

# Theology for LIFE



LESSON #3: BIBLIOLOGY



# BIBLIOLOGY

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HOLY  
BIBLE

What a person thinks about God's Word in reality reflects what a person thinks about God.





# -INTRODUCTION

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The doctrine of Scripture is absolutely foundational because it identifies the only true source for all Christian \_\_\_\_\_.

Scripture repeatedly claims to be the \_\_\_\_\_.

Over 2,500 times in the Old Testament, the Bible asserts that God spoke what is written within its pages (Gen. 1:3; Isa. 1:2; Mal. 4:3).

The phrase "*the word of God*" occurs over forty times in the New Testament, and is equated with the Old Testament (Mark 7:13).

- The \_\_\_\_\_ appealed to God's Word as the foundation of His promises and judgments ("Thus says the LORD...")
- It was what \_\_\_\_\_ preached (Luke 5:1).
- And His \_\_\_\_\_ based the whole of Christian doctrine on the Scriptures (Acts 4:31; 6:2; 8:14; 8:25; 11:1; 13:5, 7, 44, 48-49; 15:35-36; 16:32; 17:13; 18:11; 19:10; 2 Cor. 2:17; 4:2; Col. 1:25; 1 Thess. 2:13).



## 1A. Claims of Scripture

The Bible makes several claims about itself, and all those claims are dependent on the fact that Scripture is \_\_\_\_\_ (2 Tim. 3:16; 2 Pet. 1:20-21).

God Himself is true and reliable; therefore, so is His Word.

**What a person thinks about God's Word in reality reflects what a person thinks about God.**

- The Bible claims ultimate \_\_\_\_\_ in doctrine, reproof, correction, and instruction in righteousness because it is the inspired Word of Almighty God (2 Tim. 3:16-17).
- Scripture asserts its spiritual \_\_\_\_\_ in that it accomplishes everything God wills, and it provides everything the believer needs to live a godly life (Isa. 55:11; 2 Pet. 1:3-4; 2 Tim. 3:16-17).
- God's Word declares that it is \_\_\_\_\_ (Psa. 12:6; 119:140; Prov. 30:5; John 10:35) and \_\_\_\_\_ (Mat. 5:18). Since it is absolutely true, it is therefore totally trustworthy.
- God's Word describes itself in spiritual terms which cannot be applied to other literature:
  - active (1 Thess. 2:13; Heb. 4:12);
  - certain (Isa. 55:10-11; Luke 16:17);
  - powerful (Rom. 1:16-17; 1 Cor. 1:18);

- living (John 6:63; Heb. 4:12; 1 Pet. 1:23);
- cleansing (Eph. 5:26);
- nourishing (1 Pet. 2:2); and
- sanctifying (John 17:17-19).



## 2A. Revelation of Scripture

God initiated the revelation of Himself to mankind (Heb. 1:1).

This revelation comes in two forms:

- General Revelation (Psa. 19:1-6) and
- Special Revelation (Psa. 19:7-14).

- General revelation is God's witness of Himself through the \_\_\_\_\_.

While creation provides a limited witness because it is nonverbal, it nevertheless proclaims God's existence, power, wisdom, goodness, righteousness, and majesty; and creation's witness is universally accessible to all (Psa. 19:3-4; Acts 14:17; 17:23-31; Rom. 1:18-25; 10:18).

Another form of general revelation complements what can be observed in creation.

- The inherent knowledge of right and wrong, and the work of the \_\_\_\_\_ which accuses sinners so that they stand condemned before their Creator and Judge (Rom. 2:14-15) is another form of General Revelation available to all.

However, no one can be saved by General Revelation alone.

The ultimate end of General Revelation is that it leaves people without \_\_\_\_\_ for failing to recognize their Creator.

But it conveys nothing about a \_\_\_\_\_ and a plan of redemption (Rom. 10:5-17; 1 Cor. 1:18-2:5).

Therefore God used Special Revelation to reveal Himself in greater detail, at various times and in varied ways, throughout redemptive history (Heb. 1:1).

For example, He revealed Himself through:

- direct conversations (Gen. 2:16-17; 3:9, 11; Deut. 5:4),
- dreams and visions (Isa. 6:1-4; Dan. 9:20-21; Rev. 1:10-16),
- and signs and miracles (Deut. 34:10-12).
- The ultimate manifestation of Special Revelation is the incarnation of the Son. The Creator God took on Himself human flesh and dwelt among His creatures (John 1:1-5, 14). While He was not generally recognized for Who He truly was (John 1:10-11), He nevertheless revealed the fullness of God's divine nature to men, for the incarnate Word is an embodiment of the divine Creator (John 14:9-10; Col. 1:15; Heb. 1:3).
- An equally authoritative form of Special Revelation is the Bible.

