

PART ONE--THE OLD TESTAMENT

1. In intentional order--as the Jews have it.
2. a. Christ authorizes the Jewish Canon and arrangement (Luke 24:44-45; John 1:1; Col. 1:15-18; I Cor. 10:4). He defines, specializes and limits the subject intended.

The LAW, the PROPHETS, and the PSALMS (or writings).

- b. Other Old Testament evidence.

Romans 3:2--the Jews were "put in charge of" the "oracles" (Heb. 5:12; I Pet. 4:11).

In the Holy of Holies (I Kings 6:16; II Chron. 4:22; John 5:39; II Tim. 3:15).

Christ speaks about "Scriptures" (Matt. 22:29; 26:54; 26:56; Luke 24:27; John 5:39).

Paul taught: Acts 17:2, 17:11; 28:21.

All the synagogues had the same Scriptures (Acts 18:24). Thus in Greece, Alexandria, all over the world, "The Scriptures in the official synagogues were all the same." II Peter 3:16; Romans 1:2.

Scriptures not defined are: I Corinthians 15:3-4, II Timothy 3:15.

- c. The Temple Scriptures and their history.

Newberry's Englishman's Bible translates II Timothy 3:5, "The Temple Scriptures." (Josephus' Antiquities I, 3, 3 and X, 4, 2.)

Deuteronomy 31:24-25--they were given to the priests for preservation. (Antiquities III, 1, 7. Ibid V, 1, 17.)

II. A. Are the Gospels truthful?

1. Use the same rules for the Gospels as for other literary works.

Did Alexander exist? Matthew was written only 15 years after Christ's death. Thousands of witnesses were probably still alive. That's contemporary! Would people follow something they knew to be untrue? Of course not. Would people place their lives at stake for a fictitious account?

B. Christ's resurrection--the central point of the Gospels.

Matthew 12:38-40. All New Testament writers affirm the reality of this event--there were still witnesses around. They gave up their lives for a consistently-told lie? Ridiculous.

C. The witness of the apostles.

Peter is not claimed to be fictitious by anyone. Two million people were around Jerusalem at the Passover time (Josephus). The same general people were also there for Pentecost. Acts was written only 30 years after this Pentecost. It was contemporary--written when thousands of witnesses were still alive!

D. Paul was an intellectual. He saw the proof of Christ's resurrection. He proved things to himself. He knew books and scrolls.

III. The actual official number of Old Testament books was 22.

1. The 12 minor prophets were counted as one book.
2. Josephus says there were 22 books "accredited as divine" (Contra Appion, Bk. I, 8).
3. A remark in Jubillees 2:23 that:

God made 22 things on the six days of Creation;
22 generations from Adam to Israel;
22 letters of the Hebrew alphabet;
22 books of Holy Scriptures.

Twenty-two means completeness.

Proverbs 31:10-31--this is a complete acrostic. (An "acrostic" has the first letter of a sentence beginning with the first letter of the alphabet; the second letters begins the second sentence, etc.) In complete Hebrew acrostics there are always 22 sentences. Notice the sections of Psalm 119. This puts the accent of completeness and perfection on that

passage of Scripture. Also in Psalm 111 and Psalm 112. These Psalms show that God will completely and permanently redeem His people.

4. The present Jewish numbering makes 24 books now. "The division in 24 seems to have arisen in Babylon" (Furst: Der Kanon die Alten Testaments, p. 4). From it came the Babylonian Jews; it began to appear in the second century A.D. for convenience. The real reason was more sinister. They recognized that 22 + 27 New Testament books were too significant for Christianity! "The real reason for the change is plainly that of repudiating the New Testament revelation!"

The Greek alphabet has 24 letters.

