

Men *of the* Word

SESSION 17:

Christ's View of the Old Testament

IT IS WRITTEN

Contemporary Distaste for the Old Testament

Andy Stanley (in a sermon on Acts 15):

“Church leaders unhitched the church from the worldview, value system, and regulations of the Jewish scriptures. Peter, James, and Paul elected to unhitch the Christian faith from their Jewish scriptures, and my friends, we must as well. Jesus’ new covenant, His covenant with the nations, His covenant with you, His covenant with us, can stand on its own two nail-scarred resurrection feet. It does not need propping up by the Jewish scriptures.”

Ancient Distaste for the Old Testament

Marcion of Sinope (AD 85–160):



- Rejected the OT as the revelation of a lesser god—a god of law and wrath.
- Accepted only an edited version of Luke's Gospel and ten of Paul's letters as authoritative.
- Believed Jesus was the revelation of the true God—the God of grace and forgiveness.
- Universally condemned by the church as an arch-heretic.

Christ's View of the Old Testament

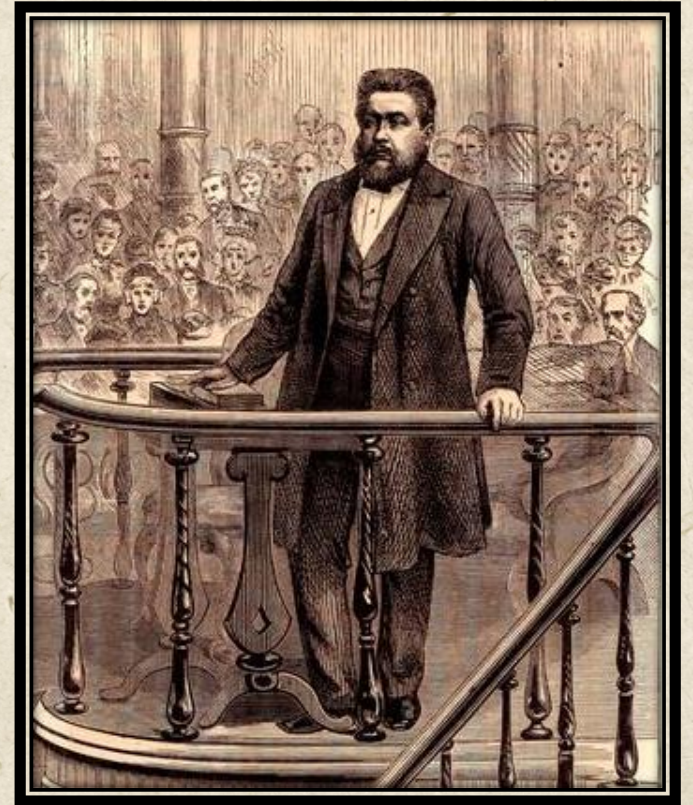
“Christ’s view of Scripture can and should still be the Christian’s view of Scripture—no more and no less” (John Wenham, *Christ and the Bible*, 7).

- According to the United Bible Society’s 4th rev. ed. Greek New Testament:
 - Gospel of Matthew – 62 direct quotes
 - Gospel of Mark – 31 direct quotes
 - Gospel of Luke – 28 direct quotes
 - Gospel of John – 16 direct quotes

About 60% of these quotes are from Jesus Himself
- In addition to these direct citations, there are many more instances of allusions to or statements about the OT that come from Christ.

“It is blessed to eat into the very soul of the Bible until, at last, you come to talk in scriptural language, and your spirit is flavored with the words of the Lord, so that your blood is *Bibline* and the very essence of the Bible flows from you.”

—Charles Spurgeon



“Jesus lived and breathed the Old Testament.”

A Summary of the Evidence

- I. Christ affirmed that the OT was *divinely inspired*.
- II. Christ affirmed that the OT was *historically accurate*.
- III. Christ affirmed that the OT was *uniquely authoritative*.
- IV. Christ affirmed that the OT was *objectively clear*.
- V. Christ affirmed that the OT was *intentionally prophetic*.