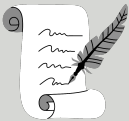
Scripture is a \_\_\_\_\_ written testimony from the Creator to His creatures.

The Scriptures reveal the mind of God, the ways of God, the righteousness of God, and the means by which man can be saved.

God's Word is a lasting and forever-settled witness to an unchanging God (Psa. 18:30; Psa. 119:89; Prov. 30:5-6; Jer. 26:2).

### GENERAL AND SPECIAL REVELATION:

General Revelation in Scripture	Special Revelation in Scripture
Only condemns	Condemns and redeems
Harmonizes with special revelation but provides no new material	Not only enhances and explains in detail the content of general revelation but also goes significantly beyond that explanation
In its perceived message needs to be confirmed by Scripture	Is self-authenticating and self-confirming in its claim to be God's Word
Needs to be interpreted in light of special revelation	Needs no other revelation to be interpreted since it interprets itself
Is never equated with Scripture by Scripture	Has no peer



## 3A. Inspiration of Scripture

This self-revelation of God was captured in the writings of Scripture by means of \_\_\_\_\_.

**2 Timothy 3:16** states, "*All Scripture is **breathed out by God.***"

Peter explains the process further in **2 Pet. 1:20-21**:

*No prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but **men spoke from God as they were carried along by the Holy Spirit.***

Thus the Word of God was \_\_\_\_\_ from human error in its original record by the ministry of the Holy Spirit ( Deut. 18:18; Matt. 1:22).

Zechariah describes the process of inspiration most clearly, casting Scripture as "*the law and the **words** that the Lord of hosts had **sent by His Spirit through** the former **prophets**" (Zech. 7:12).*

Inspiration of Scripture includes instances of divine \_\_\_\_\_, such as God's instructions to Moses in recording the Law on Mount Sinai (Ex. 34:27), to Jeremiah addressing the nation in Jerusalem (Jer. 30:2), and to John on the island of Patmos addressing the seven churches in Asia Minor (Rev. 2:1, 8, 12, 18; 3:1, 7, 14).

God gave the exact words to the human authors by way of dictation.

HOWEVER, not all Scripture is straight dictation. Every book has a different character and way of expressing itself. Every author has a unique style and vocabulary.

The writers' \_\_\_\_\_ and emotions shine through.

God made the writers of Scripture into the men that He wanted them to be.

And then the Holy Spirit directed and controlled their \_\_\_\_\_ of words so that they wrote down the very words of God, while still doing so in a way that expressed their human characters.



This fits the word Paul used in 2 Timothy 3:16 (θεόπνευστος / *theopneustos*).

This Greek word carries the sense of " \_\_\_\_\_ " the Scriptures through the Biblical writers.

The words were their words, BUT they were also God's words.

So it is possible to say that "Paul wrote the book of Romans" and also to say that "God wrote it," and to be right on both counts.

This is known as \_\_\_\_\_, \_\_\_\_\_ inspiration.

"Verbal inspiration" means that Scripture confirms inspiration at the \_\_\_\_\_ level.

**Every word** of God proves true; He is a shield to those who take refuge in Him. Do not add to His words, lest He rebuke you and you be found a liar (Prov. 30:5-6).

"Plenary inspiration" means that all parts of Scripture are \_\_\_\_\_ inspired by God.

*All Scripture is inspired by God...* (2 Tim. 3:16).

We have the divine, inspired, inerrant, and authoritative words of God on every page of all sixty-six books of the Bible.

## 1B. Inspiration of the Old Testament

- Numerous times the Old Testament text states, “*God said*” (e.g., Ex. 17:14; 19:3, 6–7; 20:1; 24:4; 34:27).
- \_\_\_\_\_ called the Old Testament “*the words of the God of Israel*” (Ezra 9:4; 10:3).
- In the 176 verses of Psalm 119, twenty-four times it calls Scripture the “*word(s) of the Lord,*” and 175 times it exalts the Word of God using other synonyms.
- The \_\_\_\_\_ identified their messages with statements like “*hear the word(s) of the Lord*” (1 Kings 22:19; 2 Kings 20:16).
- Historical narratives in the Old Testament are treated as \_\_\_\_\_ accounts by New Testament writers—including \_\_\_\_\_ miraculous events like the destruction of Sodom and Gomorrah (Matt. 11:23–24; 2 Pet. 2:6; Jude 7) and the global flood (Mat. 24:38–39; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5), and \_\_\_\_\_ details like David eating the showbread (Matt. 12:3–4).
- Jesus affirmed both the divine and human authorship of the Old Testament. He spoke directly of Moses (John 5:45–47), David (Luke 20:42), Isaiah (Matt. 13:14), and Daniel (Matt. 24:15–16) as authors of the texts He referenced. At the same time, He attributed their writings not only to them, but also to the Holy Spirit as the \_\_\_\_\_ (Mark 12:36).

