

Bibliology: The Doctrine of Scriptures

- I. Revelation
 - A. Definition: *"Revelation is that act of God by which He communicates to man the truth about Himself which would otherwise be unknown."*
 - B. The Necessity of Revelation
 1. Because of the **nature** of God: We cannot know God unless He reveals Himself to us on our **level** Isa. 55:8 & 9.
 2. Because of the nature of **man**: (Sinful and **finite**) We cannot find God by ourselves. I Cor. 2:14, II Cor. 4:4, Eph. 2:3
 - C. There are **two** types of Revelation
 1. General (**natural**) Revelation
 - a. The manifestation of God to man through **nature** and **history**.
 - b. There are **three** basic areas of general revelation. Rom. 1:18-21
 - 1) **Creation** or **nature**. Psa. 19:1-3
 - 2) **Preservation** of the universe. Heb. 1:3, Col. 1:17
 - 3) God **Consciousness**. Rom. 2:12-15
 - c. General Revelation is insufficient to bring man to **salvation**.
 - 1) Doesn't give a full **picture** of God's will and nature.
 - 2) Doesn't give **instruction** for personal salvation.
 2. Special Revelation
 - a. God stepping into human history to communicate truth to man through **supernatural** means.
 - b. Means of Special Revelation
 - 1) Communication of God to man
 - a) **Direct** Communication -- God talking to man
 - b) Indirect Communication - **Visions** & **dreams**.
 - 2) **Theophanies** or **Christophanies**. Gen. 22:24-30, 16:9 & 13, Ex. 3:2-5
 - 3) **Miracles**. John 2:11
 - 4) **Incarnation** of Jesus Christ. Heb. 1:1-3, John 1:18
 - 5) **Scripture**. John 17:17, 16:13

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c. Means of Special Revelation in Scripture

1) His **deeds**.

2) His **words**.

3. Revelation distinguished from other Bibliological terms

a. Revelation, Inspiration, and Illumination

1) Revelation - **revealing** or communicating truth.

2) Inspiration - **superintending** of truth for Scripture.

3) Preservation - **watching** over truth.

4) Illumination - **understanding** truth.

b. There may be Revelation **with** Inspiration. Rev. 1:19, I Pet. 1:11

c. There may be Revelation **without** Inspiration. Rev. 10:4. II Cor. 12:1-4

d. There may be Inspiration without **specific** revelation. Luke 1:3

e. There may be Revelation and Inspiration without **illumination** I Pet. 1:10-12

f. There must be Preservation of all **Inspiration**. Ps. 12:6-7, 119:89, Is. 40:8

II. Inspiration

A. Various **wrong** theories of Inspiration

1. Natural Inspiration: The Bible is inspired like **Shakespeare** or any other book might be.

2. Illumination Inspiration: Biblical writers had an intensified **religious** perception.

3. Concept Inspiration: **Thoughts** and concepts of the Bible are inspired, but not the words.

4. Partial Inspiration: Only the portions of Scripture that are **essential** to doctrine are inspired and inerrant.

5. Neo-orthodoxy Theory:

a. The Bible **may** contain the Word of God.

b. The Bible itself is **not** the Word of God.

c. Whatever revelation in the Bible that speaks to you and raises a religious experience is God's Word.

d. "**Facts**" of Scripture may be inaccurate and are often mere superstition.

6. Dictation Theory (**Mechanical** Theory): Writers were passive **instruments** in God's hand, like a typewriter, with which He wrote the Scriptures.
- B. The Biblical doctrine of Inspiration
1. Definition - *Theopneustos*: God **breathed**.
 - a. God so directed the human authors that without destroying the individuality in the personal inherent literary styles His complete thought toward man was recorded in the words of the original manuscripts. He guided the authors in the employment of the words they used to avoid any error and any omission.
 - b. Warfield, Inspiration and Authority of the Bible, p. 420 *"Inspiration is that extraordinary, supernatural influence exerted by the Holy Ghost on the writers of our Sacred Books, by which their words were rendered also the word of God, and, therefore, perfectly infallible."*
 - c. Lindsell, Battle for the Bible, p. 30: *"Inspiration may be defined as the inward work of the Holy Spirit in the hearts and minds of chosen men who then wrote the Scriptures so that God got written what He wanted."*
 - d. Young, Thy Word is Truth, p. 277 *"Inspiration is a superintendence of God the Holy Spirit over the writers of the Scriptures, as a result of which these Scriptures possess Divine authority and trustworthiness and, possessing such divine authority and trustworthiness, are free from error."*
 - e. Gausson: *"Inspiration is that inexplicable power which the divine Spirit put forth of old on the authors of Holy Scripture, in order to give them guidance even in the employment of the words they used and to preserve them alike from all error and from all omission."*
 - 1) It is an **unexplainable** process
 - 2) It limits inspiration to the **authors** of Scripture.
 - 3) It represents the operation of the Holy Spirit as a supernatural **guidance** of content and words.
 - 4) Authors were kept, not only from all **error**, but also from all **omission**.