- V. a. Christ's reference to Chronicles? Matthew 23:35 shows the proper scope of the Old Testament--Abel to Zacharias. This means from the murder of Abel in Genesis, to that murder of Zacharias, mentioned in II Chronicles 24:20. Here is the canonical order of the Old Testament. Here he referred to the first and last books of the Old Testament.
- b. Josephus says there are five books of Moses, thirteen of the prophets, four of hymns and precepts--22 in all. Why?
 1. He is writing to Gentiles.
 2. To demonstrate the ancientness of the Jewish nation.
 3. He wanted to show the stability of the Jewish people.
 4. He subjectivizes the various books as the Gentiles would have done. Would any Gentile have placed Chronicles last? It (subjectively) belongs next to Kings! The Septuagint, for example, was put in subject form.
- c. Josephus' real arrangement.

The law, and prophets are ruled out for various reasons. The only books left that could be combined to make 22 instead of 24 are: Joshua, Judges, and Samuel and Kings.

"These are all historical books, giving a running history of Israel and go from one book to the next without any let-up. They clearly follow one another in a most logical manner."

"Joshua and Judges were reckoned as one book, and Samuel and Kings

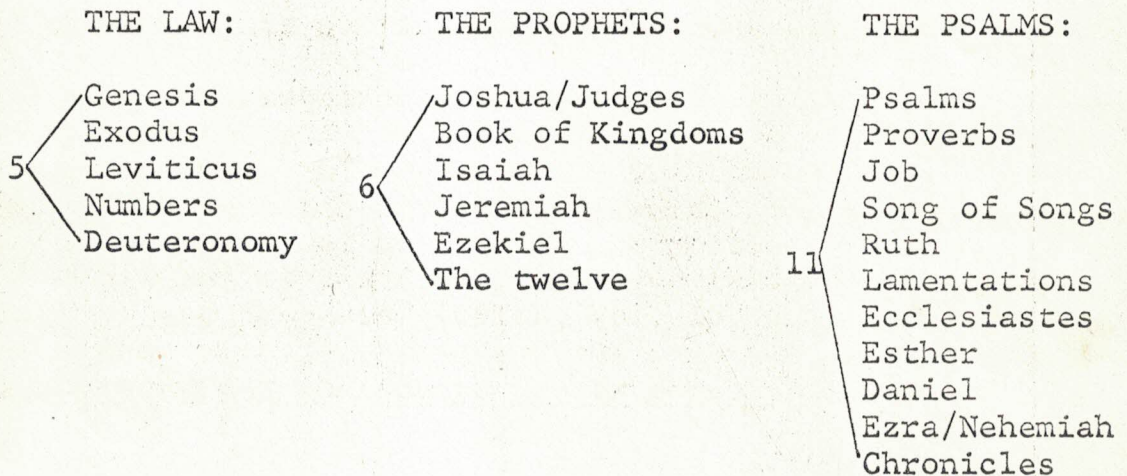
another book! Instead of four books in the former prophets, there were only two books."

1. Joshua and Judges describe the period when Israel had no kings.
2. Samuel and Kings describe the period when Israel had kings.

Two distinct periods are discussed:

The two books of Samuel and Kings, in the early manuscripts, were known as "Kingdoms" (p. 90). "It was quite common to call them "The Book of Kingdoms." There is actually no historic reason for the four-fold separation. Only one scroll made up the history of Israel under the kings.

Samuel was the author of Joshua and Judges.



VII. The history of the Old Testament canonization.

A good deal of information about it is within the Old Testament. The most important witness is Christ.

1. Ezra, the priest, collected all the books, "disposed them in proper order and settled the canon of Scripture." In the first century, a common Jewish belief was that prophetic (inspired) writing had ceased with Ezra.
2. Why was the Canon effected in the days of Ezra? He was a direct descendant of Aaron (Ezra 7:11-12). Josephus considered him "High Priest" of the Jews still in Babylon. (Ezra 7:10: humility.) He was righteous and even considered as a "second Moses"--leading and teaching people God's laws.

3. The Jews were marrying heathen wives and vice versa. Why not do this? Because of the tendency to go over to their wives' religion. Solomon did this (I Kings 11:4; Ex. 34:15-16).

"Ezra was fully qualified in education, political power and divine favor to accomplish the job of establishing the law of Moses as the law of the land."

