

OUTLINE OF THE DESIGN AND DEVELOPMENT OF THE HOLY SCRIPTURE

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 is lost.
 3. The Jews, however, since Ezra, have kept the books in the inspired order.

B. Disposition of the O. T. books.

1. O. T. was first divided into 3 Grand Divisions.
2.
 - a. Law
 - b. Prophets
 - c. Writings

Note the books in each division:

- a. The Law division:
Genesis Exodus
Leviticus Numbers
Deuteronomy
- b. The Prophets division (which is divided and subdivided as indicated):

Joshua
Judges "The Former Prophets" Samuel
Kings
Isaiah - "The Major Prophets"
Jeremiah "The Latter Prophets"
Ezekiel
The Twelve - --"The Minor Prophets"

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

Psalms _____ Proverbs
Job Books" Song of Songs

Ruth

Lamentations ' The Megillot or Festival Books" Ecclesiastes

Esther Daniel Ezra-Nehemiah Chronicles

"The Former Poetic (or Metre)

"The Latter Restoration Books"

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 written 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 will 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 the 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 were 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 Hilkiah 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 A. D. 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. CHRIST -- THE REAL PROOF OF THE OLD TESTAMENT

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. You know Key West Florida exists even though you may never have been there because you know people who have been there or you have seen it on a map.
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 about 25 years or 30 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 witnesses that the gospels claimed Jesus Christ had appeared to them after His resurrection. If this were a lie and these people never saw Jesus, then Paul was leaving himself wide 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. He was an intellectual among the Jews and 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 has 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 Senensis (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.

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|---------------------------------|--------------------------------------|
| 1. Melito -- 170 A.D. | 13. Leontius -- 610 |
| 2. Origen -- 210 | 14. John Damascenus -- 730 |
| 3. Hilary of Poitiers -- 360 | 15. Nicephorus -- 800' s |
| 4. Athanasius -- 365 | 16. Jesudad, Bishop of Ha.dad -- 852 |
| 5. Cyril of Jerusalem -- 386 | |
| 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
22. Richardus de Victore -1200's
12. Isidore of Seville -- 600

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 8 verses of the psalm begin with the first Hebrew letter aleph.
 - d. 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. Thus it must have been 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 are 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.
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 and 22 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 24 in the first place? Sextet Senensis states that there were 22 letters in the Hebrew alphabet with only one yodh. By his time the Jews started writing God's name YHVH 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 -- not ordained by God.
3. The spurious work of II Esdras is the only 1st century work that mentions the canon as having 24 books.
 - a. But Josephus, in 90 A.D. 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 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 the books in the Canon.
4. Why some Gentiles may have later preferred the 24 numbering.
 - a. Greek alphabet has 24 letters, not 22. Therefore they would have wanted 24 books in Greek Septuagint Version.
 - b. Since there are 24 Elders around God's throne some Greek Christians thought 24 O. T. books were permissible.
 - c. Major reason: Greeks and Romans alike revered Homer and his Iliad and Odyssey were considered divine works. Aristarchus had divided each into 24 parts -- a sign of divinity among Greeks. Thus the Bible should be divided into 24 to show divinity.

IV. THE TRIPARTITE DIVISIONS

A. Why third division called "Psalms".

1. Custom of Jews to call books of Law by Hebrew names or words that introduced them. Genesis is called "In the beginning". Exodus 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 the 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.)
 - b. The Targums of Onkelos and Johnathan (app. 50 A. D.)
 - c. Philo Judaeus (about time of Christ's birth).
 - d. Apostolic Constitution (200 A. D.)

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 division.
 - 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 BOOKS

- A. Book of Ecclesiasticus (app. 200 B. C.) gives same order of O. T. books as Jewish canon of today.
- B. Targums of Onkelos and Johnathan (represent the official views of Palestinian Judaism just about the time of Christ.)
- 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 (Com. Mat. 23:35 with II Chron. 24:20).

- 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.
 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.

- 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 position, his testimony is second only to Christ and the apostles.
 - B. Says there are 22 books -- 5 books of Moses; 13 books of prophets; 4 books of hymns or precepts (Contra Apion, I, 8).
 - C. What Josephus meant.
 1. Not referring to the 3 divisions.
 2. Is showing the 3 subjective types of books in the Canon.
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3. As a matter of fact, Josephus purposely doesn't speak of the 3 divisions anywhere.
 - a. He wets 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 have laid it out in such a way. Certainly Chronicles should go with Kings to most Gentile thinkers, etc. (Note

that when Gentiles had Bible translated they rearranged them in order of subject.)

