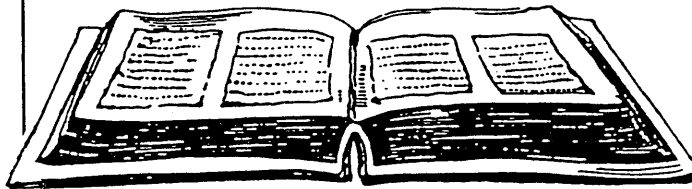
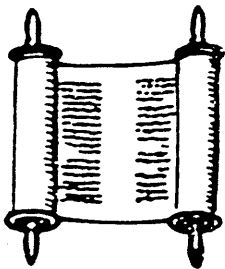
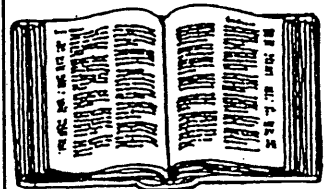
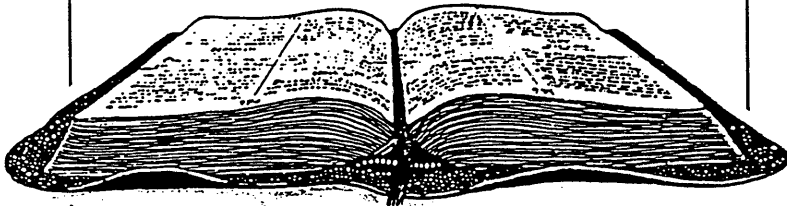
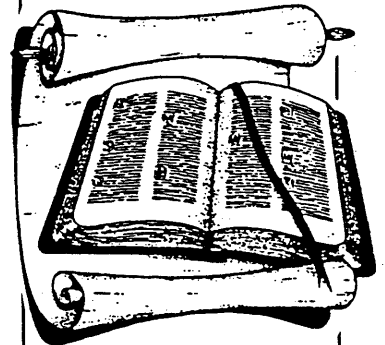
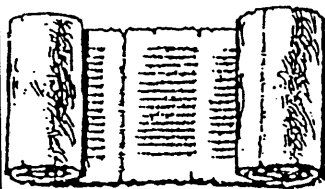
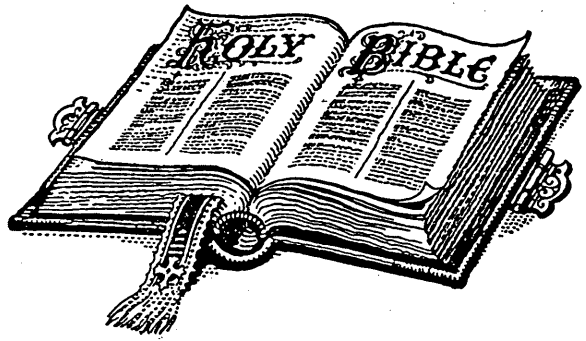
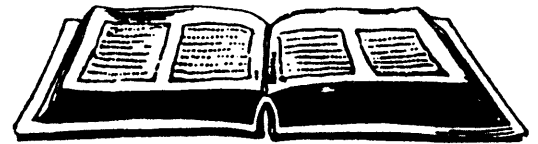


Bibliology



Manfred
E.
Kober,
Th. D.

The Doctrine of the Bible and the Doctrines of the Bible



GOD

FINAL DISCLOSURE THROUGH THE BIBLE
EPH. 4:6 **GLORIFICATION**



CHRIST

FAITHFUL DEPICTION THROUGHOUT THE BIBLE
LUKE 24:27 **EXALTATION**



HOLY SPIRIT

FRIENDLY DISPENSER OF THE BIBLE
II PET. 1:21 **INSPIRATION**



ANGELS

FAR-REACHING DISPATCHERS OF THE BIBLE
HEB. 1:14 **ADORATION**



MAN

FACTUAL DESCRIPTION IN THE BIBLE
EPH. 2:1 **HUMILIATION**



SIN

FATAL DISCLOSURE THROUGH THE BIBLE
JER. 17:9 **DEGRADATION**



SALVATION

FOREMOST DESIGN OF THE BIBLE
JONAH 2:9 **REGENERATION**



CHURCH

FIRM DEFENDER OF THE BIBLE
I TIM. 3:15 **PROCLAMATION**



LAST THINGS

FINAL DESTINY THROUGH THE BIBLE
REV. 1:19 **CONSUMMATION**

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SYSTEMATIC THEOLOGY

INTRODUCTION

1A. The Design of Systematic Theology:

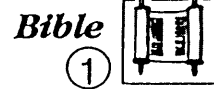
- 1b. It gives content to one's faith: Jude 3
- 2b. It gives conviction to one's beliefs: 2 Tim. 1:12
- 3b. It gives conciseness to one's expression: 1 Pet. 3:15
- 4b. It gives correction for one's conduct: Phil. 1:10-11

2A. The Definition of Systematic Theology:

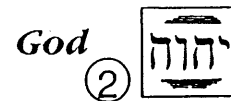
"Systematic theology is the collecting, scientifically arranging, comparing, exhibiting and defending of all facts from any and every source concerning God and His works." Lewis Sperry Chafer.

3A. The Divisions of Systematic Theology.

1b. Bibliology:



2b. Theology Proper:



3b. Christology:



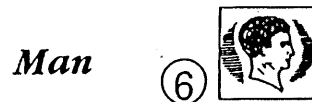
4b. Pneumatology:



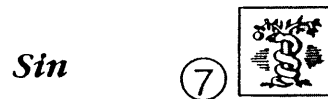
5b. Angelology:



6b. Anthropology:



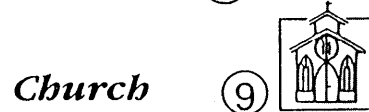
7b. Hamartiology:



8b. Soteriology:



9b. Ecclesiology:



10b. Eschatology:



BIBLIOLOGY

1A. Introduction:

1b. The appellatives for the Bible:

1c. Bible:

Lk. 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Dan. 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

2c. Scripture:

2 Tim. 3:15-16 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Pt. 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

3c. Word of God:

Jn. 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

Heb. 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

2b. The authority of the Bible:

1c. Rationalism: makes the Bible subject to reason

2c. Romanism: makes the Bible subservient to tradition and extra biblical books

3c. Mysticism: the Bible is superceded by direct revelation

4c. Neoorthodoxy: separates the Bible and the Word of God (Christ)

5c. Cults: supplements the Bible with the writings of the founders

6c. Neoevangelicalism: subscribes to biblical errors in non-revelatory matters

7c. Orthodoxy: submits faith and practice to the Word of God

3b. The appeal of the Bible:

1c. Its formation:

2c. Its unity:

3c. Its contents:

¹ How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

² It sweetly cheers our drooping hearts
In this dark vale of tears;
Life, light, and joy it still imparts,
And quells our rising fears.

³ This lamp, through all the tedious night
Of life, shall guide our way;
Till we behold the clearer light
Of an eternal day.

1A. Introduction:

3b. The appeal of the Bible:

4c. Its influence:

5c. Its distribution:

6c. Its animation:

7c. Its preservation:

Lamp of our feet, whereby we trace
Our path when wont to stray.
Stream from the fount of heavenly grace,
Brook by the traveler's way!

Bread for our souls, whereon we feed,
True manna from on high!
Our guide and chart, wherein we read
Of realms beyond the sky.

Pillar of fire through watches dark,
Or radiant cloud by day!
When waves would whelm our tossing bark,
Our anchor and our stay!

Riches in poverty! Our aid
In every needful hour!
Unshaken rock—the pilgrim's shade,
The soldier's fortress tower!