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- 5) No one specific **mode** of inspiration (like **dictation**) is taught.
- 6) These definitions indicate the extent of inspiration. – **verbal**.

C. Theological spectrum today

1. Liberalism or Modernism would say Bible may **contain** the Word of God.
2. Neo-Orthodoxy - those **parts** of Bible that speak to your heart **become** the Word of God.
3. New Evangelicalism - Bible is the inspired Word of God, BUT **love** is the most important thing.
4. Fundamentalism - Bible is the authoritative, infallible, **inerrant** Word of God. Plenary (**full**) Verbal (**every word**) inspiration (**God-breathed**).

D. Basis of our acceptance of the plenary, verbal inspiration of the Bible

1. External evidences
 - a. **History** and archeology - Modern archeological discoveries constantly strengthen belief in an infallible record.
 - b. Prophecy**
 - c. Science**
 - d. Cause and Effect
 - 1) Every **effect** must have an adequate **cause**.
 - 2) When we consider the vastness of Christendom with its many buildings, publications, missions, and world-wide beneficence of Bible believers, we must postulate an adequate cause.
 - 3) To base the immensity of all Christian service upon a book of man's own phrasing is impossible.
 - e. Psychology
 - 1) Since **regeneration** is a supernatural event, it must have a supernatural cause. We know that the words of Scripture, as applied by the Holy Spirit, have converted millions of hard hearts, and that no other literature has ever done so.
 - 2) The deep insight into human nature as revealed in the Psalms, Gospels, and Epistles show a knowledge of psychology far beyond the human ability of Scripture writers.

- f. Philosophy - The Bible presents a philosophy of life far beyond the ability of the writers knowledge and experiences.
- g. Universality of the Bible's **appeal**.
- 2. Internal evidences
 - a. Testimony of **Christ**.
 - 1) Christ says that His Words are absolute **authority**. Matt. 24:35
 - 2) Christ **accepted** the Words of Scripture. Matt. 5:18
 - 3) The O.T. is authoritative about **Christ**. Luke 24:44
 - 4) Christ says that Scripture cannot be **broken**. John 10:34-36
 - b. Testimony of the **Old Testament**
 - 1) God could and did give men the **exact** words. II Sa. 23:2, Jer. 1:9, Ezk. 3:4
 - 2) Some words were commanded to be **precisely** recorded. Ex. 34:27
 - 3) God's Words are to be neither **added** to nor diminished. Dt. 4:2
 - 4) "Thus saith the Lord" or its equivalent occurs **1000's** of times in the O.T.
 - c. Testimony of the **New Testament**
 - 1) The New Testament validates the Old Testament.
 - a) To the Jews were entrusted the "**Oracles** of God" Rom. 3:1-2
 - b) Because the Bible says no **prophecy** came by the will of man. II Pt. 1:20-21
 - c) O T is specifically said to be given by **inspiration** II Ti. 3:15, 16
 - 2) NT claims **equality** with OT. II Pet. 3:1, 2, 15-16
 - 3) NT makes **specific** statements about itself. I Pt. 1:25, I Th. 2:13, I Co. 14:37
- 3. Some key passages concerning inspiration
 - a. II Tim. 3:16 (Plenary - *plenas* "**fully**, completely")
 - 1) "all" - no **degrees** of inspiration
 - 2) "given by inspiration of God." *theopneustos* – **God breathed**
 - b. II Peter 1:20-21

