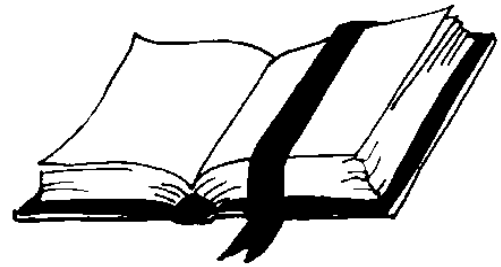


Bibliology

What the Bible teaches
about the Bible . . .



Outline:

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INTRODUCTION:

I. Definitions

- A. Biblos - Bible
- B. Logos - Word or discourse
- C. Bibliology - Discourse about the Bible

II. Epistemology

- A. The study of knowledge
 - 1. Seeks to answer these questions:
 - a. How can I know that I know something?
 - b. What is the basis of my knowledge?
 - c. Is truth absolute and attainable?
 - 2. Everyone has a storehouse of knowledge
 - a. Some is universally accepted

- b. Others are not accepted by everyone else

- 3. All humans act based on their knowledge

- 4. Where do I get this knowledge? Hence, Epistemology.

B. Sources of knowledge:

1. Innate Knowledge

- a. Man has this knowledge built in

- b. Some call it intuition, instinct, etc.

- c. Something can be said for man being made in the image of God from this.

2. Acquired Knowledge

- a. Rationalism

- b. Empiricism

- c. Pragmatism

3. Revealed Knowledge

- a. Comes from a source outside of yourself

- b. Someone *tells* you truth

- c. Someone *tells* you what is right or wrong

III. Religious Epistemology

- A. The place of Rationalism, Empiricism and Pragmatism

- B. The basis of our knowledge of God

- C. The necessity of “Revealed Knowledge”

IV. Outline of the study:

- A. Revelation

1. Nature of
2. Types of
3. Necessity of
4. Word of God

B. Inspiration

1. Nature of
2. Theories of

C. Inerrancy and Authority

1. Observations
2. Reliability
3. Ground of Authority

D. Canonization

1. The meaning of
2. The necessity of
3. The process of

E. Old and New Testaments

Relationship between the two

F. Interpretation

1. The necessity of a process
2. Barriers

Divine Revelation

I. Revelation = “Apocalypsis”

II. Views of Revelation

A. Past View:

1. Martin Luther - “Dues Absconditas”
2. Hidden God
3. Epistemic Distance:



B. Biblical View

1. I Corinthians 2:6-13
2. Deuteronomy 29:29
3. Conclusions
 - a. God is not hidden
 - b. We know about God what he has revealed to us