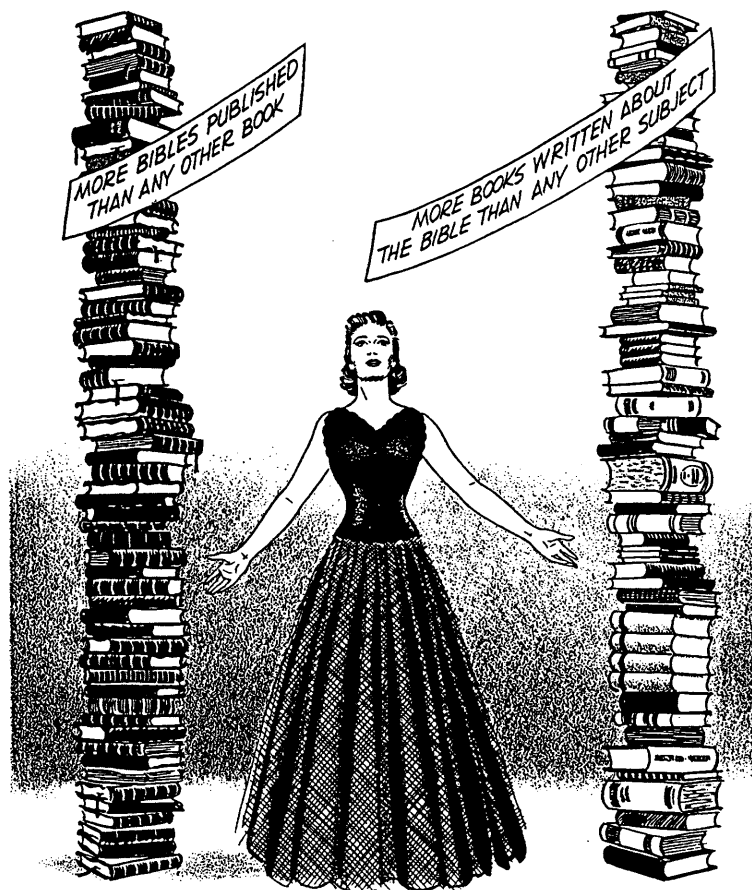
Our shield and buckler in the fight!
Victory's triumphant palm!
Comfort in grief! in weakness, might!
In sickness, Gilead's balm!

Word of the ever-living God!
Will of his glorious Son!
Without thee how could earth be trod,
Or heaven itself be won?

Yet, to unfold thy hidden worth,
Thy mysteries to reveal,
That spirit which first gave thee forth,
Thy volume must unseal!

And we, if we aright would learn
The wisdom it imparts,
Must to its heavenly teaching turn
With simple, childlike hearts!

—Bernard Barton.

2A. The Foundation of Systematic Theology:

1b. The significance of divine revelation:

1c. The meaning of revelation:

"God's disclosure to man of what man otherwise could not know."

2c. The modes of revelation:

Heb. 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

1d. General revelation:

Includes all means apart from Christ and the Bible.

2A. The Foundation of Systematic Theology:

1b. The significance of divine revelation:

2c. The modes of revelation:

1d. General revelation:

1e. Creation: **(There is a God)**

Rom. 1:18-21 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Ps. 19:1-6 To the chief Musician, A Psalm of David. The heavens declare the glory of God; and the firmament sheweth his handywork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. 3 There is no speech nor language, where their voice is not heard. 4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, 5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. 6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

2e. Conscience: **(I am responsible to God)**

Rom. 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;

3e. Course of human history: **(God is at work in the world)**

1f. Preservation:

Col. 1:17 And he is before all things, and by him all things consist.

2f. Providence:

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

2d. Special revelation:

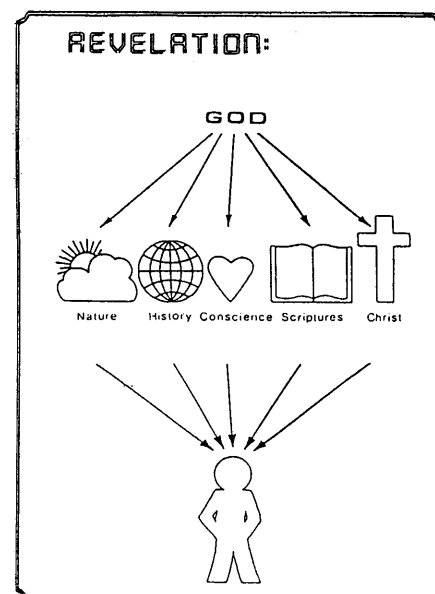
Includes that which comes through Christ and the Bible.

1e. The Savior:

Jn. 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

2e. The Scriptures:

1 Jn. 5:9-12 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.



2A. The Foundation of Systematic Theology:

1b. The significance of divine revelation:

2c. The modes of revelation:

2d. Special revelation:

3e. Direct communication:

1 Thess. 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

General revelation is sufficient to bring man under **condemnation**; special revelation is needed to bring man to **salvation**.

2b. The stages of special revelation:

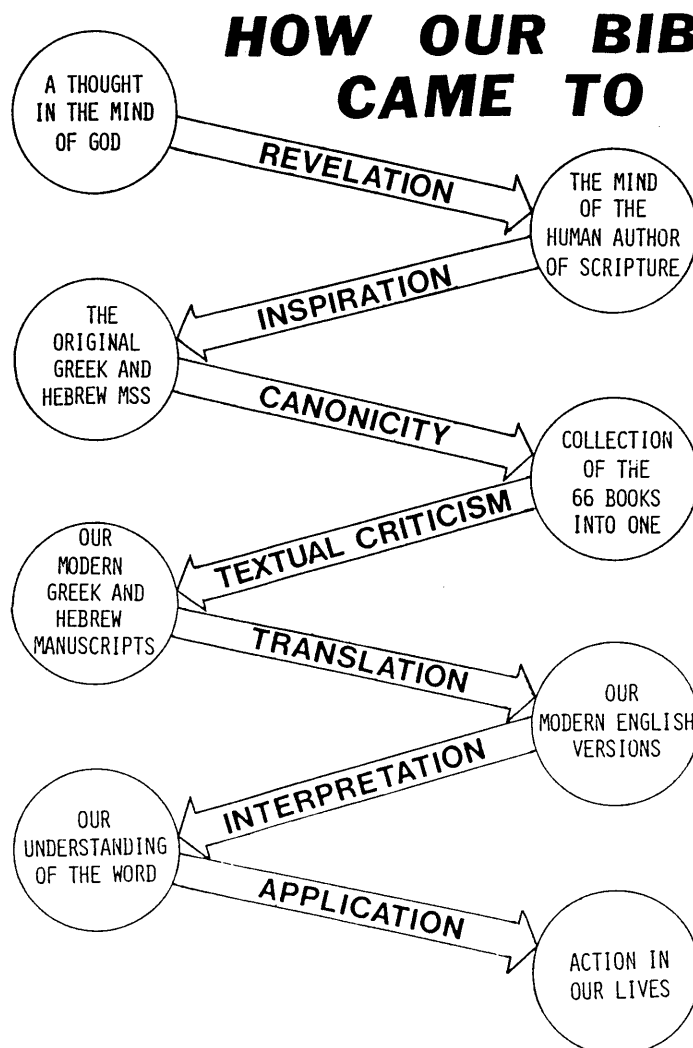
1c. Preparation: appointed authors

2c. Revelation: authentic accommodation

3c. Inspiration: assured accuracy

4c. Illumination: adequate apprehension

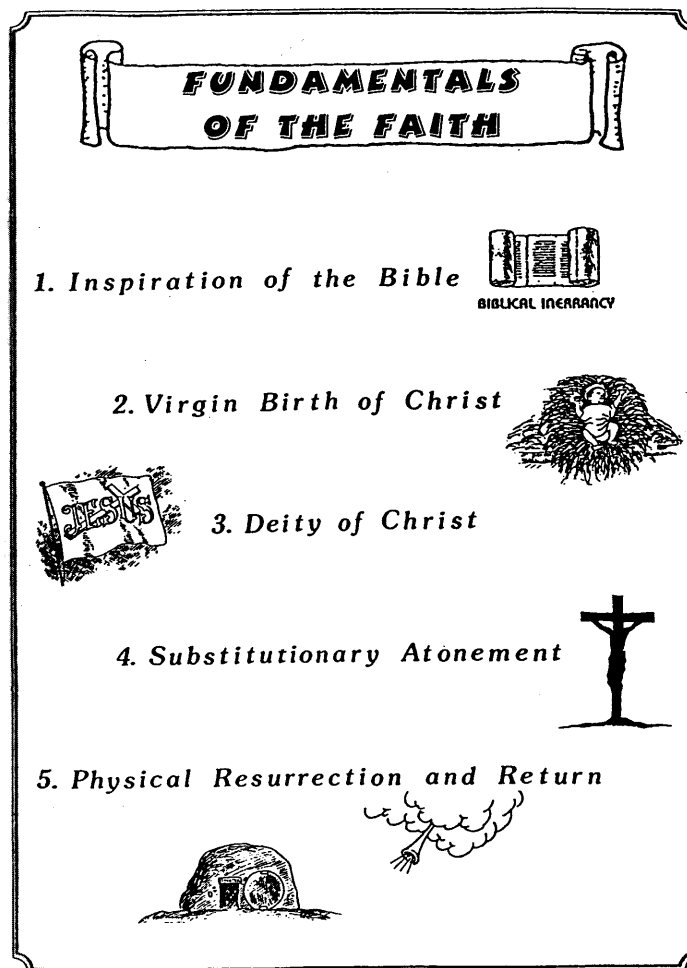
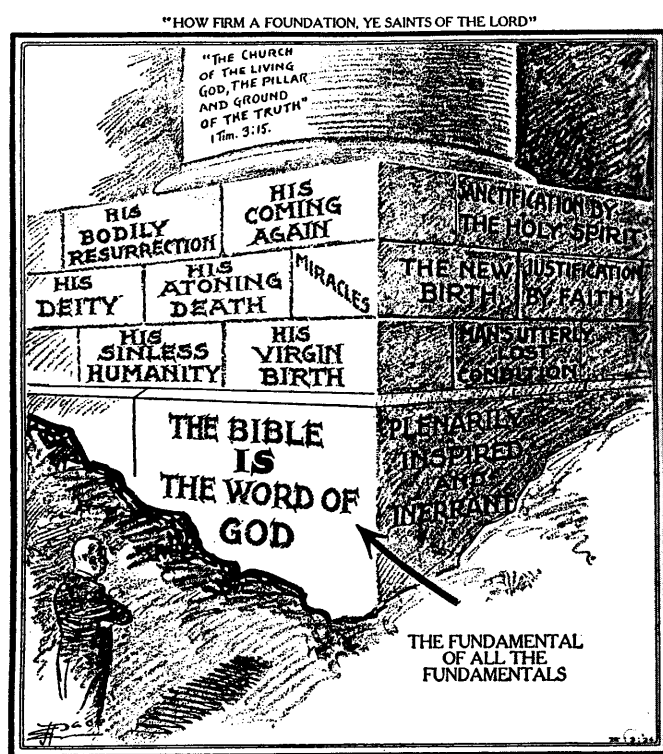
5c. Preservation: abiding authority



