TO RELIGIOUS UNION.

3.) This was the real beginning of the Samaritan form of religion and beginning of reasons for the later antagonism which developed between Samaritans and Jews.

MANASSEH TOOK PART OF PRIESTS WITH THEM.

c. Manasseh's further rebellion.

1.) Built a temple on Mt. Gerezim. But in books now in our Old Testament the prophets stated that the Temple of God had to be on Mt. Zion.

2.) Manasseh therefore had to reject their writings as being sacred. He accepted only the Pentateuch.

- 4. So, in order to show the people just what were the inspired books, the Great Assembly assembled them all and put them in proper order. Divided it into 3 Divisions and 22 books.
- 5. Ezra is called a "Second Moses" because Moses gave the first part of God's revelation but Ezra gave us the final and complete O.T.

G. Ezra authorized the square Hebrew script.

- 1. Ezra changed Jewish script to square script they had used in Babylon.
- 2. This, of course, did not change the meaning of words but only how each letter was formed.
- 3. Why the change?
  - a. Samaritans had not gone into captivity so their present writing was same form as old style Hebrew script.

Ezra had to emphasize that the Jews were not to be like the Samaritans. He had to show that the Jews were different from the Samaritans.

Chief functional role of Ezra did.

Jews had used square script. So Ezra changed the last letter from CEN to Channily. He did it so that Samaritans wouldn't follow him. It made the distinction. It did the trick.

- b. Ezra knew they used this to show they had the original text and would not change.
- c. So he wrote--after canonization--the entire O.T. in square Babylonian Hebrew so all Judeans would know whether they had an O.T. from the hands of Ezra or not.
- 4. Mat. 5:18--"one jot...one tittle" refers to the small horn-like projections found predominantly in the square script.

H. Since the Samaritans had corrupted the Sacred Calendar as well, Ezra changed the names of the months to the names of the ones they had learned in Babylon. Thus Abib became Nisan, etc.

I. Why Chronicles was written.

*FOCUS TO HENRY AS KING OF JUDAH (HE WAS GIVEN PARTICULARLY THE PRIESTS).*

*LET'S SEE... THE BOOK OF CHRONICLES WAS WRITTEN BY EZRA...*

- 1. It was written by Ezra.
- 2. Though Book of Kingdoms was already written, Ezra added Chronicles. But he had an entirely different reason for giving the history of Israel and Judah. Book of Kingdoms minimizes things Ezra deals with at length. Book of *Chronicles* outlook is a priestly one.
- 3. Throughout Ezra endeavours to show that Jerusalem has always been the headquarters of God's political and religious government and that no other area has any right to be the H.Q. but Jerusalem.
- 4. This was done to show that the Samaritans had no grounds for claiming they were the center of God's religion.
- 5. Ezra mentions 15 ancient secular books to support his claim while Book of Kingdoms hardly mentions any secular books. Reason was at time Book of Kingdoms was written there was no controversy going on. Ezra was not making his readers take his word for what Chronicles said about Jerusalem being the center but was showing where his readers could go to back up his statement.

J. Chronicles is the guide to all Canonizations

- 1. Chronicles gives proof that Canonization should take place and it should take place in Jerusalem.
- 2. We can thank God for the steadfastness of Ezra and Nehemiah in countering the Samaritans of that day. Just as the Samaritans forced Ezra to canonize the O.T., their descendants under Simon Magus, forced the Apostles to canonize the N.T.



VIII.

THE FIVE CANONIZATION PERIODS OF THE OLD TESTAMENT.

*NECESSARY AT THESE VARIOUS TIMES. NECESSARY EMERGENCY IN THE LAST THREE.*

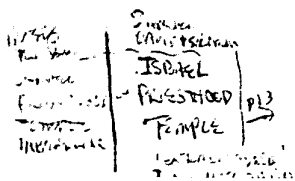
A. MOSES

*FOR HIS TIME HE CANNOT DO THIS.*  
(Kl. 16:24, 31; Jn. 7:19).

- 1. All five books of Pentateuch written during the 40 years wandering in wilderness.
- 2. Moses used other books as sources such as pre-flood documents for Genesis.
- 3. Genesis, Exodus and Leviticus were written within the first year out of Egypt.
- 4. Numbers was Moses' continuous record of the wilderness journeys. The last chapter--36--was written at the end of 40 years in wilderness.

*LET'S SEE... THE BOOK OF CHRONICLES WAS WRITTEN BY EZRA...*

*LET'S SEE... THE BOOK OF CHRONICLES WAS WRITTEN BY EZRA...*



5. Deut. written within last 60 days of the 40 years (see Deut. 1:3 with chapter 34).
  - a. Deut. written to teach Israel all laws and statutes needed when they reached the Promised Land. Pertains to land-economy and not a desert or wilderness one.
  - b. Note different animals mentioned in Lev. 11 and Deut. 14. Leviticus <sup>Nomadic</sup> shows animals of wilderness while those mentioned in Deut. <sup>Civilized</sup> are those found in Palestine.
6. Deut. 31:9 <sup>24 26</sup> Just before his death, Moses finished all the books and gave them to the priesthood of Israel. They became the official custodians of the Divine Law.
7. Placed in compartment attached to Ark of Covenant. High Priest could consult it when needed. Was called the "Standard Scroll" though made up of several scrolls.
8. Deut. 17:18--All kings had to copy entire Pentateuch.
9. Ezra placed the new standard copy, written in square script, in Holy Place of temple. This was the "Temple Scripture" (II Tim. 3:15) <sup>holy scriptures</sup> and took the place of the one Moses placed in hands of the priest.   
TIMOTHY EDUCATED WITH THESE

WHT IT COVERS WHAT CIRCUMSTANCES THAT SURROUND. TOGETHER COMPLETE.

**B. DAVID and SOLOMON**

THERE WAS A GOODLY NUMBER OF PEOPLE AT THIS TIME.

RECORDING WAS USED AT THIS TIME. SO THAT BY CERTAIN FAMILIES FOR WHOSE I CHRON 9:22 8 MENTION DAVID DIVIDED THEM INTO 24 DIVISIONS EACH SERVING 1 WEEK AND 3 WEEKS BUT FOR THE REASONS OF IMPERIS. 24 DIVISIONS

1. Chronicles mentions 3 periods of Canonization as eluded to before (Ch. VII, Sec. J).

- a. David and Solomon
- b. King Hezekiah
- c. King Josiah

LEVITES AND SINGERS DIVIDED AS WELL INTO 24 COURSES DAVID WROTE PSALMS FOR PRIESTS AND SINGERS ON VARIOUS OCCASIONS, HEV. 111 (PSALM 72: 2)

2. Chronicles also shows that each canonization period came at time when Temple services were being revitalized in Israel. Since same thing was happening to Temple in Ezra's times, Chron. was showing Ezra had authority to canonize the O.T.

C. Temple services required certain liturgies to be authorized.

1. By time of David the whole Tabernacle system had become ineffective in handling the religious requirements of millions of Israelites.
2. The Temple was established (actually built later).
3. David divided the priests into 24 courses (I Chron. 9:22, I Chron. 24). Each was responsible for the Temple for 2 weeks.
4. David divided the Levites and singers into 24 courses each (I Chron. 25).
5. This new religious system required definite liturgies.

D. Authoritative liturgies needed for Temple services.

1. David arranged the songs (psalms) the singers would sing and in what order.
2. Most of Psalms were written by David.
3. Book of Psalms is divided into 5 books.
4. 1-72 were written by David.
  - a. Psa. 72--"Prayers of David---are ended" means that all the preceding psalms were written by him. Others are found in the other psalms also.
  - b. Also, Psa. 72--"for Solomon"--David wrote it to him.
  - c. Psalms entitled "Korah" (42, 44-49) and "Asaph" (50)

SAMUEL  
WROTE  
PSALMS  
FOR THE  
TEMPLE  
SERVICES

SAMUEL

- were written by David in honour or for them. Both were Levites who sung in the Temple (1 Chron. 16:7, 25:2).
- 5. Psa. 1-72 comprise first two books of Psalms.
  - a. This is 3 times 24. There were 24 courses of singers. These were the official psalms to be sung over period of one and one-half years in Temple.
  - b. Twenty verses of the Law were read each Sabbath taking 3 years to complete (Called Triennial Cycle Readings--see Vol.12 of Jewish Encyclopedia under art. by same name).
  - c. Add 72 more Psalms and we have 144--enough to last 3 years-- one a week.
  - d. Remaining 6 Psalms would act as extra Psalms for the extra month that occurred about every 3rd year.
- 6. The first 72 were authorized for Temple services. The official singing of these Psalms involved canonization in an official capacity.

- E. Other works also canonized at this period. *Handwritten: "Canonization"*
  - 1. Ecc. 12:9-14 (Prov. 1:6 <sup>with 22:7</sup> 24:22 22:17)--Solomon compiled the Proverbs. First 24 were compiled by him. *Handwritten: "25 - show relationship. First a possible work of David"*
  - 2. Agur of Prov. 30 and Lemuel (Prov. 31) are both referring to Solomon. Lemuel means "The king who rejected God." *Handwritten: "FROM SEEMS TO BE ABUSED AT SOLOMON WHY SAY THESE THINGS UNLESS IT WAS AS THIS IS WHAT CAUSED HIM TO GO AWAY."*
  - 3. Other books--Ruth, Song of Songs, Ecclesiastes were possibly considered divine at that time but were not made part of the Canon until Ezra came on the scene. Other books by David and Solomon were read as being authoritative to the Jews at time of David and Solomon. No major canonization was needed because there was no Samaritan problem at that time as was true at time of Ezra.) But Ezra chose these alone as important and inspired for all of us.

IX. CANONIZATION BY KING HEZEKIAH *Handwritten: "ONLY NECESSARY AT THIS TIME? MUST UNDERSTAND POLITICAL SITUATION BEHIND DESTRUCTION (NOTE D) MADE IT NECESSARY."*

- A. During the time of Moses there was no great controversy between him and the Samaritans. He just told the priests which books to keep and they did.
- B. At the time of David and Solomon the coming of the permanent Temple (as opposed to the temporary Tabernacle) with all of its elaborate services and the establishment of a new type of religious society were the only reasons necessary for adding certain books to the already existing books. David and Solomon supplied Israel with all the official literature necessary for the function of the proper religious state.
- C. Neither of these 3 men were forced to canonize works because of pretention of heretics.
- D. During the time of Hezekiah, King of Judah (same time Isaiah was prophet), the possibility of attack from Assyria was quite possible.

*Small handwritten note at bottom left: "So it doesn't read-ask for themselves mainly. But for us. Therefore didn't necessarily understand everything that no prophesy."*

1. Hezekiah and Isaiah felt it absolutely necessary, by this emergency, to put their authoritative approval on certain books which Israel would have to have for proper guidance in religious matters (if all religious services were suspended by Assyrian invasion and captivity.) THE JEWS (OR JUDAH) NEEDED TO HAVE AUTHORIZED BOOKS FOR INST
2. Due to righteous acts of Hezekiah God spared Judah for a while longer.

E. Hezekiah re-established true worship of God.

CELEBRATION WAS A RIGHTEOUS KIND. WAS LAID OFF IN TEMPLE. NOW APPROX. BEING USED FOR 16 YRS!!

1. Ahaz his father had stripped the Temple (II Chron. 28:21-24) and shut it up. FIRST KEPT PASSOVER. W. KEPT BY 14 OF FIRST MON. THEY KEPT IT A MONTH L.
2. Hezekiah immediately started to re-institute worship of God (II Chron. 29:3-4, 31:2) Ahaz had instituted the Syrian religion as Judah's official religion. SOME OF THE COINS OF THE N. HUNGLED THEMSELVES. CAN AND KEPT IT.
3. Also saw that Psalms were sung as before. Only by this time the 3rd book of Psalms was either a part of the Word of God or else Hezekiah added it then (II Chron. 29:30--Psalms of Asaph are 73-83 and begins the 3rd book).
4. God has so much esteem for Hezekiah that he ranks him among the most righteous of all kings--including David! (II Kgs. 18:5).
5. Studied God's Word intensely (II Chron. 31:21)--a man fit to help canonize the O.T.

F. Re-establishing true worship involved some canonization.

GOOD INDICATION

1. Hezekiah canonized a whole section of Proverbs (Prov. 25:1). They were chs. 25-29.
2. Jews maintain that the "Men of Hezekiah" were a group like the Great Assembly which was formed for exact purpose of canonization.

THE LIFTING SIGN OF AUTHORITY

G. Sign-Manual of Hezekiah. IN THE MASSORIC TEXT (MASORITES - OR TRADITIONALISTS) AT THE END OF EACH BOOK. THESE THREE L. APPEAR - (W/ DESCRIPTION RE SIGN) THESE THREE - TO MAKE STRONG - C BY EXTENSION - AUTHOR

I WOULD SHOW - BY THE VERY NAME OF HIS NAME - GAVE AUTHORITY TO OF DIVINATION.

1. The letters "P", "T", and "T" spell out basic name of "Hezekiah" (the "yah" at end of name is left off. It means "God's property.") HEZEKIAH MEANS - GOD MAKES THEM (OR STRONG)
2. This "Tri-grammaton" or sign-manual is found at the end of every O.T. book except for those of the Meggilot (5 in all).
3. These letters mean "to bind firmly together" or "bound" "confirmed." Thus it signifies that Hezekiah had confirmed that book AS BEING inspired AS the Word of God and is therefore officially canonized.
4. The books of the Festival Scroll (Meggilot) are the very ones that were least likely to require a sign-manual as a witness of their sacredness. They were read on all the regular annual gatherings or celebrations of the Jews THESE FIVE: SONG OF SOA, RUTH, LAMENTATI, ECCLESIASI, ESTHER. THESE BOOKS WERE READ EVERY SINGLE YEAR!!
5. Thus the people heard them read every year and knew they were sacred and the Word of God.

H. Sign-Manual appear on books written after time of Hezekiah.

1. After Hezekiah, the sign-manual became the recognized seal of canonization.
2. Therefore, Ezra put it after each book but Festival Scroll books. But instead of the 3 letters, he put two words.



They mean "Be bound, and we will bind." At end of Chronicles we have "Be bound!! So we will bind. The Lawgiver is not straitened (or Powerless)." God had now completed the O.T.

- I. Other works canonized by Hezekiah.
  - 1. Hezekiah also wrote some Psalms (Isa. 38:9-21).
  - 2. His Psalms (pl.) were used in Temple services (Isa. 38:20). They took their place beside David's and Asaph's Psalms. "The father to the children" (vs. 19) shows Hezekiah's Psalms were to be sung from generation to generation.
  
