

# **FUNDAMENTALS OF THE FAITH**

## Part One

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## TABLE OF CONTENTS

TOPIC	P.
Improper sources of authority in religion.	3
The authority of the Word of God.	6
Rejection of the Bible as authority.	8
Inspiration part 1	10
Inspiration part 2	13
Inspiration part 3	18
The canon of the Scriptures	21
Do we have all the books written in Bible times?	26
Should other books be added to the canon?	29
Covenants of the Scriptures	40
The sabbath	45
Uses of the Old Testament	50
Are we under any part of the Old Testament?	53
Bibliography	57

## AUTHORITY (IMPROPER SOURCES OF AUTHORITY IN RELIGION)

Definition: Authority is “primarily liberty of action, then, *authority* either as delegated power, or as unrestrained, arbitrary power.” (Thayer, p. 160) “Power or right to command or act.” (Webster)

I Traditions παράδοσις pronounced *paradosis* “[παραδίδομι], *a giving over, giving up ... a giving over which is done by word of mouth or in writing.*” (Thayer, p. 481)

A Jesus showed that traditions of men were not the proper source of authority (Mt. 15:3-6).

1-When our traditions conflict with the Word of God we must give up our traditions.

2-We can be spoiled (led captive-Greek) by tradition (Col. 2:8).

3-The woman at the well followed traditions (Jn. 4:20-22).

4-Paul was zealous for the traditions of his fathers prior to becoming a Christian (Gal. 1:14).

B We are instructed to follow the traditions (the things handed down) of the apostles.

1-Paul said to hold fast the traditions he had taught (1 Cor. 11:2).

2-We must hold fast to the traditions taught by the apostles (2 Thess. 2:15).

a-We have not heard him speak, as they did.

b-We have read his epistles just as they did, hence we must follow his writings.

II Feelings or our conscience συνείδησις pronounced *suneideis* “[συνεῖδον], Lat. *conscientia*, [lit. joint-knowledge]; ... **a.** *the consciousness of anything ...b.* *the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other; conscience ...*” (Thayer p. 602)

A Our conscience is what we have been taught is right and wrong.

1-Paul’s conscience did not bother him when he sinned by killing Christians (Acts 23:1).

2-We can have a weak conscience (1 Cor. 8:7).

3-We can have a defiled conscience (1 Cor. 8:7 and Tit. 1:15).

4-We can sear (brand) our conscience (1 Tim. 4:2).

B Our feelings (our reaction to circumstance, hence really our conscience) are not a safe guide.

1-Some things seem right, but are not (Pro. 14:12 and 16:2).

2-We are foolish to trust our own heart (Pro. 28:26).

a-We should not follow our own heart (Jer. 10:23).

b-Our heart can deceive us (Jer. 17:9).

c-Hearts must be assured (persuaded-footnote ASV, 1 Jn. 3:19-20).

3-Paul's feelings were wrong (Acts 26:9).

4-We should follow God's thoughts, not our thoughts (Isa. 55:8-9).

III Human reasoning (some, today claim that they can reason and determine right and wrong by logic alone-This is called *rationalism*).

A Man is not omniscient (all knowing) therefore, cannot direct himself (Jer. 10:23).

1-The Gentiles trusted in their own wisdom and sinned as a result (Rom. 1:22).

2-The gospel was foolishness to the wise (1 Cor. 1:22-23).

3-Solomon tells us not to lean upon our own understanding (Pro. 3:5-6).

B When we use our own reasoning we are not wise because self becomes the standard (2 Cor. 10:12).

1-Every man becomes his own law (Jgs. 21:25).

a-Since men disagree and hold to contradictory views this implies a logical contradiction (law of the excluded middle).

b-Subjectivism implies that nothing is right and nothing is wrong.

2-Things being adopted because of subjectivism:

a-Abortion

b-Civil disobedience

c-Euthanasia

d-Defense of homosexuality

e-Defense of divorce for causes other than fornication

f-Social gospel (church an institution to solve the problems of society)

g-Worship of the church just attended for social reasons, to make friends, find a good mate, etc.

## **AUTHORITY (AUTHORITY OF THE WORD OF GOD)**

I All authority rests in the author of our salvation (Heb. 5:9).

A Jesus Christ claimed all authority (Mt. 28:18).

B All we do must be done in the name of the Lord (Col. 3:17).

1-“In the name of” means by the authority of (Acts 4:7).

2-Hence, we must do all religious things by the authority of Christ.

II How can we know what Jesus taught?

A Christ delegated His authority to the apostles (Mt. 28:18-20 and 2 Cor. 10:8).

1-They had authority to bind and loose what had already been bound (NASV-Mt. 18:18).

2-They had authority to retain and forgive sins (Jn. 20:22-23).

3-The words the apostles wrote are the words of the Lord (1 Cor. 14:37).

4-The Holy Spirit guided the apostles into all truth (Jn. 16:12-14).

a-They were not able to endure some things (Jn. 16:12).

b-The Holy Spirit took of Christ (his teaching) and declared them to the apostles (Jn. 16:14).

5-The Holy Spirit caused the apostles to remember the things that Christ taught (Jn. 14:26 and 21:25).

B The New Testament contains the things, pertinent things, about Christ and His teachings (Jn. 20:30-31 and 21:25).

1-It provides all we need to have life (eternal life).

2-It claims to be complete (2 Tim. 3:16-17).

3-The Holy Spirit guided the apostles into all truth (Jn. 16:13).

a-When we read what they wrote, we can understand what they knew (Eph. 3:3-5).

b-There is no need for modern day revelations, if we both can know what they knew, and they were guided into all truth.

4-The Scriptures supply all we need (2 Pet. 1:3).

5-The faith (system of faith) has been once for all delivered (Jude 3).

### III Objections to the Scriptures being our complete guide in religion.

A Some claim the Scriptures were only for the first century people.

1-Peter intended that his writings be used after his death (2 Pet. 1:15).

2-Paul's writings are called Scriptures (2 Pet. 3:15-16).

a-All Scripture is profitable (2 Tim. 3:16-17).

b-Paul's writings are Scripture, therefore they are profitable.

B Some claim we cannot all understand the Scriptures alike.

1-Jesus prayed for unity (Jn. 17:20-21).

2-Paul commanded that we all speak the same thing (1 Cor. 1:10).

a-Since Paul would not give an impossible command we can infer that it is possible to speak the same thing.

b-This can only occur if all have the same standard of determining truth.

3-Proper understanding is based upon a right attitude (Jn. 8:32).

C Some claim the Bible was not intended as a pattern

1-Paul calls it a form (pattern-footnote ASV) to be obeyed (Rom. 6:17).

2-We must run lawfully in order to be crowned (2 Tim. 2:5) which implies a pattern or set of rules governing our manner of life (race).

3-Must hold the pattern of sound words (2 Tim. 1:13).

4-Must commit the pattern of sound words to others (2 Tim. 2:2).

## **AUTHORITY (REJECTION OF THE BIBLE AS AUTHORITY)**

Introduction: One can tell a tree, as well as a doctrine, by its fruits.

I Results of a rejection of the Bible as the only authority.

A The world will not believe (Jn. 17:20-21).

1-The truth will be hindered in (by) unrighteousness (Rom. 1:18).

2-This appears to be nauseating (figurative language) to God (Rev. 3:15-16).

3-Faith comes by hearing (the report) the Word of God (Rom. 10:17).

4-Religious confusion causes people to fall away and others to never believe.

a-God is not the author of confusion (1 Cor. 14:33).

b-The church in Corinth could be united by an adherence to the Word of God (1 Cor. 1:10).

B Division is the result of a rejection of the Word of God as the all sufficient authority in religion.

1-Those at Corinth were divided because of this (1 Cor. 1:10-Above).

2-We must be agreed if we are to walk together (Amos 3:3).

C Those who walk in their own ways will come into judgment (Ecc. 11:9).

1-We will be judged by the Word of God (Jn. 12:48).

2-We will be judged by our works and the Word of God (Rev. 20:12-13)

a-This implies that our works (ways) will be judged by the standard of the word of God.

b-Our ways should please God (Pro. 16:7) i.e. be subservient to His ways.



## II Examples of the Word of God being rejected.

A The book of Judges gives an abundance of examples.

1-A generation which did not know God arose and did evil (Jgs. 2:10-12).

a-They did not follow in the way of God (Jgs. 2:17).

b-They followed their own ways.

2-The constant departure from the Word of God is summarized in Jgs. 21:25.

a-When no authority, but self exists, chaos reigns. (This is the definition of anarchy = no ruler.)

b-Man's own ways seem right to himself (Pro. 14:12).

c-Man's own ways seem clean to himself (Pro. 16:2).