3A. The Inspiration of the Bible:

1b. The dogma of inspiration:

- 1c. Inspiration is unique to Christianity.
- 2c. Inspiration is fundamental to every other doctrine.
- 3c. Inspiration is a valid test of orthodoxy.
- 4c. Inspiration is **the** contested doctrine of twentieth century theology.



2b. The definition of inspiration:

- 1c. The definition: Inspiration is "God's superintendence of human authors so that using their own individual personalities they composed and recorded without error His revelation to man in the words of the original autographs." Charles C. Ryrie, A Survey of Bible Doctrine, p. 38.
- 2c. The distinctives of inspiration:
 - 1d. God controlled the writers without necessarily dictating to them.
 - 2d. God employed human instruments and their own individual styles.

3A. The Inspiration of the Bible:

2b. The definition of inspiration:

2c. The distinctives of inspiration:

3d. The true doctrine of inspiration concerns the original manuscripts only.

4d. Inspiration extends to the actual words.

5d. The end product of inspiration was without any error.

3b. The denials of inspiration:

1c. Theories of the **mode** of inspiration:

1d. The natural or intuition theory: The writers were men of great genius but they were inspired no more than other great writers throughout history.

2d. The mystical or illumination theory: The writers of the Bible are seen as Spirit-filled men whose inspiration differs only in degree from that of believers today.

3d. The mechanical or dictation theory: The writers were completely passive and God simply dictated to them what He wanted to reveal. This is the usual caricature of verbal inspiration. Man is no more than a dictaphone or a pen of God.

2c. Theories of the **extent** of inspiration:

1d. The partial inspiration theory: Only those parts of the Bible are inspired which deal with subject matter outside the realm of human knowledge.

2d. The degrees of inspiration or moral theory: Some parts of the Bible, especially moral areas, are inspired to a greater degree than other parts.

3d. The concept inspiration theory: God imparted ideas but left the human writers free to express them in their own language.

4d. The Neoorthodox theory: The Barthian view of inspiration holds that the Bible is a witness to the Word of God which is Christ. This witness, produced by sinful human writers, mirrors their errors and mistakes. The Bible becomes the word of God when it points to Christ, the Word.

5d. The fallible inspiration theory: While the Bible contains factual errors and insoluble contradictions in its content, it is nevertheless dependable in doctrinal matters and inerrant in its purpose, to reveal to man the way of salvation.

6d. The King – James - Only theory:

1e. The purest text is the majority text

2e. The best translation is the KJV

3A. The Inspiration of the Bible:

3b. The denials of inspiration:

2c. Theories of the **extent** of inspiration:

6d. The King—James—Only-theory:

3e. The KJV alone is inspired

4e. The use of any other version is satanic

4b. The defense of inspiration:

1c. The extent of biblical inspiration:

1d. Inspiration is **verbal**: The Spirit guided in the choice of the very words.

1 Cor. 2:13 Which things also we speak, not in the **words** which man's wisdom teacheth, but **which the Holy Ghost teacheth**; comparing spiritual things with spiritual.

2d. Inspiration is **plenary**: The accuracy which verbal inspiration secures extends to every portion of the Bible.

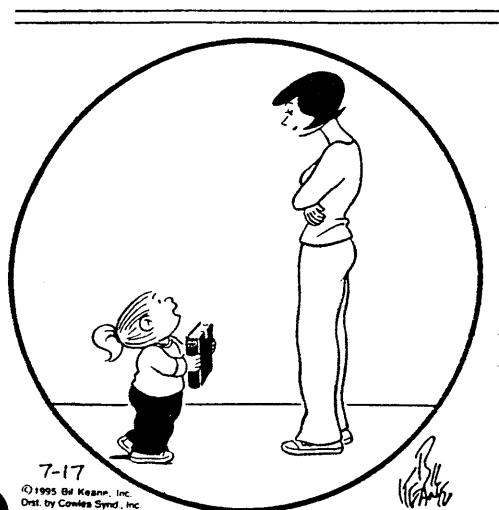
Jn. 10:35 If he called them gods, unto whom the word of God came, and **the scripture cannot be broken**;

2c. The establishment of biblical inspiration:

1d. The **result** of inspiration:

2 Tim. 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

1e. The object of inspiration: "all scripture"

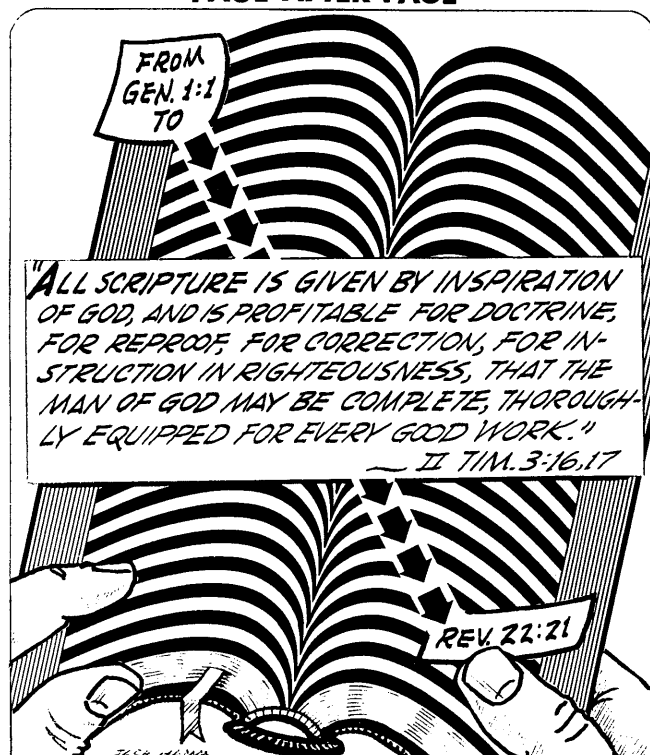
2e. The meaning of theopneustos:

7-17

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"Did God write the Bible Himself?
Or did He have some Holy
Ghost writers?"

PAGE AFTER PAGE



3A. The Inspiration of the Bible:

4b. The defense of inspiration:

2c. The establishment of biblical inspiration:

2d. The **method** of inspiration:

1e. The certification of the prophetic word: v. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

2e. The origination of the prophetic word: v. 20 Knowing this first, that no prophecy of the scripture is of any private interpretation

1f. The Scriptures are not the result of the writer's own investigation into the nature of things.

2f. The Scriptures are not the product of its writers' own thinking.

3e. The production of the prophetic word: v. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost

1f. The emphatic denial that the Scriptures owe their origin to human initiative.

2f. The emphatic assertion that the source of the Scriptures is in God.

3f. The determining influence of the Holy Spirit in the production of the Scriptures.

1g. What is borne is taken up by the bearer and conveyed by the bearer's power, not its own, to the bearer's goal, not its own.

2g. The action of moving is not continuous--the writers were moved from time to time.

3g. In the moving of the Spirit the individual's capacities are used in an infallible manner.