- Jesus affirmed the \_\_\_\_\_ of persons in the Old Testament. In every reference He made to the people mentioned in the Old Testament, Jesus treated them as real persons (e.g., Mat. 8:11; 12:3, 39-41; 19:4-5; 22:32, 43-45; 23:35; Luke 11:31; 13:28; John 8:56).
- Jesus personally submitted to the Old Testament, and appealed to its \_\_\_\_\_ in matters of faith and practice, quoting it to Satan (Matt. 4:1-11; Luke 4:1-13).
- Jesus appealed to the authority of the Old Testament to testify to His \_\_\_\_\_ (Luke 4:16-21; Mat. 11:2-6; 26:31).
- Jesus affirmed the necessity of the \_\_\_\_\_ of Scripture (Mat. 26:31; Mark 9:12-13; 14:27, 49; Luke 20:17; 24:25-27, 44-46; John 5:39; 12:14; 13:18; 17:12).
- Jesus affirmed the \_\_\_\_\_ inspiration of the Bible in that He mentioned every major division of the Hebrew Bible (the Law, the Prophets, and the Writings). Even after His resurrection, He referred to the whole of the Old Testament as an authoritative testimony to His own life and ministry (Luke 24:27).
- Jesus also placed great significance on individual words, phrases, and letters in the Old Testament text, thus demonstrating His affirmation of the \_\_\_\_\_ inspiration of the Scriptures (Mat. 5:17-28; Luke 16:17).

## 2B. Inspiration of the New Testament

- The New Testament writers \_\_\_\_\_ their own writings as Scripture. Matthew, Peter, and John were all eyewitnesses of the risen Lord Jesus, included among Christ's chosen Apostles. Their writings give an inspired account of the life and ministry of Jesus Christ, and they frequently base their testimony on citations or references to the Old Testament Scriptures. While these Gospels omit any direct claims to inspiration, Christ's selection of these men as Apostles attests to their authority. The Apostolic office and its accompanying gift of \_\_\_\_\_ conveyed divine authority to New Testament writers and \_\_\_\_\_, much as was the case with Old Testament \_\_\_\_\_.
- \_\_\_\_\_ confirmed that his preaching and writing were from God (1 Thess. 2:13; 1 Cor. 14:37-38).
- \_\_\_\_\_ recognized Paul's letters as inspired Scripture (2 Pet. 3:15-16), thus inferring a recognition that the New Testament would be composed by more than just the original Apostles.
- \_\_\_\_\_ recognized the closing book of Revelation as Scripture and not to be tampered with (Rev. 22:18-19).



## 4A. Authority of Scripture

The matter of \_\_\_\_\_ is addressed frequently throughout Scripture. The descriptions of God and the \_\_\_\_\_ applied to Him demonstrate His \_\_\_\_\_ authority over His creation. He is identified from the beginning as the Creator of all things (Gen. 1:1). The titles "Lord" (Deut. 10:17) and "God Almighty" (Gen. 17:1) demonstrate His authority over all things.

The \_\_\_\_\_ of God expressed by His attributes equally affirms His authority. The Bible describes God as the eternal, immortal, and only God (1 Tim. 1:17). He is omniscient (Psa. 139:1-6), omnipotent (Psa. 135:5; Jer. 32:17), omnipresent (Psa. 139:7-12), and righteous (Psa. 92:15). His wisdom is unsearchable (Rom. 11:33-36). His sovereignty is over all His creation (Gen. 1:1; Psa. 89:11; 90:2), now and forever (Psalm 104; 1 Cor. 15:24-28). **This authority is conveyed to man through God's Word and is an unalterably authoritative message** (Deut. 4:1-2; Prov. 30:5-6; Rev. 22:18-19).

**Given the nature of God,  
He alone is qualified to establish and attest to Scripture's divine  
authority.**

This is precisely what He does through the \_\_\_\_\_ testimony of the Holy Spirit to a believer. The Holy Spirit works through the Scriptures to confirm its reliability, giving the believer a certainty that it is the Word of God. Authority is derived from a spiritual ministry of the Holy Spirit—not a subjective determination by the believer.

The Bible is a \_\_\_\_\_ declaration from God to man.

The Bible's first verse begins with a statement of fact: *"In the beginning, God created"* (Gen. 1:1).