- J. Which Psalms are Hezekiah's?
  - 1. There are many without names and they could be any of those. We should look for those that deal with circumstances and times of Hezekiah.
  - 2. One idea (remember this is not necessarily true) is that the \* "15 degree Psalms" are from Hezekiah.
    - a. Original Hebrew of each Psalm should start "A Psalm of THE degrees." Instead of just "degrees" as it now reads. This points that these degrees represent definite degrees. Only degrees mentioned in Bible are those on sun-dial of Ahaz.
    - b. Note also that there are 15 degree Psalms--these correspond to the 15 years God added to Hezekiah's life. 10 of these Psalms were written by Hezekiah (as four were written by David and one by Solomon)--corresponding to the 10 degrees the sun moved on the sun-dial. (II Kgs. 20:8-11).
  - 3. Concerning these "degree" Psalms, the Jews say that they were read starting on the Day of Trumpets and one was read every succeeding day until the first day of Tabernacles. The Priest would read each one from the steps leading to the Holy Place. Starting at the bottom step he went up one each day. There were 15 steps. Thus the readings direct us to opening of the Millennium when all the world will be ready to approach "The Holy Place."
  
- K. Another reason for Canonization during Hezekiah's time.
  - 1. Movement of sun 10 degrees threw off the Jewish calendar.
  - 2. Thus the calendar, based on a 360-day year (30-day months) now had to be rearranged to compensate for a 365.25-day year (29.5-day months).
  - 3. Jews say present calendar came from hands of Hezekiah.
  - 4. David's Psalms were set up for regular year. Now there were 5.25 extra days. So the whole Temple services had to be re-arranged.
  
- L. Isaiah helped in Canonization.
  - 1. II Chron. 32:32--In original Hebrew indicates Isaiah wrote the Book of Kingdoms. Proper trans.: "The remainder of the actions of Hezekiah and his beneficent rule, are recorded in the visions of Isaiah-ben-Amotz, the Prophet, upon the history of the Kings of Judah and Israel."

2. Does not include Joshua/Judges among Prophets as Acts 3:24 shows. The Prophets section starts with Samuel.
  3. I Sam. 9:9--Samuel was a prophet (1st since Moses). Since Joshua/Judges is actually located in "the Prophets" Division (see list VI, Sec. D. part 6) it is highly logical Samuel wrote them.
  4. In other words, Joshua/Judges is reckoned among the Prophets because a prophet wrote them.
  5. Samuel established Prophetic Order of Schools throughout Israel (I Sam. 10:5, 10; 19:20; II Kgs. 2:3, 5; 4:38).
- M. Why would Isaiah write Book of Kingdoms?
1. Comes just before Isaiah in correct Canon.
  2. Are an introduction to the Prophecies of Isaiah.
  3. He first tells them of the failure of their forefathers and then in his prophecies, relates what will happen if they persist in disobeying.

X. THE IMPORTANT PERIOD OF KING JOSIAH

- A. Period similar to Hezekiah's.
1. Babylonian attack threatened Judah.
  2. Kings Manassah and Amon who preceded Josiah were worse than heathens (II Chron. 33:9). Manassah stripped the Temple (II Chron. 34:8-11). Amon was even worse (II Chron. 33:21-25).
- B. Josiah, in some ways excelled both David and Hezekiah (II Kgs. 23:25). He had been prophesied to come ~~III~~ II Kgs. 13:1-3.
- C. He re-established the Temple services and a pure religious society.
1. Cleared out pagan idols from Judah (II Chron. 34:3).
  2. Restored Temple to former splendour. Priestly functions re-established.
- D. The finding of the Law.
1. During restoration of Temple, the Standard Copy of God's Law was re-discovered. Josiah wanted to follow the law (II Chron. 34:19).
  2. Peace promised as long as Josiah lived (II Chron. 34:27-28).
  3. Died in battle and Judah mourned because they knew the prophesied events of Lev. 26 would now come upon them. (II Chron. 35:24).
  4. After Josiah's death, Jeremiah prophesied of the coming fall.
  5. II Chron. 35:25 shows Book of Lamentations being written. It was a mournful song because of the death of Josiah ("for" in 35:24 should be "because of").
  6. "Ordinance" shows Lamentations was to be sung from then on in the Temple. Ezra was writing Chron. 100 years later showing they were still being sung.

7. Read to this day on 9th of Ab.
- E. Canonization of Josiah and Jeremiah.
  1. Lamentations was canonized by Jeremiah.
  2. Also Prophecies of Jeremiah and some of Minor Prophets.
- F. Daniel was placed in charge of keeping the books together by God.
  1. Dan. 1:4--Implies Daniel was top librarian of Babylonian palace.
  2. In this position all the Holy Books of Judah would come to him (to be placed in the library).
  3. This explains how he had access to Law of Moses (9:11), Jeremiah (9:2) and other books (7:10).
  4. Thus, in this position Daniel preserved God's Word.

XI.

FINAL CANONIZATION BY EZRA

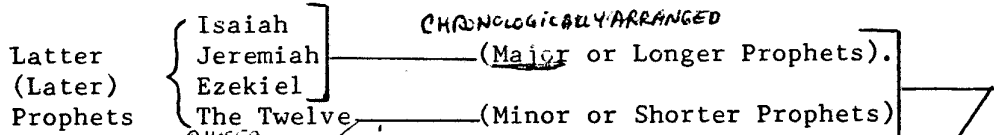
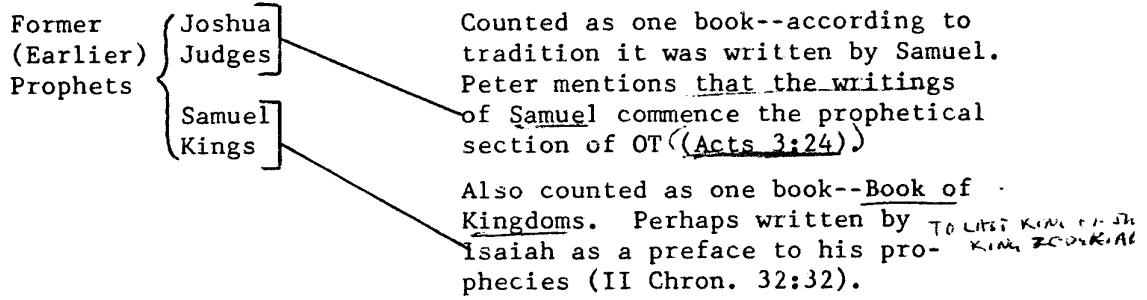
- A. Remember all canonization preceding the one by Ezra are relatively unimportant to us today.
- B. Ezra was the one who gathered all the books and made final Canonization of O.T.
- C. Edited whole O.T.
  1. Ezra added a few simple editions to Law to elucidate what Moses actually said.
  2. Mainly editorial notes telling 5th century B.C. Jews the current names for towns mentioned in the Law.
  3. Reason for this was God's principle of not hiding the truth from His people. Pagan Mystery religions hid things from their followers.
  4. Examples of Ezra's editorial remarks: Gen: 14:17, 7; 23:2, 19; 36:31-39.
- D. Moses also edited some too. Gen. 2:13-14; 12:8 (Bethel was not around yet--Gen. 28:19); 14:7 (Amalek was not born until after time of Jacob).
- E. Samuel added to the Law (I Sam. 10:25). "A book" should read "THE book."
  1. "The book" indicates Samuel wrote a book that was already in existence.
  2. Only book laid up before the Lord at that time was the Law of Moses.
  3. Deut. 17 is the chapter Samuel added
  4. Note that when the people wanted a king they made no mention of Deut 17 to support their ideas. So this must have been added later.
  5. Deut. 34:5-6, 10 were added by Ezra.

XII. THE DESIGN AND TEACHING OF THE OLD TESTAMENT BOOKS

PROPHETS' ONLY COMMENTARY ON T  
LAW. - NO PRACTICAL CHANGES, ON  
RAMIFICATION.

- A. Septuagint Version of Bible is based on the Samaritan codex not the Hebrew.
- B. Why O.T. books in order they are in.
  - 1. Law--first 5 books. Deut. For CIVILIZED SOCIETY!  
EXC. FOR WILDERNES!  
CARE ALL THINGS!!
  - a. Contain all the Laws of God and all other books comment about or refer to Law of Moses.
  - b. So it comes first in order of prestige.
  - 2. Order of prophets. Originally 6 books in this section.

(EXCEPTION)  
① ISAM. 8, 9, 10  
APP. POINT → 10:25  
> (Deut. 31:4 17.18)  
② PSALM: 4



THE FIRST 7 ARE ASSYRIAN.  
NEXT TWO - CHALDEAN  
LAST THREE - RESTORATION PERIOD - AFTER BAB. CAPT.

- ① HOSEA
- ② JOEL
- ③ AMOS
- ④ OBADIAH
- ⑤ JONAH
- ⑥ MICHAH
- ⑦ NAHUM
- ⑧ HAGGAI
- ⑨ ZECHARIAH
- ⑩ MALACHI

Counted as four books by Ezra. These books reveal their authors by their titles.

- a. All 6 books are set in chronological order--order of events they foretell as well as time they were written.
  - 1) Joshua/Judges speaks of history just after Deut.
  - 2) Book of Kingdoms continues the story.
  - 3) Isaiah--Written just before and during the Assyrian invasion.
  - 4) Jeremiah--Written during the Babylonian captivity--100 years or so after Isaiah.
  - 5) All 12 Books making up The Twelve are also arranged in chronological order.
    - a) Hosea-Nahum--Written during Assyrian Period.
    - b) Habbakkuk-Zephaniah--Chaldean Period
    - c) Haggai-Malachi--Post-Exile Period.
  - 6) Proof of Chronological order.
    - a) Malachi--Last written. During time of Ezra it was written. Subject material is same as those experienced by Ezra and Nehemiah.
    - b) Zechariah--Written 8th month of 2nd year of Darius. See Zech. 1:1.
    - c) Haggai--Written the 6th month of 2nd year of Darius. See Haggai 1:1.

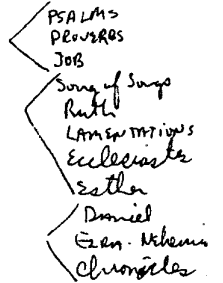
- d) Zephaniah--Written in days of Josiah. He ruled just prior to Babylonian invasion of Judah by Nebuchadnezzar. That was 100 years before Haggai.
  - e) Habakkuk--Also speaks of the Chaldean invasion that would come (1:6). This was written before that invasion just as Zephaniah and since we see that all other books have been in order it can be seen that Habakkuk must have been written just prior to Zephaniah.
  - f) Nahum--Speaks of coming destruction of Ninevah. This occurred in 612 B.C. Speaks of Egypt being taken by Assyria (3:8-10) which occurred in 650 BC. Thus it was written during same time period as Habakkuk and Zephaniah. But written before them.
  - g) Micah-- Written just before the Assyrian Invasion. See Micah 1:1.
  - h) Jonah--Written before the invasion. He knew Assyria would invade Israel as punishment from God. That is why he did not want to send them the message. He hoped they would not repent and God would have to destroy Assyria instead of using her to destroy Israel (II Kgs. 14:25 is not referring to this event).
  - i) Obadiah--Amos was written in time of Uzziah. Micah had been active just after that in days of Jotham. Thus Obadiah must have been written just at end of Uzziah's reign or the beginning of Jotham's.
    - 11) Critics deny this and say his description of Jerusalem was an eyewitness account.
    - 22) They use vs.11 to substantiate their hypothesis that Obadiah was an eyewitness. But this speaks of Edomites casting lots over Jerusalem. No one else records this. Actually there was not any city left to cast lots over. This was never fulfilled. Critics say Obadiah lied. But Obadiah was speaking of our day (see vs.15). Looking 2750 years into the future.
  - j) Amos--see above.
  - k) Joel--Since Hosea and Amos lived at same time during reigns of Uzziah and Jereboam, then it follows that Joel lived at this time to.
    - 1) Hosea--Lived at the same time as those above. Comes first because he was given "The beginning of the Word of the Lord." (1:2).
- b. Approximate dates:
- |               |                   |
|---------------|-------------------|
| Hosea--790 BC | Nahum-----650 BC  |
| Joel---790 BC | Habakkuk---630 BC |
| Amos---790 BC | Zephaniah--630 BC |
| Obad.--785 BC | Haggai-----520 BC |
| Jonah--785 BC | Zechariah--520 BC |
| Micah--759 BC | Malachi----430 BC |
- c. All of this shows that these books were not put together in a haphazard order by Ezra and the Great Assembly.

- d. Why the Former Prophets in the Prophetic Division?
  - 1) They were written by prophets.
  - 2) This historical section acts as a preface to the Major and Minor Prophets.

XIII. THE DESIGN AND TEACHING OF THE THIRD DIVISION--THE WRITINGS

OF THE HOLY WRITINGS OF THE PSALMS.  
THE ROYAL BOOKS. STATESMEN SECTION

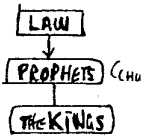
God has design in His Bible just like He has design in the universe (Psa. 19). In that design He has teaching.



B. The order of the 11 books is subjective and liturgical and only vaguely chronological. There are striking similarities in regard to their authors or to what the authors are speaking of. An analysis of this similarity will help us learn a great lesson about how God's government works.

- C. The Statesmen's Section. This is what the Writings are known by also. Either the author or subject matter of each book has to do with government matters--matters pertaining to statesmanship.
1. Psalms--All were written by Kings.
  2. Proverbs--All written by Kings.
  3. Job--Describes the tribulations of King Job (Job 29:25)--Cheops of Dynasty IV of Egypt--and how he was later restored to his kingdom.?
  4. Song of Songs--Written by Solomon.
  5. Ruth--Gives the history of part of King David's family.
  6. Lamentations--Written for King Josiah or because of his death (II Chron. 35:24-25).
  7. Ecclesiastes--Written by Solomon.
  8. Esther--Speaks of Esther becoming Queen of Persia.
  9. Daniel--Daniel was a prince (1:3) and the book speaks of God's Kingdom taking over this world's kingdoms.
  10. Ezra-Nehemiah--Subject matter is re-establishment of a Jewish civil and religious society in Palestine. Nehemiah may have been a king (Neh. 6:5-9) and Ezra was a religious governor (Ezra 7).
  11. Chronicles--Written by Ezra and speaks of history of Judah.

- D. Now note the order of the Three Grand Divisions of O.T.
1. Law section comes first. Written by one of the most important Men of Bible.
  2. Prophets section comes next. Prophets are God's spokesmen and reveal the Word of God. Could be called the "Church Section." Their authority comes before that of Kings.
  3. Psalms comes last. They were written by kings and statesmen. Deal with the secular side of people's lives.
  4. All of this order shows that the True Church should always come before the State in authority. And that is how God's government works.



E. Why the order of the eleven books?

THE COMMON DENOMINATOR IS THAT THEY ARE WRITTEN BY ROYALTY!!

1. In proper order the 11 books divide into 3 clear-cut parts.

THE ROYAL BOOKS

Psalms }  
Proverbs } ----- Poetical  
Job } Books

Song of Songs }  
Ruth } ----- The Festival  
Lamentations } ----- Scroll (i.e.  
Ecclesiastes } ----- The Megillot).  
Esther } -----

LESS: THE PREACHER SPOOKS HIM  
IN FEMININE FORM.