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.
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 shown in early MSS that it was the "Book of the Kingdoms".
 - b. Other supporters: Apostolic Constitution (200 A. D.); Melito (170 A. D.).
 - c. Internal evidence shows J./J. should be one book if S./K. are to be one.
5. By combining these books no violation of the 3 divisions is made. 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

A. Ezra, the Priest.

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.
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. 4. 457 -- Ezra comes to rectify the situation.

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 2000 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.

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.
- F. The members of the Great Assembly. 1. Had 120 members.
2. Ezra said at his death the high priest was to become head of the 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. 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 because one of the points covered in the Covenant was that all Gentile wives must be sent away. Many had intermarried. Manasseh refused to give up his wife.
 - 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. c. Manasseh's further rebellion.
 - 1) Built a temple on Mt. Gerizim. But in books now in O. T. the prophets stated that the temple of God had to be built 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 knew they used this to show they had the original text and would not change. 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" may refer to the small hornlike 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.
1. It was written mainly by Ezra.
 2. Though Book of Kingdoms was already written, Ezra added Chronicles. But he had an

entire different reason for giving the history of Israel and Judah. Books of Kingdoms minimizes things Ezra deals with at length. Book of Chronicles outlook is a priestly one.

3. Throughout Ezra endeavors to show that Terusalem 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 the 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

A. Moses (Luke 16:24, 31; John 7:19).

1. All five books of Pentateuch written during the 40 year ing 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.
- 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 shows animals of wilderness while those mentioned in Deut. are those found in Palestine.
6. Deut. 31:9 -- 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) and took the place of the one Moses placed in hands of the priest.

B. David and Solomon.

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.
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, Chronicles was showing Ezra had authority to canonize 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) were written by David in honor or for them. Both were Levites who sung in the temple (I Chron. 16:7, 25:2).
 5. Psa. 1-72 compose 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. About twenty verses of the law were read each Sabbath taking 3 years to complete (called Triennial Cycle Readings -see Vo. 12 of Jewish Encyclopedia under article by same name).
 - c. Add 72 more Psalms and we have 144 -- enough to last 3 years -- one a week.
 - d. Remaining 6 Psalms 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.

1. Ecc. 12:9 (Prov. 1:6; 22:7; 24:22; 22:17) -- Solomon compiled the Proverbs. First 24 were compiled by him.
 2. Agur of Prov. 30 and Lemuel (Prov. 31) are both referring to Solomon. Lemuel can mean "The king who rejected God. (II Kgs. 11:1-8 shows Solomon did just that.)
 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

A. During 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 time of David and Solomon the coming of the permanent temple (a.s 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), an attack from Assyria was quite possible.
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.
 2. Due to righteous acts of Hezekiah God spared Judah for a while longer.
- E. Hezekiah re-established true worship of God.
1. Ahaz his father had stripped the temple (II Chron. 28:21-24) and shut it up.
 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.
 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 had 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.
1. Hezekiah canonized a whole section of Proverbs (Prov. 25:1). They were chapters 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.
- G. Sign-manual of Hezekiah.
1. The letters j7 (Kheth), r (Za-yin), j (Kuph) spell out basic name of "Hezekiah" (the "yah" at end of name is left off. It means "God's property. ")
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 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 to be inspired and the Word of God 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.
 5. Thus the people heard them read every year and knew they were sacred and the Word of God.
- H. Sign-manual appears 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 the 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, some Jews say that they were read starting on the Day of Trumpets and that 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 perhaps 5.25 extra days. So the whole temple services had to be rearranged.
- L. Isaiah helped in canonization.
1. II Chron. 32:32 -- in original Hebrew indicates Isaiah wrote the Book of Kingdoms. Proper translation: "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 aa 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 Hezekia.h' s.
 - 1 Babylonian attack threatened Judah.
 2. Kings Manasseh and Amon who preceded Josiah were worse than heathens (II Chron. 33:9). Manasseh 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 (I 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 splendor. Priestly functions re established.
- D. The finding of the Law.
1. During restoration of temple, the Standard Copy of God' s Law was rediscovered. 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 mourning 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 Chronicles 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 probably 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

- 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.
2. a. Contain all the Laws of God and all other books comment about or refer to the Law of Moses.
b. So it comes first in order of prestige.