III. The Necessity of Revelation

- A. It is necessary in keeping with the **purpose** of God

Genesis 1:26-27 - We were made in His Image

B. Because of the **transcendence** of God

Is 55:8-9

C. Because of the **Sin** of Man

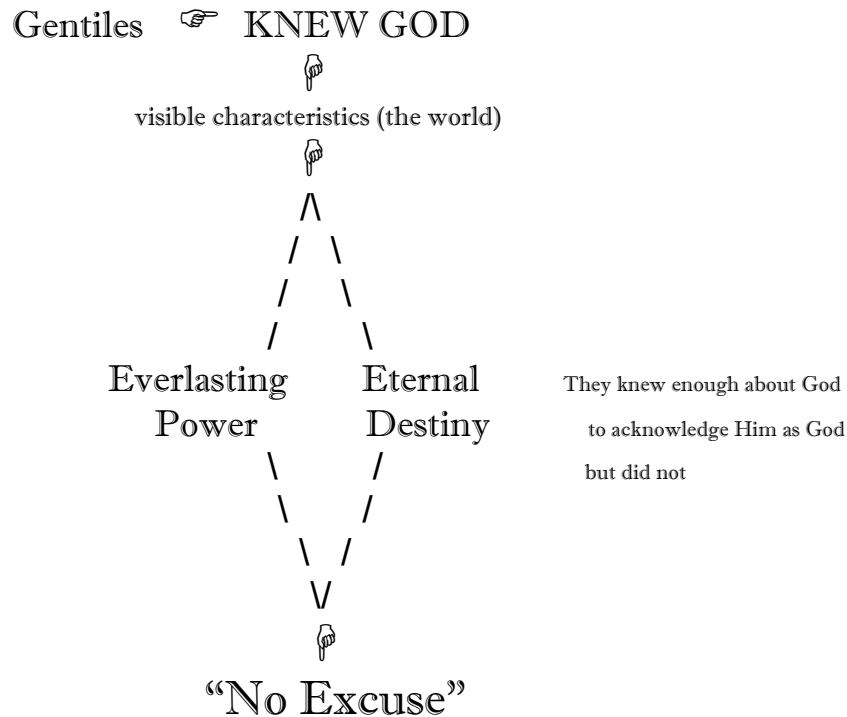
Types of Divine Revelation

<u>TYPE</u>	<u>MANIFESTATION</u>	<u>SCRIPTURE</u>	<u>SIGNIFICANCE</u>
GENERAL	Nature	Ps 19:1-6 Rom 1:18-21	Reveals God Exists, Reveals God's Glory Reveals God is Omnipotent
	Providence	Mt 5:45 Acts 14:15-17 Dan 2:21	Reveals God is Benevolent to all people Reveals God provides food for all people Reveals God raises up and removes rulers
	In Conscience	Rom 2:14-15	Reveals God has placed His law on Men's hearts
SPECIAL	IN CHRIST	John 1:18 John 5:36-37 John 6:63-14:10	Reveals what the Father is like Reveals the Father's Compassion Reveals that the Father gives life to those who believe in his son
	IN SCRIPTURE	II Tim 3:16-17 II Peter 1:21	Reveals the value of scripture for learning about God Reveals that scripture came from God

IV. Types of Divine Revelation

A. General Revelation (Universal Revelation)

1. Psalm 19:1-6
2. Romans 1:18-21
3. There is a responsibility that comes with general revelation



4. Three traditional modes of General Revelation

- a. Nature - Creation, design, etc.
- b. History - Events that show God's work and goals
- c. Human Beings - Religious Nature

B. Special Revelation (Particular Revelation)

1. Words and Definitions - All have the idea of uncovering something hidden
 - a. Hebrew: "galah" - I reveal
 - b. Greek: "apokalypto" - I reveal
 - c. Greek: "Phanero-o" - I make manifest (make known)
2. The necessity of special revelation - Due to the fall
3. The style or nature of Special Revelation
 - a. Anthropic
 - b. Analogical

4. Modes of Special Revelation

a. Miraculous Events: God at work in concrete historical ways within the world, affecting what occurs

- 1) The call of Abraham (Genesis 12)
- 2) Birth of Issac (Genesis 21)
- 3) Passover (Exodus 12)
- 4) Crossing the Red Sea (Exodus 14)

b. Divine Speech: God's revelation through human language

1) Audible speech

- a) God to Adam (Genesis 3)
- b) God to Samuel (I Samuel 3:4)

2) Prophetic Office (Deut 18:15-18; Jno 12:48-50)

3) Dreams (Gen 28:12)

4) Visions (Ezekiel 37; Amos 7:1-9)

5) Scripture (II Timothy 3:16)

6) Inspiration (II Peter 1:21)

c. Visible Manifestations: God Manifesting himself in visible forms

1) Old Testament (Theophanies)

- a) "The Angel of YHWH" Gen 16:7-14; 32
- b) Shekinah (Exodus 3:2-4; 24:15-18; 40:34-35)

2) The Incarnation

- a) John 1:14
- b) Hebrews 1:1-2

V. "The Word of God"

A. As a person

1. In speech

- a. Matthew 24:35
- b. John 14:24
- c. John 17:8

2. In person

- a. Revelation 19:13
- b. John 1:1-14

B. Proclamation about that person

- 1. Acts 4:29
- 2. Acts 6:7
- 3. Acts 13:26; 17:11; 20:32; 26:25

C. As speech by God - Decrees (a word that causes something to happen)

- 1. Genesis 1:3-24
- 2. Psalm 33:6
- 3. Hebrews 1:3

D. Personal Address by God

- 1. Genesis 2:16-17; 3:16-19
- 2. Exodus 20:1-3
- 3. Matthew 3:17

E. Speech through human lips

- 1. Deuteronomy 18:18-20

2. Jeremiah 1:9
3. Acts 10
4. I Samuel 15:1-3, 18, 23; Isaiah 30:12-14; Ex 4:12; Num 22:38; I Kng 20:36; 2 Chr 20:20; 25:15-16; Jer6:10-12; 36:29-31
5. Ezek 13:1-7; Deut 18:20-22 - Those who falsely claimed to be speaking for the Lord were punished