B Israel was stubborn and followed her own heart (Jer. 18:11-12).

1-Israel's actions were horrible (Jer. 18:13).

2-Israel's actions brought calamity (Jer. 18:15-17).

a-They forgot God and His ways (Jer. 18:15).

b-The results were captivity and cursing of the land (Jer. 18:16-17).

## INSPIRATION PART 1

I Special revelation (a revealing by God to man of Himself or His will beyond that which is discerned through an observation of nature-general revelation). Note Psalm 19 for nature's revelation of God (general revelation).

A The possibility of a revelation from God.

1-If God exists and if He is all wise and all knowing (omniscient) then it is possible He could reveal Himself.

2-The fact that finite man can not understand the mechanism by which an infinite God revealed Himself to man does not prove that it is not possible.

B The probability of a revelation from God.

1-Since God is infinite and man is finite it is probable that God would reveal Himself to man.

2-Surely man was created with a purpose and that purpose would need to be revealed (Ecc. 12:13).

3-Man sinks to low morals and degradation without a revelation from God (Jer. 10:23).

a-Because he is finite, he cannot determine right and wrong.

b-Because God is infinite (omniscient), He knows without question both right and wrong.

C The necessity of a revelation from God.

1-Since man is finite he would need guidance from an infinite being (God).

2-Man has demonstrated his need for a revelation by his actions when he disregards the will of God (Rom. 1:28-32).

3-The nature of ancient religions demonstrate the need of a revelation from God.

a-Prostitution supported the pagan temples (Deut. 23:18).

b-Human sacrifices were made (Lev. 18:21).

c-Lying was encouraged (if it suited your purpose).

D The nature of God's revelation.

1-This revelation would have to be either direct to all men or indirect (through a group of men chosen and given help from God to spread the message - Mk. 16:15-16).

a-If God revealed Himself directly to man, He would take away man's freedom of choice. God has chosen to allow freedom of choice to man (Isa. 7:15).

b-God would reveal Himself by means of words (spoken or written) rather than by feelings. This follows because feelings are deceptive. (Lk. 6:46).

α-Because of the tendency of oral traditions to change, it would be necessary for revelation to be in written form.

β-The written revelation will be discussed under (Inspiration).

2-This revelation would need to have evidence in it that it came from God in order to counter the tendency of Satan and his servants to counterfeit the Word of God (Mk. 16:20).

E The Bible is not the product of man alone.

1-If it were contrived by wicked men, they would not have commanded:

a-To abstain from lusts of the flesh (Gal. 5:19-21).

b-To abstain from any appearance of evil (1 Thess. 5:22).

c-Not to lie (they would be guilty of lying and hence, of self condemnation-Rev. 21:8).

d-Evil men do not allow close scrutiny of their works (1 Thess. 5:21 & Pro. 28:1).

e-The morals of Bible times were very low (Rom. 1:28-32).

α-Note all of the sins mentioned by Paul.

β-Wicked men do not condemn their own actions.

2-It is also evident that pious (good) men did not conspire to write the Bible.

a-They claimed to speak from God and perform miracles by His power (2 Pet. 1:21).

b-They would not be good men since they would be liars.

c-They revealed their own weaknesses.

α-Moses recorded his own sin (Numbers 20:10-12).

β-Matthew calls himself a publican (a hated occupation Mt. 10:3).

γ-Paul recorded Peter's sin (Gal. 2:11) and Peter called him a beloved brother (2 Pet. 3:15).

δ-The Scriptures abound in such examples as these (dishonest men cover their errors and weaknesses).

d-Dishonest men do not give other persons credit for a mighty work as do the Bible characters (Acts 3:6).

## INSPIRATION PART 2

Introduction: There are many ideas on the subject of inspiration. Some of these ideas are quite dangerous.

### I Definition of the word “inspiration.”

A Definition from lexicons and dictionaries:

1-Greek = θεόπνευστος (pronounced *theopneustos*) - “(θεός and πνέω), *inspired by God*” (Thayer, p. 287). πνέω “*to breathe, to blow*: of the wind” (Thayer, p. 524). θεός = God and πνέω = breathed, therefore θεόπνευστος = God breathed.

2-English = “A prompting, esp. to creative action, that arises within the mind; an illumination; the act of inspiring; state of being inspired; any source or agent of inspiration; breathing.” (Webster) *Inspire* = “To arouse thought or feeling; to prompt creative action; stir; animate; to draw into the lungs.” (Webster)

B Definition from usage in the Scriptures.

1-The Scriptures are God-breathed θεόπνευστος (2 Tim. 3:16).

2-This is very closely related to the words of Peter in 2 Pet. 1:20-21.

a-The Holy Spirit bore them along as winds would guide a sailing ship.

b-The writers (prophets) did not have liberty to speak what they wanted to speak. (Mt. 18:18 NASV).

α-Balaam could not speak what he wanted to speak (Numbers 23-24).

β-Caiphaz prophesied in spite of his wickedness (Jn. 11:51).

### II False ideas on the subject of inspiration:

A Inspired to create some great literary work (similar to Milton, Keats etc.). Pious men supposedly meditated and came up with spiritual truths.

1-Supposedly these men were motivated to write great works of literature.

a-Certainly the Bible is a great literary work.

b-The Bible was written by over 40 different men over a period of at least 1600

years, yet it has a unity found in no other book.

2-This would make the Bible to be no better than any other book.

Major Premise: All those who are inspired like Keats are those who make grammar and factual errors.

Minor Premise: The Apostles and Prophets are those who are inspired like Keats.

Conclusion: The Apostles and Prophets are those who made grammar and factual errors.

3-This is the view held by liberal theologians.

4-This view is false because Caiphas was not a pious man, yet he prophesied (Jn. 11:49-52).

5-This would make the Bible to be unnecessary because man could be inspired in the same manner today.

#### B Inspiration as God dictated it to the inspired men (dictation theory of inspiration).

1-The dictation theory does not answer why there are differences between the styles and vocabularies of the writers.

2-Those who attack the verbal-plenary view of inspiration usually attempt to convince people that the verbal-plenary view of inspiration is the same as this view.

#### C Universal inspiration (all Christians are inspired as were the apostles and prophets).

1-This makes the Bible to be unnecessary.

2-Since Christians make mistakes it makes the Bible to have mistakes.

Major Premise: All those who are inspired like modern day Christians are those who make mistakes.

Minor Premise: The apostles and prophets are those who were inspired like modern day Christians.

Conclusion: The apostles and prophets are those who made mistakes.

D Thought inspiration: This doctrine is the error that God gave the thoughts and the men who wrote the Bible wrote it in their own words. They were free to choose the words (any words) to convey the thought that God wanted.

1-One could not be sure that the right word had been chosen by the writer.

2-Jesus promised the apostles that the Holy Spirit would give them the words they were to speak (Mt. 10:19-20).

a-Paul claimed that the apostles and prophets were given the very words they spoke (1 Cor. 2:12-13).

b-Peter claimed that the prophets were given the words they spoke from God (2 Pet. 1:21).

3-This doctrine has brought on a number of poor translations of the Bible (paraphrases, thought translations-so called free translations etc.).

E Partial inspiration (The Bible contains the Word of God is a favorite expression setting forth this idea).

1-Some say only the red letters are inspired (the words of Jesus).

a-Paul claimed that the things the apostles wrote were the same as if Christ wrote them (1 Cor. 14:37).

b-Jesus told the apostles the Holy Spirit would guide them into all truth (Jn. 16:13).

c-The apostles revealed the mystery of Christ in their writings (Eph. 3:3-4).

2-Some parts of the Bible are supposedly from God and other parts are the words of men.

a-Who can decide what parts are of God?

b-All of the Bible is inspired of God (2 Tim. 3:16).

3-Examples of this doctrine:

a-Some say, Paul was a woman hater, therefore he wrote some things which were personal prejudices (Eph. 5:22-24).

b-Some say, Paul only gave his opinion in 1 Cor. 7:6, 12, and 25-26.

α-Paul was revealing truths that Jesus had not spoken on while upon the Earth (Jn. 16:12).

β-Paul, spoke by the inspiration of the Spirit.

III How is the Bible inspired? The inspiration of the Scriptures is both verbal and plenary.

A Definition of words:

1-Verbal = “Of, pertaining to, or consisting of words; pertaining to or concerned with words only, rather than ideas, facts, or realities; expressed in spoken words; oral: a verbal agreement corresponding word for word.” Webster

2-Plenary = “Full; complete; attended by all qualified members, as a meeting” Webster

B Proof from the Scriptures that they are inspired in a verbal and plenary manner.