Order of prophets. Originally 6 books in this section.

Former (Earlier) Prophets

Counted as one book -- according to tradition it was written by Samuel. Peter mentions that the writings of Samuel commence the prophetic section of O. T. (Acts 3:24).

Joshua
Judges
Samuel
1-Kings

Also counted as one book -Book of Kingdoms. Perhaps written by Isaiah (up to his time) as a preface to his prophecies (II Chron. 32:32.)

Latter (Later) Prophets

*Isaiah

Jeremiah Major or longer prophets. Ezekiel
The Twelve- Minor or shorter prophets.

*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. (In reverse order.)
 - a) Hosea-Nahum -- written during Assyrian period.
 - b) Habakkuk-Zephaniah -- Chaldean period.
 - c) Haggai-Malachi -- Post-exile period.
 - 6) Proof of chronological order.
 - a) Malachi -- last written. It was written during time of Ezra -- subject material is same as that in Ezra and Nehemiah.
 - b) Zechariah -- written 8th month of 2nd year of Darius. See Zech. 1:1.
 - c) Haggai -- written in days of Darius -- 6th month of 2nd year -- 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 B. C. 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 so God would have to destroy Assyria instead of using her to destroy Israel (II Kgs. 14:25 is not referring to this event).
- i) Obediah-Amos was written in time of Uzziah. Micah had been active just after that in days of Jotham. Thus Obediah must have been written just at end of Uzziah's reign or the beginning of Jotham's.
- 1a) Critics deny this and say his description of Jerusalem was an eyewitness account.
- 2a.) They use vs. 11 to substantiate their eyewitness hypothesis about Obediah. But this speaks of Edomites casting lots over Jerusalem. No one else records this. Actually there was not any of the city left to cast lots over. This was never fulfilled. Critics say Obediah lied. But Obediah 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 too.
- l) Hosea. -- lived at the same time as those above.
Comes first because he was given "The beginning
- b. of the Word of the Lord." (1:2)
Approximate dates:
- | | | | |
|----------|-----------|---------------|-----------|
| Hosea -- | 790 B. C. | Nahum -- | 650 B. C. |
| Joel -- | 790 B. C. | Habakkuk -- | 630 B. C. |
| Amos -- | 790 B. C. | Zephania.h -- | 630 B. C. |
| Obed. -- | 785 B. C. | Haggai -- | 520 B. C. |
| Jonah -- | 785 B. C. | Zechariah -- | 520 B. C. |
| Micah -- | 750 B. C. | Malachi -- | 430 B. C. |
- c. All of this shows that these books were not just 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 SIGNIFICANCE OF THE WRITINGS DIVISION

- A. 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 Statemen'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 and Davidic Dynasty.

D. Now note the order of the three grand divisions of O. T.

1. Law section comes first. Written by one of 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 the 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?

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

Song of Songs

Ruth

Lamentations

Ecclesiastes

Esther

The Festival

Scroll (i. e. The Megillot]

I

Psalms'

Proverbs Job

Poetical Books

Daniel _____ Ezra-Nehemiah Chronicles

Post-exilic Books

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

F. Let's note the order of these books as we did with the prophets.

1. 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).
2. Ezra-Nehemiah -- explains occurrences after the time of Daniel.
3. Chronicles -- last because it speaks of the conspiracy in time of Ezra. Remember Ezra and associates were final canonizers.
4. Why wasn't Daniel listed among the prophet section of Bible?
 - a. 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.
 - b. 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.
 - c. Daniel was in vision in Gentile capital cities but never in Jerusalem.
 - d. 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.
 - a. Passover occurs in spring. This book has a springtime setting (2:11-13).
 - b. Spiritually and typically the love drama is that of the Church being prepared for the marriage with Christ.
 - c. Christ died at Passover. He had been married before to physical Israel. Now He was free to marry spiritual Israel.

- d. Spiritual Israel who is now mature dy 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 of Christ. 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 firstfruits. The
story tells of Ruth (a Gentile) who married Boaz (a Jew) and shows how she gave up her
religion and worshipped the true God. Shows that both Gentiles and Israelites can be u-
nited 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 A. D. Titus destroyed the temple unintentionally on the
10th of Ab !
- 4. Ecclesiastes -- Read at Feast of Tabernacles. Written by Solomon in which he shows how
physical things are only vanity and cannot give lasting joy and peace and happiness. Dur-
ing 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 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 for Jews to keep it and since the Jews had vowed
they would keep it perpetually Ezra had them read the appropriate book for the day.