F. The Written Word of God

1. Exodus 31:18; 32:16; 34:1, 28 - God
2. Exodus 31:9-13 - Moses
3. Joshua 24:26 - Further additions
4. Isaiah
5. Jeremiah 30:2; 35:2-4, 27-31; 36; 51:60
6. John 14:26; 16:12-13
7. I Corinthians 14:37; 2 Peter 3:2
8. Benefits of the written word
 - a. More accurate preservation for following generations
 - b. Opportunity for repeated inspection (careful study)
 - c. Accessible to many more people

VI. Arguments for the Existence of God from “Natural Revelation”

- A. Cosmological
- B. Teleological
- C. Anthropological
- D. Ontological

Biblical Inspiration

I. Definitions:

- A. Greek: "Theopneustos"
- B. Latin: "Inspirare"

II. Considerations

- A. Why the discussion on inspiration?
- B. Communication involves choosing the right words to communicate the idea: eg. "I feel gay"
- C. How can God make sure that men reproduce the message he has given them accurately?
- D. Revelation is vertical, inspiration is horizontal

III. What does the scripture itself say about inspiration

A. Old Testament teaching on inspiration of Old Testament

- 1. Deuteronomy 29:29
- 2. Formula: "Hear the word of the Lord"
- 3. Prophets
 - a. Majority of the Old Testament Authors held a divinely appointed office such as Moses, David, Solomon, and men like Isaiah, Jeremiah, Hosea, Amos, etc.
 - b. They were recognized as God's spokesperson. The idea behind a prophet is that of a spokesperson. (Exodus 7:1)
 - c. See Isaiah 61:1; Jeremiah 1:9; Ezekiel 1:1; Zechariah 4:6

B. New Testament teaching on inspiration of the Old Testament

- 1. Jesus

Mark 7:1; Matthew 4:4; 19:4f; 22:43; John 5:32-47

2. Paul

Romans 3:1-2; 9:6; Galatians 3:8; Romans 9:17; I Corinthians 6:16; Acts 28:25; 13:33-35; 2 Timothy 3:15-16

3. Other New Testament passages:

Matthew 1:22; 2:15, 17; Luke 1:70; Acts 1:16; 3:18; 4:25; Hebrews 1:1-5ff; 3:7; 4:4,7; 7:21; 8:8; 10:15; Acts 4:24-25

C. The New Testament teaching on inspiration of the New Testament

1. God's Testimony: Matthew 17:5
2. Jesus' Testimony: John 14:26; 15:26-27; 16:12-13
3. The Hebrew writer: Hebrews 1:1-2
4. Paul's Testimony: I Corinthians 2:10-13; I Corinthians 7:10, 12, 25, 40; I Corinthians 14:37; Galatians 1:11-12; Ephesians 3:1-5; I Thessalonians 2:13; 2 Thessalonians 2:15; 3:6
5. Peter's Testimony: 1 Peter 1:12; 2 Peter 3:2
6. John's Testimony: Revelation 1:1-2

D. The writings of the Apostles considered on par with the Old Testament

1. 2 Peter 1:21; 3:2
2. 2 Peter 3:15-16

IV. What is the scope of inspiration?

A. Various views (that limit the scope of inspiration)

1. Messenger is inspired, but not the message
2. The thoughts are inspired, but not the words
3. The doctrines are inspired, but not the details

B. The Biblical teaching on the scope of inspiration

1. The messenger is inspired: 2 Peter 1:21
2. The message is inspired: 2 Timothy 3:16
3. Both the spoken and written message is inspired:
 - a. 2 Thessalonians 2 :15
 - b. 2 Peter 3:15-16

