

CONTINUITY OF SCRIPTURE

HOW ARE WE TO UNDERSTAND THE BIBLE?

Week 2/JROC – “Re-interpreting the NT” - ???

January 7, 2024

Isa. 62:1, 6-7 - For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a lamp that burns. ...⁶ I have set watchmen on your walls, O Jerusalem; they shall never hold their peace day or night. You who make mention of the LORD, do not keep silent, ⁷ and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth.

“Why are there many different views held by Pastors/teachers/authors within the Evangelical Church?”

See George Eldon Ladd's two quotes from Week 1/JROC – UNTIL....

Louis Berkhof stated that Jesus “enlarged and transformed and spiritualized the kingdom,” Louis Berkhof, *The Kingdom of God*, p. 13.

NT Wright has stated, “Jesus spent His whole ministry redefining what the kingdom meant. He refused to give up the symbolic language of the kingdom, but filled it with such a new content that, as we have seen, he powerfully subverted Jewish expectations.” N.T. Wright, *Jesus and the Victory of God*, p. 471.

God authored the OT. We read the OT with authorial intent – with God's intent! Jesus is God the Son! Was He not adamant in what He proclaimed in the Hebrew Scriptures?

Is HOW WE UNDERSTAND THE BIBLE important? WHY?

Scripture speaks to Who God is – His character...His attributes.

The Bible is inerrant (without error)

In our world system today we hear, “Truth is relative. It's up to each individual. There's no one truth.”

John 17:17 - *Your word is Truth*. Truth by its very definition: “the fact of the matter.” THE fact...truth is singular – it's not all inclusive – truth is exclusive! BUT the one truth is offered to everyone! Walter Martin, who wrote *Kingdom of the Cults*, said “Truth by definition is exclusive. If truth were all-inclusive, nothing would be false.”

“Verbal plenary inspiration” speaks of the absolute authority of the Word of God.

“Verbal” means every word. Every word of Scripture in its original manuscripts is God-breathed, inspired by God in Scripture's original manuscripts. Every single word in the Bible is there because God wanted it there. There are no exceptions.

“Plenary” means fully authoritative. “Plenary” means that “all parts” of the Bible are divinely authoritative. All parts of the Bible are of divine origin. This includes the genealogies of the OT, the history of Israel, the law, God's promises to Israel....

The inerrancy of Scripture reflects on the character of God and is foundational to our understanding of everything the Bible teaches. And, the Bible stands as a whole.

Last week the lesson was entitled, “Until.” WHY?

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How many times is “until” mentioned in Scripture – 891 times: 679 times in the OT; 212 times in the NT. “Until” denotes a future timeframe.

We discussed God’s promise of the land first given to Abraham. The Abrahamic Covenant is an unconditional/unilateral (one-sided). God obligated Himself to deliver on His promises of the land, the Messiah seated on the throne of David, and the blessings (Heb. 6:13).

NOTE: the Abrahamic Covenant has not as yet been completely fulfilled. It will be fulfilled during the Millennial Kingdom (the physical Kingdom of God on earth for 1,000 years following the 7-year tribulation).

Isa. 62:1, 6-7 - God is speaking, *For Zion’s sake I will not hold My peace, and for Jerusalem’s sake I will not rest, UNTIL her (Jerusalem’s) righteousness goes forth as brightness, and her salvation as a lamp that burns....I have set watchmen on your walls, O Jerusalem; They shall never hold their peace day or night (warning; God protects Israel [Deut. 32:8-10] and has given many the task on earth to not keep silent about Jerusalem. And to continually pray for the peace of Jerusalem). You who make mention of the LORD, do not keep silent, 7 and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth.*

When will Jerusalem’s righteousness go forth as brightness (Isa. 60:1-3ff) and her salvation as a lamp that burns. At their restoration (Act 3:18-21). Matt. 19:28 - *So Jesus said to them, Assuredly I say to you, that in the regeneration (lit. “Genesis again”), when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.* To whom is Jesus speaking? The disciples!

WHO is going to establish Jerusalem’s future place on this earth? JESUS – (Psa. 2; Isa. 2:2-4; Dan. 7:13-14, 27; Zech. 14:1-9; Matt. 25:31-46....). God will make Jerusalem a PRAISE in the earth? (Isa. 60; Isa. 61; Isa. 62:3-5; Isa. 63:7-14....)

WHY are there different views? Cut and dry answer: it’s how we approach our study of Scripture. It’s how we understand Scripture based on our approach.

How are Ladd/Berkhoff/NT Wright approaching Scripture?

OT Expectations – the OT clearly teaches salvation and restoration of the nation of Israel in an earthly kingdom of God under the Messiah with land and physical blessings for Israel as the

basis for bringing blessings to the nations (Rom. 15:8-11; Rom. 11:15 – when Israel is restored at the end of the tribulation (Zech. 12:10), it will be as life from the dead for the world (at the establishment of the Millennial Kingdom).

Isa. 2:2ff

Isa. 11ff

Two differing views:

- Jesus and the NT writers affirmed and expected the literal fulfillment of the OT promises. This includes the literal fulfillment of national and physical blessings for ethnic Israel along with blessings for Gentiles. Those who adopt this approach believe some expectations of the OT were literally fulfilled with the first coming of Jesus while others await literal fulfillment at His second coming. The promises that will be fulfilled at the second coming of Jesus include

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many of the national and physical promises to Israel, along with creation's restoration (Isa. 11; Isa. 65:17-25).

- Jesus fulfilled the OT in that He absorbs, transcends, or alters the trajectory of the OT expectations. There is no literal fulfillment of these promises. Some believe the OT promises are fulfilled in Jesus and/or the Church. Jesus and the Church are the true Israel and national, physical, and land promises are fulfilled spiritually in Jesus and/or the Church, not the nation of Israel.

How do believers get to the first view?

How do believers get to the second view?