The Festival Scroll Design -- tells a story.

- 1. Song of Songs -- Church is preparing herself to marry Christ.
- 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 the 2nd coming of Christ.
- 5. Ecclesiastes -- After Israel's destruction (Memorial 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.

~---- BACKWARD ----I PassoverPentecost
 --- 50 days ----i
 ~---- FORWARD ----J
Memorial Trumpets of Ab
 ~---- 50 days ----i
 Resurrection of Christ <
 > Return of Christ

- 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 (Eccl.). Thus the result will be the complete salvation of God's people (Esther).

XIV. THE BOOK OF PSALMS

A. Why first? All 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 was not considered an Israelite but a Gentile.

B. Book of Psalms was divided into 5 books to correspond with the

five books of Law.

This was done by Ezra.

- | | | |
|-----------|---------------------|----------------------|
| 1. Psalms | 1- 41 (Book One) | -- Genesis Book. |
| 2. Psalms | 42- 72 (Book Two) | -- Exodus Book. |
| 3. Psalms | 73- 89 (Book Three) | -- Leviticus Book. |
| 4. Psalms | 90-106 (Book Four) | -- Numbers Book. |
| 5. Psalms | 107-150 (Book Five) | -- Deuteronomy Book. |

C. When each section was canonized.

1. Books One and Two -- Time of David.
2. Book Three - Time of Hezekiah.
3. Book Four -- Time of David.
4. Book Five -- Time of E zra.

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

1. The third book parallels Lamentations (the third 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

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King Josiah's death just like Lamentations was. Josiah is the only king that was of the four kings (there were only four who were cast down from the throne) cast down that was killed at an early age 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 book of Law

3rd book of Psalms

3rd book of Festival Scroll

Leviticus: written to give instructions for the priests. The Law concerns itself with 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 of book is DESTRUCTION.

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

2. The fourth book of Psalms. Parallels the book of Ecclesiastes. Ecclesiastes speaks of the time of the 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 fourth book of Psalms has a millennium theme. a. Psa. 90:4 speaks of 1000 years. Psa. 91 speaks of God pro

tecting His people during the Day of the Lord. And on and on it goes. Even Paul refers to this fourth 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 fourth book of Psalms discussed in point 2 above.

4th book of Law 4th book of Psalms 4th book of
Numbers: This book These Psalms describe Ecclesiastes: This Festival Scroll
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nium God says "dwell in booths" to remind them of the "boothliving" in the WILDERNESS, where they had to depend upon God for sustenance.

3. 5th book of Law

Deuteronomy: A summing up of what was covered in first four books of the Law. Specific laws for Israel IN THE PROMISED LAND.

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.

5th book of Festival Scroll

Esther: Read after Tabernacles. It speaks about the complete salvation coming to Judah as do the last Psalms.

describes the WILD- the Millennial condition ERNESS journey. Is- which will come to Isrrael needs to recall el and to the earth. Manthis time at Tabernac- kind needs to be remind- les and in the Millen- ed, however, that he is weak, frail and mortal

during the Millennium.

The latter Psalms have this as their theme.

5th book of Psalms

Summing up of what was covered in first four books of Psalms. Finally leads up to Hallelujah Psalms which show Israel IN THE KINGDOM OF GOD and praising Him.

4. Second book of Psalms.

a. Parallels Exodus and Ruth. Ruth speaks of Pentecost.

b. Exodus describes the beginning of the O. T. Church. Israel was to be the firstfruits of nations. Law was given on the 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 the O. T. Church.

5. First 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 - not Job.

2. Psalms also precedes because of David's authority. David was one nearer to God's ideal than any other man.

3. Job was considered to be Gentile. There are too many difficulties (mainly chronological and historical in nature) which make it very difficult to equate job with the job of Genesis 46:13, an Israelite. Some try to prove this.

XV. THE CONCLUSIONS TO OLD TESTAMENT DISCUSSION

A. How do we know we have the same O. T. 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 O. T. 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.
- D. It is also true that once the physical nation ceased (70 A. D.) 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 -- the Massoretic 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 O. T. as they were written

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in Greek not Hebrew. Read again about the significance of the 22 books being in the O. T. The 49 books of the Bible plus the 14 of the Apocrypha make 63 books.