1-The grammatical number is inspired (Gal. 3:16).

2-The case is inspired (Mt. 5:17-18)

3-The words were chosen by God (Mt. 10:19-20).

4-The tense is chosen of God (Mt. 22:23-32).

IV Additional points.

A Deceitful claims.

1-Many claim that they believe that Scriptures are inspired, but do not reveal which theory of inspiration they teach.

a-False teachers are adept at using feigned words (2 Pet. 2:3).

b-They are smooth speakers (Rom. 16:17-18).

2-The student should determine what view of inspiration the person with whom he is studying believes.



B Some claim to believe in either the verbal or plenary view of inspiration.

1-It is not sufficient to claim the Scriptures are verbally inspired (does the person think that some parts are not inspired? That is, does he deny the plenary inspiration?).

2-It is not sufficient to claim that the inspiration is plenary (does the person think that the inspiration is: universal (II-C), thought (II-D), etc.?).

### INSPIRATION PART 3

Introduction: Applications of the principle of verbal-plenary inspiration will be made in this lesson. Several passages that cannot be understood without these principles will be introduced.

#### I Alleged contradictions

A Atheists have alleged that Gal. 6:2 and 5 are contradictory.

1-Supposedly Paul gives contradictory commandments.

2-Explanation:

a-Bear the overload burden (Gal. 6:2).

b-Bear the normal burden (Gal. 6:5) different Greek word than verse 2.

B Atheists have alleged that Jn. 20:17 and Mt. 28:9 pose some sort of contradiction.

1-Supposedly Jesus gives contradictory instructions.

2-Explanation:

a-Jesus tells Mary to stop clinging to Him and bids her to go and tell the disciples (touch = cling to).

b-Because Mary has already gone to inform the disciples, He allows the other women to touch Him (perhaps to produce faith cf. Lk. 24:39).

c-It is possible that the women were allowed to feel of the nail prints in His hands and feet (cf. Lk. 24:39, Jn. 20:27, 1 Jn. 1:1, etc.).

#### II Errors of false religions

A Some false religions claim sinless perfection (1 Jn. 3:6, 9).

1-Supposedly the indwelling of the Holy Spirit causes one not to sin.

2-Explanation:

a-Sineth not (present tense in Greek = habitual-continuous action).

b-One does not live a life of sin, but he may occasionally sin (1 Jn. 1:8).

B Some denominations teach “grace only” salvation because they neglect the grammar in such passages as Eph. 2:8.

1-The word **that** (verse 8) probably refers to salvation (something other than either grace or faith).

2-In Greek it has gender and cannot refer to the words “grace” or “faith.”

3-The Greek pronoun must agree in gender with the noun to which it refers (its antecedent).

C Some denominations teach that Peter is the rock upon which the church is built (Mt. 16:18-19).

1-The Greek word translated “Peter” and the Aramaic word translated “Cephas” both mean “rock.”

2-Explanation:

a-The word “rock” (bedrock) is feminine gender and the word “Peter” (small rock) is masculine gender.

b-Also the authority given to Peter was given to all the apostles (Mt. 18:18).

D Some denominations teach that all that is necessary to be saved is to pray. These groups usually equate prayer to calling upon God. Ananias explains how we call upon the Lord (Acts 22:16).

1-Calling is a participle which explains the act of baptism.

2-Baptism is the means by which we call upon the Lord.

### III Misunderstanding within the Lord’s church

A Some misunderstand the lesson taught in Jn. 21:15 because of a failure to discern the true meaning of the word “these.”

1-Some have Jesus asking Peter if his love is greater than the love of the other disciples.

2-Jesus is probably asking him if he loves Jesus more than his fish (The word “these” τούτων probably refers to the word “fish” τῶν ὀψαρίων in Greek). The word “these” could be either masculine, feminine, or neuter. If it is neuter it would refer to the fish.

3-Possible paraphrase: “Peter do you love me more than you do your fishing business.”

B Some read the personal indwelling of the Holy Spirit into Jas. 4:5. The translators used a lower case “s” in this verse. This was their interpretation, but it is, no doubt, correct.

1-Lust and envy are not properly attributed to the Holy Spirit.

2-This must refer to man’s spirit instead of the Holy Spirit.

## THE CANON OF THE SCRIPTURES

Introduction: There are a number of problems related to the canon of the Scriptures. How do we know what is in the canon of the Scripture?

I What is the canon of the Scriptures?

A Lexical definitions.

1-Canon “ruler, rule, model, standard ... an authoritative list of books accepted as Holy Scripture.” (Merriam-Webster’s Collegiate Dictionary, 10th edition)

2-The Greek word κανών (pronounced *canon*) “[κάνων, Hebr. קנה a cane, reed ...] prop. a rod or straight piece of rounded wood to which any thing is fastened to keep it straight ... **1.** *a definitely bounded or fixed space within the limits of which one’s power or influence is confined; the province assigned one; one’s sphere of activity ...* **2.** *Metaph. any rule or standard, a principle or law ...*” [Thayer, p. 324]).

B Definitions from usage in the Scriptures.

1-This word is found in 2 Cor. 10:13, 15, and 16 (translated province in the ASV [footnote ASV = limit Gr. measuring-rod]).

2-This word is found in Gal. 6:16 and Phil. 3:16 (translated “rule”).

C Errors concerning the canon.

1-The first error is that the canon was established slowly over a period of time (taking perhaps several hundred years for the canon to be established).

2-The second error was that the canon was determined by a group of men who lived long after the age of miracles.

a-This is the doctrine taught by the Roman Catholic Church (except they claim that miracles have never ceased).

b-This is one of the basic arguments made by the Roman Catholic Church to prove that the R. C. Church speaks authoritatively. (If the R. C. Church established the canon, then the R. C. Church speaks authoritatively).

## II How was the canon established?

A God granted miraculous gifts to enable the church to detect false prophets and false doctrine.

1-One of the gifts was “discerning of spirits” (1 Cor. 12:10, 14:29, 1 Jn. 4:1, etc.).

2-Prophets were commanded to use their gift to determine if a written document was Scripture (1 Cor. 14:37).

a-The church obeyed 1 Cor. 14:37 and accepted the 1 Corinthian epistle (2 Cor. 1:12-14).

b-If a prophet were commanded to determine if a document was Scripture, then it was their duty to do this. If it were their duty, then all the prophets established the canonicity of the Scriptures.

c-Those who are “spiritual” (possessing any kind of spiritual gift [1 Cor. 14:37]) were to acknowledge (establish) the New Testament canon.

3-Logical argument proving that the canon was established by miraculous gifts. This argument is based upon the principle of *a fortiori*.

a-If the written Word of God is greater than the spoken Word of God, then what is true of the spoken Word of God is true of the written Word of God.

b-The written Word of God is greater than the spoken Word of God (1 Cor. 13:8-10).

c-Therefore what is true of the spoken Word of God is true of the written Word of God.

α-The spoken word of God was miraculously confirmed (1 Jn. 4:1 etc.)

β-Therefore, the written Word of God was miraculously confirmed.

B The apostles quoted Scripture and stated that it was Scripture.

1-Paul quoted Deut. 25:4, Mt. 10:9-10, and Lk. 10:7 in 1 Tim. 5:18.

2-Peter stated that the writings of Paul were Scripture (2 Pet. 3:15-16).

3-Since God does not do anything unnecessary it is evident that it was necessary to tell the church that these passages and books are Scripture.

C Sins related to the canon.

1-It is a sin to reject the canonicity of any part of the Scriptures (3 Jn. 1:9).

2-It is a sin to accept any false doctrine as Scripture (Gal. 1:6-9).

a-The first criterion is that the apostles must have preached the doctrine.

b-The second criterion is that the church must have received it.

3-A just God would naturally give sufficient evidence for people to know what was part of the canon in order to keep from sinning.

III How are we to determine the canon in our time?

A Prophets (spokesmen for God) provided a sign to prove they were God's spokesmen (prophets - Deut. 18:20-22).

1-The apostles and New Testament prophets confirmed what they spoke by miracles (Mk. 16:20).

2-Jesus was approved of God by the signs He performed (Acts 2:22).

3-Implications of miracles ending at or near the end of the first century A.D.

a-If miracles ended near the end of the first century, no book written since that time could be part of the canon.

b-This makes a study of the time of the end of miracles to be essential to understanding the truth on the canon of the Scriptures.

B A prophet (spokesman for God) never spoke or wrote anything that contradicted other Scripture (Deut. 13:1-5).