4g. The Spirit becomes the co-author with each human writer of the Bible.

5g. In the New Testament, Old Testament passages written by human authors are assigned to the Holy Spirit as author:

Mk. 12:36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

cf. Ps. 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

6g. Sometimes the record reflects the author's style and emotions:

Rom. 9:1-3 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

cf. Rom. 10:1 Brethren, my heart's desire and prayer to God for Israel . . .



3A. The Inspiration of the Bible:

4b. The defense of inspiration:

3c. The evidence for biblical inspiration:

1d. Inspiration is **acknowledged by the prophets:**

1e. God promised them supernatural enablement:

Ex. 4:10-12 10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.



2e. Their message had to be heeded by the rulers, judges and people.

Deut. 17:18-19 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: 19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

Deut. 17:8-10 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; 9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: 10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

Deut. 4:1-2 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

3e. They claimed to be the recipients of divine revelation.

2 Sam. 23:2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

Jer. 1:6-9 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. 7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. 8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. 9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

Jer. 30:2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

2d. Inspiration is **authenticated by the apostles:**

1e. The apostles bear united testimony that the Old Testament Scriptures are of divine origin:

Acts 1:16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

Acts 4:24-25 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: 25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

3A. The Inspiration of the Bible:

4b. The defense of inspiration:

3c. The evidence for biblical inspiration:

2d. Inspiration is **authenticated by the apostles:**

1e. The apostles bear united testimony that the Old Testament Scriptures are of divine origin:

Acts 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

2e. The apostles bear witness that their own writings are of God:

1 Cor. 2:12-13 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

1 Cor. 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

1 Cor. 14:38 But if any man be ignorant, let him be ignorant.

1 Thess. 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

2 Pt. 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Jn.. 21:24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

Rev. 22:18-19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

See also Deut. 4:1-2 and Prov. 30:6.

3e. The apostles recognized each others' writings as Scripture:

1f. Paul acknowledges that Luke's writings are as authoritative as the Mosaic law:



1 Timothy 5:18

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward.

Deut. 25:4

4 Thou shalt not muzzle the ox when he treadeth out the corn.



MOSES

Luke 10:7

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.



LUKE

3A. The Inspiration of the Bible:

4b. The defense of inspiration:

3c. The evidence for biblical inspiration:

2d. Inspiration is **authenticated by the apostles:**

3e. The apostles recognized each others' writings as Scripture:

2f. Peter places apostolic writings on the level with Old Testament writings:

2 Pt. 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3f. Peter regards the Pauline writings as of equal authority with "the other Scriptures":

2 Pt. 3:15-16 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

3d. Inspiration is **affirmed by the Lord:**

Jn. 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Rom. 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

1e. The Lord regarded all the Scriptures as of equal and final authority.

1f. There are over 35 quotations of the Old Testament by Christ in the gospels.

2f. Christ used the Scriptures as authoritative in controversy with Satan and the Jews.
Mt. 4; Lk. 4



Jn. 10:34-35 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

2e. The Lord sets His seal on the miraculous elements and historical portions.

Mt. 24:37-39 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

4b. The defense of inspiration:

3c. The evidence for biblical inspiration:

3d. Inspiration is **affirmed by the Lord:**

2e. The Lord sets His seal on the miraculous elements and historical portions:

Lk. 4:25-27 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

Lk. 17:26-32 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife.

Mt. 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

3e. The Lord applied the Scriptures to Himself as being in the purpose of God.

Jn. 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Mt. 26:24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Lk. 22:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

Lk. 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Lk. 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

4e. The Lord placed His imprimatur also upon the New Testament:

1f. He declared that He left revelation incomplete:

Jn. 13:7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Jn. 16:12 I have yet many things to say unto you, but ye cannot bear them now.

2f. He predicted that this revelation would be completed at a certain time:

Jn. 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Jn. 16:25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

3A. The Inspiration of the Bible:

4b. The defense of inspiration:

3c. The evidence for biblical inspiration:

3d. Inspiration is **affirmed by the Lord**:

4e. The Lord placed His imprimatur also upon the New Testament:



3f. He promised the impartation of new information:

Jn. 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

4f. He asserted that a record of His life would be given:

Jn. 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. **THE GOSPELS.**

5f. He anticipated the interpretation of His person and ministry:

Jn. 16:14-15 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. **THE EPISTLES.**

6f. He disclosed the revelation concerning future events:

Jn. 16:13b for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. **THE PROPHETIC PORTIONS OF THE N.T.**

4d. Inspiration is **attested by archeology**:

Archeology confirms and complements the Bible but never contradicts it (see next page).

4c. The effect of inspiration: inerrancy



JOT AND TITTLE

Jesus once said to his disciples: 'I tell you this: so long as heaven and earth endure, not a letter, not a stroke, will disappear from the Law until all that must happen has happened' (Matt. 5: 18). The 'letter' to which Christ referred is the *yod*, the smallest letter in the Hebrew alphabet, and the 'stroke' is the tittle, the small projection on some Hebrew letters (88). The same passage in the Authorized and Revised Versions refers to 'one jot or one tittle'.

(The Cambridge Bible Commentary, New Testament Illustrations, 1966, p. 84)

2b. The proof from archeology:

1c. The problem of Pontius Pilate:

Archeology has confirmed almost innumerable times the complete accuracy of Scripture, although that is not the main purpose of archeology. Bible critics used to ridicule the New Testament for containing fictitious names, such as that of Pontius Pilate, who does not appear in any contemporary records. The Bible was in error, we were assured. And then the spade of the archeologist uncovered a slab of stone 3 feet high with a 4-line inscription. The second line mentions Pontius Pilate in letters so large, that even Helen Keller could have read them. Nobody questions the historicity of this infamous procurator any more.

363

Caesarea

The Roman amphitheatre is on the sea-shore, south of the Crusader wall. It was built in the second century and its remains were unearthed in 1961. Various debris and a fragment of a Roman inscription were brought to light (fig.). It mentions Emperor Tiberius and Pontius Pilate. This is the first archaeological evidence of the famed procurator of Judaea under whose rule (26-36 A.D.) Jesus' crucifixion took place. He persecuted the Jews and specially kindled their hatred by desecrating the Temple and looting its treasure.

(Vilnay, Israel Guide)

THE PONTIUS PILATE INSCRIPTION.

1. Zeile: [CAESARIEN]S[IBUS] TIBERIEUM
2. Zeile: [PONTIUS] PILATUS
3. Zeile: [PRAE]FECTUS JUDA[EA]E
4. Zeile: [D]E[DIT]

Pontius Pilatus, Präfect von Judäa, hat den Einwohnern von Caesarea dieses Tiberieum geschenkt.



2c. The reference to Sargon:

ISAIAH

CHAPTER 20

IN the year that ^ATartan came unto 'Ash'-dōd, (when Sār'-gōn the king of Assyria sent him,) and fought against Ash'-dōd, and took it;

1d. The critical charge:

- 1e. The prophet Isaiah (20:1) refers to an Assyrian king by the name of Sargon. In the list of Mesopotamian kings, no such name appears.
- 2e. The absence of Sargon's name from ancient records made it easy for some critics and historians to doubt his very existence.

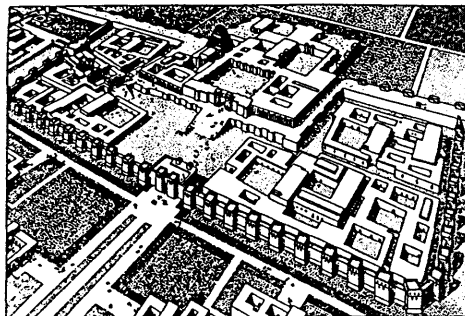
2d. The archeological support:

- 1e. In 1843 Paul E. Botta excavated Sargon's palace near Nineveh. Numerous bricks had Sargon's name stamped upon them. Various inscriptions boasted his military might.

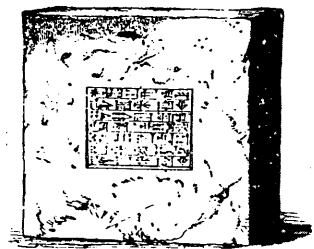
Sargon's palace north of Nineveh at Khorsabad was named by him Dur-sharrukin or Sargonsburg, after himself. In Sargon's so-called "display inscription," a resume of the events from the first to the fifteenth years of his reign are given:

I besieged and captured Samaria, carrying off 27,290 of the people who dwelt therein. 50 chariots I gathered from among them, I caused others to take their [the deported inhabitants'] portion, I set my officers over them and imposed upon them the tribute of the former king. (Jack Finegan, Light From the Ancient Past, p. 175)

Sargon II is now better known than almost any other Mesopotamian king.