ALL ARE FEMININE. AND ALL VIRTUES IN THE BIBLE ARE REFERRED TO IN THE FEM  
POSSIBLY MESSAGE TO THE CHURCH?

Daniel }  
Ezra-Nehemiah } ----- Post-Exilic  
Chronicles } Books

RESTORATION BOOKS  
MORE IN THESE BOOKS ABOUT MESSIAHIC COMING THAN ANYWHERE IN O.T.

2. Again, there is a special reason for the order these books are in the Bible.

*Handwritten notes:*  
E in O.T. - LAM. CONCERNING THE MESSIAH  
END OF PROPHECY  
W. O. DEUT. 34  
MPL 4  
RETRIED - CHAM  
DANIEL CH 2-7  
WHY THE 4 BOOKS DON'T THE  
NOT I - ACC. TO THE PROPHECY  
WE NOW BELIEVE, ARE THE  
CHRIST

DANIEL CH 2-7 written in Gentile language. To a Gentile people  
note the order of these books as we did with the Prophets.  
Daniel--One of the last books. It is a book of hope--showing  
that after the Gentile Kingdoms have reigned a certain time  
God's Kingdom would be set up on earth. It also told that  
Christ would come in a few years (9:24-27).

Ezra-Nehemiah--Explains occurrences after the time of Daniel.  
Chronicles--Last because it speaks of the conspiracy in time  
of Ezra. Remember Ezra was final canonizer.

4. Why wasn't Daniel listed among the Prophet section of Bible?

- It is different from the others in that Daniel received almost all his divine information from visions or by interpreting dreams. Others of the prophets didn't.
- His mission was different from other prophets. The others dealt mainly with Israel and her sin while Daniel deals mainly with the Gentile kingdoms and only with Israel as they come in contact with the Gentiles.
- Daniel was in vision in Gentile capital cities but never in Jerusalem.
- Chapters 2-7 were written in the "International" Babylonian language.

G. The Significance of the Festival Scroll.

1. Song of Songs--Read during Passover season.

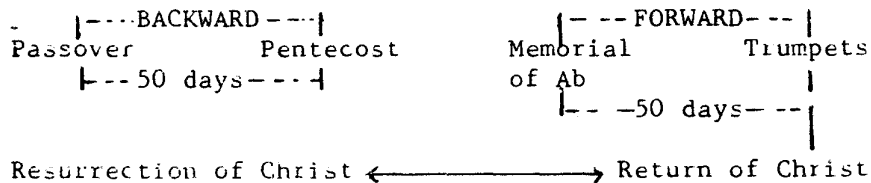
- Passover occurs in Spring. This book has a springtime setting (2:11-13).
- Christ died at Passover.
- Spiritual Israel who is now mature and ready to take part in the marriage, has a little sister who is not ready (8:8). She will be ready later in the time of the Autumn harvest, when she will also become the bride. This fits in with the teaching of the Holy Days.

2. Ruth--Read at Pentecost. Has late springtime theme to it (1:22 2:23). Pentecost season celebrates the end of the barley and wheat harvests. This was the harvest of first-fruits. The story tells of Ruth (a Gentile) who married Boaz (a Jew) and how she gave up her religion and worshipped the true God. Shows that both Gentiles and Israelites can be united together and be part of the firstfruits.
3. Lamentations--Read on 9th and 10th of Ab (5th month). Anniversary of the destruction of the Temple and the city of Jerusalem by Nebuchadnezzar (Jer. 52:12-14). This day is not one of God's Holy Days and won't exist as a Feast (or Fast) day in the Millennium (Zech. 8:19). It is interesting to note also that in 70 AD Titus destroyed the Temple unintentionally on the 10 of Ab!
4. Ecclesiastes--Read at Feast of <sup>MESSAGE TO THE CHURCH</sup> Tabernacles. Written by Solomon in which he shows how physical things are only vanity and cannot give lasting joy and peace and happiness. During Solomon's time the world had peace. Israel was the wealthiest and most prosperous nation on earth. Everyone had abundance-- it was like the coming Millennium. Ezra had Ecclesiastes read at time of Feast of Tabernacles when all were buying all their heart's desire with second tithe and all the money received from harvests to show them that the physical part of the Feast was not the important thing nor will it be in the Millennium. But the important thing is to "fear God and keep His commandments." (12:13). All in all it shows that physical blessings, without God are worthless.
5. Esther--Read at Feast of Purim on 13th and 14th of Adar. Like Thanksgiving Day in U.S. It is not wrong to keep it and since the Jews had vowed they would keep it perpetually Ezra had them read the appropriate book for the day.

H. The Festival Scroll Design--tells a story.



1. Song of Songs--Preparation for a marriage.
2. Ruth--Speaks of the harvest of firstfruits--harvest of God's Church. Now going on until 2nd Coming of Christ.
3. Lamentations--Israel must be destroyed before Christ comes.
4. Note: Pentecost is backwardly attached to Passover--it sort of completes Passover as there are 50 days of harvest between them. Now this Memorial Day of Ab is forwardly attached to Trumpets as it comes 50 days before Trumpets which typifies the 2nd Coming of Christ. So just as Pentecost completes the spiritual harvest begun at Passover time so the Memorial day of Ab typifies the Great Tribulation which will be completed and finished at 2nd Coming of Christ.





- 5. Ecclesiastes--After Israel's destruction (Mem.of Ab) and Christ's return (Trumpets) now the Millennium will be set up. Israel will be completely saved.
- 6. Esther--Pictures Judah's complete deliverance. When all the enemies of God are destroyed.

I. In summary we see the entire plan of God in the Megillot. Christ is now able to marry the Church (Songs). He is now working in the firstfruits harvest (Ruth) which will be just about over when the complete destruction of Israel occurs (Lam.) This destruction will finally end with the coming of Christ and the introduction of the peaceful Millennium (Ecc.). Thus the result will be the complete salvation of God's people (Esther).

1) CHRIST  
2) CHURCH  
3) DESTRUCTION OF ISRAEL  
4) TRUMPETS (C)  
5) MILLENNIUM

XIV. THE BOOK OF PSALMS

- A. The first three books in this section are together because they are written in verse--Hebrew poetry. They are first in the Writings section because they contain material from much earlier times.
  - 1. Psalms first because its material goes back even to Moses (Psa. 90).
  - 2. Proverbs comes next (written by David's son).
  - 3. Job goes back even farther than Moses but was not first for Job is not considered an Israelite but a Gentile.

B. Book of Psalms was divided into 5 books to correspond with the five books of Law. <sup>ALSO FESTIVAL SCROLL</sup> This was done by Ezra.

LEVI	THE	PASCHAL	DOMINUS	1. Psalms 1-41 (Book One) --Genesis Book (CANTONIS OF THE JEWS)	THESE BOOKS AND JOB SEEM TO HAVE GREAT HISTORICAL VALUE IN NEW TEST. DRIVE
LEVI	PENTECOST	EVANG	2. Psalms 42-72 (Book Two) --Exodus Book		
LEVI	DESTRUCTION (AT PRIESTS)		3. Psalms 73-89 (Book Three) --Leviticus Book		
LEVI	SIES	WARRIORS	4. Psalms 90-106 (Book Four) --Numbers Book		
LEVI		IN KINGDOM OF GOD	5. Psalms 107-150 (Book Five) --Deuteronomy Book		

- C. When each section was canonized.
  - 1. Book One and Two--Time of David.
  - 2. Book Three--Time of Hezekiah.
  - 3. Book Four--Time of David.
  - 4. Book Five--Time of Ezra.

D. The five Books of Psalms parallel the five Books of the Festival Scroll.

- 1. The 3rd Book parallels Lamentations (the 3rd book of Festival Scroll). These Psalms are just like Lamentations. Psa. 89:38-52 was added by Jeremiah who wrote it as a result of King Josiah's death just like Lamentations was. Of the 19 Judaic kings, Josiah was the only king of the four kings (there were only four who were cast down from the throne) cast down who was killed at an early age and in battle. Both Book 3 and Lamentations deal with destruction and both have as their time of complete composition the death of King Josiah. Now note how they parallel Leviticus.

3rd Bk. of Law # 3rd Bk. of Psalms # 3rd Bk. of Festival Scroll

Leviticus: written to give instructions for the priests. The law concerns itself the CONSTRUCTION of the religious system in Israel. But because Israel sinned, the next books are on destruction.

Written mainly by priests and general themes concern Temple. Major subject is DESTRUCTION.

MOST OF PSALMS OF THIS SECTION 78-89 ARE BY ASAPH. (1 CHRON 16:30)  
 PSA 78:18 DESTRUCTION V. 19 DESTRUCTION AND TROUBLES  
 PSA 74 DESOLATION OF THE SANCTUARY  
 PSA 77 DAY OF TROUBLE  
 PSA 79 2 - TWO WITNESSES  
 PSA 82:5 FOUNDATIONS OF EARTH OUT OF COURSE

Lamentations: Written by a priest, Jeremiah. Major subject is DESTRUCTION. Read regularly on anniversary of destruction of Temple and Jerusalem by Neb. and later by Titus.

2. The 4th Book of Psalms. Parallels the Book of Ecclesiastes. Ecclesiastes speaks of the time of Feast of Tabernacles. During the Feast the Israelites were to remember the wanderings of Israel for 40 years (Lev. 23:42-43). The 4th Book of the Law (Numbers) tells of these years of wanderings. And this 4th Book of Psalms has a millennium theme.
  - a. Psa. 90:4 speaks of 1000 years. Psa. 91 speaks of God protecting His people during Day of Lord. And on and on it goes. Even Paul refers to this 4th Book when referring to the Millennium (Heb. 3:15 and 4:11).
  - b. The last six Psalms (6 is man's number) describe man's frailness showing that even in the Millennium man is frail and weak of himself.
  - c. Following is a recap of the 4th Book of Psalms discussed in point 2 above.

4th Bk. of Law # 4th Bk. of Psalms # 4th Bk. of Festival Scroll

Numbers: This book describes the WILDERNESS journey. Israel needs to recall this time at Tabernacles and in the Millennium God says "dwell in booths" to remind them of the "booth-living" in the WILDERNESS, where they had to depend upon God for sustenance.

These Psalms describe the Millennial condition which will come to Israel and to the earth. Mankind needs to be reminded, however, that he is weak, frail and mortal during the Millennium. The latter Psalms have this as their theme.

PSA 90:4 A THOUSAND YEARS  
 SABATH REST  
 SABATH IS CONNECTED WITH SEVEN SIX EQUAL PERIODS OF TIME PRECEDING, WHETHER A DAY, A YEAR, OR A THOUSAND YEARS.  
 PET 3 HEB 4 REV. WITH US A THOUSAND  
 YEAR PLAN OF GOD.  
 PSA 92 - SONG OR PSALM FOR THE SABATH.  
 PSA 93 - THE LORD REIGNETH  
 PSA 93:11 MY KING  
 PSA 96 - THE LORD REIGNETH  
 PSA 97 - THE LORD REIGNETH. IS COMING OF CHRIST.  
 V. 6 ALL THE PEOPLE SEE HIS GLORY.  
 V. 10 HIS PRESERVETH THE SOULD OF HIS SAINTS.  
 PSA 99:6 ANGEL ARMY SAMUEL  
 PSA 101-106 DIFF. ISRAEL

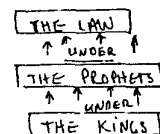
Ecclesiastes: This book describes the vanity of trusting in the great abundance which God can and will be giving to mankind. Read at Tabernacles to warn Israel against trusting in the Autumn abundance. Has the same teaching for those living in Millennium.

- |  |   |   |
|--|---|---|
| <p>3. <u>5th Bk. of Law</u><br/><u>Deuteronomy</u>: A summing up of what was covered in first four bks. of the Law. Specific laws for Israel IN THE PROMISED LAND.</p> | <p><u>5th Bk. of Psalms</u><br/>Summing up of what was covered in first four bks. of Psalms. Finally lead up to Hallelujah Psalms which show Israel IN THE KINGDOM OF GOD and praising Him.</p> | <p><u>5th Bk. of Festival Scroll</u><br/><u>Esther</u>: Read after Tabernacles. It speaks about the complete salvation coming to Judah as do the last Psalms.</p> |
|--|---|---|
4. 2nd Book of Psalms,
- a. Parallels Exodus and Ruth. Ruth speaks of Pentecost.
  - b. Exodus describes the beginning of OT Church. Israel was to be the firstfruits of nations. Law was given on Day of Pentecost according to Jewish tradition. Pentecost is celebrated as the "giving of the law" festival.
  - c. 2nd Book of Psalms shifts from personal happenings of David to what happens to Israel--God's Church--as a whole. Tells about beginning of O.T. Church.
5. 1st Book of Psalms,
- a. Parallels Genesis and Song of Songs which is read at Passover.
  - b. Genesis shows origin of man. Song shows the commencement of the redemption of that human race. 1st Book of Psalms shows David in the role of Christ who was to come. The human side of Christ's ministry is found here.

- E. Books of Proverbs and Job
1. Follows Psalms chronologically. Proverbs does, that is.
  2. Psalms also precedes because of David's authority. David was one nearer to God's ideal than any other man.
  3. Some consider Job to be a Gentile. There are difficulties (mainly chronological and historical in nature) which make it difficult to equate Job with the Job of Gen. 46:13, and Israelite. It may be possible, however.

XV. THE CONCLUSIONS TO OUR OLD TESTAMENT DISCUSSION

- A. How do we know we have the same OT that Ezra canonized?
- B. Think about the way official records, especially those which represent laws, are kept today. They are guarded with the utmost security. There are many reproductions of the Declaration of Independence for example. If original was destroyed no one could get away with changing one word without it being discovered.
- C. Same is true with OT which was the secular as well as the religious law of the Land. You can be sure lawyers were very familiar with every word of it to help their clients.



THE KINGS AS FAR AS GOD IS CONCERNED ARE UNDER THE

- D. It is also true that once the physical nation ceased (70 AD) the national courts disappeared.
  1. Preservation of Law became more the responsibility of the religious leaders instead of the State.
  2. Again there were several Jewish denominations and each made sure the other did not change the text.
  3. 4th and 5th centuries saw some Jews try to correct the official text with spurious ones.
  4. To stop this, officials restored the old authoritative Mss. handed down since pre-Roman days and made the standard text--Masoretic Text. This is the one followed today and is the one Ezra canonized.