1-Even if the prophet gives a sign which comes to pass (Deut. 13:1-2), but he teaches something contrary to the Scriptures they already possess, they were to reject him (Deut. 13:3).

2-The Scriptures cannot be broken (Jn. 10:35).

3-The apostles quoted Old Testament Scripture and demonstrated that the gospel of Christ was fulfillment of those Scripture.

a-The Jews were forbidden to accept the New Testament, if it contradicted the Old Testament.

b-This is why the apostles both worked miracles and quoted O.T. Scripture.

4-Additional information:

a-If a writing contradicts a fact of nature, then it is not Scripture.

b-If a writing contradicts a fact of history, it is not Scripture.

c-If a writing contradicts any Scripture, it is not Scripture.

d-If a writing contradicts itself, it is not Scripture.

C Summary of what is required to place something into the canon.

1-The new book (writing etc.) must totally harmonize with other Scripture.

2-The new book (writing etc.) must be confirmed by supernatural evidence.

IV How were the early copies of the New Testament disseminated?

A It was part of the work of the church to make copies of the Scriptures.

1-Jesus sent forth scribes (Mt. 23:34).

2-The apostles used scribes to copy their writings (Rom. 16:22 and 1 Pet. 5:12).

3-It is inconceivable that an inspired scribe would make a copyist error.

B The churches made copies of the books of the New Testament.

1-The church copied portions of the Scriptures (Acts 15:23 and 30).

2-The church at Colossae made a copy for the church at Laodicea (Col. 4:16).

3-It was common practice for the church to exchange their epistles (Col. 4:16, 2 Thess. 2:15, and 3:14).



4-The *a fortiori* principle demonstrates that God provided copies of the Scriptures to the church.

a-If God provided food for the birds (Mt. 6:25-34), then He will provide spiritual food for people (1 Pet. 2:1-3).

b-Surely John provided copies of the Book of Revelation to each of the seven churches of Asia (Rev. 1:4).

c-Surely Paul provided copies of the book of Galatians to each of the churches in Galatia (Gal. 1:2).

d-If the written word of God is superior to the spoken word of God and God provided miraculous confirmation of the spoken word (1 Jn. 4:1 etc.), then God provided miraculous confirmation of the written word.

Conclusion: God provided miraculous evidence of the canonicity of the written documents in His Word. In addition, God provided copies of the Scriptures by means of inspired scribes who made copies without any textual variants during the age of miracles.

## DO WE HAVE ALL OF THE BOOKS WRITTEN IN BIBLE TIMES?

Introduction: Several religious groups claim that the Bible is incomplete and that new books have been written and are being written which should be part of the Scriptures. This is vital since our ability to determine the will of God is based upon our knowing that we have all of God's will.

I Is the Bible complete?

A Do we have all the books written during Bible times?

1-If not, the Word of God has passed away (Mk. 13:31).

2-The Hebrew word *sepher* which is translated "book" sometimes refers to a letter or a brief account. Gesenius defines this word as: "writing, ... the art of writing and reading, Isa.29:11,12 ... whatever is written, used of a bill of sale, Jer. 32:12, ... of a charge or accusation, Job 31:35 ; of a bill of divorce, Deut. 24:1, 3 of a letter, 2 Sam. 11:14 ... a book, Ex. 17:14." (*Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, p. 594)

3-Consideration of some books alleged to be lost books:

a-The book of the covenant (Ex. 24:7).

α-This book refers to a collection of commandments and exhortations of the four preceding chapters.

β-It is already part of the Scriptures.

b-The book of the wars of the Lord (Num. 21:14).

α-This is probably an account of the victory over the Amalekites given to Joshua.

β-It was not intended to be a part of the canon of the Scriptures.

c-The book of Jasher (Joshua 10:13).

α-Some think that this refers to the book of Judges.

β-Josephus claims that it was an historical record kept of the nation. This would not need to be kept by inspiration. (Joseph. Ant. Jud. lib. v. c.2.).

d-The sayings of Solomon (I Kings 4:32-33).

$\alpha$ -There is no evidence that these were written down.

$\beta$ -Some of these related to secular matters and are not important to man for his salvation. (He spoke these things to confirm that he was a prophet.)

e-The Epistle to Corinth which was supposed to be lost (1 Cor. 5:9 & 2 Cor. 10:9-11).

$\alpha$ -This may refer to an epistle which he began to write, but did not send. 1 Corinthians may be an expanded version of this epistle. This had occurred in one other instance (Jude 3).

$\beta$ -This could be an example of the “epistolary aorist” in which Paul refers to the letter of 1 Corinthians.

$\gamma$ -The reference in 2 Cor. 10:9-11 is easily explained.

i-His letters may refer to his writings to other churches which were circulated among the churches.

ii-It may refer to both I & 2 Corinthians.

iii-It may be a Greek idiom (epistolary aorist).

f-The Epistle to Laodicea (Col. 4:16).

$\alpha$ -Some have set forth that this is an epistle from Laodicea to Paul which would explain his answer. (The church at Corinth had written Paul a series of questions [1 Cor. 7:1].)

$\beta$ -Some have asserted that this is an epistle that Paul wrote from Laodicea.

$\gamma$ -There exists an epistle which goes by this name, it is undoubtedly spurious.

$\delta$ -Some assert that this refers to the epistle to the Ephesians. Paul may have written this to both Ephesus and Laodicea. It is possible that the church in Ephesus made copies for the other churches (including the church in Laodicea) which were to be copied for other churches by inspired scribes.

$\epsilon$ -Laodicea was destroyed by an earthquake in AD 60 or 61 which could account for copies of this epistle to that city not being widely disseminated.

B Have other books been inspired since the first century?

1-No other books have been able to pass the test of infallibility (Deut. 18:20-22).

a-They must agree with the other Scriptures (Deut. 13:1-4).

b-They must not have any internal errors.

2-The Scriptures reveal that miracles would cease in the first century (1 Cor. 13:9-10), therefore no new books are being written.

3-All truth was revealed during the lifetime of the apostles (Jn. 16:12-14).

a-Therefore there is no new truth to be revealed in any time after the apostolic age.

b-Since all truth was revealed in New Testament times, these books cannot be new truth. Therefore they are either:

α-Not truth and therefore should be rejected.

β-Or they are merely a restatement of the truths in the New Testament and are therefore unnecessary.

## **SHOULD OTHER BOOKS BE ADDED TO THE CANON?**

Introduction: How do we know that other books should not be in the Bible?

I The Roman Catholics accept part of the Apocrypha why don't we?

A-If we demonstrate that miracles, including prophesying, ceased in the fourth century BC then we cannot have new books added to the Scriptures. Since all of the books they accept were written after the close of the Old Testament they cannot be accepted.

B These books were not accepted by:

1-The Jews at any time.

2-Or quoted by Jesus, the apostles, or other New Testament writers.

3-Not officially accepted by the Roman Catholic Church until the Council of Trent (April 8, 1546).

C-The Apocrypha does not have internal evidences of inspiration.

1-The Apocrypha contradicts the Bible.

a-Wisdom of Solomon 11:17 contradicts Gen. 1:1, etc.

Wisdom of Solomon 11:17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions.

b-Baruch 1:2 contradicts Jer. 52:12-13 and 43:6-7.

Baruch 1:2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

c-Wisdom of Solomon 8:19-20 contradicts Psalm 139:13-16 and Zechariah 12:1, by teaching reincarnation (transmigration of the soul).

Wisdom of Solomon 8:19-20 For I was a witty child, and had a good spirit. 20 Yea rather, being good, I came into a body undefiled.

d-Judith 9:2-9 condones the murder of the men of Shechem, but Genesis 34 condemns it.

Judith 9:2-9 READ FROM THE APOCRYPHA

e-Tobit 3:9 and Tobit 6:1-17.

Tobit 3:9 Wherefore dost thou beat us for them? If they be dead, go thy ways after them, let us never see of thee either son or daughter.

Tobit 6:1-17 READ FROM THE APOCRYPHA

f-II Maccabees 12:45 contradicts Mt. 25:1-ff.

II Maccabees 12:45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

2-The Apocrypha has internal contradictions.

a-II Maccabees 1:13-16 contradicts II Maccabees 9:19-29.

b-Tobit 5:12 contradicts Tobit 12:15.

c-II Maccabees 1:13 contradicts II Maccabees 9:28.

3-The Apocrypha has factual errors.

a-Judith 1:1 and 2:4 have at least two factual errors.

Judith 1:1 In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane.

Judith 2:4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him.