DUR SHARRUKIN,
SARGON'S PALACE,
8TH CENTURY B.C.

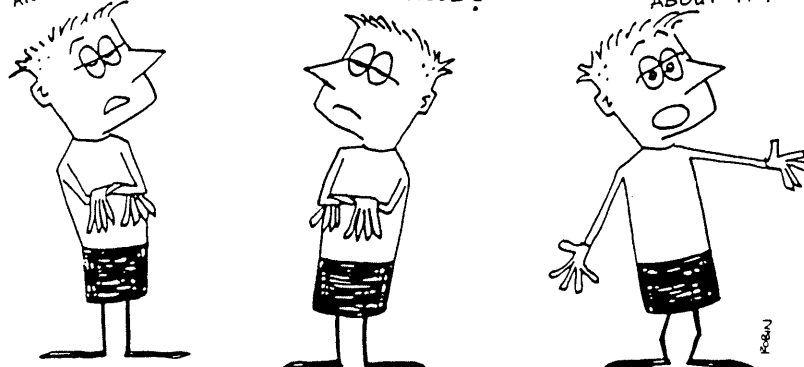


See M. Kober, *The Scriptures and the Spade*, section I: "The Adventure of Archeology"

THE BIBLE IS INCONSISTENT AND CONTRADICTORY !!

'HAVE YOU READ THE BIBLE?'

NO, BUT I'VE HEARD A LOT ABOUT IT.



3A. The Inspiration of the Bible:

4b. The defense of inspiration:

4c. The effect of inspiration:

1d. The accuracy of the letters of Scripture:

Mt. 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

2d. The accuracy of the tense of verbs:

Mt. 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Jn. 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

3d. The accuracy of the words of Scripture:

Mt. 22:32 I **am** the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Jn. 10:34 Jesus answered them, Is it not written in your law, I said, Ye are **gods**?

cf. Ps. 82:6 I have said, Ye are gods; and all of you are children of the most High.

4d. The accuracy of the number of a noun:

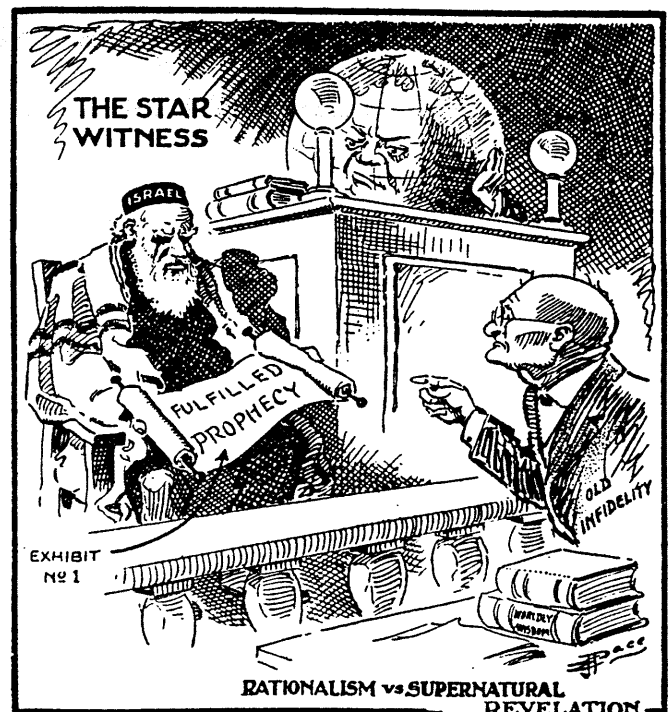
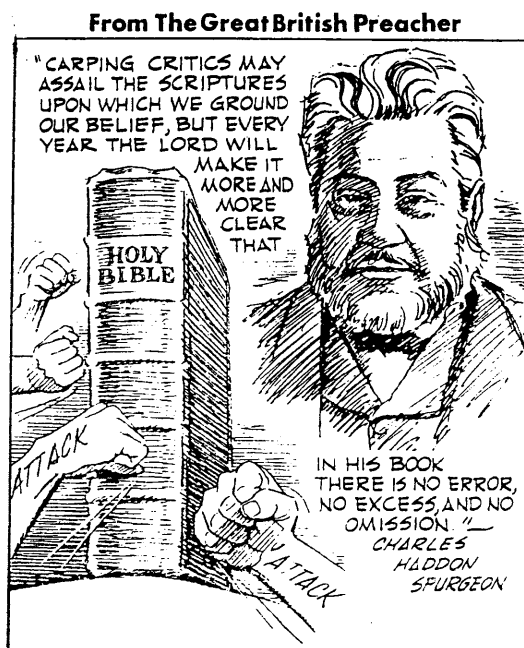
Gal. 3:16 Now to Abraham and his **seed** were the promises made. He saith not, And to **seeds**, as of many, but as of one, And to thy seed, which is Christ.

5d. The accuracy of the Old Testament in its entirety:

Lk. 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Mt. 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Mk. 12:24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?



3A. The Inspiration of the Bible:

5b. The difficulties of inspiration:

Difficulties never disprove a doctrine but *may* point to our limited understanding.

1c. The problem of inexact quotations:

1d. Quotation: at times the New Testament has exact word for word quotation.

Mt. 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Is. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

2d. Interpretation: a statement may be inserted in a quotation in order to clarify that which might be difficult to comprehend.

Heb. 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Ps. 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

3d. Variation: a New Testament writer may vary a word or phrase but still maintain the same truth. The variation is still under the control of the Holy Spirit.

Rom. 9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.

Is. 1:9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

4d. Paraphrase: the New Testament sometimes gives a free rendering of an Old Testament statement, expressing the thought.

Mt. 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Is. 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

5d. Allusion: the New Testament author has no intention of quoting and is only using the Old Testament language to reproduce his thoughts.

Heb. 10:37-38 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Hab. 2:3-4 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. 4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

Since God the Holy Spirit is the ultimate author of Scripture, He has every right to quote, interpret, vary, paraphrase, or allude to His prior statements.

3A. The Inspiration of the Bible:

5b. The difficulties of inspiration:

2c. The problem of variant reports:

The same event or teaching is recorded by different writers in different words.

The accusation on the cross:

Mt. 27:37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Mk. 15:26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

Lk. 23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Jn. 19:19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

The blind men at Jericho:

Mt. 20:29ff And as they departed from Jericho, a great multitude followed him.

Mk. 10:46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

Lk. 18:35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

3c. The problem of literary style.

Critics object that if the Bible were verbally inspired then it should have one uniform literary style.

4c. The problem of antagonistic passages.

Rom. 3:5 "I speak as a man"

1 Cor. 7:6 "I speak this by permission, not by commandment"

1 Cor. 7:10-12 "I speak, not the Lord"

5c. The problem of unscientific expressions.

The Bible was written for all mankind in all ages and therefore uses the language of appearance and experience. (e.g. sunrise, sunset). Only few would be able to understand scientific language. However, the Bible contains amazingly accurate scientific statements:

Lev. 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Jer. 33:22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

Is. 40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

Job 26:7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

Lk. 17:31, 34 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

THE SUPERScription OVER THE CROSS



THE KING OF THE JEWS

Mk 15, 26: Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ
DER KÖNIG DER JUDEN

THIS IS JESUS,

THE KING OF THE JEWS

Mt 27, 37: ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο
ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ



THIS IS THE KING OF THE JEWS

Lk 23, 38: Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ
ΟΥΤΟΣ

JESUS OF NAZARETH,

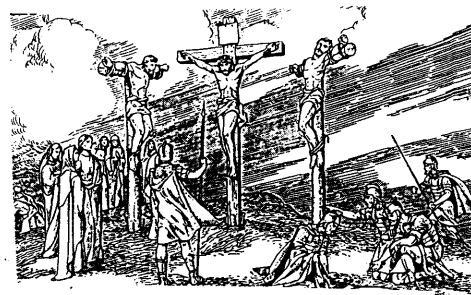
THE KING OF THE JEWS

Jo 19, 19: ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο
ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ



THE COMPLETE SUPERScription WOULD READ:

"This is Jesus of Nazareth, King of the Jews"



Reconstruction

ישוע נצרי מלך היהודים
IESVS NAZARENVS REX IYDAEORVM
ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ



The letters I N R I are the initial letters of the Latin 'inscription to be fastened to the cross' that Pilate wrote: *Iesus Nazarenus Rex Iudaeorum*, 'Jesus of Nazareth King of the Jews' (John 19: 19). The inscription was written in Hebrew (by which is probably meant Aramaic, for it was the language commonly spoken by Jews in Palestine in Christ's time); in Latin, the official language of the Roman army and the administrative officers; and in Greek, the language spoken by Jews from other parts of the Mediterranean area, many of whom were in Jerusalem for the Passover celebration at the time of the Crucifixion.