V. The Nature of Inspiration

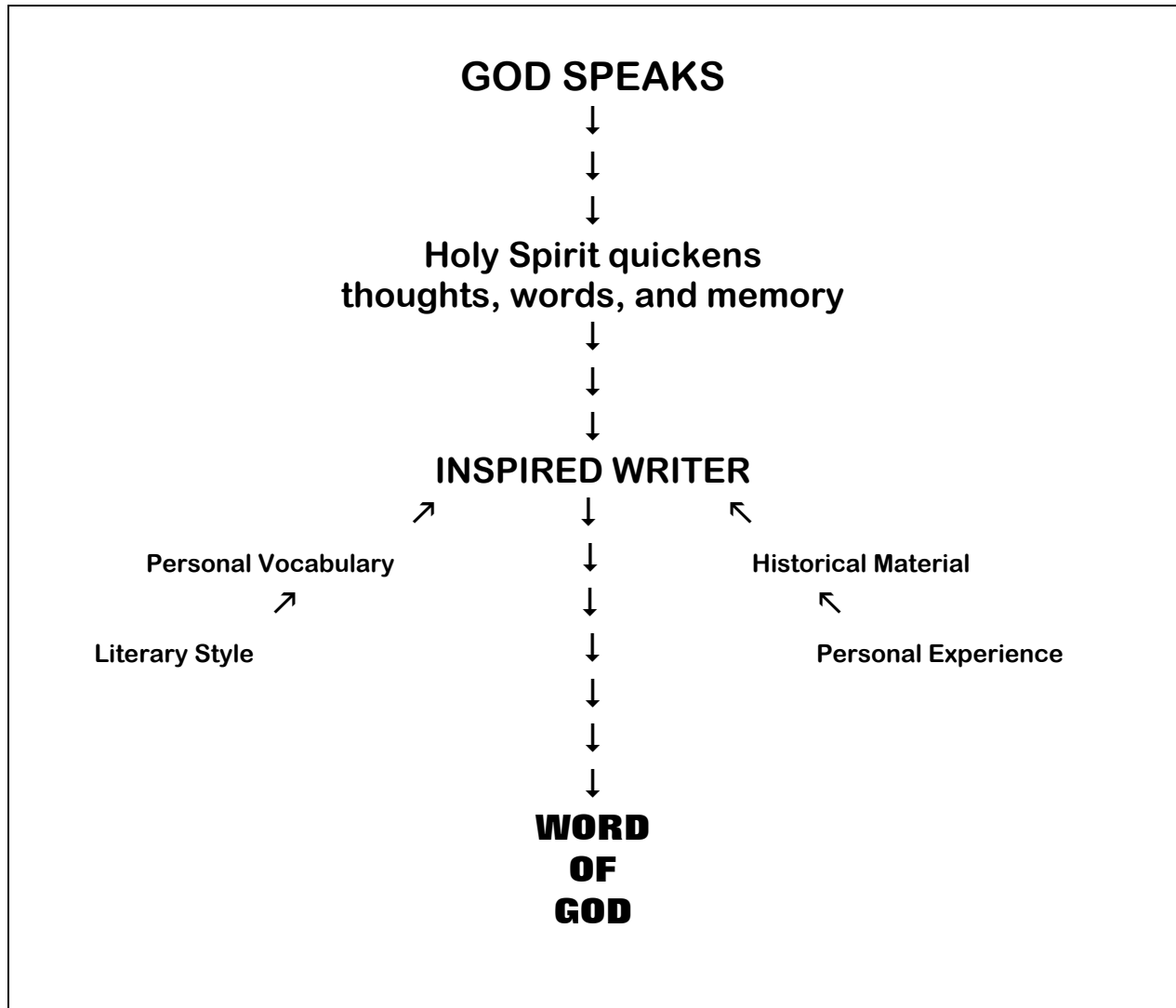
A. Theories of Inspiration

1. Intuition - High degree of insight (thus Buddah, Plato, etc.)
2. Illumination - Holy Spirit increases sensitivity to spiritual matters
3. Dynamic - The Holy Spirit guides concepts
4. Verbal - The Holy Spirit Guided thoughts to the selection of words
5. Dictation - God dictated word for word

B. The Biblical teaching on the nature of inspiration

1. The **exact** manner or nature of inspiration is not explained in detail in the Bible in all cases.
2. Inspiration is stated a fact, and scripture focuses not so much on the process, but the PRODUCT.
3. It is not true that all scripture is inspired via the “dictation theory”
4. There is some of both the dictation and verbal type of inspiration in the scriptures.