α-Holofernes was a Persian general, not a Babylonian.

β-Nebuchadnezzar ruled over the Babylonians in Babylon, not Ninevah (Assyria).

b-I Maccabees 1:6-7 contradicts historical accounts of the death of Alexander the Great.

c-I Maccabees 8:16 contradicts historical accounts of the nature of the rule of Roman emperors.

4-Most of the books of the Apocrypha do not claim to be inspired of God.

a-In the prologue of Ecclesiasticus the author disclaims inspiration.

Ecclesiasticus (prologue) Wherefore let us intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret.

b-I Maccabees 4:46 and 9:27 confess that there was no prophet in Israel at the time the book was being written.

I Maccabees 4:46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

I Maccabees 9:27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

c-II Maccabees 2:23 implicitly disclaims inspiration.

II Maccabees 2:23 All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

#### D Concluding points on the Apocrypha.

1-Even if these books were part of the Scriptures they would be part of the Old Testament which was taken out of the way (Col. 2:14).

2-If these books are proven not to be inspired, then the Roman Catholic Church is shown to be fallible. The following argument is offered as proof of their fallibility:

If the Roman Catholic Church accepts the 66 books we accept and the Apocrypha contradicts these 66 books; then the Apocrypha must not be inspired of God. If the Apocrypha is not inspired; then the Roman Catholic Church is fallible.

#### II The Mormons accept the book of Mormon why don't we?

A-If we demonstrate that miracles, including prophesying, ceased in the first century then we cannot have new books added to the Scriptures.

1-The Mormons claim that some of their books were written before the New Testament.

Preface to Book of Mormon: "The period covered by Book of Mormon annals extends from B. C. 600 to A. D. 421." Each book has footnotes with alleged dates.

2-These books were written in King James style English. (Supposedly translated by Joseph Smith).

B-The book of Mormon does not have internal evidences of inspiration.

1-The book of Mormon contradicts itself and other Mormon books.

a-One book says God is a spirit (Alma 22:9-11-Book of Mormon) another says God has flesh and bones (Doctrine and Covenants 130:22 abbreviated D & C).

Alma 22:9-11 And the king said: Is God that Great Spirit that brought our fathers out of the land of Jerusalem? 10. And Aaron said unto him: Yea, he is that Great Spirit, and he created all things both in heaven and in earth. Believest thou this? 11. And he said: Yea, I believe that the Great Spirit created all things, and I will believe thy words.



D & C 130:22 The Father has a body of flesh and bones as tangible as man's.

b-II Nephi 5:15 contradicts II Nephi 5:16.

II Nephi 5:15-16 And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. 16 And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not build of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine.

c-Doctrine and Covenants 132:1-66 teaches polygamy (especially verse 4), but the Book of Mormon calls it wicked (Jacob 1:15 and 2:24).

Jacob 1:15 And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines, and also Solomon, his son.

Jacob 2:24 Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

2-The book of Mormon contradicts the Bible.

a-Seer greater than a prophet (yes-Mosiah 8:15 & no-I Samuel 9:9).

Mosiah 8:15 And the king said that a seer is greater than a prophet.

b-When the disciples were first called Christians (Alma 46:13-14 & Acts 11:26).

Alma 46:13-14 And he fastened on his head-plate, and his breastplate, and his shields, and girded on him armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land-- 14 For thus were all the true believers of Christ, who belonged to the church of God, called by those who did not belong to the church. (73 BC-footnote)

c-The period of darkness at the death of Jesus (I Nephi 19:10 & Mt. 27:45).

I Nephi 19:10 And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos, which he spake concerning the three days of darkness, which should be a sign given of his death unto those who should inhabit the isles of the sea, more especially given unto those who are of the house of Israel.

d-The Lord's place of birth (Alma 7:10 & Mt. 2:1).

Alma 7:10 And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.

e-Priests from tribe other than Levi? (yes-II Nephi 5:26 & no-Num. 3:10).

II Nephi 5:26 And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people.

3-The book of Mormon contradicts the facts of nature.

a-The book of Mormon teaches that dark skin is a curse (I Nephi 12:23 & II Nephi 5:21-22).

I Nephi 12:23 And it came to pass that I beheld, after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations.

II Nephi 5:21-22 And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceeding fair and delightsome, that they might not be enticing, unto my people the Lord God did cause a skin of blackness to come upon them. 22 And thus saith the Lord God: I will cause that they shall be loathsome unto thy people save they shall repent of their iniquities.

b-The book of Mormon teaches that they would get back their white skin and Caucasoid form when they repent (II Nephi 30:5-6).

II Nephi 30:5-6 And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. 6. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people.

4-The book of Mormon has grammar errors (the original version was full of them).

a-I Nephi 6:2 says: For it sufficeth me to say that we are a descendant of Joseph.

b-II Nephi 33:4 says: And I know that the Lord God will consecrate my prayers for the gain of my people. And the words which I have written in weakness will be made strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal.

5-Some parts of the book of Mormon actually deny inspiration (I Nephi 1:3, Ether 5:1, 12:23-24, 5:23-24; Jacob 1:2, Jacob 7:26, III Nephi 8:1-2, Mormon 8:12, and also the preface).

#### D Concluding points on the Book of Mormon.

1-Even if these books were part of the Scriptures most would be part of the Old Testament which was taken out of the way (Col. 2:14).

2-If these books are proven not to be inspired, then the Mormon Church is shown to be fallible. The following argument is offered as proof of their fallibility:

If the Mormon Church accepts the 66 books we accept and the Book of Mormon contradicts these 66 books; then the Book of Mormon must not be inspired of God. If the Book of Mormon is not inspired; then the Mormon Church is fallible.

#### III The Moslems accept the Koran why don't we?

A-If we demonstrate that miracles, including prophesying, ceased in the first century then we cannot have new books added to the Scriptures.

1-Since all of the Koran was written after the age of miracles it cannot be inspired of God (Mohammed was born in AD 570 and died in AD 632).

2-Any new revelation is condemned (Gal. 1:6-9).

B-The Koran does not have internal evidences of inspiration.

1-The Koran contradicts the Bible.

a-The deity of Jesus.

$\alpha$ -Denies that Jesus is the Son of God (Cattle 6:100, Repentance 9:30, and Women 4:171). *Cattle = Surah An'am, Repentance = Surah Al-Taubah*

Cattle 6:100 Yet they regard the jinn as Allah's equals, thought He Himself created them, and in their ignorance ascribe to Him sons and daughters. Glory to Him! Exalted be He above all imputations! He is the Creator of the heavens and the earth. How should He have a son when He had no consort? He created all things and has knowledge of all things.

Repentance 9:30 The Jews say Ezra is the son of Allah, while the Christian say the Messiah is the son of Allah. Such are their assertions, by which they imitate the infidels of old. Allah confound them! How perverse they are!

Women 4:171 People of the Book, do not transgress the bounds of your religion. Speak nothing but the truth about Allah. The Messiah, Jesus the son of Mary, was no more than Allah's apostle and His Word which He conveyed to Mary: a spirit from Him. so believe in Allah and His apostles and do not say: 'Three.' Forbear, and it shall be better for you. Allah is but one God. Allah forbid that He should have a son!

$\beta$ -The Bible teaches that Jesus is the Son of God (Jn. 3:16 etc.).

b-The crucifixion of Jesus.

$\alpha$ -Denies that Jesus was crucified (Women 4:154).

Women 4:154 They denied the truth and uttered a monstrous falsehood against Mary. They declared: 'We have put to death the Messiah Jesus the son of Mary, the apostle of Allah.' they did not kill him, nor did they crucify him, but they thought they did.<sup>1</sup> (*footnote = Or, literally, he was made to resemble another for them.*)

$\beta$ -The Bible teaches that Jesus was crucified (Mt. 27:32-36).

c-The treatment of our enemies.

α-The Koran teaches that infidels are to be killed (Repentance 9:4-5 and Thunder 13:39).

Repentance 9:4-5 Proclaim a woeful punishment to the unbelievers, except those idolaters who have honoured their treaties with you and aided none against you. with these keep faith, until their treaties have run their term. Allah loves the righteous. When the sacred months are over slay the idolaters wherever you find them. Arrest them, besiege them, and lie in ambush everywhere for them. If they repent and take to prayer and pay the alms-tax, let them go their way. Allah is forgiving and merciful.

Thunder 13:39 Whether We let you witness the punishment with which We threaten them, or cause you to die before it is fulfilled, your mission is only to give warning: it is for Us to do the reckoning. Do they not see how We invade their land and shrink its borders? If Allah decrees a thing, none can reverse it. Swift is His reckoning.