B. Christ and official Judaism rejected the Apocrypha.

- 1. Christ doesn't mention the Apocrypha being a part of the division of the O. T. in Luke 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 the O. T. (found in the N. T.) 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).
- 5. Even the Apocryphal books themselves mention the Bible as being apart from their own writings. (See I Maccabees 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.

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.
 - 2. Their object was to translate what scholars considered the divine literature of the Jews, not necessarily the Divine Canon.
 - 3. By the beginning of the 1st century B. C. they translated any literature of the Jews.
 - 4. By the 1st century A. D. certain Apocryphal works were being associated with the canon though still not considered a part of it.
 - 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 Apocrypha regardless of what historians say for they would have been banished for even quoting it.
7. Of the 263 direct quotes of the O.T. 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 the 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 with 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 -- the Apostles agreed with it or quoted it? Origen made the Septuagint agree with Paul. gint 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.

D. Why the Septuagint cannot be officially 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 " ?
- 3. As a matter of fact even the Catholics did not accept the Apocrypha until the Council of Trent in 1646 A. D. They did it 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.
- 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 the Old Testament?

- 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 the holy men of Israel and Judah.
 - b. Another example of a spoken prophecy is Matt. 2:23. c. There is a book of Enoch written in the 1st century A.D. that has this verse in it but it is a spurious work doing away with God's Sacred Calendar. Jude would 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).
- 2. Other so-called lost books of the O. T.
 - a. Book of the Wars of the -Lord (Num. 21:14). b. Book of Jashur (Josh. 10:13; II Sam. 1:18). 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.

XVII. DESIGN OF THE NEW TESTAMENT BOOKS

A. Christ's way does not change (Heb. 13:8, James 1:17, 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. 91:9) 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 the N. T.

2. Roman Catholic Church had nothing to do with canonization. They admit that canon was already complete when their church ever discussed certain books should be in it. Synod, 397 A. D. , is first.
- B. Moses was a type of Christ.
1. Moses given rank of God (Ex. 4:16; 7:1). 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.
 4. Therefore, Moses was the Lawgiver of Israel in O. T. 5. Moses said another would arise like him (Deut. 18:15, 18-19; Acts 3:22-24).
 - a. Was to magnify the law -- to bring out law's true significance (Isa. 42:21). b. Was to bring the final Spiritual law.
- C. Jesus gave the New Testament.
1. He intended new literature to be added to the O. T. (Matt. 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 John 4:1-2.
 2. Disciples were to write N. T. See Isa. 8:13-17 (For proof this is speaking of the N.T. times see Isa. 7:14; 8:8; 9:6; I Pet. 2:6-8; Rom. 9:33).
 - a. Meant Jews would not accept Christ's message revealed in the N. T. (This is Isa. 8:13-17 prophetic meaning).
 - b. "Bind" means to "canonize".
 - 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).
- D. Disciples knew they were to canonize the N. T.
1. All writers of the Bible are called prophets. See Luke 16:29; 24:27; Rom. 1:2; Acts 26:27; 28:23.
 2. II Peter 1:19 shows that the prophets had returned and inspired writings would be coming from them.
 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 Jesus Christ 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 Antiochus Epiphanes to the second coming of Christ.
 3. They did not understand the 7 times or times of the Gentiles. But there was no need for them to understand them yet.
 4. Christ never told them when the Kingdom would come (Matt. 24:42; 25:13; Mk. 13:27; 13:35, 26; Lk. 22:40; Acts 1:7).
 5. Some of Christ's statements could have led disciples to believe the Kingdom would be set up soon (Matt. 3:2; 4:17; 10:7; Jn. 21:22; Matt. 16:27-28).
 6. Matt. 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 A. D. the disciples realized that the coming would be much later (Heb. 4:9; II Pet. 3:8) realized the need for a New Testament canon.

XIX. THE FIRST CANONIZATION OF THE NEW TESTAMENT

A. II Peter was written by Peter to explain why he was canonizing

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the New Testament. Read this section in the thesis for complete detail.

B. John and Peter were both to be used in canonizing the New Testament.

1. Peter canonized 22 books (probably) -- all but John's books. 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.

2. John added his 5 books making the total number of N. T. books 27.

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

1. Moses
2. David and Solomon
3. Isaiah and Hezekiah
4. Jeremiah and Josiah
5. Ezra and Nehemiah
6. Peter
7. John

XX. THE PROPER ARRANGEMENT OF THE NEW TESTAMENT

A. The canonizers put the 7 General Epistles before Paul's Epistles..

B. Paul himself shows that other apostles were before him. See Gal. 1:17. It was the Western "Fathers" who put the 7 general epistles (Jewish books) behind Paul's. This put Romans first.