Diagram on the Nature of Inspiration



C. Inspiration involved the full participation of both divine and human agents

1. The Holy Spirit was the divine agent in inspiration
 - a. 2 Samuel 23:2
 - b. John 16:12ff
2. The personalities of the human writers were operative even while they were under the influence of the Spirit (I Cor 14:26-33)
 - a. The integrity of the role of the human writers were intact

- b. They were equipped for their task so they could freely and spontaneously write what God wanted written
- c. Inspiration does not exclude the following according to J.W. McGarvey in Evidence of Christianity. (II, 190ff)
 - 1) The individual style and vocabulary of the writers
 - 2) The expression of the writer's personal feelings
 - 3) Free quotation of the Old Testament
 - 4) Citation from the Septuagint as the Word of God
 - 5) Free interpretation of Old Testament prophecies
 - 6) Variations in the reports of the same event
 - 7) Ignorance on the part of the writers concerning various things not connected with their writings
 - 8)_Imperfections in the character of the writers
 - 9) Personal remarks by the writers

VI. Conclusion: Due the amount of Biblical information concerning inspiration, it can be deduced that what matters is the FACT of inspiration, not the MODE. What matters is the PRODUCT, not the PROCESS.

Biblical Inerrancy and Authority

I. Definitions:

- A. Inerrancy - "Inerrancy means that scripture in the original manuscripts do not contain anything that is contrary to fact." Wayne Grudem
- B. "Inerrancy thus comes to mean simply that the Bible is the Word, or the words of God. What the Bible says, God says. Inerrancy in this sense really adds nothing to the concept of verbal inspiration. To call the Bible God's Word and to call it inerrant are not two assertions but one."
J Ramsey Michaels
- C. The old word used by scholars was "infallible", with the idea that the Bible was wholly trustworthy.
- D. Inerrancy and Authority are directly related

II. Biblical passages related to inerrancy and authority

A. The Bible as Gods Word

- 1. The Prophets spoke in God's name, they were God's words:
Deuteronomy 18:18-20; Jeremiah 1:9; Ezekiel 2:7
- 2. The Lord spoke "through" the prophets: 1 Kings 14:18; 18:12; 2 Kings 9:36; Jeremiah 37:2; Zechariah 7:7, 12
- 3. There were false prophets pretending to speak for God, they were to be punished: Jeremiah 14:14-15; 29:31-32; Ezekiel 13:1-7
- 4. The words of the New Testament are Gods' words:
1 Corinthians 2:13; 2 Peter 3:15-16; 2 Corinthians 13:3
- 5. NOTE: That the Bible contains Gods words does not imply dictation
 - a. Revelation 2 - Dictation
 - b. Luke 1:1-3; Hebrews 1:1 - In many ways

B. The Bible as Truth

- 1. Titus 1:2; Hebrews 6:18

2. 2 Samuel 7:28; John 17:17
 3. Proverbs 30:5; Psalm 12:6; Numbers 23:19
- C. Authority of Inspired Message spoken through men: 2 Peter 3:2; Luke 24:25; John 15:20; 2 Thessalonians 3:14; 2 Peter 3:2; 1 Cor 14:37-38; 1 Thessalonians 4:15; Revelation 22:18-19 (Matthew 10:40; 24:35; 28:18-20; John 14:16ff)

Some Observations:

1. To Disbelieve or Disobey scripture is to disobey God
2. Scripture is considered as authoritative as an utterance of God
3. Biblical writers messages were to be regarded as God's word

III. Observations about inerrancy

- A. The Bible can be inerrant and still speak in vernacular language
- a. Rain "falling" or sun "rising" from the perspective of the speaker
 - b. Bible is not meant to be scientific or historical, but when it makes such a statement, it's correct
 - c. On numbers of men, measurement, etc. in the Bible it is an approximation from a human perspective. eg. 101,325 v.s. 100,000 men
 - d. *Inerrancy deals with truthfulness NOT with precision*
- B. The Bible can be inerrant and still include loose and free quotations
- a. Greek language had no quotation marks
 - b. In that day, to be considered accurate, one only had to reproduce the content or meaning, hence an "indirect quote"
 - 1) Sometimes a quotation from the Old Testament is not word for word in the New Testament
 - 2) Examples: "The Bible is without error" quoted as "The Bible is inerrant"

C. It is consistent with inerrancy to have unusual or uncommon grammatical constructions in the Bible

1. The issue is truthfulness, not precision
2. This is done for communication purposes

IV. Objections to Inerrancy and Answers

A. The Bible is authoritative only for “faith” and “practice” (not with science and history)

1. Problem: Who determines what is doctrine and what is history, what is true, what is not?
2. 2 Timothy 3:16 - ALL is inspired, Bible does not make this distinction
3. Galatians 1:11-19 - Paul gives the HISTORY of his life to show that his message was not from man ...
4. Acts 24:14 - Paul believed everything written by the prophets
5. Romans 15:4 - Old Testament for our instruction