"Upon arrival of Nehemiah, Ezra's position was greatly strengthened." In harmony, they brought the country back to obedience to God's laws.

An assembly of elders headed by Ezra and Nehemiah (God's chosen ministers) convened--the center of authority--"the governing body of the Jewish people in Palestine." Eliashib, the High Priest, balked and would not totally agree to the Great Assembly (Neh. 13:4-7). His immediate family would be affected by this putting away of Gentile wives.

Why then the canonization?

"To erect a wall of partition between the Jews and these apostates (Manasseh and his followers) of Samaria and to show the people which of the ancient prophetic books were sacred . . . the men of the Great Synagogue (assembly) compiled the canon of the prophets" (CBTEL, Vol. 10, p. 83).

4. Ezra authorizes the square Hebrew script.

"Before the captivity the letters had different configurations than those of the square Hebrew script we are used to today." Why? "This would serve as a clear distinction to all Jews that this manuscript was proper and from the hands of Ezra." The Samaritans had used the old script. "No self-respecting Samaritan would do the same thing . . . that would be admitting that Ezra was right for they would be following him."

"This change in letters was Ezra's chance of completely alienating all the spurious (and tampered with) Samaritan manuscripts from the authoritative works of Almighty God."!!

5. Why the book of Chronicles was written.

- a. Ezra wrote it. Compare the last two verses of Chronicles with the first verses of Ezra.

Why were the Chronicles written when we already have the Kingdoms? Notice the outlook is priestly--almost totally concerning Judah and Jerusalem. It shows their importance. He is endeavoring to show "that no other area has the only right to be the true center of God's political and religious government!" Why?

"It was because of the Samaritans and their claim that Samaria was the heir of Moses--not Jerusalem!" There was a controversy where God's government was in Ezra's time. So Ezra, not wanting people to necessarily take his word for it, referred to many other ancient works which said the same thing."

VIII. Deuteronomy 31:9. Moses canonized the Law. Korah and Asaph had Psalms written for them; by David. (I Chron. 25:2; 16:7; Ps. 42, 44, 45 thru 50.)

Proverbs

Lemuel means in Hebrew "the king who rejected God."

"What a description for Solomon at the end of his life" (p. 165-6).

Isaiah may have written the Kingdoms. Samuel may have written Joshua and Judges.

1. Ezra adds the final touches (Deut. 34:5-6).

2. Why the particular order of Old Testament books?

a. The law had to come first. No basic laws are added by other books.

b. Major prophets are next:

Isaiah--just before and during the Assyrian invasion.

Jeremiah--the Babylonian invasion--100 years after Isaiah.

Ezekiel--during the Babylonian captivity--a little after Jeremiah.

c. The minor prophets chronologically in order:

Hosea to Nahum--the Assyrian period.

Habakkuk to Zephaniah--the Chaldean period.

Haggai to Zechariah and Malachi--post-exile period.

Approximate dates:	Hosea	790 B.C.
	Joel	790
	Amos	790
	Obadiah	785
	Jonah	785
	Micah	750
	Nahum	650
	Habakkuk	630
	Zephaniah	630
	Haggai	520
	Zechariah	520
	Malachi	430

XIII. The writings--concerned with royalty:

These are designed differently than the law or prophets. They are only vaguely chronological in arrangement. There is a striking similarity between all these 11 books--either in authors or what they write about.

The Statesmen's section has to do with government matters. There is a ring of royalty in these books.

1. Psalms--by a king, Moses; a ruler, Solomon; a king, Hezekiah. Ezra and Nehemiah ruled Israel.
2. Proverbs--by kings.
3. Job--a king. Job 29:25. He was a pharaoh of the fourth dynasty. He tells his tribulations and how later he is restored to his kingdom.
4. Song of Solomon--by a king.
5. Ruth--intended to give the royal genealogy and history of King David's ancestors. Ruth later reckoned part of the royal line--her sepulchre placed among the royal house of David.
6. Lamentations--written for King Josiah, or because of King Josiah's death (II Chron. 35:24-25).
7. Ecclesiastes--by King Solomon.
8. Esther--she became queen of Persia!