XVI. THE APOCRYPHA AND SEPTUAGINT VERSION.

- A. The Apocrypha could not be part of the OT as it was written in Greek not Hebrew. Read again about the significance of the 22 books being in the OT. The 49 books of Bible plus the 14 of the Apocrypha make 63 books.
- B. Christ and official Judaism rejected the Apocrypha.
  1. Christ doesn't mention the Apo. being a part of the division of the OT in Lk. 24:44,45.
  2. Jews were to keep the Oracles of God (Rom.3:2) not the Greeks.
  3. There are 263 direct quotations from and about 370 allusions to passages in OT (found in NT) but none are from the Apocryphal writings.
  4. Josephus says: "From the time of Artaxerxes, all occurrences have been written down; but they are not regarded as entitled to the like credit with those which precede them, because there was no certain succession of prophets" (Contra Apion. I. 8).  
(AFTER THE TIME OF MALACHI - EZRA)  
(MEANING FOR THE WRITING OF SCRIPTURE.)
  5. Even the Apocryphal books themselves mention the Bible as being apart from their own writings. See I Macc.4:46; 9:27; 12:9. Also note that the translator of the Book of Ecclesiasticus makes no claim to have the work recognized as canonical.- SEPARATE AND BOUND BY TITLE OF SCRIPTURE.
- C. Addition of the Apocrypha comes from Egypt.
  1. Over a period of 150 years just before Christ, the Egyptians wanted the literature of the Jews translated into the Greek language so all people could read the works. FOR ALEXANDRIAN LIBRARY.
  2. Their object was to translate what scholars considered the divine literature of the Jews, not necessarily the Divine Canon. THERE IS A DIFFERENCE !!
  3. By beginning of the 1st century BC they translated any literature of the Jews.
  4. By the 1st century AD certain Apocryphal works were being associated with the canon though still not considered a part of it.

HOW DO WE RECOGNIZE THE SCRIPTURES - WHAT IS IN THE CANON - AND WHAT WASN'T.

5. The Jews hated the Septuagint so badly that they considered the day it was translated, the worst day in Jewish History.
6. Jesus and Apostles never quoted from it regardless of what historians say for they would have been banished for even quoting it.
7. Of the 263 direct quotes of the OT used by the Apostles, only 88 verbally agree with the Septuagint Mss we have today.
  - a. Why do they? Origen who is responsible for giving us the Septuagint version we have today had several copies of the Septuagint. But each one differed in places from the other.
  - b. Origen attributed this to "the carelessness of scribes, or rash and mischievous correction of the text by others."
  - c. How to correct them and have a good version? "By the help of God, using our own criterion the other versions."
  - d. In other words he used the N.T. which he highly esteemed. That is why in 88 quotes the Septuagint Version agrees with the Apostles--not that the Apostles agree with it or quoted it. Origen made the Sept. agree with Paul.
  - e. As far as Paul using the Septuagint. He did not need it as he knew Greek and Hebrew equally well and could translate from the Hebrew directly into the Greek by himself. He didn't need the Septuagint.

PAUL WOULDN'T STENOGRAPHE HIS ANSWERS FOR JUDAS BY QUOTING FROM SOME UNRESPECTED SOURCE IN MANY PEOPLE'S MINDS. HE HAD NO NEED TO QUOTE

D. Why the Septuagint cannot be accepted.

1. The Law portion of the Septuagint was without question translated from the Samaritan Pentateuch not the official Jewish Version. They agree in 2000 places where they disagree with the Jewish official Version.
2. The "Jews" used in translating the Septuagint were "Samaritan Jews." OF SAMARITAN ORIGIN - IE. INFLUENCE
3. As a matter of fact even the Catholics did not accept the Apocrypha until the Council of Trent in 1546 AD. They accepted 11 books (of the 14) then to be distinct from the Protestants and to show their supposed authority over all spiritual matters. The Protestants were saying they were spurious books. IT ISN'T SURPRISING THAT THE CATS WOULD WANT A TRANSLATION W/ SAMARITAN APOCRYPHA.
4. This also brought their Bible up to 77 books while the Protestant Bible has 66--man's number times 11.

E. Lost books of OT?

1. Jude 14--is this speaking about a book of Enoch that should be in the Bible?
  - a. Jude doesn't say he quoted from a book of Enoch. In reality Jude is quoting an oral prophecy handed down by holy men of Israel and Judah.
  - b. Another example of a spoken prophecy is Mat. 2:23. "HE SHALL BE CALLED A NAZARENE"
  - c. There is a book of Enoch written in the 1st century AD that has this verse in it but it is a spurious work doing away with God's Sacred Calendar. Jude would not have quoted from it. And even if he had that would not have made it part of the canon as Paul also quoted Greek poets (Acts 17:23 and Titus 1:12). PUT IN THERE SO IT WOULD BE ACCEPTED -- BUT READ A

WHE WOULD NOT HAVE STENOGRAPHE HIS POSITIVE AUTHORITY OF HIS WRITING BY QUOTING SUCH A SPURIOUS WORK?? NO!!

EVEN IF YOU DO QUOTE SOMETHING - DOES THAT MEAN THAT ALL OF IT IS TO BE ACCEPTED???

2. Other so-called lost books of OT.
  - a. Book of the Wars of the Lord (Num. 21:14).
  - b. Book of Jashur (Josh. 10:13; II Sam. 1:18). *THERE IS ONE OF MIDDLE AGES ORIGIN.*
  - c. Book of the Acts of Solomon (I Kings 11:41).
  - d. Book of Nathan the Prophet (I Chron. 29:29).
  - e. Book of Gad the Seer (I Chron. 29:29).
  - f. Prophecy of Ahijah the Shiloite (II Chron. 9:29).
  - g. Visions of Iddo the Seer (II Chron. 9:29).
3. Note that the last 4 books were quoted in the works that Ezra canonized. Why didn't he add these books to the canon. The answer is he wasn't authorized to do so.
4. There are no lost books of the Bible.

1' THESE SHOULD HAVE BEEN  
ADDED - EZRA WOULD HAVE ADDED THEM!!

XVII. DESIGN AND DEVELOPMENT OF THE NEW TESTAMENT SCRIPTURES

- A. Christ's way does not change (Heb. 13:8, <sup>SAME PRINCIPLE</sup> Jam. 1:17, <sup>CONSTITUTION</sup> Mal. 3:6).
1. Thus He used same system to canonize both O.T. and N.T.
    - a. Used highest ranking men in Israel to canonize O.T. They were the high ranking priests (Deut. 31:9) or righteous kings of the House of David (see list of 7 periods of canonization to follow later).
    - b. Therefore He would use the apostles in N.T.
  2. R.Catholic Church had nothing to do with canonization. They admit that canon was already complete when their church even discussed whether certain books should be in it. Synod, 397 A.D., is first.

- B. Moses was a type of Christ. <sup>THE NEW TESTAMENT CENTERS ON CHRIST</sup>
1. Moses given rank of God (Ex. 4:16, 7:1). <sup>HE WAS TO BE LIKE GOD TO ARSON AND THUNDER</sup> Whatever he said was accounted as coming from God Himself.
  2. Given this office because he was to give the people the written and codified Law of God for the first time. The Law was known before (Gen. 26:5) but never written down. Moses was the only man used to reveal God's Law to man.
  3. All prophets that followed merely commented on these Laws but never revealed any other laws. <sup>NO ONE QUESTIONED HIS AUTHORITY - NO OTHER PROPHET HAS HIS COUNTERPART'S AUTHORITY.</sup>
  4. Therefore, Moses was the Lawgiver of Israel in O.T. <sup>THERE WAS NO OTHER PROPHET LIKE HIM.</sup>
  5. Moses said another would arise like him (Deut. 18:15, 18-19; Acts 3:22-24). <sup>HE WOULD BE A PROPHET FROM AMONG THEIR BRETHREN.</sup>
    - a. Was to magnify the Law--to bring out Law's true significance (Isa. 42:21).
    - b. Was to bring the final Spiritual Law.

(COR 15 SHOWS THAT THE PHYSICAL COMES 1ST. THE SPIRITUAL COMES AFTER.)

M-O-COME THE NATURAL LAW. CHRIST GAVE THE SPIRITUAL.

- C. Jesus gave the N.T.
1. Intended new literature to be added to O.T. (Mat. 5:17).
    - a. "Fulfill the Law" means "to fill up" the revelation of God.
    - b. N.T. was to be added to O.T. to complete the Bible--the revelation of God.
    - c. Did not mean He Himself would personally write the N.T. but His disciples would do it for Him. Principle is that covered in Jn. 4:1-2. <sup>PRINCIPLE - DON'T IMITATE OTHERS.</sup>
  2. Disciples were to write N.T. See Isa. 8:13-17 (For proof this is speaking of N.T. times see Isa 7:14, 8:24, 9:6; I Pet. 2:6-8; Rom. 9:33).
    - a. Meant Jews would not accept Christ's message revealed in N.T. (This is Isa. 8:13-17 prophetic meaning).
    - b. "Bind" means to "canonize." <sup>BECAUSE OF HIS "LAST WORDS", SEEN THIS WAY THROUGH THE DISCIPLES.</sup>
    - c. The disciples would know all Truth and the Church would not have to wait centuries for the complete truth to be revealed by Augustine and other church "fathers" (Jn. 16:12-15; Mat. 28:19-20).

8TH CENT. A.D. CHRIST

...THESE THINGS TO REMEMBER THE PRINCIPLES WHICH I HAVE GIVEN YOU.

- D. Disciples knew they were to canonize N.T.
  1. All writers of Bible are called prophets. See Lk. 16:29; 24:27; Rom. 1:2; Acts 26:27, 28:23.
  2. II Pet. 1:19 shows that the prophets had "returned" and inspired writings would be coming from them. *WE HAVE NEW BOOKS WRITTEN BY PROPHETS - WE HAVE NEW BOOKS WRITTEN BY PROPHETS*
  3. Paul knew he was helping to write Scripture (Rom. 16:25-26; II Cor. 12:7; Eph. 3:3, 5; Col. 1:25-26; I Cor. 14:37; I Cor. 2:12-13; I Thes. 2:13).

XVIII. CANON NOT NEEDED AT FIRST

- A. Apostles felt J.C. would come in their lifetime. Here's why:
  1. Dan. 9--the 70 weeks prophecy gives no indication that the final half week would be delayed over 1900 years.
  2. Dan. 11--No apparent long period of time from A. Epiphanes to second coming of Christ.
  3. They did not understand the 7 times or Times of Gentiles. But there was no need for them to understand them yet.
  4. Christ never told them when the Kingdom would come (Mat. 24:42, 25:13; Mk. 13:37 13:35, 26; Lk. 22:40; Acts 1:7).
  5. Some of Christ's statements could have led disciples to believe K. would be set up soon (Mat. 3:2 4:17 10:7; Jn. 21:22; Mat. 16:27-28).
  6. Mat. 24:34--even Olivet prophecy sounded like it would be for them.
  7. Paul thought coming would be in his lifetime (I Thes. 4:15-16; II Thes. 2:1-2; I Cor. 15:51-52; I Cor. 7:29, 31; Rom. 13:11-12; also James did too--James 5:7-9).
- B. But about 60 AD the disciples realized that the coming would be much later (Heb. 4:9; II Pet. 3:8) and realized the need for a N.T. canon.

XIX. THE FIRST CANONIZATION OF THE N.T.

PEOPLE THINK THIS WAS WRITTEN BY A. IN THE 20 CENTURY. BECAUSE OF NOCTILISM. PAUL'S BOOKS ARE SCRIPTURE. IT WAS JUST BEFORE HIS DEATH. IT WAS IMPORTANT FOR THE CHURCH. CHRISTIANITY WAS DEVELOPING.

- A. II Peter was written by Peter *Chief Apostle!* to explain why he was canonizing the N.T. (Read this section in the thesis for complete detail.) *FIRST 11 VERSES - INTRODUCTION - ALWAYS IN ROM. 16 BUT ALWAYS IN ROM. 16*
- B. John and Peter were both to be used in canonizing the N.T.
  1. Peter canonized 22 books (probably)--all but John's books. *V. 13 REMEMBERING IMPROVISED*  
 He followed the O.T. as a guide but knowing John's were to come (II Pet. 1:18). The "we" in this scripture is referring to John and Peter which is explained in this section of the thesis referred to in point "A" above. *THIS SHOWS SOMETHING*
  2. John added his 5 books making the total no. of N.T. books 27. *V. 16 - WE - THIS DOCUMENT*

PROBABLY WRITTEN

C. Then the Bible had 49 books (7x7). There were also 7 canonization periods in completely canonizing the entire Bible:

MATT. MARK LUKE. ALL MENTION DESTRUCTION OF JERUSALEM COMING.  
 JOHN DOES NOT MENTION  
 ACTS JAMES PETER I+II BY LUKE TO JOHN AND JOHN  
 JUDE PAUL 14  
 22 Books

JOHN WRITES HIS BOOKS. THE GOSPEL OF JOHN WHERE WOULD YOU PUT IT? GOSPELS - LAST - SO HE WROTE IT BEFORE HE DIED - SO THAT WE WOULD KNOW IT WAS PUT IN AFTERWARD. PETER AND JOHN ARE ALSO WROTE AFTER OF JOHN. LASTLY COMES REVELATION.

HE WAS KILLED IN 67 A.D. BEFORE WAS EXECUTED AFTERWARD. THE PROBABLY WOULD BE OF A.D. JAMES - THE BROTHER OF THE CHURCH IT WAS KILLED IN IN A.D. (JOSUAPHUS)

22 + 5 = 27 NEW TEST BOOKS  
 + 22 OLD TEST BOOKS

II PET. 3:16 PAUL WE ALL THE E. THE SCRIPTURE  
 3:1-2



7 CANONIZATION PERIODS OF THE BIBLE.

1. Moses
2. David and Solomon
3. Isiah and Hezekiah
4. Jeremiah and Josiah
5. Ezra and Nehemiah
6. Peter and Paul <sup>Paul's 1<sup>st</sup> 1<sup>st</sup> 1<sup>st</sup>.</sup>
7. John

XX. THE PROPER ARRANGEMENT OF THE N.T.

- A. The canonizers put the 7 General Epistles before Paul's Epistles.  
95% PUT GENERAL EPISTLES BEFORE PAUL'S. THE PRESENT ARRANGEMENT COMES FROM 4<sup>TH</sup> CENTURY.
- B. Paul himself shows that other apostles were before him. See Gal. 1:17. It was the Western "Fathers" <sup>AFTER THE 1<sup>ST</sup> CENTURY A.D.</sup> who put the 7 General Epistles (Jewish books) behind Paul's. This put Romans first. THEY PUT EVERYTHING JEWISH IN BACK. EXALTED PAUL'S BOOK HE WAS IN ROME.
- C. The East agreed with original canonization but West did not.