B. The term inerrancy indicates a scientific precision which some believe is not there

The Bible itself claims inerrancy, (not using that word) see observations above

C. We have no inerrant MSS, therefore, we have no inerrant Bible

1. you don't have to have autographs in order to have reliable MSS
2. The autographs are inerrant
3. Not *all* MSS could have been copied based on one copy without an error. If it did, God in his providence would not let it be detrimental to our faith
4. 99%+ We know beyond the shadow of a doubt that this is what the original MSS said. Study of variants has brought us closer (and more than any other ancient writings)
5. None of the variants that we have affect our knowledge of God and

our faith

V. The words of scripture are SELF ATTESTING

A. They cannot be “proved” by any higher authority

1. Historical accuracy or logical consistency
2. To prove the Bible using something else would assume a greater authority for something else
3. Our desire to come to God’s defense - Emphasis on Rationalism and Empiricism
4. Other evidence useful in strengthening faith, but not for “proof”

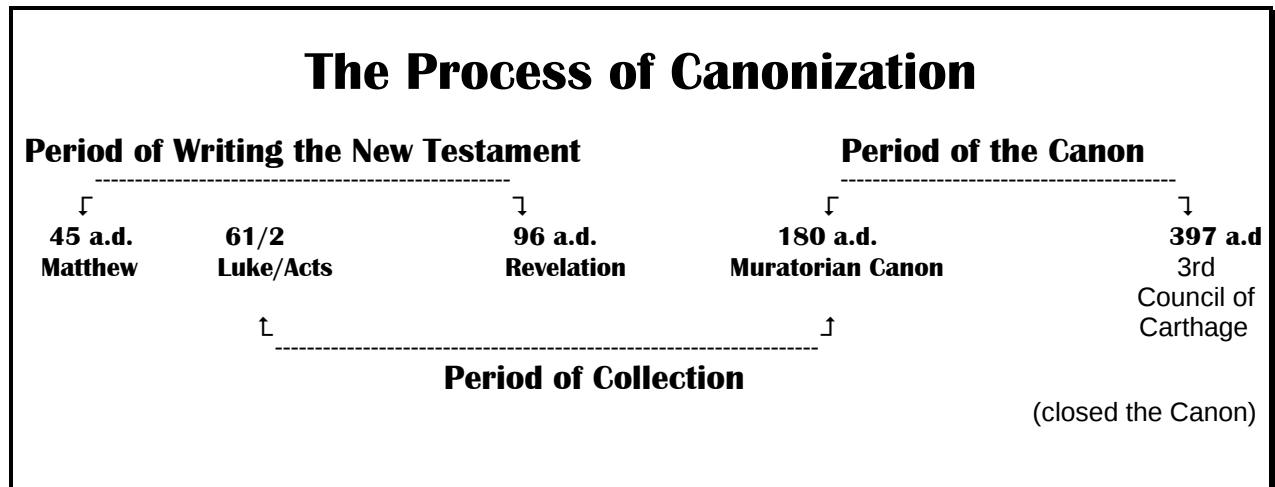
B. Is this circular reasoning?

1. Yes!
2. All arguments for an absolute authority must appeal to that authority
3. EVERYONE uses some kind of circular reasoning when defending their ultimate authority for belief

Canon of Scripture

I. The meaning of

- A. Canon (Grk: Kanon - meaning reed, rule, measurement, standard, list) thus a "Canonical book is one that measures up to the standard of Scripture.
- B. In the 4th century Athanasius used it to refer to "that which hath been measured"
- C. Thus it came to be applied to the accepted "list" of books of the Bible
- D. Those books in the "Canon" were only the books that were inspired of God, infallible and authoritative.