Proverbs and Job

I Corinthians 14:40 shows everything is done in order!

Psalms

<u>Book:</u>	<u>CHAPTERS</u>	<u>BOOKS OF OT</u>	<u>FESTIVAL BOOKS</u>	<u>FEAST</u>	<u>TIME</u>
1	1-41	Genesis	Song of Songs	Passover	Authored by David
2	42-72	Exodus	Ruth	Pentecost	" " "
3	73-89	Leviticus	Lamentations	Destruction	" " "
				Of	Canonized by
				Jerusalem	Ezekiel
4	90-106	Numbers	Ecclesiastes	Tabernacles	
					Canonized time of
					David
5	107-150	Deuteronomy	Esther	Purim	Canonized by Ezra
					and Great Assembl

FIVE DIVISIONS PARALLEL FIVE FESTIVAL SCROLLS:

THIRD BOOK OF PSALMS

Psalms 89:38-52 was added by Jeremiah and written as the result of Josiah's death (died at 39--II Chron. 35:25).

Ps - 73-89 = THE THIRD BOOK (OF DESTRUCTION)

~~Psalms 73, 74, 75 and 76 are the Third book (of Destruction.)~~

- Psalms 73 Distress in Isarel.
- 74 Foreign enemies coming into the land.
- 75 Warns the enemies.
- 76 Continuation of Psalms 75.
- 77 Time of "Jacob's trouble" (Jer. 30:7); the tribulation.
- 78 Reflects on the past history of Israel--shows how God always helped them out of great trouble.
- 79 Describes the destruction of Jerusalem.
- 80 Destruction specifically concerning Ephraim, Manasseh and Benjamin.
- 81 Israel still in trouble.
- 82 Terrestrial troubles because of Israel's sins.
- 83 Destruction by ten nations.
- 84 Temple has been destroyed.
- 85 Asking God for forgiveness and deliverance.
- 86 Jacob's trouble--pleading for God's mercy.
- 87 Longing for the temple services--a famine of the Word.
- 88 Utter misery on Israel.
- 89 Misery on Israel.

This Third Book deals with COMING TRIBULATION ON ISRAEL!

Authors: almost all priests concerned with the temple; priestly character of the book.

Leviticus
Construction of the
religious system

Third book of Ps.
Destruction of
same

Lamentations
Destruction of
same

Fourth book of Psalms: Psalms 90-106
Ecclesiastes and Numbers

Reminds Israel in the Millennium that physical blessings are not gotten by their own arm (Deut. 8:12).

The wilderness journeys show their complete dependence on God alone (Lev. 23:42,43).

- Psalms 90 Verse 4 and II Peter 3:4--parallel. This chapter introduces the Millennium.
- 91 God's protection of His people through the time of the Day of the Lord.
- 92 Title: "Sabbath"--a 1000 years (or day) of rest (Heb. 4).
- 93 "The Lord reigneth"--in the Millennium.
- 94 "Judge"--Isaiah 11--Christ.
- 95 Hebrews 4. Especially Psalms 95:8-11. Hebrews 3:15 reminded people about the wilderness--remember them! Hebrews 3:15 to 4:11.
- 96 "All the earth" sings! to heathen! and all people! (Verses 1-3, 7, 9-11).
- 97 God reigns.
- 98 All the earth is full of the knowledge of God!
- 99 God reigns.
- 100 All lands.
- 101-107 Shows frailness of man. We need to be grateful to God and realize all blessings come from HIM!

Numbers
Those in wilderness
journey had to
depend on God for
sustenance

Fourth book of Ps.
The Millennium--man
has to be reminded
that he is weak,
frail and mortal dur-
ing the Millennium.
He needs God.

Ecclesiastes
Vanity of trusting
in great abundance--
same teaching for
those living in the
Millennium.

Second

Fifth book of Psalms: Psalms 42-72
Book 2--Exodus--Ruth (at Pentecost)

The book of Exodus describes the beginning of the Old Testament Church and Israel being the first fruits of the nations.