HOW MANY BLIND MEN WERE THERE AND WHERE WERE THEY?

ST. MATTHEW 20

29 And as they departed from Jër'i-chō, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jē'sus passed by, cried out, saying, Have mercy on us, O Lord, thou son of Dā'vid.

ST. MARK 10

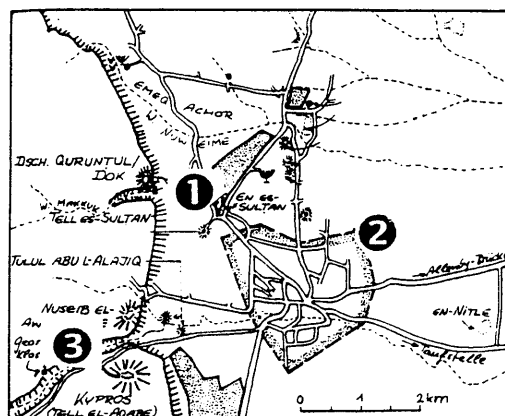
46 ¶ And they came to Jër'i-chō: and as he went out of Jër'i-chō with his disciples and a great number of people, blind Bār-ti-mæ'us, the son of Ti-mæ'us, sat by the highway side begging.

The apparent contradiction vanishes when one realizes that there are 3 Jerichos. Mt. and Mk. see Christ leaving Jericho #2. Lk. sees Christ approaching N.T. Jericho (#3). Also, "Where there were 2 blind men, there was at least one."

ST. LUKE 18

35 ¶ And it came to pass, that as he was come nigh unto Jër'i-chō, a certain blind man sat by the way side begging:

Die Oase von Jericho 495



342 Die Gegend der drei Jericho, Gesamtplan

3A. The Inspiration of the Bible:

5b. The difficulties of inspiration:

6c. The problem of manuscript transmission.

Critics claim that there is no need to contend for a verbally inspired original since the manuscripts which we now have contain error.

1d. The Old Testament:

2d. The New Testament:

7c. The problem of contradictory statement.

If a passage is proven as a contradiction, three things must be established:

1d. The translation is absolutely correct.

2d. The critic's interpretation is the only possible interpretation.

3d. A reconciliation of the texts is absolutely impossible.

For a superb treatment of the supposed errors in the Bible see Edward J. Young, *Thy Word is Truth*.

4A. The Preservation of the Bible:

1b. The proof of textual accuracy:

1c. Printed copies of the Scriptures:

2c. Manuscripts:

3c. Patristic quotations:

4c. Lectionaries:

2b. The problem of the textual sources:

1c. Caesar's Gallic War: 58-50 B.C.

2c. Roman History by Livy: 59 B.C.-A.D. 17

3c. The History of Tacitus: A.D. 100

4c. The History of Thucydides: 460-400 B.C.

3b. The procedure of textual criticism:

Textual criticism is the science which investigates the reliability and accuracy of the Scriptures by means of comparing, checking and recording the information derived from ancient manuscripts which are being discovered.

1c. Codex Sinaiticus: A.D. 340



4A. The Preservation of the Bible:

3b. The procedure of textual criticism:

2c. Codex Vaticanus: A.D. 340

3c. The Rylands Fragment of the Gospel of John: A.D. 117-138

110 Papyrus fragment: John
Rylands Library, Manchester,
England



111 Rylands fragment in its
context

εἶπον αὐτῷ Ἰουδαῖοι· μὴν οὐκ ἐξεστὶν
ἀποκτεῖναι τοῦτον· ὁ λόγος τοῦ Ἰησοῦ
πληρωθῆναι ὅτι οὐκ ἔμελλεν αὐτὸν ποιεῖν θανάτῳ
ἡμελλεν ἀποθνήσκειν· σήληθεν οὖν πάλιν
εἰς τὸ πραιτώριον· ἡγεῖτο δὲ καὶ ἐφώνησεν
τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· Σὺ εἶδὼς
σπλεῖς τῶν Ἰουδαίων;

NO OTHER KEY WILL UNLOCK IT



4c. Qumran literature: 125 B.C. (next page)

5A. The Illumination of the Scriptures:

1b. The forms of spiritual darkness:

1c. Israel's blindness:

Rom. 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

2 Cor. 3:14-15 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. 15 But even unto this day, when Moses is read, the vail is upon their heart.

2c. Gentile darkness:

Jn. 1:5 And the light shineth in darkness; and the darkness comprehended it not.

1 Jn. 2:11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

3c. Satanic darkness:

2 Cor. 4:3-4 But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

4c. Carnal blindness:

1 Cor. 3:1-3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

A newly released section of the Dead Sea Scrolls bears striking similarities to the New Testament's Gospel of Luke, according to Michael Wise, a University of Chicago scholar.

■ **The scrolls:** They are leather and papyrus manuscripts that are the oldest known copies of the Old Testament, other religious writings and laws.

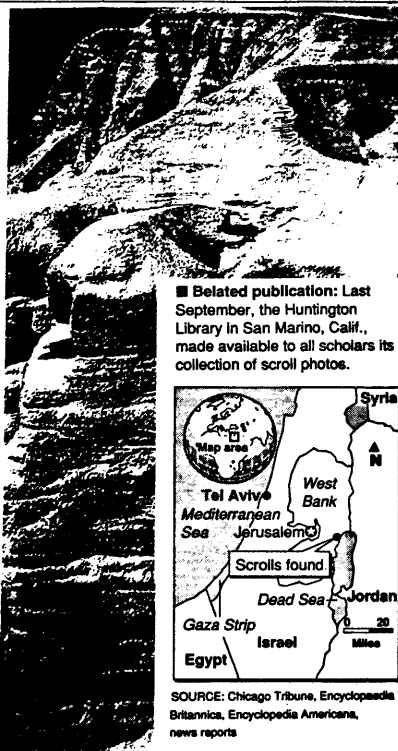
■ **Written:** From 200 B.C. to 50 A.D. in Hebrew and Aramaic, a Semitic language commonly spoken in Jesus' time.

■ **Significance:** Among the most important discoveries in archaeology according to biblical scholars, they have pushed back the date of a Hebrew Bible to no later than 70 A.D. They potentially clarify the relationship between Judaism and early Christianity.

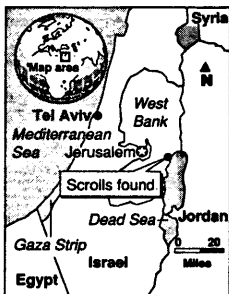
■ **Discovered:** In 1947 in a cave near the Dead Sea in what is now the Israeli-occupied West Bank; some scrolls were found later at nearby sites.

■ **Housed at two sites:** Shrine of the Book and the Rockefeller Museum in Jerusalem.

■ **Controversy:** Many of the scrolls were not published and all but a small group of scholars were denied access to them for the more than 40 years since their discovery.



■ **Related publication:** Last September, the Huntington Library in San Marino, Calif., made available to all scholars its collection of scroll photos.



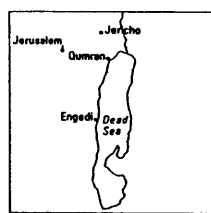
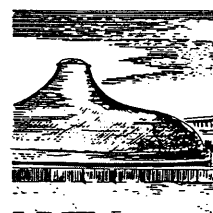
SOURCE: Chicago Tribune, Encyclopaedia Britannica, Encyclopaedia Americana, news reports



CAVE #4 AT OUMRAN



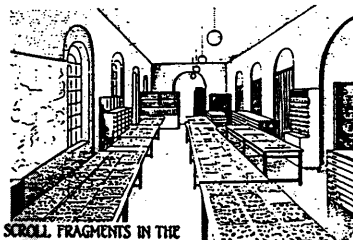
THE RUINS OF QUMRAN



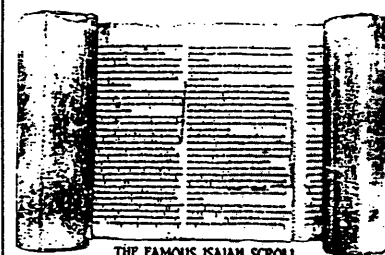
SCROLL TAPES

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EXCERPT FROM THE ISAIAH SCROLL



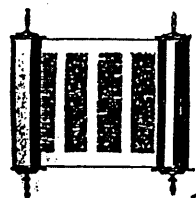
**SCROLL FRAGMENTS IN THE
ROCKEFELLER MUSEUM**



THE FAMOUS ISLAM SCROLL



QUMRAN
125 BC



ISAIAH
AD 1000



KJV
1611

ISAIAH 21:8

8 ויקרא הראה על מצפה
 ויקרא ארדה
 אל מצפה ואדלי

[8] And he cried, A lion!
My lord, I stand on my

וְיִקְרָא אֶת־הָאֵלֶּה עַל־מִצְפֵּהָ | אֲדֹנָי אֱלֹהֵי עַמִּי תָמִיד
always stand I my the On e (st) he And
Lord watchtower lion erind

וְקָם וְעָלַם־מִשְׁכְּנֵהוּ אֵינִי נֹצֵחַ בְּהַלְלוֹתָ:
the all am I my part and by
night all stationed I my part and by

watchtower continually;
and I am stationed at my
post all the nights.