II. The Process of Canonization

A. Historical:

1. Old Testament - 170 a.d. Melib of Sardus drew up a list of O.T. Canonical books after much investigation (same as our 39 books)
 - a. +/- 435 b.c. there were no more additions to the Canon
 - b. Others had been written but not accepted by Jesus, ie: Maccabees, etc.
 - c. O.T. division:
 - 1) Law (Pentateuch, Torah, Books of Moses)

2) Prophets (History and Prophets)

3) Psalms (Writings)

2. New Testament

- a. 367 a.d. Athanasius drew up a list of Canonical books
- b. 397 a.d. The eastern and Western churches agreed on the same list

B. Part of the Purpose of a Canon was *protection* from Pseudo writings

C. The idea was that of an “authorized list”

D. “It does not refer to conferring of authority, but a recognition of books already accepted” - I.H. Marshall

E. Canonization was not a new idea

- 1. It was done with the Old Testament scriptures
- 2. Dt 31:24-26; Joshua 24:26; I Samuel 10:25; II Chronicles 26:22; II Chronicles 32:32; Jeremiah 30:2

III. The Apocrypha

A. Not included in the Canon in 397 a.d.

B. Was not included in the Canon until 1546 at the Council of Trent as a reaction against Luther and the reformers

C. Reasons why the Old Testament Apocrypha are rejected as Old Testament Books

- 1. Some of the authors deliberately disclaimed inspiration
examples: (II Mac. 2:23; II Mac 15:38)
- 2. They are not found in **any** Hebrew Canon
- 3. They are **never** quoted by Jesus (Jesus quoted from all over the Old Testament)
- 4. They are **never** quoted by the Apostles or New Testament writers

5. Their quality is inferior to Canonical books

IV. Views of Canonicity

A. Inadequate Views of Canonicity

1. Hebrew language determines Canonicity
 - a. There are other books in the Hebrew language not in the Canon
 - b. Some books not totally written in the Hebrew language are in the Canon
2. Age determines Canonicity
 - a. Many ancient books are not in the Canon
 - b. Many young books are placed in the Canon
3. Agreement with the Torah determines Canon
4. Religious value determines Canon

B. Adequate Views of Canonicity

1. A book is valuable *because it is Canonical*
2. A book is Canonical *because it is inspired*

V. Determining Canonicity

A. Five principles used to determine the Canonicity of a book (from Josh McDowell's book Evidence that Demands a Verdict, vol. 1, p. 32-34)

1. Is it authoritative? (Did it come from the hand of God?)
2. Is it prophetic? (Was it written by a man of God?)
3. Is it authentic? (Patristic Fathers said, "If in doubt, throw it out")
4. Is it dynamic? (Does it have the life transforming power of God?)

5. Was it received, collected, preserved and used by people of God?

B. Three principles in the historical process of Canonization

1. Inspiration of God

2. Recognition by men of God

3. Collection and preservation of the books by the people of God

VI. Words used in Reference to a Study of Canon:

A. Homologoumena - Books accepted by all

B. Antilegoumena - Books disputed by some

C. Pseudepigrapha - Books rejected by all

D. Apocrypha - "hidden" (accepted by some)

Interpretation of the Bible

I. The necessity of a process

- A. The Bible is not a contemporary book, though it has a timeless message
- B. Barriers
 - 1. Time
 - 2. Language
 - 3. Cultural
- C. Should factor in the time, language and culture to get an accurate understanding of what the human writer was communicating.

II. How to Study and Understand the Bible

(See Waddey ' s Book, pp. 19-22)

III. Basic Bible Knowledge (See Waddey's Book pp. 22b-29a)

- A. Key Facts About the Bible
- B. Classification of Bible Books
- C. General Themes of the Books of the Bible
- D. Three Major Periods in Bible History

Old and New Testaments

I. Bible Divisions

- A. Verses
- B. Chapters
- C. Old and New Testaments

II. The “Old” Covenant

A. Genesis 3:15

1. The prophesy of the “seed”
2. A human would deal a crushing blow to Satan

B. Genesis 12:1-3 - Builds on the prophesy in the Garden with **promises made to Abraham:**

1. Nation Land Promise (Gen. 12:1; 17:8)
 - a. First Covenant was based on this land promise
 - b. It was related to the fleshly descendents of Abraham.
 - c. To fulfill this part of the covenant, it was necessary:
 - 1) To multiply Abraham’s descendents (Genesis 22:17)
 - 2) To keep the descendents separate (Gen 17)
 - a) Circumcision
 - b) Intermarriage to foreigners prohibited
 - 3) For them to have a land to live and develop in, so they were given the land of Canaan (Gen 17:8)
 - 4) For them to have laws and a government
 - 5) To cultivate and regulate their religious life