Scripture makes no attempt to prove its truthfulness to the reader. It offers no lists of reasoned arguments as evidence. God's Word simply presents the truth as truth, demanding the reader to accept it as such.

This is not to say that there are no evidences corroborating what the Bible says as true. Scripture presents a great \_\_\_\_\_ historical, geographical, scientific, prophetic, and even experiential evidences that can be confirmed.

A Book composed by more than \_\_\_\_\_ writers over a period of \_\_\_\_\_ years that consistently gives the same message throughout, without contradiction or error, is in itself a compelling basis from which to derive confidence in what it says.

Sadly, man in his depravity will \_\_\_\_\_ God's Word as the truth and \_\_\_\_\_ against God's right to absolute authority.

This rebellion is natural since man is born spiritually \_\_\_\_\_ in his sin (Eph. 2:1; Rom. 3:10-18), darkened in his understanding (Eph. 4:18), unable to submit to the law of God from the heart (Rom. 8:7), and unwilling to accept the things of God because they can only be appraised spiritually (1 Cor. 2:14).

Only \_\_\_\_\_ can come to the gracious rescue.

When the Holy Spirit regenerates a lost sinner, he or she is "*made alive*" in a spiritual sense (John 3:3; Eph. 2:4-5).

Along with this newness of life comes \_\_\_\_\_—*i.e.*, an enablement from the Holy Spirit to discern that the Scriptures are the Word of God (1 John 2:20, 27).

The Biblical basis for this clarity is derived from two sources.

**First**, the words of Scripture themselves \_\_\_\_\_ to be from God (2 Tim. 3:16; 2 Pet. 1:20-21).

**Second**, the Holy Spirit's \_\_\_\_\_ applies the truth of Scripture, resulting in an assurance in the Word itself (1 Cor. 2:4-16).

This ministry of the Spirit is actuated through the \_\_\_\_\_ and proclamation of Scripture (Rom. 10:14, 17).

That does not mean that \_\_\_\_\_ who hear or read believe (Rom. 10:14-21), but it does mean that those who believe do so because of the convicting and illuminating work of the Holy Spirit.



God's authority in Scripture can be summarized by a series of negative (what it is not) and positive (what it is) statements:

- It is not derived authority bestowed by humans; it is the \_\_\_\_\_ authority of God.
- It does not change with the times, the culture, the nation, or the ethnic background; it is the \_\_\_\_\_ authority of God.
- It is not one authority among many possible spiritual authorities; it is the \_\_\_\_\_ spiritual authority of God.
- It is not an authority that can be successfully challenged or rightfully overthrown; it is the \_\_\_\_\_ authority of God.
- It is not a suggestive authority; it is the \_\_\_\_\_ authority of God.

Those who do not acknowledge God's authority in Scripture are \_\_\_\_\_ (Jer. 8:8-9; Mark 7:1-13).

Those who honor and submit to God's authority in Scripture are \_\_\_\_\_ (Neh. 8:5-6; Rev. 3:8).



## 5A. Clarity of Scripture

Illumination is \_\_\_\_\_ a work of the Spirit by which the Scriptures subjectively come alive to each believer. It does \_\_\_\_\_ provide \_\_\_\_\_ revelation beyond what the text itself says. Neither does it guarantee that every word is immediately understood. This is where the \_\_\_\_\_ of Scripture enters the discussion.

The Bible does clearly articulate God's truth. It is not a collection of mysterious writings requiring some revelatory key to unlock their true spiritual meaning. The Bible accurately reveals and clearly communicates God's message. Nevertheless, readers need to \_\_\_\_\_ to ensure that they understand the Word correctly (2 Tim. 2:15). Even the Biblical writers had to study to discern the meaning of Scripture (Dan. 10:12; 1 Pet. 1:10-12).

There are mysteries that are not \_\_\_\_\_ revealed in Scripture (Deut. 29:29).

While the overall message is clear, God has not revealed \_\_\_\_\_ about His plans for redemptive history.

What the illuminating work of the Spirit does provide is:

- a \_\_\_\_\_ to the authority of God's Word,
- a \_\_\_\_\_ that it is the truthful Word of God,
- and a \_\_\_\_\_ to discern the true meaning of the Word of God.



## **6A. Sufficiency of Scripture**

The Bible also attests to its \_\_\_\_\_ (Psa. 19:7-11).

- It is a light to one's path (Psa. 119:105).
- It is more reliable than the most amazing spiritual \_\_\_\_\_ (Luke 16:19-31; 2 Pet. 1:19-20).

