

Is The New Testament Scripture?

HIGH-LEVEL STUDY GUIDE

Finding the Ancient Path

<https://www.youtube.com/watch?v=44UUqD0KaU0>

Designed to align with the companion presentation and the supplied teaching transcript.

Teaching Summary

This teaching asks whether the writings commonly called the New Testament should be received as Scripture on the same biblical grounds used to recognize the Torah and the Prophets. It begins by distinguishing the ordinary meaning of “scripture” as writing from the theological question that matters most: whether the apostolic writings are Holy Spirit inspired and therefore divine text. The teaching traces how Moses and the prophets received revelation from YHWH, recorded it, and had their messages tested and preserved as authoritative covenant testimony. It then applies that same pattern to Yeshua’s apostles, arguing that they function as new-covenant prophetic witnesses who received the mysteries of the Kingdom, were promised the Spirit’s guidance and remembrance, and recorded the testimony of Yeshua and the new covenant. Special emphasis is placed on internal New Testament recognition: Paul refers to material found in Luke as “Scripture,” and Peter places Paul’s letters alongside “the rest of the Scriptures.” The teaching concludes that the New Testament is divinely sourced, apostolically witnessed, internally attested, received by the believing community, and consistent with the Hebrew Scriptures; therefore it belongs in the category of Scripture.

Key Scriptures

- 2 Timothy 3:16 - All Scripture is presented as God-breathed and profitable for doctrine, correction, and instruction in righteousness.
- Matthew 21:42 - Yeshua refers to the sacred writings as “the Scriptures,” using the term that becomes central to the study.
- Exodus 24:4; Exodus 17:14; Deuteronomy 31:24-26 - Moses writes YHWH’s words and the written covenant testimony is preserved.
- Exodus 33:11 - YHWH speaks with Moses face to face as a man speaks with his friend, forming the teaching’s model for covenant revelation.
- Deuteronomy 18:20-22 - A prophet’s claim is tested by whether the word comes to pass and is truly from YHWH.
- 1 Samuel 10:25; Isaiah 8:1; Jeremiah 30:2; Ezekiel 24:2; Habakkuk 2:2; Daniel 12:4 - Prophets are shown writing or being commanded to write revelation.

- 2 Peter 1:20-21 - Prophecy does not originate in human will; holy men speak as they are moved by the Holy Spirit.
- Jeremiah 1:7-9; Ezekiel 2:7; Amos 3:7-8 - YHWH places His words in His prophets and reveals His secrets to them.
- Matthew 13:10-11 - Yeshua gives the Twelve knowledge of the mysteries, or secrets, of the Kingdom of Heaven.
- John 15:15 - Yeshua calls the disciples friends and makes known to them what He heard from the Father, paralleling the Moses relationship.
- Matthew 23:34; John 20:21; Matthew 10:18-20 - Yeshua sends prophetic messengers and promises that the Spirit of the Father will speak through His disciples.
- 1 Timothy 5:18; Luke 10:7 - Paul introduces a saying found in Luke with “the Scripture says,” treating it alongside Deuteronomy as Scripture.
- 2 Peter 3:15-16 - Peter discusses Paul’s letters and compares their distortion with the distortion of “the rest of the Scriptures.”
- John 14:26; John 16:13 - Yeshua promises that the Holy Spirit will teach, remind, and guide the apostles into truth.
- 1 Thessalonians 2:13 - The apostolic message is received not merely as the word of men but as the word of God.

Key Takeaways

- The teaching reframes the central question from merely “Is the New Testament scripture?” to “Is the New Testament Holy Spirit inspired?”
- The authority of biblical writing is argued to rest primarily on divine origin, not on a later institutional declaration or the physical manner in which it was recorded.
- Moses and the prophets provide the pattern: YHWH reveals, chosen witnesses speak or write, the message is tested, and authoritative revelation is preserved.
- The apostles are presented as new-covenant prophetic witnesses because Yeshua reveals the mysteries of the Kingdom to them, sends them, and promises the Father’s Spirit will speak through them.
- John 14 and John 16 are pivotal to the argument because the Spirit is promised to remind the apostles of Yeshua’s words and guide them into truth.
- Paul’s use of “Scripture” in 1 Timothy 5:18 is presented as recognition of Luke’s Gospel while it was circulating among believers.
- Peter’s wording in 2 Peter 3:15-16 is presented as placing Paul’s letters in the category of “the rest of the Scriptures.”
- The teaching argues that this internal recognition shows apostolic authority was acknowledged contemporaneously rather than created only by later church councils.
- The New Testament is said to meet the same basic criteria applied to the Torah and Prophets: divine source, faithful witness, consistency with prior revelation, reception, circulation, and preservation.