XXI. ROMAN EXCUSE FOR EXALTING PAUL

- A. Gnostics up to the second century claimed the Christian Church had two divisions: One for Jews and one for Gentiles.
  1. Acts 15 is said to make this distinction. Gentiles were told not to bother being circumcized.
  2. But Paul did not just teach Gentiles from that time on. He always taught the Jews first and then went to the Gentiles.
- B. The arrangement of the Books of the N.T. by John (final canonizer) was considered the "early Jewish arrangement." It was designed for the Jewish "section" of the Church.
- C. This was all part of the Gnostic plan to remove Church leadership from the Jews.
- D. The Bible itself proved that this 2-church theory actually existed among these Gnostics. - III John was written to prevent such an idea from spreading. (Read this section in the thesis for complete detail).
- E. When Polycarp (disciple of John) disputed with Anicetus (Bishop of Rome) about the date of Passover, Anicetus rejected John's authority in the matter and changed the date. Anicetus respected his authority over the Jewish Church but not over the Gentile Church.
- F. Finally in latter part of second century the Gentiles rejected the Jewish Christians as Christians at all. Gentiles were the leaders of the Church. Peter the Apostle to the Jews could now be considered one of their own--since the entire church was now Gentile--and they made him to be head of the church.

G. The West considered Book of Hebrews non-Pauline as it was too Jewish. One reason why they do not accept it as being Paul's:

XXII. N.T. EVIDENCE THAT GENERAL EPISTLES MUST PRECEDE PAUL'S

A. They are general and not written to specific Churches as Paul's were. THEY WERE WRITTEN TO BROAD GENERAL AREAS. ISN'T IT LOGICAL TO ADDRESS THE GENERAL BEFORE THE PARTICULAR. THE SUBJECTS ARE GENERAL.

B. Contain only general information. You must feed spiritual infants on general teaching in order for them to learn properly. James is the most general in whole N.T. besides the Gospels. I Pet. 2:2.

C. God always went to the Jews first (Rom. 1:16; 2:9, 2:10). Paul himself did the same (Gal. 2:9). TO THE JEWS FIRST!! SOUGHT THE TOWNS IN A NEW AREA FIRST.

D. All authors of G. Epistles had seniority over Paul (Gal. 1:7). APOSTLES BEFORE ME. THEY SHOULD COME FIRST IN THE CANON. JAMES THE HEAD OF THE CHURCH. THEN PETER THEN JOHN

E. All had greater administrative authority (Gal. 2:9, 2:2; Acts 15:19). LETTER BY JAMES - HE MADE THE DECISION. JAMES, PETER, JOHN PRIMARILY TO THOSE OF RECONVERSION.

F. G. Epistles give a proper orientation to the understanding of Paul's letters. HELPS GIVE UNDERSTANDING TO SPIRITUAL SUBJECTS. IT NEEDS TO BE GRADUAL - GOD'S WORD IS THIS WAY. SO WE CAN SEE AND UNDERSTAND. (IF YOU WANT TO UNDERSTAND SOMETHING IN THE BIBLE, GO TO THE PLACE WHERE IT IS FIRST IN THE BIBLE.) JAMES GIVES AND UNDERSTANDING OF FAITH. PETER HOPE JOHN LOVE JUDE WATCH OUT FOR HERESY. THIS IS PRACTICAL.

G. Peter mentions his, James and John's works before Paul's (II Pet. 1:18-19--Peter, James and John saw Jesus transfigured. Paul's works are mentioned in 3:16). THINGS HARD TO BE UNDERSTOOD. PETER WAS TELLING THE READER THAT THE ST. IN PAUL'S EPISTLES SHOULD BE HARD TO BE UNDERSTOOD. ONLY LOGICAL TO S BEFORE YOU HAVE GONE THROUGH PAUL'S EPISTLES. NOT AFTER.

FAITH, HOPE, LOVE  
THESE ARE GENERAL  
JAMES - TO TWELVE TRIBES  
PETER - TO STRANGERS  
NORTHERN AREAS  
JOHN - NO ONE IN PART  
JOHN D. D. UNIDENTIFIED  
JUDE - TO CHRISTIANS

XXIII. PROPER ORDER OF THE SEVEN GENERAL EPISTLES

A. Rank of authority (Gal. 2:9). JAMES, CEPHUS, JOHN. (RELIABLE PRINCIPLES OF BIBLE) ACTS 15

- B. Subject matter.
1. James writes about first principles of Christian living-- getting along with each other (4:1).
  2. Peter is a little stronger meat especially about heretics.
  3. John spoke of keeping the Commandments. JOHN 27: UP NEW COMMANDMENTS 3:11 FROM THE BAPTIST. JOHN'S 6 BEGINNING LOVE IS KEEPING COMMAND. SIN IS TRAMP OBSESSION. GETS MAD & PLEASING WITH HERETICS - ANTICHRIST. A JOHN'S OCCURRENCE
  4. Jude was the strongest against the heretics. JUDE 3 CONTAINS THE FAITH ONCE DELIVERED. (RECAPITULATION OF PETER - ONLY NICER SOPHISTICATED)

- C. Follow order of attributes of I Cor. 13:13.
1. James speaks of Faith.
  2. Peter speaks of Hope.
  3. John speaks of Love. THE KEEPING OF COMMANDMENTS.

XXIV. THE FOUR GOSPELS

- A. They are in Proper order. MAT. 5:17 - FULL FILL THE LAW.
1. Matthew is first. MATTHEW WAS A LEVITE.
    - a. Written first. - (tradition)
    - b. Contents. Connects O.T. with N.T. Transition book. INTERESTED IN TEACHING PALESTINE WAS WRITTEN TO THE JEWS. "To the Jew first." IT IS THE IDEAL BOOK TO BRIDGE OLD TN. HAD TO PROVE JESUS A DESCENDANT OF DAVID. - THE KINGDOM LEGAL KING.

MATT. MARK AND LUKE ARE THE SYNOPTIC GOSPELS - OCCURRING AT SAME TIME.

WOULD RESPECT A LEVITE. EXAMINING A  
= PRIEST.  
JAMES DEAN JARVIS. ONLY ONE TO EFFECTUALLY  
I FROM OLD TO NEW TESTAMENT.

c. Rank. Matthew was a Levite. Quite possibly a ~~Levite~~ priest. ~~Levite~~ priests at that time often had more than one job thus Matthew was a tax collector.

2. Mark second because he wrote his gospel at behest of Peter. He was Peter's secretary so to speak. HALF Jew - HALF GENTILE.
3. Luke third because he wrote, at behest of Paul who was of lesser authority than Peter. CH. 16:9 - REMARKS THAT HE WAS GENTILE.
4. John is last despite authority over Paul. Reason is that when Peter canonized his 22 books of N.T. John hadn't written Gospel of John yet. When John canonized the N.T. he added his gospel with the others. And since it dealt with matters the others left out (tying up the loose ends of Christ's teachings) he put it in fourth position.

JERUSALEM  
|  
ANTIOCH & BABYLON  
|  
ANTIOCH to ROME

B. Notice why the four divisions of N.T. are where they are:

1. First are the four Gospels.
  - a. Contain the most basic of all Christ's teachings.
  - b. Sayings to disciples while yet unconverted.
  - c. Mature teaching promised to come later (Jn. 16:12).
2. Second are the General Epistles. The Christian who has mastered the Gospels and Acts is now ready for "milk" doctrines.
3. Third are the Epistles of Paul. The real "meat."
4. Fourth is the Revelation.

C. The one major principle surrounding the positioning of the books is the principle of PROGRESSIVE TEACHING.

HEB. - ENTHUSIASTIC  
MARK -  
LUKE - CHRONOLOGIST.

### XXV. THE EPISTLES OF PAUL

7 CHURCHES. PROGRESSIVE TEACHING.

I  
II  
III  
IV  
V  
VI  
VII

OPHYS  
COR. I  
GAL.  
EPH.  
PHIL.  
COL.  
THESS.  
ROM.  
TIM.  
TITUS  
PHILEM.

ROMANS -  
COR. I -  
GAL. -  
EPH. -  
PHIL. -  
COL. -  
THESS. -  
ROM. -  
TIM. -  
TITUS -  
PHILEM.

- A. Hebrews is only Epistle of Paul that is out of position.
1. Should come after II Thes.
  2. Western (Roman) Church couldn't believe it was Paul's Epistles as it was speaking of Jewish subjects. So they put it at the end of all Paul's Epistles.

- B. Design of Paul's Epistles--Divided into 3 sections.
1. First 9 written to 7 Churches (Rom., Cor., Gal., Eph., Phil., Col., Thes.).
    - a. Paul wrote to only 7 Churches as they covered the general information of N.T. which concerns "Church" matters.
    - b. Tells of major doctrines and how to keep the Holy Days.
  2. Hebrews. A general letter to all Christians.
  3. Pastoral Epistles (private letters). (Tim., Titus, Philemon).

C. Why this order? <sup>NOT ONLY OF LINES THEORY</sup> Same as the Gospels. <sup>EFFICIENCY OF TEACHING</sup> Teaches in progressive teaching method. <sup>SUBJECT MATTER.</sup> We learn God's message in step-by-step manner.

1. Romans--Contains instructions for those who had only learned the first principles of the Gospels. It is an introduction book to the teachings of doctrines. Heb. 6:1-3 shows the basic doctrines and Romans covers them all and in the same order:

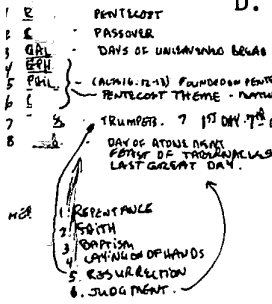
- Rom 1-2  
Rom 3-5  
Rom 6
1. REPENTANCE
  2. FAITH
  3. BAPTISM
  4. LAYING ON OF HANDS -- PAUL'S PART
  5. RESURRECTION
  6. ETERNAL SUBSTITUTION

ORDER IS THAT IT IS A MATTER OF ABC...

- a. Repentance (1-2)
  - b. Faith (3-5)
  - c. Baptism (6)
  - d. Holy Spirit (8)
  - e. Resurrection and Judg. (9-11)
2. I Corinthians also written to babes (3:1-2) and is same as Romans:
- a. Repentance and Faith (first few chapters)
  - b. Baptism (10)
  - \* c. Holy Spirit (12-14) CONCERNING SPIRITUAL GIFTS. 13. SPIRITUAL LOVE 14. SPIRITUAL GIFTS.
  - d. Resurrection and Judgment (15). NOT MUCH ON JUDGMENT.
3. II Corinthians is a little more mature (II Cor. 6:13).
4. Galatians written to immature Christians (1:6) who were spiritually weak (3:1).
5. Ephesian is for the spiritually mature. From here on Paul's Epistles are for the mature (Eph. 4:12-14). All immaturity is left behind. FOR PERFECTING (MATURING) OF SAINTS. UNTO A PERFECT (MATURE) MAN BE NO MORE CHILDREN. MAY GROW UP.
6. Philippian is for the mature. Colossians the same. THE MOST MATURE.
7. I and II Thesalonians are even more mature. Speak of second coming; resurrection; judgement upon Man of Sin and the Beast System; Christians aren't ready for all the information about second coming and resurrection until they have mastered all preceding Epistles.
8. Hebrews is most mature doctrinally. It deals with what will happen after the Resurrection. HEB. 5:12 - 6:2 FIRST PRINCIPLES. BUT GOES INTO MEAT. MATURE SHOWS IT DOES COME AS LAST OF GENERAL EPISTLES.
- a. The Millennium (4, 12)
  - b. Day of Atonement--Satan bound (9)
  - c. Man's purpose fulfilled (2:5-9)
  - d. 6:5
  - e. Lamb marries Israel (8)
  - f. 9:11 10:1, 37 11:16.

D. Holy Day Parallels in Paul's Epistles

- 1. Thessalonians-- speaks of events fulfilled on Day of Trumpets. (Thes. was the seventh Church area and Day of Trumpets comes on first day of seventh month). THEME. 9th-10th CHS.
- 2. Hebrews--discusses theme of Day of Atonement (9:7), Feast of Tabernacles (4:9) and Last Great Day. MILLENNIUM (CH. II RESURRECTION CH. 2). WORK TO COME CH. 4:8 SAME OTHER PLACES. LOOKING TO FUTURE.
- 3. I Corinthians--the simple Passover Epistle (5:7-8, 11:23-24, 10:16).
- 4. Galatians--speaks of Days of Unleavened Bread. He speaks of circumcision which was always associated by Jews with first day of U. B. (5:6-9). SC Paul is giving a Christian interpretation of the significance of Days of U.B. TYPE OF SIN LEAVEN.
- 5. Romans--gives real meaning of Pentecost (8). I Cor. 12-14 and II Cor. 3 also discuss Holy Spirit. Jewish tradition places giving of the law on Day of Pentecost). Also Eph, Phil, Col.



E. Pastoral Epistles of Paul (Personal letters to ministers in the Churches. Therefore should be considered most mature of all Epistles.)

- Note the order they are in and why they are in that order:
- 1. Rank (as in General Epistles)
    - a. Timothy--Evangelist over all Western Asia Minor
    - b. Titus--Lesser rank and over Crete.
    - c. Philemon--Don't know what area he was over but must have been of lesser rank than other two.

see Heb 6:1  
resurrection  
judgment  
repentance  
Faith + Baptism  
laying on of hands  
Baptism

2. Racial order ("to the Jew first")
  - a. Timothy--one half Jew (Acts 16:1).
  - b. Titus and Philemon--both Gentile.
3. PHILEMON AND PAUL WITH MISUNDERSTANDING. PHILEMON HAD TO BE CORRECTED. WOULD LET THAT GO TILL LAST. (COMMON SENSE).

## XXVI. CANONIZATION OF PAUL'S EPISTLES

- A. How did Peter get all of Paul's Epistles and who arranged them?
  1. First realize that Paul knew he would help complete the Bible (Rom. 16:25-27 Col. 1:25-26).
  2. Paul, seeing death near (II Tim. 4:6-7), may have arranged and set apart his own letters and given them to Peter.
    - a. Paul called for Mark to perform a particular service ("for the ministry" in II Tim. 4:9-11 means "for a service").
    - b. The Parchments spoken of in 4:13 are Paul's Epistles (Read Pages 493-497 in thesis for complete detail).
  3. Mark's role.
    - a. Immediately after Paul's death (app. 66 AD) Mark goes to Peter in Babylon (I Pet. 5:13).
    - b. Mark's "service" (II Tim. 4:9-11) was therefore to bring Paul's letters to Peter for canonization. Immediately after this we find Peter referring to Paul's Epistles as Holy Scripture (II Pet. 3:16).
  4. Paul arranged his Epistles in proper order and Peter placed them in proper sequence in N.T.
- B. Did Paul edit his Epistles before his death?
  1. Ezra edited certain sections of O.T. So Paul certainly could have edited his Epistles to give them more universal appeal.
  2. An example of Paul's editing is Rom. 16:25-27. When Paul was placing his books in proper order for canonization he knew Romans would be the first book and an introduction to the rest of his works. So in editing his Epistles before sending them to Peter - Paul added these 3 verses to introduce the subject of the "mystery" covered in Ephesians and Col. Should go at the end of Rom. 14 however. Old mss. have it that way.
- C. What difference does it make if edited by Paul?
  1. Shows that Paul was preparing his Epistles for a different purpose than what they were originally intended.
  2. Paul had a personal hand in canonizing his own letters. No need for addition except it was to be referred to by later Christians whom he couldn't talk to personally.
  3. "At Ephesus" (Eph. 1:1) was added later by Paul. Some mss have a blank space there.
    - a. This was a circular letter. First sent to Ephesus and then sent to all churches en route ending at Laodicea.
    - b. The Letter to Laodicea (Col. 4:16) may be the Ephesian one. Both written at same time and resemble each other.
    - c. Paul at time of editing added "at Ephesus" to fill the blank. It was the first church to receive it.
  4. Mk. 16:9-20 is a possible addition by Peter who had Mark write that Gospel.