- It is able to lead a person to \_\_\_\_\_ faith (2 Tim. 3:15).
- It instructs the religious elite as well as the common believer (Deut. 6:4; Mark 12:37; Phil. 1:1).
- It was given by God to parents to instruct their children (Deut. 6:6-7) and is able to bring even a child to saving faith (2 Tim. 3:14-15). Paul wrote that all Scripture is given by inspiration and that it is \_\_\_\_\_ for teaching, reproof, correction, and training in righteousness (2 Tim. 3:16-17).

Between the Scriptures and the indwelling Holy Spirit, the believer needs \_\_\_\_\_ additional revelation on how to live the Christian life.

\_\_\_\_\_ and \_\_\_\_\_ (Eph. 4:11-12) are to assist in the process of spiritual growth unto maturity, but their ministries are founded on and informed by the all-sufficient Word of God (2 Pet. 1:2-3; cf. 1 Pet. 5:2-3).

## 7A. Inerrancy/Infallibility of Scripture



The inerrancy/infallibility of Scripture is a doctrine that unbelievers have challenged primarily since the Enlightenment period (ca. AD 1650-1815).

It is directly related to the doctrine of inspiration and the absolute \_\_\_\_\_ of the Word of God.

There is no less at stake in this issue than the \_\_\_\_\_ and trustworthiness of God—His very character and nature.

**Inerrancy** means literally "**without** \_\_\_\_\_."

It means that the Bible is without error in the original manuscripts.

The term **infallibility** means “**unable to \_\_\_\_\_**” in accomplishing the divinely intended purpose.

Since the written words of Scripture are the words of the God of \_\_\_\_\_, they must be without error.

The \_\_\_\_\_ of God Himself is at stake in the doctrine of inerrancy.

This matches the position Jesus affirmed (John 17:17).

The Bible’s view of its own authority attests to its inerrancy.

The recurrent declarations of “thus says the Lord” create an atmosphere in which inerrancy is \_\_\_\_\_ throughout the Old Testament.

And the New Testament writers universally assume the absolute truthfulness of \_\_\_\_\_ Old Testament and New.

Paul reminds his readers that God  
“ \_\_\_\_\_ *lie*” (Titus 1:2).

In John’s Gospel, the Son is not only “*the Way*” and “*the Life*,” but also “*the \_\_\_\_\_*” (John 14:6).

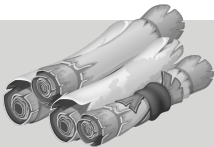
Likewise, the Holy Spirit is the “*Spirit of \_\_\_\_\_*” (John 14:17; 15:26; 16:13; 1 John 5:6).

John also records Jesus’ affirmation that God’s Word “*is \_\_\_\_\_*” (John 17:17).

This language coincides directly with the Old Testament witness that God's Word is truth and that it is fixed forever in Heaven (Psa. 119:89, 160)—a testimony to the fact that it is not just a temporal earthly testimony from God, but an \_\_\_\_\_ and heavenly one.

Since God is the Author of Scripture, and since He is the God of truth, there \_\_\_\_\_ be errors in Scripture.

**There is nothing less at stake in the doctrine of inerrancy than the character and integrity of God Himself.**



## **8A. Preservation of Scripture**

Every book of the Bible was composed under the inspiration of the Holy Spirit.

These original works—called \_\_\_\_\_—were completely without error.

None of those original manuscripts are in existence today.

Instead, copies were made and soon thereafter copies of copies.

These copies and multitudes of translations have been passed down through the centuries.

God doesn't extend the \_\_\_\_\_ of inspiration to the copying and translation processes.

But He \_\_\_\_\_ preserves copies and translations to the extent that they accurately reproduce the content of the original autographs.

Textual scholars hold the confidence that Scripture translations today possess more than \_\_\_\_ percent of the original autographs.

How can we be sure that the written Word of God which the Early Church recognized as canonical hasn't lost any material?

And since one of the Devil's prime concerns is to undermine the Bible, have the Scriptures survived his onslaught?

God anticipated man's and Satan's malice toward the Scripture, and He made divine promises to \_\_\_\_\_ His Word.

The continued existence of Scripture is guaranteed in **Isaiah 40:8**, *The grass withers, the flower fades, but the Word of our God stands forever* (cf. 1 Pet. 1:24-25).

No inspired Scripture has been \_\_\_\_\_!

The actual content of Scripture will be perpetuated, both on earth (Isa. 59:21) and in Heaven (Psa. 119:89).

The purposes of God in the sacred writings will never be thwarted, even in the \_\_\_\_\_ detail (cf. Matt. 5:18; 24:35; Mark 13:31; Luke 16:17).

" \_\_\_\_\_ " as a doctrine refers to the acts of God whereby He has kept through the centuries the written record of His special revelation for His people.