β-The Bible teaches that we should love our enemies (Mt. 5:44 and Lk. 6:27-28).

2-The Koran contradicts itself.

a-The Scriptures were only revealed to two sects (Jews and Christians-Cattle 6:143, 152, and 161).

Cattle 6:143 We forbade the Jews all animals with undivided hoofs and the fat of sheep and oxen, except what is on their backs and intestines and what is mixed with their bones. such is the penalty with which We rewarded them for their misdeeds.

Cattle 6:152 To Moses We gave the Scriptures, a perfect code for the righteous, with precepts about all things, and a guide and a blessing, so that his people might believe in the ultimate meeting with their Lord. And now We have revealed this Book with Our blessings. Observe it and keep from evil, so that you may find mercy and not say: 'The Scriptures were revealed only to two sects<sup>1</sup> (*footnote = Jews and Christians*) before us; we have no knowledge of what they read'; or: 'Had the Scriptures been revealed to us we would have been better guided than they.'

Cattle 6:161 Say: 'My Lord has guided me to a straight path, to an upright religion, to the faith of saintly Abraham, who was no idolater.'

b-The Scriptures revealed to Noah, Job, and Ishmael (Woman 4:159). Since neither Noah, Job, nor Ishmael were Jews nor Christians this is a contradiction.

Woman 4:159 We have revealed Our will to you as We revealed it to Noah and to the prophets who came after him; as We revealed it to Abraham, Ishmael, Isaac, Jacob, and the tribes; to Jesus, Job, Jonah, Aaron, Solomon and David, to whom We gave the Psalms. Of some apostles We have already told you (how Allah spoke directly to Moses); but there are others of whom We have not yet spoken: apostles who brought good news to mankind and admonished them, so that they might have no plea against Allah after their coming.

3-The Koran contradicts the facts of nature.

a-It teaches that all plants have male and female parts (Thunder 13:1).

Thunder 13:1 It is He who spread out the earth and placed upon it rivers and immovable mountains. He gave all plants their male and female parts and drew the veil of night over the day. surely in these there are signs for thinking man.

b-Plants, such as ferns are asexual (they have no sexual parts).

IV How do we know that the text of the Bible is accurate?

A The Old Testament is accurate because:

1-Jesus endorsed the Old Testament (Jn. 10:35).

a-Either He was ignorant of errors (hence not omniscient)

b-Or He deliberately chose to be silent concerning errors (in which case He was dishonest and therefore not divine).

c-Or no errors existed.

2-The Jews meticulously preserved the text of the Old Testament.

B The New Testament is accurate because:

1-Copies of lecture notes, fragments of the Scriptures and copies of the books are in existence that date to within 50 years of the end of miracles.

2-The early Christians died for their possession of the Scriptures. They certainly would not intentionally corrupt that for which they would die.

C This is important since the escape from the prior arguments set forth with regard to the Apocrypha, Book of Mormon, and Koran is to deny the integrity of the text of the Scriptures when they contradict their books.

## COVENANTS OF THE SCRIPTURES

Introduction: A failure to distinguish between the various covenants in the Scriptures leads to all sorts of problems in understanding the Word of God.

### I Definitions

#### A Lexical definitions

1-Hebrew *ber-eeth'* "pact, compact, covenant." (Brown, Driver, Briggs-Gesenius, p. 136)

2-Greek διαθήκη pronounced *diatheke* "a disposition, arrangement, of any sort, which one wishes to be valid ... *the last disposal* which one makes of his earthly possessions after his death, *a testament or will ... a compact, covenant.*" (Thayer, p. 136)

3-English "A mutual consent or agreement of two or more persons to do or to forbear some act or thing; a contract; a compact; a bargain, arrangement, or stipulation; a writing containing the terms of agreement or contract between parties." (Webster, p. 198)

#### B Definitions from usage.

1-The Hebrew word *ber-eeth'* is translated:

a-Covenant (Gen. 6:18, 9:9, 15:18, etc.).

b-Confederate (Gen. 14:13, Psalm 83:5-KJV, and Obadiah 7).

c-League (Joshua 9:6, 7, 11, 15, 16, etc. some of these are translated "covenant" in the ASV).

2-The Greek word διαθήκη (pronounced *diatheke*) is translated:

a-Covenant (Lk. 1:72, Acts 7:8, etc.).

b-Testament (Mt. 26:28, 2 Cor. 3:6 [KJV], etc.).

3-The Bible is divided into two basic divisions.

a-The Old Testament (or Old Covenant) containing 39 books.

b-And the New Testament (or New Covenant) containing 27 books.



## II Covenants with individuals (Patriarchal covenants, *patriarchal* = father rule).

### A The first covenant with a man (between God and Adam and Eve-Genesis 2).

#### 1-Requirements.

a-Adam and Eve had to dress and keep the garden of Eden (Gen. 2:15).

b-Adam and Eve were not allowed to eat of the tree of knowledge of good and evil (Gen. 2:16-17 and 3:2-3).

c-This is called a covenant (Hosea 6:7).

#### 2-Blessing promised for obedience and punishment for disobedience.

a-Blessings included eating of all trees, but one including the tree of life (Gen. 2:16-17 [above] and 3:22).

b-Death was the penalty for disobedience (Gen. 2:17, loss of access to the tree of life Gen. 3:22-24, and the ground was cursed Gen. 3:17-18).

### B The covenant between God and Noah (Gen. 6:13-22).

#### 1-Requirements.

a-Make an ark of gopher wood according to the directions given by God (Gen. 6:14-16).

b-Take food into the ark (Gen. 6:21).

#### 2-Blessings promised for obedience and punishment for disobedience.

a-Deliverance from the flood waters (Gen. 6:18-19).

b-Punishment for those who rejected the preaching of Noah (2 Pet. 2:5).

### C The covenant between God and Abraham (Gen. 12:1-3).

#### 1-Requirements.

a-Abraham had to leave his homeland and family (Gen. 12:1).

b-Abraham had to walk with God (Gen. 17:1-2).

c-Covenant of circumcision (Gen. 17:9-14).

d-Abraham was justified by faith (Rom. 4:2-3).

e-Abraham was justified by faith through works (Gen. 26:3-5 and Jas. 2:21-24).

2-Blessings promised for obedience and punishment for disobedience.

a-Land promise (Gen. 15:18 etc.).

b-Nation promise (Gen. 17:2-8 etc.).

c-Seed promise (Gen. 12:3, 22:18, 26:3-4, 28:13-14, Acts 3:25, and Gal. 3:16).

### III Covenant between God and the nation of Israel.

A With whom was it made?

1-The children of Israel (house of Jacob-Ex. 19:1-8).

a-It was not made with the fathers of those who came out of Egypt (Deut. 5:1-3).

b-Therefore this was not given to Abraham, Isaac, Jacob, or any other patriarch.

2-Not with the Gentiles (Rom. 2:14).

3-The Gentiles were under a law.

a-All have sinned (Rom. 3:23) which includes Gentiles.

b-Without law there is no sin (transgression ASV-Rom. 4:15 and 5:13), therefore Gentiles were under some sort of law.

c-Gentiles were under a law which contained the same moral codes as the Law of Moses (Rom. 2:14-16).

d-This law came from God, because it is impossible to please God without faith (Heb. 11:6).

α-And faith comes by hearing the Word of God (Rom. 10:17).

β-Therefore the Gentiles had word from God through such men as Balaam (Numbers 22-24) the Jewish prophets Jonah, Nahum, Obadiah, Zephaniah 2, etc.

B When did it end?

1-It was abolished at the cross (Eph. 2:11-18, Rom. 7:4, and Col. 2:14).

2-Jeremiah prophesied of the end of the old covenant (Jer. 31:31-34-cf. Heb. 8:8-13).

C Why was it given?

1-To give a knowledge of sin (Rom. 3:20 and 5:20).

2-To serve as a tutor (Gal. 3:24-25).

D Why was the law not perfect (Heb. 7:19)?

1-It did not provide a perfect sacrifice (Heb. 10:4).

2-It did not provide a perfect high priest (Heb. 7:11).

3-It was only a shadow (Heb. 10:1).

IV The final covenant with all mankind.

A When was it ratified?

1-It was ratified by blood (Heb. 10:19-20).

a-The blood was shed on the cross.

b-Therefore the cross ratified the covenant (Heb. 9:15-17 and 26-28).

2-The Old was removed to make way for the New (Heb. 10:9).

a-The Old Testament was removed at the cross (Col. 2:14).

b-The Old Covenant was made old by the New Covenant (Heb. 8:13).