- D. End of Acts deleted.
1. Does not end with "Amen".
  2. Brings us up to 62 AD and leaves us "hanging".
  3. Luke was with Paul in 66 AD (II Tim. 4:11) when the Parchments were edited and arranged. He could have completed the book of Acts then. He might have. If so the inspired editors deleted it. Otherwise it was never completed in the first place.
  4. John who could have written the whole history in the 90's added nothing to Acts.
  5. Why "unfinished"? Possibly to hide the real history of Gnosticism seeping in and taking over the "Christian" church thus giving the prophesied apostasy opportunity to occur.
- E. Early Church "Fathers" are absolutely silent on editing of N.T. Thus the only ones it could be are the apostles themselves.

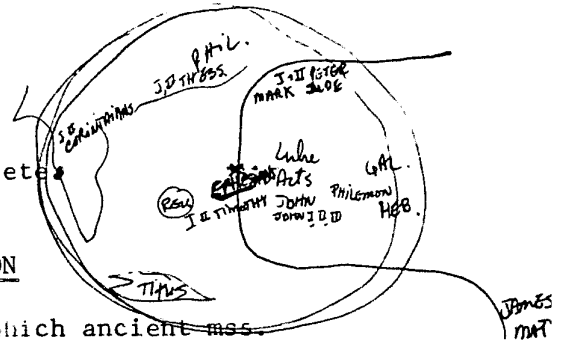
#### XXVII. DISPOSITION OF OTHER APOSTOLIC LITERATURE

- A. Paul as well as all other apostles probably wrote hundreds of letters to the Churches (I Cor. 5:9).
- B. All others not used in N.T. must have been destroyed by Peter. Otherwise there could be no real canon.

#### XXVIII. JOHN'S FINAL CANONIZATION LAST APOSTLE TO PUT EVERY THING IN ORDER

- A. John was told he would live to see Christ's second coming in vision (Jn. 21:22--compared with Mat. 16:28).
- B. John fulfilled Jn. 16:13.
- C. One reason for John's Gospel was to sum up-his authority to canonize the N.T.
1. Jn. 21:22 was written to show John's authority to canonize.
  2. At his time some were questioning the Book of Revelation and John's authority in general. So John says he is fulfilling Jn. 16:13.
- D. Last verses of John are the summation of the Gospels and show we have all that is necessary for us today.
- E. Book of Revelation.
1. Completes canon (Rev. 20:12-15).
    - a. "Books" is same word (Gk.) used for the "Sacred Writings" (Jn. 12:48). Thus "The Bible" could be substituted for "the Books".
    - b. Article "the" in front of "books" shows Word of God was complete now.
    - c. When Dan. 7:10 written this was not so. "the books" in Dan. 7:10 should be just "books". "the" isn't in original (See Companion Bible).

ROME



2. Rev. 21:5-6 shows God's Word now complete

XXIV. WESTERN ASIA MINOR--CENTER OF N.T. CANONIZATION

MAT.

- A. Scholars have no guide lines in choosing which ancient mss. to follow as the original. They believe that the older the mss. the better. But the Bible does give guidelines as to who was given charge over the canon.
- B. John sent Revelation to the seven Churches. They were to keep it.
  - 1. Ephesus was the chief Church of the seven.
  - 2. It is clear that the complete N.T. was given to the Christian Chs. in Asia Minor for preserving.
  - 3. Rome wasn't center of canonization. The center Church in the entire area covered by books of N.T. is Ephesus.
  - 4. 27 books sent to Greek-speaking Christians in Asia Minor.
- C. Could the Egyptian Sinaiticus Mss. be the correct one? There is complete lack of interest show of Egypt in N.T. When mentioned it speaks of "coming out" of her. We shouldn't look to Egypt to find God's true Word.
- D. What of the Vaticanus Mss. from North Africa. This is the home area of many church "Fathers" of RCC. But not one Church of God is mentioned as being in that area in N.T.
- E. Thus we see that the logical place to look for the proper N.T. Canon is in Western Asia Minor and Greece. Here is where the Byzantine Text is found.

XXX. REMARKABLE SIGNS OF CANONICAL COMPLETION

- A. "7" shows completion. 7x7 is 49 "completion times completion".
  - 1. There are 49 books in Bible as compiled by Ezra<sup>27</sup> and John<sup>27</sup>.
  - 2. The whole accent is upon our Bible being the COMPLETE Bible.
- B. There are seven parts to O.T.
  - 1. There are 3 great divisions in O.T. but they have divisions within them: Law, Prophets, Psalms (Writings). This is how they are divided:
    - a. The Law (not divided).
    - b. The Prophets (divided into two sections)
      - 1) Former Prophets
      - 2) Latter Prophets. (divided into two sections)
        - a) Major Prophets
        - b) Minor Prophets
    - c. Psalms (divided into three sections)
      - 1) Meggilot (Middle 5 books)--or Festival Scroll.
      - 2) Poetic type books--Psalms, Prov., Job.
      - 3) Restoration type books--Ezra-Nehemiah, Chronicles. (Written about and during the restoration of Jews returning from Babylon).

2. The preceding were the seven major divisions of the Bible.
- E. There were seven canonization periods (as discussed before).
- F. Other "7's" of the Bible:
1. 66 Books in the Bible (reducing each section to highest number of books). But there are 5 books in book of Psalms. Thus 65 books plus 5 books equal 70 books. This is  $10 \times 7$ .
  2. 7 General Epistles
  3. 14 Pauline Epistles
  4. Paul wrote 7 Churches (the 7 Churches in Revelation represent the entire history of the Church). These Church Epistles represent all (7 signifies "complete") universal doctrines needed to teach the Church.
- G. Delete or add one book to the Bible and you have chaos. Truly this is the COMPLETE WORD OF GOD!!!

NUMERICS DOES COME INTO THIS.



THE OLD TESTAMENT BOOKS AND DIVISIONS

		<u>Parts</u>	<u>RSU #</u>
I. <u>Law</u> Division	{	{ Genesis Exodus Leviticus Numbers Deuteronomy	{ 1 } 5
II. <u>Prophets</u> Division	{ The Former Prophets	{ Joshua-Judges Samuel-Kings	{ 2 } 4
	{ The Latter Prophets	{ The Major Prophets Isaiah Jeremiah Ezekiel	{ 3 } 3
	{ The Minor Prophets	{ The Twelve	{ 4 } 12
III. <u>Writings</u> (Psalms) Division	{ The Poetic (or Metre) Books	{ Psalms Proverbs Job	{ 5 } 3
	{ The Megillot or Festival Books <i>Scrolls</i>	<i>Academy specific Festivals</i> { Song of Songs Ruth Lamentations Ecclesiastes Esther	{ 6 } 5
	{ The Restoration Books <i>Post exilic</i>	{ Daniel Ezra-Nehemiah Chronicles	{ 7 } 5
		<u>TOTAL = 22</u>	<u>39 = <del>MT</del> V</u>

*qi grapha*  
*la = Holy writings*

# THE OLD TESTAMENT CANON

		<u>Parts</u>														
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	Ezra-Nehemiah	16														
	Chronicles	16														

*(Psalms to end of all in the Bible; comes in relation to the temple; 1000 years before the birth of Jesus)*

*dist. on the basis of the composition of the books*

*dist. on the basis of the composition of the books*

THE NEW TESTAMENT CANON

			<u>Parts</u>	
I	GOSPELS and ACTS	Gospels	Matthew Mark Luke John	1
		Acts	Acts	2
II	GENERAL EPISTLES		James I Peter II Peter I John II John III John Jude	3
III	PAUL'S EPISTLES	Church Epistles	Romans I Corinthians II Corinthians Galatians Ephesians Philippians Colossians I Thessalonians II Thessalonians	4
		Epistles to Seven Churches		
		General Epistle	Hebrews	5
	Pastoral Epistles	I Timothy II Timothy Titus Philemon	6	
IV	REVELATION		Revelation	7

*Some  
procedural  
history of  
the Canon*

*General  
information  
on the  
Canon*

*Paul's  
Epistles*

## NUMBERING OF OT BOOKS

<u>THE LAW:</u>	Genesis	1
	Exodus	2
	Leviticus	3
	Numbers	4
	Deuteronomy	5
<u>THE PROPHETS:</u>	Joshua, <sup>Yehoshua</sup> Judges, <sup>Shoftim</sup>	6
	I Samuel, II Samuel, I Kings, II Kings	7
<i>Historical Books</i>	Isaiah	8
	Jeremiah	9
	Ezekiel	10
	Hosea, Joel, Amos, Obadiah, Jonah, Micah, Naham, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi	11
<u>THE WRITINGS:</u>	Psalms	12
	Proverbs	13
	Job	14
	Song of Solomon	15
	Ruth	16
	Lamentations	17
	Ecclesiastes	18
	Esther	19
	Daniel	20
	Ezra, Nehemiah	21
	I Chronicles, II Chronicles	22

The above list shows the original inspired order and numbering--22 scrolls. Counting each book separately, as is done in the King James Version, yields 39.

## ORDER OF NEW TESTAMENT BOOKS

### Inspired Order

John of Damascus	c.675-c.749	Priest nr. Jerusalem	4 Gos.	Acts	Cath Epp.	Paul's Epp.	Rev.*
Eusebius	6th cent.	Byzantium	"	"	"	"	"
Jerome (Int. Heb. names)	c.342-420	Sec. to Pope Damasus	"	"	"	"	"
Origen	c.296-373	Bp. of Alexandria	"	"	"	"	"
Alexandrian MS.	5th cent.	Mt. Athos	"	"	"	"	"
Virgil of Jerusalem	c.315-386	Bp. of Jerusalem	"	"	"	"	omits
Bede	d.1318	Bp. of Sigar	"	"	3 Cath. Epp.	"	omits
Council of Laodicea	4th cent.	Laodicea	"	"	Cath Epp.	"	omits

\*OMITS, according to Moffatt

### Present Order

Justin	c.345-410	Presbyter of Aquileia	4 Gos.	Acts	Epp. Paul	Cath. Epp.	Rev
1st Council of Carthage	4th cent	Carthage	"	"	"	"	"
Gregory of Nazianzen	329-389	Cappadocia	"	"	"	"	omits
Amphilochius	c.340-395	Bp. of Iconium	"	"	"	"	doubtful
Trichometry of Nicephorus	806	Pat. of Constantinople	"	"	"	"	omits
Jerome (L. to Laeta)	c.342-420	Sec. to Pope Damasus	"	"	"	omits	omits
Innocent I	d.417	Pope 402	"	"	"	Cath. Epp.	Rev.
Eusebius	c.260-c.340	Bp. of Caesarea	"	"	"	I Jn. I Pt.	"
Jerome	c.130-c.200	Bp. of Lyons	"	"	"	Peter	omits
Valentinus	d.c.397	Bp. of Brescia	"	"	"	Cath. Epp.	Rev.
Tricap Canon			"	"	"	"	"

Correct order according to Moffatt, but includes Rev.

### Interrupt Order

1st Apost. Canon	late 4th cen.	Syria	4 Gos.	14 Epp. Paul	7 Cath. Epp.	2 Epp. Clement
2nd Apost. Canon			Acts	Epp. Paul	Const. Acts	
3rd Apost. Canon					Gos.	
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100th Apost. Canon						

Scholar and source	The Law	The Prophets	The Psalms
Apostolic Constitutions <i>Wm. about 200 A.D.</i>	The Law	the Kings and the Prophets	the Hymns of David
The Talmud <i>2nd to 5th Century A.D. contains many of the traditions &amp; interpretations of OT.</i>	The TORAH <i>Hebrew - word of Moses</i>	NEBEE-EEM	KETHUVEEM
	To refer to these three divisions, the Jews take the first letter of each of the above words, T, N, K and form the word TANAK. The Jews use this word to refer to the Bible (OT) as commonly as "Christians" use the term "Bible."		

PROOF OF TRIPARTITE DIVISION OF OLD TESTAMENT

This chart shows how ancient scholars and other authorities viewed Old Testament.

<u>Scholar and source</u>	<u>The Law</u>	<u>The Prophets</u>	<u>The Psalms</u>
Jesus Christ Luke 24:44	The Law of Moses	The Prophets	The Psalms
Prideaux, <u>Connexion</u> Vol. 1, pp. 318-9.	The Law	The Prophets	The Cetubim or Hagiographa (the writings)
Sirach's Grandson, <u>Prologue to Eccles.</u>	The Law	The Prophets	Other of like kind
	The Law	The Prophets	the Other Books
	The Law itself	The Prophets	the Remaining Books
Dr. Stuart, <u>Old Testament Canon</u> , p. 229.			Affirms that the above three expressions must refer to third division
<u>Encyclopedia Americana</u> , vol. 3, Art. Bible, 1911 Ed.	Affirms that Sirach's Grandson was referring to three-fold division of Old Testament		
<u>II Maccabees</u> 2:12-15 <small>(165-160 BC) Maccabean War history</small>	the Kings and the Prophets	the Kings and the Prophets	the works of David and royal letters... <small>(written by royal ty)</small>
<u>Targum of Onkelos</u> <small>base of original</small> <u>Intro. to the new scriptural</u> <u>Scriptures</u> , vol 1, pp. 44-45. <small>(Law) not same order as Hebrew</small>	Aramaic paraphrase of The Law		
Targum of Johnathan, source as above	Aramaic paraphrase of the Prophets <small>(kept some order)</small>		<small>Som</small>
Philo Judaeus, <u>Contemplative Life</u> , Opp. II <small>acknowledged 3 fold div. of OT</small>	The Laws	the oracles uttered by the Prophets,	<small>Talmud Megillah 3 A of preserved law 2 on the same bearing of section.</small> the Hymns and Others

## GOD'S DESIGN IN THE BOOK OF PSALMS

### PENTATEUCH

The First Book of the Law, Genesis. Shows commencement and the redemption of the human race. A Saviour pictured thru sacrifices.

The Second Book of the Law, Exodus. Describes beginning of the Old Testament Church--Israel was to be the first-fruit nation. Giving of Law, whole.

The Third Book of the Law, Leviticus. Written to give instructions for the priests. The Law concerns itself with the construction of religion.

The Fourth Book of the Law, Numbers. Describes the wilderness journey. People had to depend on God for sustenance.

The Fifth Book of the Law, Deuteronomy. A summing up of what was covered in the first four books. Specific laws for Israel in the promised land.