God \_\_\_\_\_ the writers during the composition of the text, and He has worked providentially through the centuries to \_\_\_\_\_ those writings.

These texts are authoritative and in their original languages can be appealed to as the final word on all matters of faith and practice.

Do the Scriptures say anything concerning their preservation through the processes of \_\_\_\_\_ (from one generation to the next) and \_\_\_\_\_ (from one language to another)?

The Bible does indeed indicate that God has promised to \_\_\_\_\_ His Word forever in Heaven (Psa. 119:89).

The psalmist goes on to say, *"Long have I known from your testimonies that you have founded them forever"* (Psa. 119:152).

God's Word is fixed, unchanging, and \_\_\_\_\_, but the perfectly preserved form of that Word is in Heaven.

Scripture also affirms the \_\_\_\_\_ of God's Word.

Jesus speaks of the lasting nature of God's Word this way: *"For truly, I say to you, until Heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished"* (Matt. 5:18).

There are two significant points to be made here. The first relates to the terms iota and dot.

The iota refers to the yodh, which is the smallest letter in the Hebrew alphabet.

The dot is the word for "a hook," describing the smallest stroke of a pen distinguishing one letter from another.

This could be compared to the line on the **R** that distinguishes it from a **P** in the English alphabet.

The point Jesus is making is clear: what God has said, He means.

\_\_\_\_\_ will prevent God from accomplishing any of it—down to the  
\_\_\_\_\_ point.

This text is often cited as proof that God has promised to preserve His written Word here on earth.

However, a close examination of the text shows that Christ's point is not that it is necessarily preserved in print here, but that all of it will be accomplished or come to pass.

Still, this statement seems to inherently imply that God will preserve His written revelation.

How can it be a witness to mankind if it is not preserved in print so that man can read it before, during, and after it has come to pass?

Jesus goes on to make the same statement about His own words: "*Heaven and earth will pass away, but my words will not pass away*" (Matt. 24:35).

When Jesus speaks, it is lasting and eternally sure.

In the heavenly realm, God has promised to preserve His Word flawlessly forever.

In the earthly realm, He has providentially preserved it through His people, who have the \_\_\_\_\_ to protect and transmit it.

This is seen in the repeated commands God gave to His people not to \_\_\_\_\_ or \_\_\_\_\_ anything from His Word (Deut. 4:2; 12:32; Prov. 30:6; Jer. 26:2; Rev. 22:18-19).

These repeated charges make it clear that what God said through the pens of the human authors was \_\_\_\_\_ what He wanted to say.

His people were accountable not only to \_\_\_\_\_ it all, but also to preserve it to the letter.

God does entrust the care of His Word to His people, but He is also able to \_\_\_\_\_ it to the letter if it is lost.

In Exodus it says that when God finished speaking, He gave Moses "*the two tablets of the testimony, tablets of stone, written with the finger of God*" (Ex. 31:18).

But when Moses came down from Mount Sinai with the tablets in hand, he saw the sin of the people with the golden calf, and in anger he smashed the tablets (Ex. 32:19).

God instructed Moses to cut out two tablets like the first ones and come up to Mount Sinai, and He wrote the Ten Commandments on those tablets (Ex. 34:1-2).

Much later in Israel's history, the evil King Jehoiakim cut up and burned the original scroll of Jeremiah's prophecy (Jer. 36:23). But God \_\_\_\_\_ it verbatim (Jer. 36:27-28, 32). The book of Jeremiah found in today's Bible is the original text destroyed by the king, along with God's additional revelations and judgments, which include the record of Jehoiakim's rejection and destruction of the original text.

God's Word is settled in Heaven, and He has at times restored a portion of His Word that was destroyed; but His standard practice has been to place the burden of responsibility to recognize, preserve, and transmit His Word on His \_\_\_\_\_ people.

Thus, preservation involves two distinct elements—\_\_\_\_\_ and textual \_\_\_\_\_.



## 9A. Canonicity of Scripture

Canonicity refers to the church's \_\_\_\_\_ of the books of Scripture.

The term comes from the Greek word *kanōn*, which originally meant a "reed" or a "rod."

Since a rod was frequently used as a measuring stick, the word began to convey the idea of a "\_\_\_\_\_."

By the end of the Apostolic age, the term was understood as a word that referred metaphorically to a standard.

It wasn't until the middle of the fourth century AD that the term was used to speak of the authoritative collection of books recognized as Scripture.

Over the centuries, three principles were used to validate the writings that constituted divine, inspired revelation.