ISAIAH
700 BC

2b. The nature of spiritual darkness:

1c. The degrees of spiritual darkness:

1d. Absolute: Neoorthodox position

2d. Partial:

Rom. 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

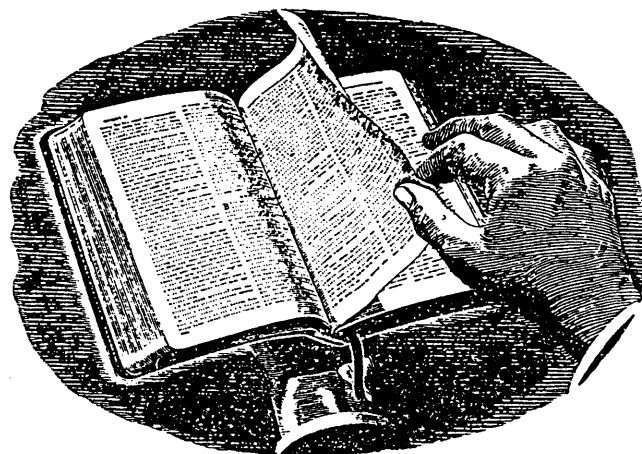
Rom. 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;

2c. The inabilities of the natural man:

1 Cor. 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1d. The natural man does not receive spiritual illumination in the truth.

2d. The natural man does not have an appreciative knowledge of the truth.

**God's Unchanging Word . . .**

*For feelings come and feelings go,
And feelings are deceiving;
My warrant is the word of God,
Naught else is worth believing.*

*Though all my heart should feel condemned
For want of some sweet token,
There is One greater than my heart
Whose word cannot be broken.*

*I'll trust in God's unchanging word
Till soul and body sever:
For, though all things shall pass away,
His word shall stand forever.*

— Martin Luther

5A. The Illumination of the Scriptures:

3b. The overcoming of spiritual darkness:

1c. The ministry of illumination is limited only to the mind of the believer:

Jn. 16:13-16 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

1 Jn. 20,27 20 But ye have an unction from the Holy One, and ye know all things. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

2c. The ministry of illumination is progressive in the individual life.

Heb. 5:11-13 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

3c. The ministry of illumination may be hindered by sin or carnality.

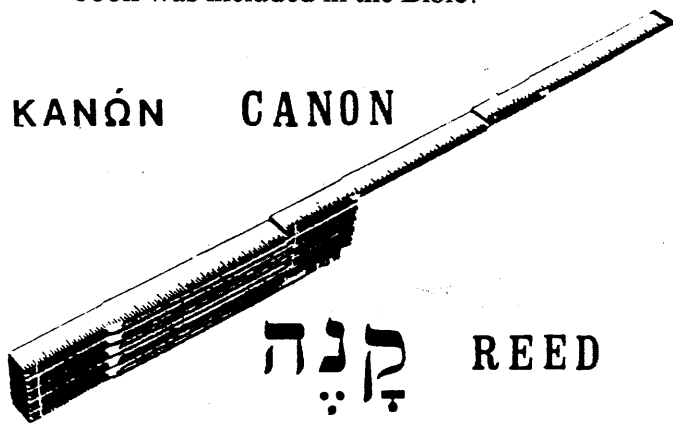
1 Cor. 3:1-3 1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

6A. The Canonicity of the Scriptures:

This subject rightly belongs to the extent of inspiration but has special importance. Canonicity answers the questions: (1) Why do we have 66 books and only 66 books in the Bible? (2) What determined whether a book was included in the Bible?

KANŌN

CANON



WITHIN this awful volume lies
The mystery of mysteries:
Happiest they of human race,
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
But better had they ne'er been born
Who read to doubt, or read to scorn.

—Sir Walter Scott.

GOD'S MESSAGE OF COMPLETENESS

From A			
Acts	Joel	Philippians	Thessalonians II
Amos	John, Gospel	Proverbs	Timothy I
Chronicles I	John I	Psalms	Timothy II
Chronicles II	John II	Revelation	Titus
Colossians	John III	Romans	Zachariah
Corinthians I	Jonah	Ruth	Zephaniah
Corinthians II	Joshua	Samuel I	to
Daniel	Jude	Samuel II	Z
Deuteronomy	Judges	Song of Solomon	
Ecclesiastes	Kings I	Thessalonians I	
Ephesians	Kings II		
Esther	Lamentations		
Exodus	Leviticus		
Ezekiel	Luke		
Ezra	Malachi		
Galatians	Mark		
Genesis	Matthew		
Habakkuk	Micah		
Haggai	Nahum		
Hebrews	Nehemiah		
Hosea	Numbers		
Isaiah	Obadiah		
James	Peter I		
Jeremiah	Peter II		
Job	Philemon		

1b. The definition of canonicity:

1c. General meaning:

1d. Literal sense: measuring rod with a straight edge used for testing surfaces and ruling.

2d. Metaphorical sense: anything that serves to regulate or to determine.

2c. Special meaning:

1d. The critical standard: the canon is the measuring rod which indicates that a certain book has a place in the collection of sacred writings.

2d. The collection of books: that group of books which has been recognized as having come up to the standard.

2b. The standard of canonicity:

1c. The evidence of inspiration:

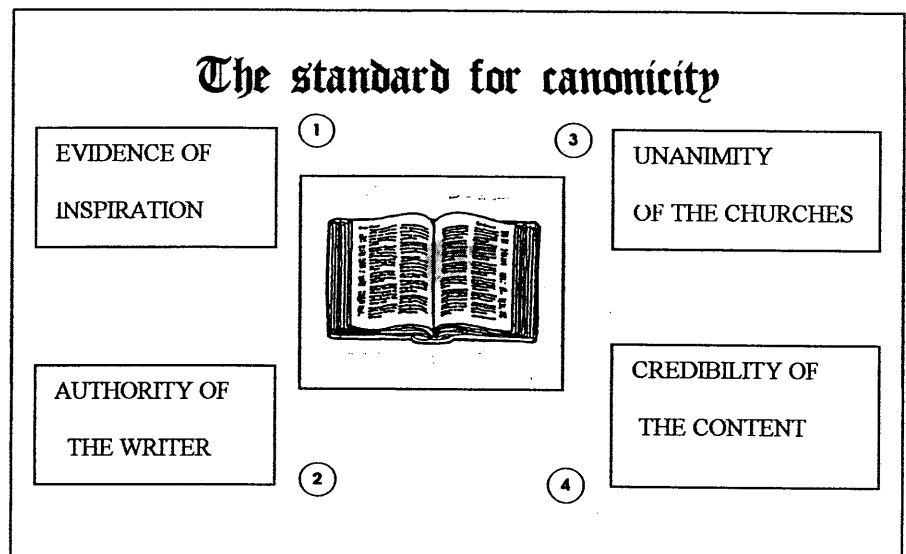
2c. The authority of the writer:

1d. Old Testament:

2d. New Testament:

3c. The verdict of the churches:

4c. The credibility of content:



3b. The canon of the Old Testament:

The canon did not come about through human judgment or choice. Man does not make a book canonical, he merely recognizes it as such.

1c. The steps in the canonization of the Old Testament:

1d. The statements of Josephus:

1e. The time during which the books were written was from Moses to Artaxerxes I.

2e. The number of the books was 22 (our 39).

3e. Nothing was added after the death of Artaxerxes because the time of the prophets that ceased.

4e. All the books of the Old Testament canon were collected and recognized by Ezra (5th century B.C.).

6A. The Canonicity of the Scripture:

3b. The canon of the Old Testament:

1c. The steps in the canonization of the Old Testament:

1d. The statements of Josephus:

5e. Since that time, no one had dared to make any addition, subtraction or alteration.

2d. The superintendence of God:

1e. They were made canonical by means of divine inspiration and authority.