The second book shifts from personal happenings to David to what happens to Israel--the Church of God. (PS. 42-72)

Book One--Psalms 1-41

Genesis and Song of Songs

1. Passover and the beginning of the Holy Days and the beginning of the human race.
2. Passover shows the commencement or the redemption of that human race!
3. Shows David in his typical role as the Christ who was to come. The human side of Christ's ministry is found in these first Psalms. Psalm 22 is in this section.

READING the Psalms in regard to The Feasts and the meaning of them brings a deeper understanding of them!

Book 5

Deuteronomy

Specific laws for
ISRAEL IN THE
Promised Land.
(The world tomorrow)

PS. 107-150

Summing up what is in
preceeding 4 books.
ENDS WITH THE Hallelujah
Psalms which show Israel
IN THE KINGDOM OF GOD
and praising Him!

Esther

IT Corresponds
to the 5th book
of Psalms IN
THAT it speaks
about the complete
SALVATION TO JUDAH

PART TWO--THE NEW TESTAMENT

XVII. The Old Testament is our model and pattern.

Roman Catholics have had absolutely nothing to do with the canonization!

Moses is a type of Christ--a legislator: Exodus 4:16; 7:1 (Josephus' Antiquities IV, 8, 49).

The Law was long known--Genesis 26:5.

God used only one man to reveal His LAWS to the Israelites-- Moses! Others only commented on them. So it was with Jesus! (Deut. 18:15, 18, 19.)

Isaiah 42:21 is a prophecy to magnify the law.

See John 6:14; Acts 3:22-24 and I Corinthians 15:46-47.

Adam--type of Christ--though inferior.

Isaac--type of Christ sacrificed.

David--type of Christ as King.

Moses--type of Christ as law giver.

Matthew 5:17: What does "fulfill" mean? to bring the Old Testament to an end? No. Christ said the opposite. It is, "The picture of the Old Testament teaching as an unfilled cup, but filled by Christ." (This is taken from the William Translation).

It signified "to bring to the brim--the very top." See Englishmen's Bible also.

In the Talmud (Shabb. 116 b) is this quote of Matthew 5:17:

"I have come not to diminish from the law of Moses, but I have come to add to the law of Moses" (Eder Sheim, The Life and Times of Jesus, Vol. I, p. 537, footnote No. 2).

Does this mean that Jesus would write out the rest of the Bible himself? No. Look at the principle, in John 4:1-2: His disciples did the job but it was reckoned that Jesus did the job (through the delegation of authority to his disciples).

Isaiah 8:13-17: The apostles were to bind up the Word of God.
The book of Revelation promised.

John 16:12-15 is a prophecy.

John 14:26 says the apostles were to record the complete Gospel.

In John 17:20 they did do as Matthew 28:19-20 said, especially what it said about "observing all things."

AUGUSTINE says in his 11th book against Faustus, the Manichean (Chap. 5): "A Canonical authority (of) the New (Testament) had been established in the time of the apostles."

THE TRUE CHURCH OF GOD CANONIZED IT! Even enemies admit this!

The apostles recognize their responsibilities: II Peter 1:16, 19.

Prophecy ceased in Israel with the reign of Artaxerxes (Josephus Contra, Apion I, 8) (I Macc. 9:27; 4:44-46). There were no prophets then (Eccl. 36:15).

II Peter 1:19 says in the actual Greek: "No prophecy of scripture is of private origination or evolvment." (Also see Verses 20-21.)

II Peter 3:15-16 says in the Greek: "the prophetic scriptures" (Rom. 16:26). Paul refers to his own writings in II Corinthians 12:7. He had "revelations."

XVIII. The canon was not needed at first.

At first the apostles didn't feel the need for a New Testament because they thought Christ's return was eminent. There is no indication otherwise in Daniel 9:24-27. Undoubtedly they did not comprehend the "times" of Judah, Israel, and the Gentiles at first. Much was to be covered up till this time now (Dan. 12:9). Acts 1:7. They did not know then. He also told them. See Matthew 24:42; 25:13; Mark 13:27, 35, 26; Luke 12:40.