B What did it contain?

1-It contained all that is called the gospel of Christ (Mt. 28:18-20, Mk. 16:15-16, Rom. 1:16-17, etc.).

2-There is no distinction between the law of Christ and the gospel of Christ.

### C The two types of covenants.

1-“...διαθήκη is properly *dispositio*, an ‘arrangement’ made by one party with plenary power, which the other party may accept or reject, but cannot alter. A will is simply the most conspicuous example of such an instrument, which ultimately monopolized the word just because it suited its differentia so completely. ... A covenant offered by God to man was no ‘compact’ between two parties coming together on equal terms. Διαθήκη in its primary sense, as described above, was exactly the needed word.” (Moulton-Milligan, p. 148)

a-The covenant between God and man is διαθήκη type covenant.

b-There is no allowance for us to haggle with God or barter with God on the terms of the covenant.

c-There is no option for us to modify the terms of the covenant.

2-συνθήκη “Against this word (διαθήκη - MRF) stands **συνθήκη** (not in NT), ... It is to the last the word for *compact*, just as διαθήκη is always the only word for *will*.” (Moulton-Milligan, p. 148) “... the real word for ‘treaty’ [συνθήκη], ... συνθήκη being used for ‘covenant’ or ‘treaty’ ... 3. Philo uses συνθήκη for ‘treaty,’ ‘covenant’ ... he never has διαθήκη.” (TDNT, Vol. 2, pp. 126-128) “*agreement, pact, covenant* [based on an accord between two parties, in opp. to διαθήκη where one party usually imposes its will upon the other]” [Lust, Eynikel, and Hauspie, p. 592]

a-With a συνθήκη covenant, the two parties are on equal footing and can barter with regard to the terms of the covenant.

b-Many people treat the covenant with God (διαθήκη) as if it were a συνθήκη covenant when they think that God will accept whatever they like.

c-You hear people say: “I like this or that in the worship, therefore God will accept it.” This might be true for a συνθήκη covenant, but it is not true for a διαθήκη covenant.

## THE SABBATH

Introduction: There is a great amount of confusion on this subject in the religious world today. We need to know the truth in order to teach those who are in error.

### I Definitions and introduction.

#### A Lexical definitions:

- 1-The Hebrew word *shabbath* “day of rest of heart.” (Brown, Driver, Briggs-Gesenius, p. 992)
- 2-The Greek word *σάββατον* pronounced *sabbaton* “the seventh day of each week, which was a sacred festival on which the Israelites were required to abstain from all work.” (Thayer, p. 565)
- 3-Webster defines words as they are commonly used, not as the Bible defines them.

#### B What is the sabbath?

- 1-The sabbath day was a day of rest (Ex. 20:9-10).
- 2-What day of the week was the sabbath on (Ex. 20:9-10)? Seventh.
- 3-There were sabbath years also (Lev. 25:3-4 and 8).

#### C What was entailed in keeping the sabbath day?

- 1-No food preparation (Ex. 16:23).
- 2-Stay at home (Ex. 16:29).
- 3-No work (Ex. 20:9-10).
- 4-Sabbath breaking was punishable by death (Ex. 31:14).
- 5-Kindle no fires (Ex. 35:3).

## II Various doctrines on the sabbath (false doctrines) refuted.

### A Has the sabbath always been kept?

1-It was a perpetual covenant (Ex. 31:16-17).

a-The Passover was perpetual (Ex. 12:14).

b-The incense was perpetual (Ex. 30:8).

c-The burnt-offerings were perpetual (Ex. 29:42).

2-Was the sabbath observed from the creation (Gen. 2:2-3)?

a-God made known the sabbath at Sinai (Deut. 5:2-3, 15, and Neh. 9:13-14).

b-God did not make the 10 commandment covenant with their fathers (Deut. 5:3).

c-God did not *just* remind them of the sabbath (Neh. 9:13-14).

### B Has the sabbath been changed from the seventh day to the first day.

1-Did the Roman Catholic Church change this day?

a-Church historians deny this, and the testimony of the Ante-Nicean fathers prove that this was not true.

b-The early church assembled on the first day of the week (1 Cor. 16:1-2).

2-Did Constantine change the sabbath to the first day of the week in AD 321?

a-The Epistle of Barnabas (written about AD 110) says: “incense is an abomination to me; your new moons and your sabbaths I cannot away with. These things therefore He annulled, that the new law of our Lord Jesus Christ, being.” (chapter 2) “Wherefore also we keep the eighth day for rejoicing, in the which also Jesus rose from the dead, and having been manifested.” (Chapter 15)

b-Justin Martyr (about AD 140) wrote: “But Sunday is the day on which we all hold our common assembly.” (The First Apology of Justin, chapter 67)

c-Tertullian (about AD 160) wrote: “The old law is demonstrated as having been consummated at its specific times, so also the observance of the Sabbath is demonstrated to have been temporary.” (Answer to the Jews, chapter 4) “We solemnize the day after Saturday.” (Tertullian’s Apology, chapter 16)

d-Cyprian (about AD 250) wrote: “The eighth day, that is, the first day after the Sabbath, and the Lord’s day.” (Epistle 58, section 4)

e-Eusebius (AD 324) wrote concerning the patriarchs who lived before Moses: “They did not, therefore, regard circumcision, nor observe the Sabbath, neither do we; neither do we abstain from certain foods, nor regard other injunctions, which Moses subsequently delivered to be observed in types and symbols, because such things as these do not belong to Christians.” (Ecclesiastical History Book 1, chapter 4)

f-From the five quotes (above) it is evident that even history is against this assertion.

3-Did the Lord change this day?

a-The expression *Christian sabbath* is not in the Bible.

b-The Christian has another sabbath (heaven-Heb. 4:9).

C Were there two laws in the Old Testament?

1-The moral law (law of God) which is still binding and the ceremonial law (Law of Moses) which was done away (Col. 2:14)?

2-These are equated (Lk. 2:22-24 etc.).

a-Therefore if one is no longer binding the other is no longer binding.

b-The Ten Commandments are part of the law which was done away (Rom. 7:4 & 7).

D Were the Ten Commandments greater than the remainder of the law?

1-The 10 commandments are part of the law and the part cannot be greater than the sum.

2-The greatest commandments are set forth in Mt. 22:36-40.

III Questions about the sabbath.

A Why was the sabbath given?

1-As a sign of Israel’s deliverance (Deut. 5:15 & Ezekiel 20:12).

2-To serve as a shadow (Col. 2:16-17).

a-The sabbaths represent the heavenly rest (Heb. 4:8-11).

b-We will have our sabbath in heaven (rest in heaven).

B To whom was the sabbath given?

1-Jews (Ex. 34:27-28 and 31:16-17).

2-Not to their fathers (Deut. 5:1-3).

3-Not to other nations (Deut. 4:8).

C Did Jesus teach sabbath keeping?

1-Yes, for as long as the Law of Moses was in force (Mt. 5:17-19).

2-No, not after the cross (Mt. 5:17 and Lk. 16:17).

a-Jesus did not say the law would stand till heaven and earth pass away, but that it would stand until it was fulfilled.

b-This is a reference to the certainty of its fulfillment (Lk. 24:44).

3-The words of Mt. 24:20 do not bind sabbath keeping upon us.

a-The gates were closed on the sabbath (Neh. 13:19).

b-The Jewish leaders might interfere with the flight, to safety, of the Jewish Christians.

c-This passage teaches that they were to have the same regard for the winter as the sabbath.

D Did the apostles teach, by precept or example, sabbath keeping?

1-They assembled on the sabbath to teach (Acts 13:42-44).

a-They assembled on other days (Acts 17:11).

b-This was merely an opportunity to teach, not an assembly of the church.

2-The church assembled on the first day (1 Cor. 16:1-2 & Acts 20:7).



IV The Ten Commandments were done away at the cross of Jesus the Christ.

A The Old Testament prophesied of a new covenant (testament).

1-Jeremiah prophesied of a new covenant (Jer. 31:31-34 cf. Hebrews 8).

2-Moses prophesied of a new lawgiver (Deut. 18:15 cf. Acts 3, 7, etc.).

B The reasons why the Old Testament was done away.

1-They broke the covenant (Jer. 31:32).

2-Jesus could not be a high priest under the Old Testament (Heb. 7:12).

3-It did not have a perfect sacrifice (Heb. 10:4).

C The first covenant was done away (Heb. 10:9).

1-The Ten Commandments are part of the first covenant (Heb. 9:1-5).

a-The tables were written by God (Ex. 31:18).

b-The Ten Commandments were written upon the two tables (Ex. 34:28).