- **First**, the writing had to have been authored by a recognized \_\_\_\_\_ or \_\_\_\_\_ or by someone associated with one, as in the case of the books of Mark, Luke, Hebrews, James, and Jude.
- **Second**, the writing could \_\_\_\_\_ with any previous Scripture.
- **Third**, the Church had to display a general \_\_\_\_\_ that a writing was an inspired book. Thus, when various councils met in church history to consider the canon, they recognized universally the books that belonged in the Bible.

By the time of Christ the entire \_\_\_\_\_ had been acknowledged by the Jewish community. The last book, Malachi, had been completed about 430 BC. The Old Testament canon of Christ's day conformed to the \_\_\_\_\_ books of the Old Testament in Protestant Bibles today.

It did NOT contain the uninspired \_\_\_\_\_, a group of fourteen books written after Malachi and attached to the Old Testament in the Greek translation of the Hebrew Old Testament called the Septuagint (ca. 200–150 BC). Though rejected by Early Church councils, these writings are included in Catholic versions of the Bible. However, not one passage from the Apocrypha is cited by a New Testament writer, nor did Jesus affirm any of it when He recognized the Old Testament canon (cf. Luke 24:27, 44).

The same three key tests of canonicity that applied to the Old Testament applied to the \_\_\_\_\_ Testament.

In the case of Mark and Luke/Acts, the non-apostolic authors were considered to be, in effect, the penmen for Peter and Paul, respectively.

\_\_\_\_\_ and \_\_\_\_\_ were written by Christ's own half brothers.

While Hebrews is the only New Testament book whose authorship is unknown, its content is so in line with \_\_\_\_\_ the Old and New Testaments that the Early Church concluded that it must have been written by an Apostolic associate.

Since AD 350–400, the \_\_\_\_\_ books of the New Testament have been universally accepted as inspired by God.

Even at the time of their writing, the New Testament books were already recognized as \_\_\_\_\_ inspired and authoritative as the Old Testament.

- \_\_\_\_\_ attested to Paul's letters as being Scripture (2 Pet. 3:14–16).
- \_\_\_\_\_ quoted from Deuteronomy and Luke, affirming both as Scripture (1 Tim. 5:18).
- \_\_\_\_\_ testified that he wrote Revelation at the direction of Christ Himself as a revelation to His Church (Rev. 1:11, 19; 4:1; 22:8–13).

Several significant observations, when taken together, have convinced the Church over the centuries that the canon of Scripture is \_\_\_\_\_.

- **First**, the book of Revelation describes with unparalleled detail the \_\_\_\_\_ events that precede Eternity Future. As Genesis began Scripture by bridging the gap from Eternity Past to this present space-time existence with the only detailed creation account (Genesis 1–2), so Revelation transitions out of space and time into Eternity Future (Revelation 20–22). Genesis and Revelation, by their contents, are the perfectly matched \_\_\_\_\_ of Scripture.



- **Second**, just as there was prophetic \_\_\_\_\_ after Malachi completed the Old Testament canon, so there has been a parallel silence since John delivered the book of Revelation. This leads to the conclusion that the New Testament canon was closed then as well.
- **Third**, since there haven't been, nor are there now, any authorized prophets or Apostles in either the Old Testament or New Testament sense, there are not any potential authors of more inspired, canonical writings. God's Word, "*once for all delivered to the saints,*" is never to be \_\_\_\_\_ to, but is to be "*earnestly contended for*" (Jude 3).
- **Fourth**, of the four Biblical exhortations not to \_\_\_\_\_ with Scripture, only the one in Revelation 22:18-19 contains warnings of severe divine judgment for disobedience. Further, Revelation is the only book of the New Testament to end with this kind of admonition. These facts strongly suggest that Revelation was the last book of the canon, and that the Bible is complete; to either add or delete anything would bring God's severe displeasure.

Finally, the \_\_\_\_\_, closest in time to the Apostles, believed that Revelation concluded God's inspired Scriptures. So based on solid Biblical reasoning, we can conclude that the canon is—and will remain—closed.

## 10A. Translations of Scripture



A copy of the Scriptures in the original language is the Word of God insofar as it matches the \_\_\_\_\_.

In the same way, a \_\_\_\_\_ can be considered the Word of God insofar as it matches the meaning of the Word expressed in the original language.

That is why there must be so much \_\_\_\_\_ given to the translation process.

What a translation conveys in a different language must \_\_\_\_\_ as nearly as possible the meaning expressed in the original.

This is also why great care should be exercised in choosing a Bible \_\_\_\_\_.

Readability is important; God intends His people to understand what He says and what He means by what He says.

But if a version \_\_\_\_\_ what God's Word says in the original language, it misleads God's people.

God will not \_\_\_\_\_ His standards to match men's errors.

Thus, the more \_\_\_\_\_ a translation is, and the more precisely it conveys what the original languages say, the more \_\_\_\_\_ it is.