- The teaching warns against reacting to errors in modern Christianity by swinging to the opposite extreme and diminishing Yeshua or rejecting apostolic testimony.
- The preferred conceptual labels at the conclusion are “Hebrew Scriptures” and “Apostolic Scriptures,” emphasizing continuity rather than two competing bodies of revelation.

Study Outline

1. Why Ask Whether the New Testament Is Scripture?

- The study responds to Torah-pursuant believers who question Paul, the apostolic writings, or the authority of the New Testament.
- It warns that correcting errors in modern Christianity should not result in rejecting the apostolic witness to Yeshua.
- The stated goal is to test the issue by Scripture rather than fear, reaction, or inherited assumptions.

2. What Does “Scripture” Mean?

- The teaching distinguishes the broad linguistic idea of writing from the later religious use of “Scripture” for sacred, authoritative text.
- It therefore reframes the issue as whether the apostolic writings are Holy Spirit inspired and divinely sourced.
- “Holy Spirit inspired,” “divine text,” and “Scripture” are treated as equivalent for the study’s theological argument.

3. How Did the Torah Become Authoritative Written Revelation?

- Moses receives YHWH’s words directly and writes them down.
- Exodus 33:11 is used as a model of the special friend-like relationship connected to covenant revelation.
- The written covenant testimony is preserved as authoritative revelation.

4. How Were the Prophets Recognized?

- Several prophets are explicitly commanded to write what YHWH gives them.
- Prophetic authority is tested by divine origin, fulfillment, and consistency with what has already been revealed.
- The teaching distinguishes biblical statements from historical speculation about exactly how prophetic scrolls were stored.

5. Are the Apostles New-Covenant Prophetic Witnesses?

- Amos 3 is compared with Matthew 13 and John 15: YHWH reveals secrets to prophets, and Yeshua reveals Kingdom mysteries to the Twelve.
- Matthew 10 and John 20 show the disciples being sent and speaking by the Spirit of the Father.
- The teaching concludes that the apostles perform the function of prophetic envoys whose testimony can carry divine authority.

6. Internal Recognition of Apostolic Scripture

- 1 Timothy 5:18 combines Deuteronomy with a saying found in Luke and introduces them as Scripture.
- 2 Peter 3:15-16 refers to Paul's letters and "the rest of the Scriptures," placing Paul's writings in the same category.
- This is presented as evidence that apostolic writings were recognized as Scripture during the apostolic period.

7. The Holy Spirit and the Preservation of Yeshua's Testimony

- John 14:26 promises that the Spirit will teach the disciples and bring Yeshua's words to remembrance.
- John 16:13 promises guidance into truth.
- The purpose is not private knowledge but a witness that can be carried to the world and preserved in the Gospels and apostolic writings.

8. Conclusion: Hebrew Scriptures and Apostolic Scriptures

- The teaching concludes that the New Testament can be trusted as Scripture on the same biblical grounds used for the Torah and Prophets.
- Its authority is described as divinely sourced, apostolically witnessed, internally attested, communally received, and consistent with prior revelation.
- The teaching prefers viewing the Bible as Hebrew Scriptures and Apostolic Scriptures rather than as two disconnected or competing testaments.

Discussion & Reflection

1. What is the difference between the ordinary meaning of "scripture" and the teaching's definition of divine Scripture?

2. Why does the teaching reframe the question as "Is the New Testament Holy Spirit inspired?"

3. What pattern does the teaching identify in the way Moses received and recorded covenant revelation?

4. How were prophetic writings tested and recognized as coming from YHWH?

5. How does Amos 3:7-8 contribute to the teaching's definition of prophetic revelation?

6. Why does the teaching compare Matthew 13 and John 15 with the Old Testament prophetic pattern?

7. What evidence is offered that the apostles functioned as new-covenant prophetic witnesses?

8. How does 1 Timothy 5:18 support the argument that Luke's writing was treated as Scripture?

9. How does 2 Peter 3:15-16 support the argument that Paul's letters were treated as Scripture?

10. Why are John 14:26 and John 16:13 important to the claim that the apostolic testimony is Holy Spirit inspired?

Personal Application

Prayer focus: Ask the Father for discernment to receive the whole counsel of Scripture, honor the Torah without diminishing Yeshua, and test every teaching against the full biblical witness.

What part of this teaching most challenges or clarifies your understanding of biblical authority?

Which passages will you study more deeply before drawing conclusions about the authority of the Apostolic Scriptures?