### PSALMS

The First Book of the Psalms, Psalms 1-41. Shows David as a picture of Christ. Human side of Christ's ministry prophesied. Basic knowledge revealed Psa. 1.

The Second Book of the Psalms, Psalms 42-72. Emphasis shifts from the personal happenings to David to what happens to Israel as a whole.

The Third Book of the Psalms, Psalms 73-89. Written mainly by priests and general themes concern the Temple. Major subject: Destruction.

The Fourth Book of the Psalms, Psalms 90-106. Describe the Millennial conditions that will come. Man is reminded that he is frail and weak.

The Fifth Book of the Psalms, Psalms 107-150. Summing up of what was covered in first four books. Finally leads up to Hallelujah Psalm which shows Israel in the Kingdom of God and praising Him.

### FESTIVAL SCROLL

The First Book of the Festival Scroll, The Song of Solomon. Read at Passover time. Passover is first Festival, picturing Christ as redeemer.

The Second Book of the Festival Scroll, Ruth. Setting: Firstfruits harvest. Beginning of the lineage of David thru Ruth. *Read At Low Coast*

The Third Book of the Festival Scroll, Lamentations. Written by a priest, Jeremiah. Major subject: Destruction. *Read At Ab*

The Fourth Book of the Festival Scroll, Ecclesiastes. *End of Fest of Tabernacles* Describes the vanity of trusting in physical possessions. Whole of man is to obey God. *Read At Tabernacles*

The Fifth Book of the Festival Scroll, Esther. Read after Tabernacles. It speaks about complete salvation coming to Judah as do the last Psalms. *Read At Burnim*



Craig White

OLD TESTAMENT MANUSCRIPTS

<u>HEBREW</u>	<u>ARAMAIC</u>	<u>SAMARITAN</u>	<u>SAVE-BC</u>	<u>GREEK</u>	<u>LATIN</u>	<u>SYRIAC</u>	<u>OTHER</u>
Dead Sea Scroll	Targum On.	Damascus (P. 107)		<del>Codex</del> Sinaiticus	Itala Fragments	"Peshitta" 67	Coptic Sahidic
Isaiah (150-100 BC)	Onkelos (Law) (3rd AD)	Samaritan (1616)		(4th AD)	(2nd AD)	(2nd or 3rd AD)	(2nd AD)
Habakkuk	Targum of Jonathan (Leviticus) (4th AD)		Alexandrinus (5th AD)		Codex Amiatinus (7th AD)	Syriac Hexapla (616 AD)	Ethiopic (4th AD)
Commentary (100-50 BC)	Targum of Psuedo-Jonathan (50 BC)		Vaticanus (4th AD)		[of Vulgate]		
Hebrew Univ. 411 Targum of Isaiah Scroll (50 BC)	Psuedo-Jonathan (50 BC)		Ephraemi (5th AD)				
Nash Papyrus (100 50 BC)	Jerusalem Targum (650 AD)		Beza (6th AD)				
British Museum Oriental 4445 (850, 950 AD)	Targum (700 AD)		Claromontanus (6th AD)				
Leningrad MS B-19A (1010 AD)							

Susa. Daniel's prophecies were never given in the Land of Israel--the Holy Land of God.

All these differences serve to indicate Daniel's unique position among Old Testament writers. Most commentators have noticed these important factors.<sup>1</sup>

#### The Significance of the Festival Scrolls

As mentioned previously, the five books of the Megilloth, all written by or for royalty, lack the authoritative sign-manual of Hezekiah. This omission explains why the canonicity of these particular books was sometimes called into question. But these books or Festival Scrolls definitely form part of the Word of God.

Ezra put these five books into the canon and ordained that they be read at specified times. No one who fears God should think for a moment of negating Ezra's authority in this matter. After all, he tells us that the Book of Lamentations, one of the Megilloth books, had long been made "an ordinance in Israel." Ezra was carrying on that ordinance "to this day" (II Chron. 35:25). With Lamentations already being read on the anniversary of the destruction of the Temple, he had only to match the other four books to their particular times of reading. With worshippers in the Temple and synagogues hearing those five books read and expounded every year, there was hardly need

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<sup>1</sup>Lange, "Daniel," p. 2.

for the authoritative sign-manual to be attached.

Let us study these five Megilloth books (Festival Scrolls) to determine why Ezra positioned them in the manner in which they are found in the Jewish Old Testament.

### The Song of Songs

From Ezra's day, the Song of Songs was read in the Temple and synagogue services regularly during the Passover season. This is the first Holy Day season in God's calendar--and it occurs in the early spring. Notice the theme of Song of Songs. The whole book bears a springtime setting--the time of Passover. The book is a love story and springtime is the proverbial season for courtship and love. Notice this springtime theme depicted in the Song of Songs.

For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle (dove) is heard in our land; the fig tree putteth forth her figs, and the vines with the tender grapes give a good smell (blossoming). Arise, my love, my fair one, and come away (Song 2:11-13).

The book is constantly referring to springtime flowers and vegetation.

My beloved is mine, and I am his: he feedeth among the lillies (Song 2:16).

My beloved is gone down . . . to gather lillies . . . He feedeth among the lillies (Song 6:2, 3).

I went down into the garden . . . to see

Chapter Twenty-One

THE EPISTLES OF PAUL

In the correct manuscript order the fourteen Epistles of Paul follow the seven General Epistles. The ancient arrangement of these Pauline epistles has always been the same as that found in our King James Version, with one exception. Following the order of the Western Church, the King James Version positions the Book of Hebrews last of all in the Pauline division. But this was not its place in the official manuscript order, nor where the early eastern "fathers" always placed it.

The proper positioning for the Book of Hebrews is right after II Thessalonians--just before I Timothy. Nearly all the manuscript evidence supports this.

Scrivener writes:

In the Pauline Epistles, that Epistle to the Hebrews immediately follows the second to the Thessalonians in the four great codices Vaticanus, Sinaiticus, Alexandrinus, and Ephraemi.<sup>1</sup>

In the margin of his work, Scrivener lists some of the many manuscripts which position the Book of Hebrews immediately after II Thessalonians. The evidence that Hebrews belongs there is so strong, one wonders how it could ever have been removed out of place.

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<sup>1</sup>Scrivener, Introduction, vol. I, p. 74.

The reason, however, for the relegation of Hebrews to the end of Paul's writings is not difficult to discover. Scrivener tells us why the Western Church (i.e. in Roman Catholic areas) removed it to last position. It was

an arrangement which at first, no doubt, originated in the early scruples prevailing in the Western Church, with respect to the authorship and canonical authority of that divine epistle.<sup>2</sup>

The Latins simply would not have a book to the Hebrews to be a Pauline epistle. The early Roman Catholic, Jerome, tells us that many westerners would not even receive it as canonical. Virtually all easterners, however, accepted it.

In his letter to Dardanus, Jerome wrote:

To our own people [In the West], we must say that this Epistle, which is inscribed "To the Hebrews," is received as the Apostle Paul's, not only in the churches of the East, but by all the ecclesiastical writers of former times. But the Latins do not receive it among the canonical scriptures.<sup>3</sup>

The Western Church could not think that Paul, the Apostle to the Gentiles, would have concerned himself with writing an epistle to Hebrews. But what stupidity.

Such reasoning ignores Acts 9:15, which plainly states that Paul was commissioned to go both to the Gentiles and to Israel. And, in every place we find Paul preaching in the Book of Acts, he preached to the Jews first. Paul

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<sup>2</sup>Ibid.

<sup>3</sup>Whytehead, p. 131.

had every reason to write such a "Jewish" epistle.

The anonymous epistle anciently superscribed "To the Hebrews," was connected in the East with the letters of Paul. Even in the West, where the statements of all the Fathers down to the fourth century are opposed to Pauline authorship, its position in the Canon, when admitted, was next to those of Paul.<sup>4</sup>

When the showdown came the westerners decided to maintain the book only if it were taken out of its position in the midst of the Pauline corpus (a sure sign that it was Paul's) and placed at the very back.

The manuscript order, however, is still quite plain. The Book of Hebrews has to be placed in the midst of Paul's epistles--right after II Thessalonians. This position effectively proves that the epistle is Paul's. For who, in his right mind, would place a non-Pauline epistle in the middle of Paul's set of letters?

Also, the inclusion of the Book of Hebrews among Paul's letters rightly credits him with fourteen epistles (2 x 7)--not thirteen, as is the case when Hebrews is omitted. This significant number fourteen is surely another key that Hebrews was written by Paul.

Moffatt, the translator of the Bible, says, regarding the manuscript position of the Book of Hebrews: "The position of Hebrews within the Pauline body of letters is

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<sup>4</sup>Benjamin W. Bacon, Introduction to the New Testament (London:1902), p. 140.

usually between the ecclesiastical and the private epistles (Eastern Church) or after the latter (Western Church)."<sup>5</sup>

The ecclesiastical letters of Paul were: Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians. Moffatt says that the Book of Hebrews is to be placed after these. It must come just before the private letters to Timothy, Titus and Philemon.

#### The Design of Paul's Epistles

Paul's fourteen epistles are arranged in three self-evident sections.

The First Section consists of nine epistles written to seven church congregations: (1) Romans, (2) Corinthians, (3) Galatians, (4) Ephesians, (5) Philippians, (6) Colossians, (7) Thessalonians. The Second Section is composed of one general letter to all Christians--the Book of Hebrews. The Third Section is that called in modern circles the Pastoral Epistles--Paul's private letters to individual pastors: Timothy, Titus and Philemon.

Look now at the first section, which, from ancient times, has been technically named "Paul's Letters to the Seven Churches."

In the Muratorian Canon (c. 190 A.D.), there is a general reference to this first section:

The Apostle Paul himself, following the

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<sup>5</sup>Moffatt, p. 17.

example of John In the Revelation, wrote by name to Seven Churches. True, he wrote twice to the Corinthians and Thessalonians for their correction, but he shows thereby In the Seven Churches the unity of the Church; for John also in Revelation, though he writes to seven churches only, yet speaks to all.<sup>6</sup>

Victorinus, who wrote about 290 A.D., also gives an interesting comment on this matter. After observing that God rested from all His labors on the seventh day, he shows remarkable uses of the number seven in Scripture. In the course of his discussion, he states:

That in the whole world are Seven Churches; and that those churches called seven are one general church as Paul has taught; and that he might keep to it, he did not exceed the number of Seven Churches, but wrote to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Philip-  
pians, to the Colossians, to the Thessalo-  
nians. Afterwards, he wrote to particular persons, that he might not exceed the measure of Seven Churches: and contracting his doctrine into a little compass, he says to Timothy: "That thou mayest know how thou oughtest to behave thyself in the Church of the living God."<sup>7</sup>

Cyprian of Carthage (250 A.D.) recognized the Seven Churches of Paul. In the first book of his Testimonies, having quoted the words of Hannah "the barren has born seven, and she that has many sons is waxed feeble," he continued by saying, "the seven sons represent seven churches; for which reason Paul wrote to seven churches; and the Revelation has seven churches, that the number seven may

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<sup>6</sup>Bacon, p. 52. <sup>7</sup>Lardner, vol. III, p. 177.



be preserved."<sup>8</sup>

In another book, after having mentioned the seven golden candlesticks in the Revelation and the seven pillars in Solomon's Proverbs upon which Wisdom built her home, Cyprian added:

And the Apostle Paul, who was mindful of this authorized and well-known number, writes to Seven Churches; and in the Revelation our Lord sends His divine and heavenly instructions and commands to Seven Churches and their angels.<sup>9</sup>

Many other ancients took note of the significant number of churches to which Paul wrote. Among them were Jerome, about 400 A.D.,<sup>10</sup> and Isidore of Seville, about 600 A.D.<sup>11</sup>

More recently Bullinger makes the following pertinent remarks showing the true significance of the Seven Churches of Paul:

Seven Churches [by Paul] were addressed as such by the Holy Spirit. Seven being the number of spiritual perfection.

Is it not remarkable that the Holy Spirit addressed Seven Churches and no more: exactly the same number as the Lord himself addressed later from the glory [In Revelation]?

The Seven Epistles of the Holy Spirit by Paul had already been written and read, and neglected and practically forsaken, when Christ sent His own Seven to those Seven Churches in Revelation.

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<sup>8</sup>Ibid, p. 41. <sup>9</sup>Ibid. <sup>10</sup>Horne, vol. I, p. 75.

<sup>11</sup>Lardner, vol. V, p. 137.

In these epistles of the Seven Churches of Paul we have the perfect embodiment of the Spirit's teaching for the churches.<sup>12</sup>

An excellent evaluation. In those seven church epistles is to be found the general New Testament teaching concerning church matters. It is in them that we have discussions on major doctrines and how we are to keep the Holy Days and ceremonies in the churches. (This does not mean that in these epistles are the only places we find church doctrines, but it does mean that this section of the New Testament is especially designed for that purpose.)

Just as the seven church epistles in Revelation discuss the whole Church in a prophetic sense, so the experiences of those seven churches of Paul are represented as the particular churches which can give the whole Church its necessary instruction in church doctrines.

Frank W. Beare, Professor of New Testament Studies at Trinity College, Toronto, goes so far as to say that John in the Revelation followed this example.

The device of introducing an apocalypse by a sequence of letters addressed severally to seven churches but issued together under cover of a general letter . . . can only be explained as indicating that the author of Revelation had before him a corpus of Pauline letters similarly constructed.<sup>13</sup>

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<sup>12</sup>The Church Epistles (London: 1909), pp. 11, 12.

<sup>13</sup>"Canon of the New Testament," The Interpreter's Dictionary of the Bible, vol. I (New York: 1962), p. 522.

While the reasoning that John had to follow Paul can be rejected, attention should be given to the fact that a common principle was utilized by both.

#### Why the Order in Paul's Epistles?

There are hardly two men who will exactly agree on the times or dates for some of the compositions of Paul. But one thing is certain. Paul's letters are not positioned in chronological fashion. "It is notorious that the order of epistles in the book of the New Testament is not their real, or chronological order."<sup>14</sup>

Indeed, God seems to have specially disposed of any chronological arrangement for all time, for in Paul's Church Epistles God placed the two to the Thessalonians last of all, yet everyone knows they were the first ones written.

Clearly, Paul's epistles are not arranged in a chronological fashion. The reason for the arrangement (and there is a reason) must be sought somewhere else. God always does things "decently and in order." What is that reason?

Scholars, since early times, have considered two reasons for this disposition of Paul's epistles. One is that his epistles were arranged according to the status of the various cities in which the churches were located.

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<sup>14</sup>John L. Davies, "Paul," A Dictionary of the Bible, Comprising its Antiquities, Biography, Geography, and Natural History, ed. William Smith, vol. II (Cambridge, Mass.: 1889), p. 744.

The epistle to the Romans, they reasoned, had to be in first position, because that city was first in rank and authority. Next in order came the Corinthian epistles, because of Corinth's supposed dignity among all the Greek cities. Corinth's status was less than Rome's, but was supposed to have been greater than all the cities of Galatia, to which the next epistle was addressed. This same principle supposedly carried on through to the city of Thessalonica where the seventh church was.