God intended His Word to abide forever (\_\_\_\_\_).

Therefore, His written, propositional self-disclosure (\_\_\_\_\_) was protected from error in its original writing (\_\_\_\_\_) and collected in the sixty-six books of the Old and New Testaments (\_\_\_\_\_).

Thousands of copies and translations have been made (transmission) that did introduce some errors.

However, because an abundance of ancient Old and New Testament manuscripts remain today, the exacting science of \_\_\_\_\_ has been able to reclaim the content of the original writings to an extreme degree.

The sacred Book that Christians read, study, obey, and preach unreservedly deserves to be called the \_\_\_\_\_ or the Word of God since its Author is God, and it bears the qualities of total truth and complete trustworthiness.

# 11A.

## Teaching and Preaching of Scripture



Christianity is a way of life founded on a Biblical message. That conviction is reflected in Paul telling Timothy to watch both his \_\_\_\_\_ and \_\_\_\_\_ closely (1 Tim. 4:16).

### 1B. Teaching

Christ lamented about His day, as Isaiah did in his (29:13), that *“this people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandments of men”* (Matt. 15:8-9).

If truth is the goal, then Scripture is the \_\_\_\_\_. *“Man does not live by bread alone, but man lives by every word that comes from the mouth of the Lord”* (Deut. 8:3; cf. Matt. 4:4). Biblical truth is the essence of life.

Hence, Christians must affirm a \_\_\_\_\_ view of Scripture as the basis for godly living, *“so that in everything they may adorn the doctrine of God our Savior”* (Titus 2:10).

The New Testament Epistles overflow with exhortations to make *“sound doctrine”* the very \_\_\_\_\_ of Christian faith and ministry.

### 2B. Preaching

Sound doctrine demands both exacting \_\_\_\_\_ and powerful \_\_\_\_\_.

- God gave His true Word to be communicated \_\_\_\_\_ as He gave it; the whole counsel of God is to be preached (Matt. 28:20; Acts 5:20; 20:27).

- God gave His true Word to be communicated \_\_\_\_\_ as He gave it. It is to be dispensed precisely as it was delivered without altering the message (Deut. 4:2; 12:32; Jer. 26:2).






## 12A. Obligation to Scripture

The Apostle John summarized a Christian's obligation to obey the Scriptures. Walking in the ways of the Word is NOT \_\_\_\_\_.

- Christ said that if someone \_\_\_\_\_ Him, that person will keep His commandments (John 14:15, 21, 23). On the other hand, the one who does not love Him will not keep His words (John 14:24). A Christian's obedience to the Bible demonstrates his love for Christ and the genuineness of his salvation.
- **Second**, John stated that a Christian's duty is to walk in the same manner as Christ walked (1 John 2:6). Christ \_\_\_\_\_ God's Word.
- **Third**, John broadly defined \_\_\_\_\_ in unmistakable terms: "*This is love, that we walk according to His commandments*" (2 John 6).
- **Fourth**, John experienced great delight in watching and hearing of Christians obeying God's Word: "*I have no greater joy than to hear that my children are walking in the truth*" (3 John 4).
- **Finally**, John announced the Savior's \_\_\_\_\_ on obedient Christians— (Rev. 1:3).

# Symbols for the Bible

Symbols	Reality	Texts
 Jesus Christ	Personification of the Word	John 1:1; Rev. 19:13
 Valuable Metals	Incalculable Worth	Silver: Ps. 12:6 Gold: Ps. 19:10; 119:127
 Seed	Source of New Life	Matt. 13:10-23; Js. 1:18; 1 Peter 1:23
 Water	Cleansing from Sin	Eph. 5:25-27; Rev. 21:6, 22:17
 Mirror	Self-Examination	James 1:22-25
 Food	Nourishment to the Soul	<i>Milk</i> : 1 Cor. 3:2; 1 Pet. 2:1-3 <i>Bread</i> : Deut. 8:3; Matt. 4:4 <i>Meat</i> : 1 Cor. 3:2; Heb. 5:12-14 <i>Honey</i> : Ps. 19:10
 Clothing	A Life Dressed in Truth	Titus 2:10; 1 Pet. 3:1-5
 Lamp	Light for Direction	Ps. 119:105; Prov. 6:23; 2 Pet. 1:19
 Sword	Spiritual Weapon	Outwardly: Eph. 6:17 Inwardly: Heb. 4:12
 Plumb Line	Benchmark of Spiritual Reality	Amos 7:8
 Hammer	Powerful Judgement	Jer. 23:29
 Fire	Painful Judgement	Jer. 5:14; 20:9; 23:29