The reason for them to believe the soon coming: Matthew 3:2; 4:17; 10:7; John 21:22-23.

He talks to them in a personal way: Matthew 24:4-34.

The New Testament books show the expectancy of Christ's coming:

I Thessalonians 4:15-17, 5--to be watchful

II Thessalonians 2:1-2--"that day of Christ is now present"

I Corinthians 15:51, 52; 7:29, 31; Romans 13:11, 12 and James 5:7-9 all show imminence!

The apostles about 60 A.D. came to realize the 7000 year plan, and no eminent return of Christ. It was here that they came to understand the necessity of forming a New Testament canon for posterity.

Luke seems to have written Acts around 62 A.D.--no hint of books yet or epistles. All of them were probably written after 62 A.D. to around 70 A.D. The first canonization was near the year 67.

XIX. The first canonization of the New Testament.

Peter died about 67-68 A.D. The canonization was made shortly before his death.

Patterns:

Ezra had trouble with the Samaritans in the Old Testament.
Peter " " " " " " " " " "

The Samaritans (gnostics) had gospels that were fables. In II Peter 1:16 Peter warned against them.

From Ivan Panin: (Verse 15) Yea, I will give diligence that at each time you be able after my decease to call these things to remembrance. For not by following cunningly devised fables, made WE known to you.

The whole section of II Peter 1:12-21 needs to be understood.

He is very soon to die (John 2:18, 19). How could they remember Him? By written record! That is how he could always be reminding them!

The "each time" was "each Sabbath" for "we"--yes, more than one person--was leaving documents! See Verses 16 and 19.

More important information:

See II Peter 3:15-16. Here Peter plainly equates the words of the apostles with the writings of the Old Testament. The teaching is on the same level.

This book was written by God's top apostle. Paul was probably dead when II Peter was written. If Paul were alive he could put a stop to the wresting of his scriptures. He had close contact with all the Churches under his control (II Cor. 11:28; II Pet. 3:16)! He was able to expose letters attributed to him while alive (Gal. 6:11). When Peter is the writer, there is no personal defence against the "wrestlings."

Another proof that Paul was dead--I Peter 1--his letter written to the Churches in northwest Asia Minor--to the very area which Paul had been commissioned to evangelize. Peter had now taken it under his care, for Paul was dead. Why is this fact important? It showed it was possible to speak of "ALL" of Paul's letters (II Pet. 3:16).

Thus with II Peter, we find the KEY to the first canonization of the New Testament.

Peter's canon not final.

The works of John were not all written by 67 A.D. The final canonization was made by John. Remember, Peter said "we"--not "I." Peter and John BOTH had a part in canonizing the New Testament.

Who is "we"? II Peter 1:18. John, James, and Peter! (in transfiguration). James was killed early--about 44 A.D. (Acts 12:2). Peter is telling who had the responsibility of canonizing the New Testament.

There is something important to observe about history in regards to II Peter. "Of all the books of the New Testament, this has always been the most disputed!" Some early Catholics deemed this book "spurious." Why? Because it speaks of canonization!

What books were Peter's canon?

	14 books of Paul
	8 (others-- <u>less</u> five books of John--John I, II, III, Revelation)
22	22 Total (just like in the Old Testament). The
<u>+5</u>	(John's) numbers smacks of <u>authority</u> --22.
27	
<u>22</u>	(Old Testament)
49	Total (a perfect 7x7). This also makes <u>seven</u> sevens.

5. HEBREWS
6. PASTORALS
7. REVELATION

Seven general divisions of the Bible

1. LAW
2. PROPHETS
3. PSALMS
4. GOSPELS
5. ACTS
6. EPISTLES
7. REVELATION

Seven canonizations

The gospels and Acts are the center books of the Bible.

There are 22 Old Testament books and 22⁷ New Testament books.
Altogether there are 70 books (Psalms has⁵ five).

22 O.T. BOOKS | ^{5 BOOKS} GOSPELS-ACTS | 22 N.T. BOOKS

Completion is written all over the Bible!