I. Christ affirmed that the OT was *divinely inspired*.

- Inspiration → the *nature* of the OT.
- **INSPIRATION:** “The act of the Holy Spirit upon the biblical writers that ensured that what they wrote was the Word of God” (MacArthur & Mayhue, *Biblical Doctrine*, 931).
- **2 Timothy 3:16** – “All Scripture is inspired by God [θεόπνευστος] and profitable for teaching, for reproof, for correction, for training in righteousness.”
- How did Jesus view the *nature* of the OT text?

A. What the Scripture states, God says.

- **Matthew 19:3–6 (→ Gen 1:27 and 2:24)** – “Some Pharisees came to Jesus, testing Him and asking, ‘Is it lawful *for a man* to divorce his wife for any reason at all?’ And He answered and said, ‘Have you not read that He who created *them* from the beginning MADE THEM MALE AND FEMALE, and said, “FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH”? So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.’”
 - The Scriptures = the voice of God (“He who created . . . said”).

B. What the Scripture states, the prophet says.

- **THE PROPHETS: Matthew 26:55–56** – “At that time Jesus said to the crowds, ‘Have you come out with swords and clubs to arrest Me as *you would* against a robber? Every day I used to sit in the temple teaching and you did not seize Me. But all this has taken place to fulfill the Scriptures of the prophets.’ Then all the disciples left Him and fled.”
- **MOSES: Matthew 19:7–8 (→ Deut 24:1–4)** – “They said to Him, ‘Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND *her AWAY*?’ He said to them, ‘Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way.’”

- **MOSES (CONT'D): John 5:39-47** – “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life. I do not receive glory from men; but I know you, that you do not have the love of God in yourselves. I have come in My Father’s name, and you do not receive Me; if another comes in his own name, you will receive him. How can you believe, when you receive glory from one another and you do not seek the glory that is from the *one and only* God? Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words?”

- The Scriptures = the voice of Moses (“he wrote about Me”).

- **MOSES (CONT'D): John 7:19** – “Did not Moses give you the Law, and yet none of you carries out the Law?”
- **DAVID: Matthew 22:41–45 (→ Ps 110:1)** – “Now while the Pharisees were gathered together, Jesus asked them a question: ‘What do you think about the Christ, whose son is He?’ They said to Him, ‘The son of David.’ He said to them, ‘Then how does David in the Spirit call Him “Lord,” saying, “THE LORD SAID TO MY LORD, ‘SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET’”? If David then calls Him “Lord,” how is He his son?’”
 - **2 Peter 1:20–21** – “But know this first of all, that no prophecy of Scripture is *a matter* of one’s own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”

- **ISAIAH: Matthew 15:7 (→ Isa 29:13)** – “You hypocrites, rightly did Isaiah prophesy of you: ‘THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.’”
- **DANIEL: Matthew 24:15–16 (→ Dan 11:31)** – “Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then those who are in Judea must flee to the mountains.”

THE DIVINE-HUMAN CONFLUENCE NATURE OF INSPIRATION AS TAUGHT BY CHRIST

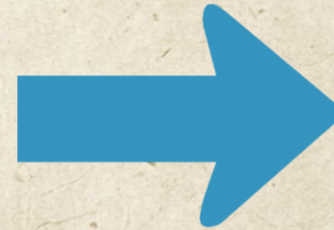
GOD

(ultimate agent)



HUMAN WRITER

(intermediate agent)



BIBLICAL TEXT

(end result)

- For Jesus, “the authors are real authors—there is no idea of a mechanical dictation—yet nonetheless it was God’s Spirit who was speaking through them, and it is the divine authorship which gives them their importance” (Wenham, *Christ and the Bible*, 30).

II. Christ affirmed that the OT was *historically accurate*.

- Historicity → the ***veracity*** of the OT.
- **CHICAGO STATEMENT ON BIBLICAL INERRANCY, ARTICLE 12:**

“WE AFFIRM that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.

“WE DENY that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.”

A. Primeval history is accurate.

- **THE CREATION OF MAN: Matthew 19:4–6** – “Have you not read that He who created *them* from the beginning MADE THEM MALE AND FEMALE, and said, ‘FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH’? So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.”
- **NOAH AND THE FLOOD: Matthew 24:37–39** – “For the coming of the Son of Man will be just like the days of Noah. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be.”