2e. They were recognized as canonical by the people of God.

Dan. 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Joel 2:32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

cf. Obadiah 17 But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

The Synod of Jamnia (A.D. 90)

3e. They were collected into one group.

1 Sam. 10:25 Then Samuel told the people the manner of the kingdom, and **wrote it in a book**, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

Deut. 31:26 Take **this book of the law**, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

Josh. 24:26 And **Joshua wrote these words in the book** of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

2c. The scope of the canon of the Old Testament:

1d. Its name:

1e. "Prophets"

Lk. 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

2e. "Law, prophets and psalms"

Lk. 24:44 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:



JESUS MEETS THE DISCIPLES GOING TO EMMAUS.

6A. The Canonicity of the Scripture:

3b. The canon of the Old Testament:

2c. The scope of the canon of the Old Testament

1d. Its name:

3e. "Law and prophets"

Mt. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

4e. "Law "

Jn.. 10:34-35 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

2d. Its extent:

Mt. 23:35 That upon you may come all the righteous blood shed upon the earth, **from the blood of righteous Abel unto the blood of Zacharias son of Barachias**, whom ye slew between the temple and the altar.

(cf. Gen. 4:8-10 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that **Cain rose up against Abel his brother, and slew him**. 9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

and 2 Chron. 24:20-23) 20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. 21 **And they conspired against him, and stoned him** with stones at the commandment of the king in the court of the house of the LORD. 22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it. 23 And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

3c. The Apocrypha of the Jewish people:

1d. The meaning of "Apocrypha":

2d. The extent of the Apocrypha:

3d. The rejection of the Apocrypha:

1e. These books were never in the Jewish canon.

2e. These books were never quoted by Christ or the apostles.

OLD TESTAMENT APOCRYPHA

Revised Standard Version	Rheims-Douay Version
1. The Wisdom of Solomon (c. 30 B.C.)	Book of Wisdom
2. Ecclesiasticus (Sirach) (132 B.C.)	Ecclesiastes
3. Tobit (c. 200 B.C.)	Tobias
4. Judith (c. 150 B.C.)	Judith
5. 1 Esdras (c. 150-100 B.C.)	3 Esdras*
6. 1 Maccabees (c. 110 B.C.)	1 Machabees
7. 2 Maccabees (c. 110-70 B.C.)	2 Machabees
8. Baruch (c. 150-50 B.C.)	Baruch 1—5
9. Letter of Jeremiah (c. 300-100 B.C.)	Baruch 6
10. 2 Esdras (c. A.D. 100)	4 Esdras*
11. Additions to Esther (140-130 B.C.)	Esther 10:4—16:24
12. Prayer of Azariah (2nd or 1st century B.C.) (Song of Three Young Men)	Daniel 3:24-90
13. Susanna (2nd or 1st century B.C.)	Daniel 13
14. Bel and the Dragon (c. 100 B.C.)	Daniel 14
15. Prayer of Manasseh (2nd or 1st century B.C.)	Prayer of Manasseh*

*Books not accepted as canonical at the Council of Trent, 1546

BIBLE PANORAMA

3b. The canon of the Old Testament:

3c. The Apocrypha of the Jewish people:

3d. The rejection of the Apocrypha:

3e. These books were regarded as canonical by no branch of the Christian church for 1500 years. --Council of Trent, 1546

4e. These books have no claim to inspiration.

1f. Some writers definitely disclaim inspiration.

2f. The books contain historical, geographical and chronological errors.

3f. The books advocate practices which are contrary to scriptural teaching.

"Certainly a book that contains what is false in fact, erroneous in doctrine or unsound in morality, is unworthy of God and cannot have been inspired by Him. Tried under these criteria the Apocryphal books stand self-condemned" (Merrill F. Unger, *Introductory Guide to the Old Testament*, p.109)

The Apocrypha of the Old Testament

111

The moral and spiritual tone of these writings is far below that of the canonical Scriptures. II Maccabees justifies suicide (14:41-46) and prayers and offering for the dead (12:41-45). Ecclesiasticus is filled with many excellent precepts, yet contains passages at variance with inspired Scripture. Almsgiving is said to make atonement for sin (3:30). Cruelty to slaves is justified (33:26, 28). Expediency is presented as a ground for obligation rather than single regard for what is acceptable to God (38:17). The Wisdom of Solomon evidently teaches the doctrine of emanation (7:25) and the pre-existence of souls (8:19, 20).

Judith's language and conduct are a continued course of deception and falsehood, represented as meeting with God's approval and assistance (9:10, 13). In the book of Tobit the ridiculous fiction of the demon Asmodeus, who is represented as the jealous lover of a young woman and who murders seven young suitors, until he is finally magically exorcized by the heart and liver of a fish burned in a censer by the young man who eventually marries her, countenances the grossest superstition.

© The Apocrypha Resort to Literary Types and Display An Artificiality Of Subject Matter and Style Out of Keeping With Inspired Scripture.

Both Judith and Tobit may be classified as edifying religious fiction, a favorite type of literature in pre-Christian Palestine. Both are fine examples of Jewish popular tales designed to entertain as well as instruct. Bel and The Dragon, The History of Susanna and the Rest of Esther may be classed as fiction. Although the Old Testament contains many types of literature—historical narrative, poetry, proverb, drama, essay, short story, lyric, idyl—it does not contain (the critics notwithstanding) folklore, myth, legend or fiction.

4d. The contribution of the Apocrypha:

These books bridge the gap between the O.T. and N.T.

6A. The Canonicity of the Scripture:

4b. The canon of the New Testament:

“Whatever the principle was that led to the selection of the books now in our canon, it operated rather well. All of the divisions of Christianity--Roman, Protestant, Eastern Orthodox--agree on the New Testament canon.”

1c. The determining principles of the New Testament canon:

1d. The patristic confirmation of canonicity:

- 1e. The apostles are far above the church fathers in authority.
- 2e. The apostles are as authoritative as the Old Testament prophets.
- 3e. The number of New Testament books is fixed.
- 4e. The work of the apostles is finished.

2d. The problematic books of the New Testament canon:

- 1e. Mark, Luke, Acts were written by those who were constant companions and helpers of Peter and Paul:
- 2e. James, Jude, Hebrews were probably written by apostles although there is some difficulty in identifying these men:

2c. The final recognition of the New Testament canon:

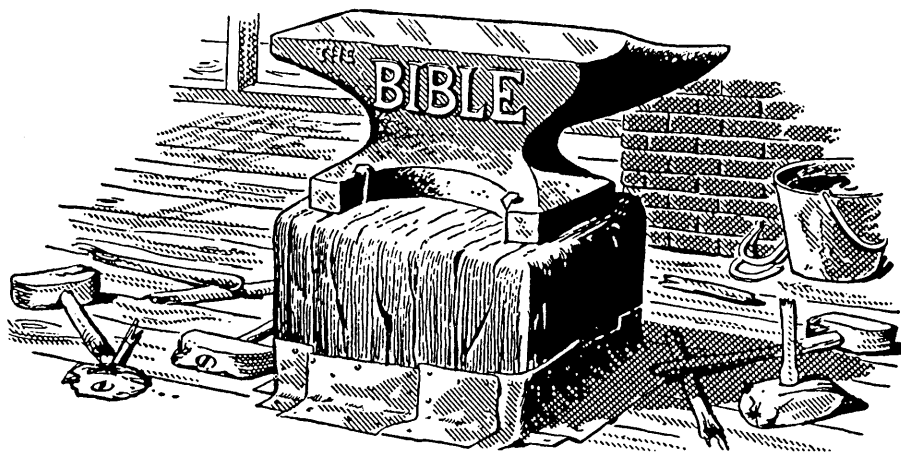
1d. The canon was not brought into existence by the official action of a church council.

- 1e. The books were canonical as soon as they were written.
- 2e. The councils recognized that an already completed canon was in existence.
Council of Carthage (A.D. 397)

2d. The canon came into existence through the conviction of the churches and their leaders.

3c. The fundamental consideration on the canon:

- 1d. The books are inspired and thus authoritative and self-authenticating.
- 2d. The people collected these writings which they knew to be inspired.
- 3d. The councils were providentially guided by God in recognizing the canon.



I paused last eve beside the blacksmith's door
and heard the anvil ring, the vesper's chime,
And looking in I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had?" said I
"To wear and batter all these hammers so?"
"Just one," he answered. Then with twinkling eye:
"The anvil wears the hammers out, you know."

And so, I thought the Anvil of God's Word
For ages skeptics; blows have beat upon,
But though the noise of falling blows was heard
The Anvil is unchanged; the hammers gone.

- John Clifford