C. The East agreed with the original canonization but the 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 the Jews and one for the 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 Jewish men in authority.

D. The Bible itself proves 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 the latter part of the 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 the book of Hebrews non-Pauline as it was too Jewish. One reason why they do not accept it as being Paul's.

XXII. NEW TESTAMENT EVIDENCE THAT GENERAL EPISTLES MUST PRECEDE PAUL'S

A. They are general and not written to specific churches as Paul's were.

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 the 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).

D. All authors of general epistles had seniority over Paul (Gal. 1:7). E. All had greater administrative authority (Gal. 2:2, 9; Acts 15:19).

F. General epistles give a proper orientation to the understanding of Paul's letters.

G. Peter mentions his, James and John's works before Paul's (II Peter 1:18-19 -- Peter, James and John saw Jesus transfigured. Paul's works are mentioned in 3:16).

XXIII. PROPER ORDER OF THE SEVEN GENERAL EPISTLES

A. Rank of authority (Gal. 2:9).

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. 4. Jude was the strongest against the heretics.

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.

XXIV. THE FOUR GOSPELS

They are in proper order.

1. Matthew is first.

a. Written first.

b. Contents. Connects O. T. with N. T. Transition book. Was written to the Jews. "To the Jew first."

c. Rank. Matthew was a Levite. Quite possible, he was a high priest. High priests at that time often had more than one job thus Matthew was a tax collector.

2. Mark second because he wrote this gospel at behest of Peter. He was Peter's secretary so to speak.

3. Luke third because he wrote at behest of Paul who was of lesser authority than Peter.

4. John is last despite authority over Paul. Reason is that when Peter canonized his 22 books of N. T. , John hadn't written the 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.

B. Notice why the four divisions of the 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.

XXV. THE EPISTLES OF PAUL

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 epistle 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., and 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) -- Timothy, Titus, and Philemon.

C. Why this order? Same as the Gospels. Teaches in progressive teaching method. We learn God's message in a 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.
 - a. Repentance (1-2).
 - b. Faith (3-5).
 - c. Baptism (6).
 - d. Holy Spirit (8).
 - e. Resurrection and judgment (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).
 - d. Resurrection and judgment (15).
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. Ephesians is for the spiritually mature. From here on Paul's epistles are for the mature (Eph. 4:12-14). All immaturity is left behind.
6. Philippians is for the mature. Colossians the same.
 7. I and II Thessalonians are even more mature. Speak of second coming; resurrection; judgment upon Man of Sin and the Beast System. Christians aren't ready for all the information about the 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. 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.
- 2.
 - 3.
 - 23-24, 10:16). Prison Epp. = Pentecost.
 - 4. Galatian-- speaks of Days of Unleavened Bread. He speaks of circumcision which was always associated by Jews with first day of Unleavened Bread (5:6-9). So Paul is giving a Christian interpretation of the significance of Days of Unleavened Bread.
 - 5. I Corinthians 12-14 and II Corinthians 3 also discuss Holy Spirit. Jewish tradition places giving of the law on Day of Pentecost.
 - 6. Romans = beginning teaching for Church = Passover.
- 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).
 - 2. a. Timothy --Evangelist overall 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.
- Racial order ("to the Jew first").
- a. Timothy -- one half Jew (Acts 16:1). b. Titus and Philemon -- both Gentile.
- Thessalonians -- speaks of events fulfilled on Day of Trumpets. (Thes. was the seventh church area and Day of Trumpets comes on the first day of the seventh month). 11:
- Hebrews -- discusses theme of Day of Atonement (9:7), Feast of Tabernacles (4:9) and the Last Great Day.
- I Corinthians -- the simple Passover epistle (5:7-8,

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).
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 - 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 A. D.) 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 the New Testament,
- 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 Colossians. Could be at the end of Rom. 14 however. Old manuscripts have it that way. It is OK where it is.
- 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 manuscripts have a blank space there.
 - a. Ephesians 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. Mark 16:9-20 is a possible addition by Peter who had Mark write that gospel.
- D. End of Acts deleted.
1. Does not end "en".
 2. Brings us up to 62 A. D. and leaves us "hanging".
 3. Luke was with Paul in 66 A. D. (II Tim. 4:11) when the parchments were edited and arranged. He could have completed the book of Acts then. He might have, but 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 New Testament must have been destroyed by Peter, other wise there could be no real canon.