B. Patriarchal history is accurate.

- **ABRAHAM: John 8:56** – “Your father Abraham rejoiced to see My day, and he saw *it* and was glad.”
- **SODOM & GOMORRAH: Matthew 11:23–24** – “And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. Nevertheless I say to you that it will be more tolerable for the land of Sodom in *the* day of judgment, than for you.”

- **LOT & HIS WIFE: Luke 17:28–32** – “It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. It will be just the same on the day that the Son of Man is revealed. On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back. Remember Lot’s wife.”
- **ISAAC & JACOB: Matthew 8:11** – “I say to you that many will come from east and west, and recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven.”

C. Israelite history is accurate.

- **MANNA & THE WILDERNESS WANDERINGS: John 6:49** – “Your fathers ate the manna in the wilderness, and they died.”
- **THE WILDERNESS SERPENT: John 3:14** – “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.”
- **DAVID & THE SHOWBREAD: Mark 2:25–26** – “And He said to them, ‘Have you never read what David did when he was in need and he and his companions became hungry; how he entered the house of God in the time of Abiathar *the* high priest, and ate the consecrated bread, which is not lawful for *anyone* to eat except the priests, and he also gave it to those who were with him?’”

- **SOLOMON & THE QUEEN OF SHEBA: Matthew 12:42** – “The Queen of the South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.”
- **JONAH & THE FISH: Matthew 12:39–41** – “But He answered and said to them, ‘An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.’”

- **ABEL TO ZECHARIAH: Luke 11:49–51** – “For this reason also the wisdom of God said, ‘I will send to them prophets and apostles, and *some* of them they will kill and *some* they will persecute, so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house of God; yes, I tell you, it shall be charged against this generation.’”
 - Jesus covers the entire span of Old Testament history, from the time of Abel’s murder (Gen 4:8), to the time of the murder of Zechariah (2 Chron 24:20–21)—a period equivalent to thousands of years!
 - By affirming these “bookends” as historically true, Jesus endorses all the history in between.

III. Christ affirmed that the OT was *uniquely authoritative*.

- Authority → the *function* of the OT.
- **John 10:35** – “The Scripture cannot be broken.”
 - “Scripture cannot be annulled, set aside, or deprived of its force No Scripture command can be *breached*. No Scripture record can be *falsified*. No Scripture threat or promise can *fail of fulfillment*. . . . Therefore, to say negatively that Scripture cannot be broken is to say positively that Scripture must be fulfilled” (Donald Macleod, “Jesus and Scripture,” 77).

- “What we have here is, therefore, the strongest possible assertion of the indefectible authority of Scripture. Precisely what is true of Scripture is that it ‘cannot be broken.’ Now, what is the particular thing in Scripture, for the confirmation of which the indefectible authority of Scripture is thus invoked? It is one of its most casual clauses—more than that, the very form of its expression in one of its most casual clauses. This means, of course, that in the Savior’s view the indefectible authority of Scripture attaches to the very form of expression of its most casual clauses. It belongs to Scripture through and through, down to its most minute particulars” (B. B. Warfield, “The Biblical Idea of Inspiration”).

A. It is authoritative for resisting Satan.

- **Matthew 4:1–11** – “Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. . . . And the tempter came and said to Him, ‘If You are the Son of God, command that these stones become bread.’ But He answered and said, ‘It is written, “MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.”’ Then the devil took Him into the holy city and had Him stand on the pinnacle of the temple, and said to Him, ‘If You are the Son of God, throw Yourself down; for it is written, “HE WILL COMMAND HIS ANGELS CONCERNING YOU”; and “ON *their* HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.”’ Jesus said to him, ‘On the other hand, it is written, “YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.”’ . . .

- **Matthew 4:1–11 (cont'd)** – “. . . Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; and he said to Him, ‘All these things I will give You, if You fall down and worship me.’ Then Jesus said to him, ‘Go, Satan! For it is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.’” Then the devil left Him; and behold, angels came and *began* to minister to Him.”
 - **γέγραπται** – “it stands as having been written.”
 - “This is amazing because Jesus is God, and could have—as he often did—dispatched Satan with one word of *his own*. But in this case, Jesus is modeling this human reliance on the Father’s word” (John Piper, *A Peculiar Glory*, 104).