2-The sabbath, part of the Ten Commandments, was also part of the first covenant which was done away. Therefore we should not keep the sabbath today.

## USES OF THE OLD TESTAMENT

Introduction: There is a great amount of misunderstanding about the usage of the Old Testament Scriptures in the Lord's church. Some contend that we should not study them at all. There are some in the denominational world that contend that they serve as a binding covenant for man for all time (including modern times).

I The Scriptures are a unit.

A The Scriptures are called the Word of God (note the singular indicating unity).

- 1-The Word of God is living (Heb. 4:12).
- 2-The Word of God is to be heard (Mt. 13:19).
- 3-The Word of God was preached (Acts 4:31).

B The eternal nature of the Word of God.

- 1-The word abides forever (1 Pet. 1:23-25).
- 2-Since the Lord providentially preserved the Old Testament, it must be of some value to us.
- 3-Hence, it is evident that the Old Testament is of some value to us today and it must be necessary that we have it (principle of parsimony-God only does what is necessary).

II The Old Testament Scriptures serve to define terms used in the New Testament.

A The type-antitype system does this.

- 1-The salvation of Noah (Gen. 6-9) serves as a type of the salvation of the Christian (1 Pet. 3:20-21).
- 2-The law (Old Testament) served as a shadow (Heb. 10:1).
- 3-This is a form of prophecy.

B Many Old Testament passages are quoted to explain a term or doctrine.

- 1-Paul quoted the Old Testament to explain sin (Rom. 7:7).
- 2-James quoted the Old Testament to explain faith (Jas. 2:21-22).

3-Jesus quoted the Old Testament to explain the resurrection (Mt. 22:23-33).

C Some Old Testament words or expressions are redefined in the New Testament.

1-The word *Jew* is redefined (Dan. 3:8 and Rom. 2:28-29).

2-The expression *house of God* is redefined (Psalm 84:10 and 1 Tim. 3:15).

3-Principle of hermeneutics: Old Testament words and/or expressions have the same meaning in all passages of Scripture, unless they are redefined or limited by an inspired writer.

III The Old Testament Scriptures teach the Christian.

A By means of example.

1-Not to sin (1 Cor. 10:6 and 11).

a-Judgment will come to those who sin (Jude 7).

b-If God judged the unfaithful in the Old Testament He will judge the unfaithful in the New Testament (Heb. 2:2-3).

2-Job serves as an example of patience (Jas. 5:11).

a-Patience, comfort, and hope came from the Old Testament (Rom. 15:4).

b-Patience and hope come by considering Old Testament saints (Heb. 12:1-2).

3-Many other examples of the same nature as these ("1" and "2" [above]) can be cited.

B By means of timeless truths.

1-The nature of God is changeless (Malachi 3:6) therefore; His nature is the same in both Testaments.

2-The purpose of man's existence (Ecc. 12:13).

3-The role of men and women (1 Cor. 14:34, Gen. 3:16).

4-The Old Testament judgments serve to warn of God's justice; therefore He will judge the wicked in the New Testament (2 Pet. 2:6).

5-etc.

#### IV The Old Testament Scriptures are part of the context of the New Testament.

##### A Old Testament prophecies as part of the context.

1-Peter quoted Psalm 16 and applied it to Christ (Acts 2:25-28).

2-Jesus quoted Dan. 9:27 in Mt. 24:15 and applied it to the destruction of Jerusalem.

3-There are over 2,600 quotes and/or references to the Old Testament in the New Testament.

##### B Many passages cannot be understood without knowledge of the Old Testament.

1-The words of Jesus, in Jn. 3:14-15, refer to Numbers 21.

2-The words of Paul in 1 Cor. 10:1-2 refer to Exodus 14.

##### C Illustrations on the usage of the Old Testament.

1-The Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed. Some have said that the Old Testament contains the New Testament enfolded and the New Testament contains the Old Testament unfolded.

2-The 39 books of the Old Testament serve as a reference library for the student of the New Testament.

a-They serve as a dictionary to define terms.

b-And as commentaries on the context of expressions, for example the book of Revelation contains about 663 quotations or allusions to the Old Testament and therefore these Old Testament passages must be studied to understand the book of Revelation.

## **ARE WE UNDER ANY PART OF THE OLD TESTAMENT?**

Introduction: There is some confusion in the Lord's church, and much confusion in the denominational world, concerning whether or not we are under any part of the Old Testament.

I Things that are justified by an appeal to the Old Testament.

A Things in worship.

1-The burning of incense is justified by the Roman Catholic Church.

a-The children of Israel were to perpetually burn incense (Ex. 30:8).

b-This is the justification for their incense burning.

2-The usage of instrumental music is justified by many religious groups.

a-God had commanded that the Children of Israel use instrumental music (2 Chron. 29:25-26).

b-We do not find instrumental music in the New Testament.

3-A separate priesthood is justified by the Roman Catholic Church and by some other religious groups (Anglican Church etc.).

B Infant membership in the kingdom (church).

1-Many religious groups justify their infant membership by the Old Testament.

a-Both the Roman Catholic Church and the Anglican Church have godparents. (These Godparents are supposed to take care of the child and to bring him for baptism.)

b-Both religious groups appeal to the circumcision of a Jewish boy on the eighth day for their authority for this practice.

2-Many religious groups claim that baptism took the place of circumcision. These generally appeal to Col. 2:11-12 for justification of this doctrine.

a-This false doctrine was taught by some in the early church (Acts 15:5).

b-This false doctrine was answered by the apostles (Acts 15:6-11).

c-Attempts to justify oneself by the Law of Moses constitutes falling from Grace (Gal. 5:1-6).

II How do we know what parts of the Old Testament (if any) apply to us today?

A We know that certain parts of the Old Testament serve as examples for us today (Rom. 15:4, 1 Cor. 10:6, 11, etc.).

1-The Old Testament is truth (all of the Old Testament) and some truth relates to eternal principles.

a-God is changeless (Mal. 3:6 and Heb. 13:8) and God is the same today as in the Old Testament.

b-In principle what pleased God in the Old Testament pleases God in the New Testament (love, obedience, righteousness, faith, godliness, etc.).

$\alpha$ -God has always required that man love Him.

$\alpha$ -God loved mankind in the Old Testament and wanted man to love Him in return (Deut. 6:4-5 and Mt. 22:36-40).

$\alpha$ -God loves mankind in the New Testament and wants man to love Him in return (Rom. 13:8-10, Gal. 5:14, and Jas. 2:8).

$\beta$ -God has always demanded that man obey Him.

1-God wanted man to obey Him in the Old Testament (Ex. 19:5, 1 Sam. 15:22, etc.).

2-God wants man to obey Him in the New Testament (Heb. 5:8-9, 2 Thess. 1:8, etc.).

2-This leaves us with the unanswered question: "What parts apply and what parts do not apply to us today?"

a-Do we obey all of the Old Testament?

b-Do we obey some of the Old Testament?

c-Do we obey none of the Old Testament?

B How do we know what parts of the Old Testament (if any) are applicable to us in the New Testament?

1-Any law that is explicitly given again (in the New Testament) is part of the New Testament.

a-Love, obedience, etc. are given in the New Testament (cf. above).

b-Prohibitions against: adultery, murder, stealing, etc. (Rom. 13;9).

2-Any part of the Law of Moses that is explicitly said to have been taken away is not part of the New Testament.

a-Circumcision was taken away (Gal. 6:12-15).

b-Sabbath keeping was taken away (Col. 2:16-17).

c-The dietary regulations were taken away (Col. 2:16-17).

C Logical argument used to determine what part of the Old Testament is binding upon Christians.

1-Disjunctive argument:

a-Either a commandment of the Law of Moses is a temporary law (only for the Law of Moses) or it is a permanent or eternal law (for all time).

b-If a commandment of the Law of Moses is given in the New Testament, it is an eternal law (for all time).

c-If a commandment of the Law of Moses is either not given again, if it was implicitly annulled, or if it is explicitly annulled, then it was a temporary law (only for the Law of Moses).

2-Some things that were not given again in the New Testament.

a-Incense burning.

b-Instrumental music in worship.

3-Some things that were implicitly annulled in the New Testament.

a-A separate priesthood (1 Pet. 2:9-10).

b-One place of worship (Jn. 4:21).

4-Some things that were explicitly annulled in the New Testament.

a-Physical circumcision (Acts 15, Gal. 4, 6, etc.).

b-Sabbath keeping (Col. 2:16-17).

c-Feast days, holy days, etc. (Col. 2:16-17).



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