But though this reasoning may seem valid at first, it is far from being the real answer. After surveying the teachings of both ancients and moderns, Lardner concludes:

The Epistles to the Romans and Corinthians have been preferred, as is supposed, upon account of the great eminence of those two cities. Galatia was a country in which there were several churches, therefore the Epistle to them might be placed before the others, written to one church only. The Epistle to the Ephesians follows next, because Ephesus was the chief city of Asia, strictly so called. Afterwards follow the Epistles to the Philippians, the Colossians and the Thessalonians. But how to account for this order of these last Epistles, according to the method we here observe, I do not well know. Colosse indeed might be reckoned a city of inferior rank, and Philippi was a Roman colony. But Thessalonica was a chief city of Macedonia, in which Philippi stood. And if the Epistles were disposed according to the dignity of the places, it is not easy to conceive why the two Epistles to the Thessalonians were placed after those to the Philippians and Colossians. So that in this method, as seems to me, the order of the Epistles

is made out in but a lame and imperfect manner.<sup>15</sup>

The Latins always wanted to exalt Rome. It was quite natural for them to assume, in a deliberate way, that the Book of Romans was placed first to show where the authority of Christendom lay. But only Fifth Century Roman Catholics could imagine such a thing to account for the arrangement of all of Paul's Church Epistles. The fact is, Lardner was right. The rank-of-the-cities theory is not correct.

The real reason for Paul's arrangement of his Seven Church Epistles is found in the principle we have already discussed--the principle of progressive teaching. God gives us first His fundamentals of Christian teaching in the four Gospels. Then He gets more specific by having us read the seven General Epistles. The General Epistles are themselves positioned from the basic to the mature. Then God gives us the fourteen Epistles of Paul--the advanced epistles.

Now notice this important point in Paul's epistles. Starting with the Book of Romans, each of Paul's epistles becomes progressively more mature in teaching.

All books of an educational nature--even in our modern world--arrange their material in exactly this fashion. Pity the poor schoolboy who is told to tackle calculus before he even studies basic mathematics.

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<sup>15</sup>Credibility, vol. VI, p. 338.

Early Witnesses Knew the Correct Reason  
for Paul's Arrangement

Observe what the ancients had to say about the real reasons for the order of Paul's epistles--the order found in the manuscripts. Again we quote Lardner:

Euthalius [c. 450 A.D.] places Paul's Epistles [which he enumerates in the proper manuscript order] according to the Christian growth which they had made, to whom they were sent; beginning with the least mature and proceeding to the more mature. This is evident from several things: for he says the Epistle to the Romans is placed first as containing instructions for those who had yet learned only the first principles of the Gospel; this notion appears also in what he says upon the Epistle to the Ephesians. Then he says that the Epistle to the Philippians is written to the faithful who had made progress and had brought forth good fruit. And, at the end of his enumeration of the fourteen Epistles, he expressly says they are placed according to men's proficiency.<sup>16</sup>

The ancients obviously knew that Romans stood first because in it the foundation of Christian doctrine was taught--not that its position was to glorify the city of Rome.

Theodoret, another early church father acknowledged: "The Epistle to the Romans has been placed first, as containing the most full and exact representation of Christian doctrine, in all its branches."<sup>17</sup>

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<sup>16</sup>Ibid., vol. V, p. 71.

<sup>17</sup>Ibid.

Of course, The Book of Romans comes first in Paul's Epistles because there was no other book which contained full discussions of repentance, faith, baptism and the Holy Spirit.

As Bullinger correctly states,

Romans comes first in order of these great doctrinal epistles. And rightly so, for it contains the ABC of the believer's education. Until its lesson is learned, we know and can know nothing. The Holy Spirit has placed it first in Canonical order because it lies at the threshold of all "Church" teaching.<sup>18</sup>

This observation of Bullinger hits the nail on the head.

The Book of Hebrews Illustrates Why  
Romans Comes First

Paul actually mentions, in the Book of Hebrews that the subjects covered in the Book of Romans are the fundamental truths we must first understand and practice before we can attempt to comprehend the deeper truths of God revealed in Paul's later books.

Notice Hebrews 6:1, 2. Paul states that he would refrain from teaching the first principles of the doctrine of Christ to mature Christians. What were these "first principles?" Paul explains.

Therefore leaving the principles of the doctrine of Christ, let us /in the Book of Hebrews/ go on unto perfection /i.e.

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<sup>18</sup>Companion Bible, p. 1661.

maturity<sup>7</sup>; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands <sup>1</sup>i.e. the doctrine of the Holy Spirit<sup>7</sup>, and of the resurrection of the dead, and of eternal judgment. And this we will do, if God permit (Hebrews 6:1-3).

Notice that Paul identified the first principles of Christ's doctrine. They were:

1. Repentance
2. Faith
3. Baptisms--by water and by the Holy Spirit.
4. The doctrine of the Holy Spirit.
5. The resurrection.
6. Judgment

Remarkably, this is the exact order of doctrinal teaching by which individuals must come to Christ. First they must repent of their sins; then express faith in Christ for the forgiveness of those sins; then be baptized. After this, hands are laid upon them for the reception of the Holy Spirit. They begin to grow and prepare for the Resurrection. Judgment is now on those being called but will follow the Resurrection for the majority of mankind.

Paul has placed the doctrinal teaching of these first principles in perfect order.

The Book of Romans and the  
First Principles

Now notice the remarkable order of the "first principles" with which Paul discussed his subjects in the Book of Romans. He followed the same order of doctrines listed in Hebrews 6:1-3.



In Romans 1 and 2, Paul talked of turning from sin-- about repentance. "The goodness of God leadeth thee to repentance" (Rom. 2:4).

Then, at length, he mentioned--in Romans 3, 4 and 5-- the doctrine of faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith unto His grace wherein we stand" (Rom. 5:1, 2).

Then immediately, in chapter 6, Paul continued with water baptism. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death" (Rom. 6:3).

Following this, Paul mentioned in chapters 7 and 8 about the need and the work of the Holy Spirit.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His . . . . But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you (Rom. 8:9, 11).

Chapters 9, 10 and 11 show that God has plans to bless all Israel and all the Gentiles by a resurrection and by judgment. "And so all Israel shall be saved: as it is written. . . . For God hath concluded them all in unbelief that He might have mercy on all" (Rom. 11:26, 32).

These "first principles" were fully discussed in their exact doctrinal order in Romans. This arrangement shows

the logical and proper order of Paul in his written revelation.

The Book of I Corinthians also follows the order of the "first principles."

The first three doctrines: repentance, faith and baptisms, are discussed at length in Romans. Then in I Corinthians, he begins to discuss more extensively the laying on of hands--the kind of life evidencing the presence of the Holy Spirit (in chapters one through eleven), and the gifts and offices of ordination by the Holy Spirit (especially in chapters 12 through 14). And finally, there is the long chapter 15 which is all about resurrection and judgment.

That I Corinthians is a basic doctrine book illustrating the "first principles," is made clear by Paul himself. He told those in Corinth because of their newness in Christ that they were only able to receive the "milk of the word."

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto [i.e. before now] you were not able to bear it, neither yet now are ye able (I Cor. 3:1, 2).

Do we not have, in the above verses, Paul's own estimation of the first Epistle to the Corinthians? Was its doctrine teaching for real mature Christians, or for babes? The Corinthians were still being given the first principles of the doctrines of God. See also I Cor. 14:20,

where he tells them not to be acting as spiritual children, as they were doing. He is encouraging them to develop into more mature Christians.

Shortly afterwards, Paul wrote II Corinthians. The Corinthians had learned some valuable lessons by this time, but still Paul said: "I speak unto you as children" (II Cor. 6:13).

Galatians, too, was written to Christians spiritually weak. Paul said:

I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel (Gal. 1:6).

O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes, Jesus Christ hath been evidently set forth, crucified among you (Gal. 3:1).

#### Ephesians, Philippians and Colossians

With these three epistles we now come to mature doctrinal discussions. In these epistles Paul no longer teaches the first principles. Nowhere does he discuss in detail anything about repentance, faith, baptisms, the Holy Spirit, the Resurrection or Judgment. Paul, in Ephesians, Philippians and Colossians, is interested in showing what our spiritual calling really entails. In the highest sense we are "joint heirs, joint bodied, joint partakers of Christ in glory." Our high goal is to be like God.

It is in Ephesians that we first come to a discussion

directed to those who were "no more children." Paul states that spiritual gifts and offices in God's Church have been given

for the perfecting maturing of the saints, for the work of the ministry, for the edifying of the Body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man i.e. a fully matured man, in Christ, unto the measure of the stature of the fulness of Christ: that we henceforth from now on be no more children tossed to and fro, and carried about with every wind of doctrine, . . . (Eph. 4:12-14).

This does not mean that the Ephesians had advanced into such mature teaching that they were necessarily free from the temptations mentioned in the earlier epistles; but by this time, they should have been capable of controlling them.

In Ephesians, Philipians, Colossians--and in the later epistles--Paul begins to make mention of things regarding which Christ had told His disciples just before His crucifixion, they were then unable to bear (John 16:12).

How that by revelation was made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the spirit" (Ephesians 3:3, 5).

Paul continues in his Colossian epistle:

Wherefore I am made a minister, according to the dispensation of God which is given me to fulfil i.e. "to fill to the top" the word of God; even the mystery which hath been hid from ages and from generations, but now i.e. at the present time is made manifest to His saints (Col. 1:25, 26).

This is full, mature teaching--for Christians who had passed the "milk" stage and were now into the "meat." So, these three "Prison Epistles," as they are often called, are positioned after the previous basic epistles.

### The Epistles to the Thessalonians

Paul wrote two epistles to the seventh church area. Both have as their major theme the second coming of Christ, the resurrection from the dead, the judgment upon the man of sin and the beast system. These epistles give us our fullest teaching about the second coming. Now, why are these letters to the seventh church placed in seventh position?

Bullinger sums up the answer well:

Thessalonians, written first of all the epistles, are placed in this connection last of all by the Holy Spirit. Herein is given the special revelation concerning the return of the Lord Jesus Christ. They stand last and alone, being followed by no other Church Epistle. If we have "ears to hear," this fact proclaims that,--

It is useless to teach Christians the truths connected with the Lord's coming until they have learned the truths of the other Epistles. Until they know and understand from Romans what they are by nature, and what God has made them to be IN Christ Jesus,--sons and heirs, joint-heirs with Christ (Rom. 8:17); until they know and understand that even now God has "blessed them with all spiritual blessings in the heavenlies IN Christ" (Eph. 1:3), they have no place for, and no understanding of, the truths concerning His return from heaven.<sup>19</sup>

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<sup>19</sup>Ibid., Appendix 192, p. 211.

This is so true. Christians are not ready for all information about the second coming and the resurrection until they have mastered, in step-by-step fashion, the Gospels, the seven General Epistles, and the foregoing "doctrine epistles" of Paul.

#### The Book of Hebrews.

In the proper manuscript order of the Pauline books, the next book after the seven Church Epistles is Hebrews. In it Paul tells us that he is no longer discussing the first principles of the doctrines of Christ (Heb. 6:1-3). Hebrews contains very mature teaching.

Why place the Book of Hebrews right after the Thessalonian epistles--the two epistles which primarily discussed the second coming of Christ and the resurrection? The answer is simple. While the first two chapters of Hebrews essentially define what Christ is doing now for Christians, the major themes of the book all look forward to the World Tomorrow and events to occur after the second coming.

Notice that the section from Hebrews 3:7 through to Hebrews 4:12 has as its general subject the "Sabbath-rest to the people of God." This Sabbath-keeping is the time we call the Millennium, after the second coming. The ninth chapter concerns the symbolism of the High Priest's going into the Temple on the Day of Atonement. This day typifies the putting away of Satan--a time after the second coming and just before the beginning of the Millennium.

In Hebrews 2:5-9 Paul speaks of the time when everything on earth and in the universe will be subject to God--all things will then be put under the feet of man, who will then be divine. This also occurs after the second coming. In Hebrews 2:5 Paul also tells us what will happen "in the world to come"--a familiar term for the Millennium. (See also Hebrews 6:5.) The whole of Hebrews 8 speaks of the coming marriage of the Lamb to Israel after the second coming. In Hebrews 9:11 and 10:1, Paul tells us that Christ is the High Priest "of good things to come." Christ is also called "the Coming One" (Heb. 10:37). Finally, there is in the eleventh chapter of Hebrews a long discussion showing that God's great promises will come in the "better resurrection"--at the second coming. Paul also mentions the New Jerusalem (Heb. 11:16).

From all this, it ought to be plain why the Book of Hebrews is positioned right after the epistles to the Thessalonians. Its major subjects pertain to the fulfillment of the promises which Christ said He would perform once He returns to the earth as described in the Thessalonian epistles.

#### The Ministerial Epistles

The remainder of Paul's letters, which we may call the Ministerial Epistles, are personal letters written directly to ministers in the churches.

Surely, these ministers in the Church of God must

have been the most mature individuals of the Church in their areas. They were the most able to receive the strong spiritual meat. Should not these Pastoral Epistles be considered the most mature?

Why the order: Timothy, Titus, Philemon? The first and obvious reason is rank. Just as James, Peter, John and Jude were arranged according to authority in the General Epistles, so are these.

Timothy has prime position because he was the evangelist in charge of the whole of Western Asia Minor--the most important area of Christian influence even before the fall of Jerusalem (70 A.D.).

Titus was of lesser rank, being in charge of a smaller and less significant area.

As to Philemon, we are not told to what area he belonged. This omission in itself is enough to show that he was of lesser esteem in the administrative order of the Church, but that Philemon was an elder in the Church no one any longer seriously doubts.

A second reason for the positioning of the Pastoral Epistles involves the length of the epistles. This again has to do with rank. To Timothy were assigned two epistles in ten chapters. Titus received one epistle in three chapters; while Philemon got only a very short letter from Paul.

On this point, Lardner has some pertinent comments:



Among these Epistles to particular persons, those to Timothy have the precedence, as he was the favorite disciple of Paul, and those Epistles are the largest and the fullest. The Epistle to Titus comes next, as he was an evangelist. And that to Philemon is last, as he was supposed by many to be only a private Christian. Undoubtedly Titus was a person of greater eminence, and in a higher station than Philemon. Moreover, by many, the design of that Epistle was thought to be of no importance.<sup>20</sup>

Thirdly, there may be even a nationality order to these Pastoral Epistles "to the Jew first and then to the Gentile." It is well known that Timothy was half Jewish (Acts 16:1). Titus and Philemon were, without doubt, Gentiles.

From the foregoing discussion, it should be plain why the Epistles of Paul are positioned as they are. The primary reason is one of progression--leading from the basic to the more mature. Once this truth is recognized, we can then appreciate even more their wonderful and informative arrangement.

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<sup>20</sup>Credibility, vol. VI, pp. 338, 339.