B. It is authoritative for resolving controversy.

- **Matthew 21:42–44 (→ Psalm 118:22–23)** – “Jesus said to them, ‘Did you never read in the Scriptures, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER *stone*; THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES”? Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it. And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.’”
- **Matthew 23:1–7** – “Then Jesus spoke to the crowds and to His disciples, saying: ‘The scribes and the Pharisees have seated themselves in the chair of Moses; therefore all that they tell you, do and observe, but do not do according to their deeds; for they say *things* and do not do *them*. . . .’”

- **Matthew 15:1–9** – “Then some Pharisees and scribes came to Jesus from Jerusalem and said, ‘Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread.’ And He answered and said to them, ‘Why do you yourselves transgress the commandment of God for the sake of your tradition? For God said, “HONOR YOUR FATHER AND MOTHER,” and, “HE WHO SPEAKS EVIL OF FATHER OR MOTHER IS TO BE PUT TO DEATH.” But you say, “Whoever says to *his* father or mother, ‘Whatever I have that would help you has been given *to God*,’ he is not to honor his father or his mother.” And by this you invalidated the word of God for the sake of your tradition. You hypocrites, rightly did Isaiah prophesy of you: “THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.”””



“Quoting Scripture to make a point, refute an argument, correct a misunderstanding is always seen as the ‘final word.’ . . . He expects his audience to recognize the allusion or quotation from the OT and to agree.”

—John Feinberg, *Light in a Dark Place*, 152

C. It is authoritative for rendering damnation.

- **John 5:45–49** – “Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words?”
- **Luke 16:19–31** – “. . . And he said, ‘Then I beg you, father, that you send him to my father’s house—for I have five brothers—in order that he may warn them’ But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ But he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent!’ But he said to him, ‘If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.’”

IV. Christ affirmed that the OT was *objectively clear*.

- Clarity → the ***comprehensibility*** of the OT.
- **OBJECTIVE CLARITY:** the clarity of the text in itself, comprehensible in the language it was written, regardless of how a reader might experience it.
- **SUBJECTIVE CLARITY:** the experience of the interpreter as he—according to his own skill and ability—reads the text.
- Objective clarity is a quality of *the text*; subjective ambiguity is a quality of *the reader*.
- If a person is blind and cannot see the sun, the problem is not that the sun isn't bright enough, but that the blind person needs better sight.



“If you speak of the internal [subjective] clarity, no man perceives one iota of what is in the Scriptures unless he has the Spirit of God. All men have a darkened heart, so that even if they can recite everything in Scripture . . . they apprehend and truly understand nothing of it. . . . If, on the other hand, you speak of the external [objective] clarity, nothing at all is left obscure or ambiguous, but everything there is in the Scriptures has been brought out by the Word into the most definite light, and published to all the world” (Martin Luther, “Bondage of the Will,” in *Luther and Erasmus*, 113).

A. The message of the OT text is clear in itself.

- “Have you not read?”
- **Matthew 12:2–3** – “But when the Pharisees saw *this*, they said to Him, ‘Look, Your disciples do what is not lawful to do on a Sabbath.’ But He said to them, “Have you not read what David did when he became hungry, he and his companions?”
- **Matthew 19:4** – “And He answered and said, ‘Have you not read that He who created *them* from the beginning MADE THEM MALE AND FEMALE?”
- **Matthew 21:42** – “Jesus said to them, ‘Did you never read in the Scriptures, ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER *stone . . . ?*”

- **Mark 12:26** – “But regarding the fact that the dead rise again, have you not read in the book of Moses, in the *passage* about *the burning bush*, how God spoke to him, saying, ‘I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, and the God of Jacob’?”
- **Luke 10:25–26** – “And a lawyer stood up and put Him to the test, saying, ‘Teacher, what shall I do to inherit eternal life?’ And He said to him, ‘What is written in the Law? How does it read to you?’”
 - **γέγραπται** – “it stands as having been written.”
 - This formula essentially states, “here is the permanent, unchangeable witness of the Eternal God, committed to writing for our instruction” (John Wenham, *Christ and the Bible*, 28).