XXVIII. JOHN'S FINAL CANONIZATION

- A. John was told he would live to see Christ's second coming in vision (Jn. 21:22 -- compared with Matt. 16:28).
- B. John fulfilled John 16:13.
- C. One reason for John's gospel was to sum up his authority to canonize the New Testament.

1. John 21:22 was written to show John's authority to canonize. 2. At this time some were questioning the book of Revelation and John's authority in general. So John says he is fulfilling John 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).
2. Rev. 21:5-6 shows God's Word now complete.

XXIV. WESTERN ASIA MINOR -- CENTER OF NEW TESTAMENT CANONIZATION

A. Scholars have no guide lines in choosing which ancient manuscript to follow as the original. They believe that the older the manuscripts 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 New Testament was given to the Christian churches 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. in Ephesus.
4. 27 books sent to Greek-speaking Christians in Asia Minor.

C. Could the Egyptian Sinaiticus Manuscripts be the correct one? There is complete lack of interest shown of Egypt in New Testament. 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 Manuscripts from North Africa. This is the home area of many church "Fathers" of the R. C. C. But not one Church of God is mentioned as being in that area in the 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 COMPLETE CANONIZATION

A. "7" shows completion. 7 x 7 is 49 "completion times completion".

1. There are 49 books in the Bible as compiled by Ezra and John.

2. The whole accent is upon our Bible being the COMPLETE Bible.

B. There are seven parts to the O. T.

1. There are 3 great divisions in the O. T. but they have divisions within them: Law, Prophets, Psalms (Writings). This is how they are divided: a. The Law.
 - b. The Prophets (divided into two sections).
 - 1) Former Prophets.
 - 2) Latter Prophets (divided into two parts).
 - 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, Proverbs, Job.
 - 3) Restoration type books -- Ezra-Nehemiah, Chronicles. (Written about and during the restoration of Jews returning from Babylon.)
 - 2. This gives us seven parts in the O. T. a. Law.
 - b. Former Prophets. c. Major Prophets. d. Minor Prophets. e. Meggilot. f. Poetic type.
 - g. Restoration type.
 - C. There are seven parts to the New Testament. 1. Gospels.
 - 2. Acts.
 - 3. General epistles.
 - 4. Nine Church epistles (to the seven churches). 5. Hebrews (meant for all Christians). 6. Four Pastoral epistles. 7. Revelation.
 - D. How to divide the N. T. books into overall divisions.
 - 1. Gospels and Acts should be considered one historical division.
 - a. All 5 are historical books -- first four speak of Christ and fifth speaks of Christ -- the Church.
 - b. In almost all early manuscripts the Gospels and Acts are together in one section on one scroll.
 - c. To force the general epistles and Paul into one section (making Gospels and Acts two sections) makes 21 Epistles instead of a group of 7 and 14. In the official manuscripts it has been noted that this is an unusual and unnatural arrangement. They always (where it is possible to note divisions) separate the general epistles from Paul's.
 - d. The five together (Gospels + Acts) represent the Pentateuch of the New Testament.
 - 1) All N. T. law based on this Pentateuch (-as O. T. on its first five books.)
 - 2) The fifth book of the O. T. (Deut.) is different from preceding four books as Acts is -- but both Deuteronomy and Acts are historical.
 - e. Together they are the center of the whole Bible.
 - 1) 22 books in O. T. ---- Gospel/Acts ---- 22 N. T. books.
 - 2) This puts Christ's teachings while physical (Gospels) and teachings in spiritual body through the Church (Acts) as the CENTER OF THE ENTIRE BIBLE!!
 - f. There are also three greater divisions on either side of the Gospel/Acts division making the seven divisions of the Bible have as their center revelation the central teachings of Christ. 1) Law.
 - 2) Prophets.
 - 3) Psalms.
 - 4) Gospel/Acts.
 - 5) General epistles. 6) Paul's epistles 7) Revelation.
 - 2. The preceding were the seven major divisions of the Bible.
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- 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 the book of Psalms. Thus 65 books plus 5 books equal 70 books. This is 10 x 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!!!