6) **The Covenant of Circumcision** was given as a seal of the Covenant. (Note that seals were used for protection from misuse and corruption and to show ownership and authenticity)

d. **Siniatic Covenant** - Came four hundred years after Abraham through Moses (Genesis 15:13)

1) The Decalogue and the Law were given (Ex 20:1-17; and chapters 21-23)

2) The Covenant was ratified by sacrifice (Ex 24:7-8)

a) Blood was sprinkled on the altar

b) The book of the covenant was read to the people, and they agreed to it

c) The people were sprinkled with the blood

d) It is referred to as “the blood of the covenant”

3) To meet the needs associated with possessing land God delivered his laws through Moses at Sinai

4) Deuteronomy 18:15-19. The Promise of the coming of “The Prophet”

2. The Nation Promise

a. This has allusions both spiritually and physically

b. God would make of Abraham a great Nation

c. He promised to multiply his descendants innumerable in Genesis 15:5; 17:2

d. Jews were descendants of Abraham physically, but today the descendants of Abraham are “spiritual”, and still have the Lord’s promise which he made to Abraham.

3. The Seed promise (Gen 12:3)

a. A blessing on all nations will come from a descendant of Abraham

- b. This aspect of the promise is further developed in Hebrew History through later prophets.

C. The Covenant made with Abraham was to be an everlasting Covenant
Genesis 17:7

D. The **Davidic Covenant**

1. 2 Samuel 7:4-13

- a. The son of David's kingdom will be established
- b. The son of David will build the temple
- c. The son of David's will have an everlasting Kingdom

2. Isaiah 55:1-5

- a. The Covenant was based on the mercies shown to David
- b. A strange nation would come running to Israel

3. Psalm 89:3-4, 19-37

- a. The seed of David will be established forever
- b. The seed of David will have power
- c. This one is anointed of God
- d. The descendants of David will be established forever

4. Psalm 132:10-18

5. Jeremiah 23:5-6; 33:14-18

6. Ezekiel 34:23-24

7. Isaiah 11:1-5, 10, 12

8. Hosea 3:4-5

9. Amos 9:11

E. Prophecies of the "Future Covenant" and the "Future Kingdom"

1. Jeremiah 31:31-34
2. Daniel 2:44-45
3. Micah 5:1-2
4. Isaiah 9:7
5. Amos 9:11-12
6. Zechariah 9:9

III. The “New Covenant”

A. Some continuities of the concept of “Covenant”

1. Law, there was an old one and a new one
2. Ratification by sacrifice, both covenants were ratified using blood
3. Priesthood
 - a. Both covenants had a High Priest
 - b. Both covenants had Priesthood

B. Jesus’ teaching on the law

1. Matthew 5:17-18
2. Luke 24:44 (see also Acts 13:29)
3. Gal 4:4 - Christ was born under the law

C. How the Old Covenant was taken away and the new established

1. It is bound up in the **promise** made to Abraham
 - a. Galatians 3:15-18

1) Significance of “seed”

Romans 4:11 - Keeping the seed distinct

- 2) Does subsequent covenants invalidate a previous one?
 - b. The Law of Moses was never meant to be permanent
 - c. Romans 7:7-13; Galatians 3:19-24 Purposes of the Law
 - 1) To produce a knowledge of sin
 - 2) Make sin even more sinful
 - 3) To drive men to faith
 - 4) As a tutor to lead men to Christ
2. Fulfillment of the Promise of Abraham
- a. Ephesians 2:11-22 - Fulfillment of the Seed promise
 - b. Changes
 - 1) Atonement
 - a) Leviticus 16 (verses 32-33)
 - b) Hebrews 9:11-12; II Corinthians 5:21
 - 2) High Priest
 - a) Exodus 28:38; 29:38, 44
 - b) Hebrews 2:17; 5:10; 7:26-28; 9:11-12
 - 3) Priesthood
 - a) Deuteronomy 18:1-8
 - b) Isaiah 61:6; I Peter 2:5
 - 4) Law
 - a) Exodus 19:3-5ff
 - b) Hebrews 7:12; 8:6, 13; 2 Corinthians 3:1-3
 - 5) Temple (Tabernacle, Tent of Meeting)

a) Exodus 40:34-38;

b) John 4:20-24; I Corinthians 3:16-17; 6:19-20

3. Ratification of the New Covenant

a. Exodus 24:1-8

b. Matthew 26:28; Colossians 2:13-15; Hebrews 9:14-22