- “Jesus himself, in his teachings, his conversations, and his disputes, never responds to any questions with a hint of blaming the OT for being unclear. Even while speaking to first century people who were removed from David by about one thousand years and from Abraham by about two thousand years, Jesus still *assumes* that such people are able to read and to understand rightly the OT. In a day when it is common for people to tell us how hard it is to interpret Scripture rightly, we would do well to remember that not once in the gospels do we ever hear Jesus saying anything like this: ‘I sympathize with your frustration—the Scriptures relevant to this topic contain unusually complex hermeneutical difficulties’” (Wayne, Grudem, “The Perspicuity of Scripture,” 292).

B. The heart of the readers is rebellious.

- **John 5:39–40** – “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life.”
- **Mark 12:24** – “Jesus said to them, ‘Is this not the reason you are mistaken, that you do not understand the Scriptures or the power of God?’”
- **Matthew 23:23** – “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.”

- **John 3:9–11** – “Nicodemus said to Him, ‘How can these things be?’ Jesus answered and said to him, ‘Are you the teacher of Israel and do not understand these things?’ Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony.’”
- “Whether he is speaking to scholars or untrained people, his responses always assume that the blame for misunderstanding any teaching of Scripture is not to be placed on the Scriptures themselves, but on those who misunderstand or fail to accept what is written” (Wayne Grudem, *Systematic Theology*, 106).

V. Christ affirmed that the OT was *intentionally prophetic*.

- Prophecy → the *purpose* of the OT.
- Christ assumed and asserted that the OT was written to nurture *anticipation*. It did not *become* prophetic because of how Christ used it; it was prophetic *from its original intent*.

A. This prophetic message finds its fulfillment in Christ.

- **Matthew 5:17–18** – “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.”

- **John 5:39–40** – “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life.”
- **Luke 18:31–34** – “Then He took the twelve aside and said to them, ‘Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, and after they have scourged Him, they will kill Him; and the third day He will rise again.’ But the disciples understood none of these things, and *the meaning of this statement* was hidden from them, and they did not comprehend the things that were said.”

- **Luke 24:25–27** – “And He said to them, ‘O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?’ Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.”
- **Luke 24:44–45** – ““These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then He opened their minds to understand the Scriptures.”

B. This prophetic message was intended from the beginning.

- **Matthew 5:17–18** – “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.”
 - The “jot and tittle” (KJV) represented the minutest elements of the Hebrew script—they represented *the letter* of the text.
- **Matthew 13:17** – “For truly I say to you that many prophets and righteous men desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear it.”

- **John 5:45–49** – “Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words?”
- **John 8:56** – “Your father Abraham rejoiced to see My day, and he saw *it* and was glad.”
- The dullness on the part of the disciples in understanding the OT texts—and Jesus’ own teaching!—was not due to a wrong hermeneutic, but a spiritual impediment toward *connecting the dots*.

C. This prophetic message included Christ's 1st and 2nd comings.

- **1st COMING: Luke 4:16–21 (citing Isa 61:1–2)** – “And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.’ And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, ‘Today this Scripture has been fulfilled in your hearing.’”

- **1st COMING: Matthew 26:53–56** – ““Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels? How then will the Scriptures be fulfilled, which say that it must happen this way? . . . But all this has taken place to fulfill the Scriptures of the prophets.’ . . .”
- **2nd COMING: Matthew 24:29–31 (→ Isa 13:10; Dan 7:13; Isa 27:13; etc.)** – “But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken. And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will SEE THE SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.”

Conclusion

“Jesus Christ constituted Christianity a religion of biblical authority. He is the Church’s Lord and Teacher; and He teaches His people by His Spirit through His written Word. . . . Subjection to the authority of Christ involves subjection to the authority of Scripture. Anything short of unconditional submission to Scripture, therefore, is a kind of impenitence; any view that subjects the written Word of God to the opinions and pronouncements of men involves unbelief and disloyalty to Christ” (J. I. Packer, *“Fundamentalism” and the Word of God*, 21).

“We cannot be loyal to Christ as the Word of God while rejecting his view of Scripture as the written Word of God” (Timothy Ward, *Words of Life*, 70).