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- 1) "No prophecy of the Scripture"
 - 2) "is of any private interpretation" – "**unloosing**"
 - 3) "For the prophecy came not in old time by the will of man"
 - 4) "Holy men of God spake as they were moved by the Holy Ghost." –
Carried along as a sailboat
- c. Mark 7:13 - Neo-orthodox quote *"Probably nothing has contributed more to misinterpretation of the Biblical doctrine of the Word that the identification of the Word with the Bible."*
- E. Objections and answers to the plenary, verbal inspiration of the Bible
1. In science and history
 - a. Though the Bible is not a textbook in Science or history, it must speak **accurately** on these subjects whenever it teaches on them.
 - b. Some so called errors in science are simply truths presented in **popular** or **poetic** language. ex. *Sun rising or setting*
 - c. Archeology discoveries have done much to **confirm** the historical record and accuracy of Scriptures.
 2. In quoting and interpreting the Old Testament
 - a. They had to **translate** O.T. quotation
 - b. They had no quotation marks, brackets, etc. in which to set off quotations.
 - c. They did not use footnotes. No way of knowing when they were quoting.
 - d. NT writers had the privilege both to allude and quote
 3. In morals and religion
 - a. The **sinful** acts of men may be recorded but they are never **sanctioned**.
 - b. Some evil acts appear to be sanctioned but it is really the good **intention** or the accompanying **virtue** that is recognized, and not the evil act itself.
 - c. Some things were permitted in pre-Christian times as **relatively** (although not absolutely) right.
- F. The **Authority** of the Bible
1. The Bible as a God-breathed book is consequently **authoritative**
 2. Lindsell, Battle, p. 39: *"The Bible is authoritative. By this I mean that we are to believe what it teaches and to practice what it commands. It is the Christian's only rule of faith and life, and all the opinions of men and women*

are to be tested against it. What contradicts it we need not believe. For the problem areas for which we have no clear answer at the moment, we are to be content to wait until all the evidence is in."

3. Thus, the Bible is our **only** rule of **faith** and **practice**
4. Result - authority of the Bible demands the full **obedience** of the Christian.
5. Is every single statement itself in the Bible authoritative? **No. Cannot be taken out of context.**

G. The Infallibility and Inerrancy of the Bible

1. Definitions of infallible and inerrant
 - a. Infallible
 - 1) The Scriptures possess an unfailing **authority**.
 - 2) Scripture can never fail in its **judgements** and statements.
 - 3) Young, p. 113: "*Scripture is unfailing, incapable of proving false, erroneous, or mistaken.*"
 - b. Inerrant
 - 1) The Scriptures possess the quality of **freedom** from error.
 - 2) The Scriptures are **exempt** from error.
 - 3) In all its teaching, Scripture is in perfect **accord** with the **truth**.
2. The problem of inerrancy
 - a. Neo-orthodox, liberals, neo-liberals believe there are **errors** in the Bible.
 - b. Left wing of new evangelicalism says the Bible is **inspired**, but the Bible is not necessarily **inerrant**.
 - c. **Intention** - Scripture does not **intend** to be scientifically and historically correct however matters of **doctrine** are without error.
3. The importance of inerrancy
 - a. In relation to the **character** of God.
 - 1) We believe God's Word to be **infallible** because God is **infallible**.
 - 2) God is **true** (Jn. 3:33, Rom. 3:4, I Thess. 1:9) and this **true** God speaks in the **true** Scriptures.
 - b. In relation to inspiration

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- 1) **Errancy** and **inspiration** are incompatible.
- 2) Young, pp.108-109: *"The reason why men oppose the doctrine of an infallible Scripture is that they are not willing to embrace the Biblical doctrine of inspiration. There is no such thing as inspiration which does not carry with it the correlate of infallibility. A Bible that is not inspired is fallible, a Bible that is inspired is a Bible that is infallible. There is no middle ground."*
- 3) The problem of errancy in non-doctrinal areas (Science and history)
 - a) If Scripture comes from the very creative breath of God, how can any of it have error?
 - b) Christ totally trusted in the Scriptures **truthfulness** Jn. 10:35, 17:17
 - c) If Scripture is errant where it can be **tested**, inerrancy where it cannot be **tested** is meaningless.
- c. In relation to the Bible's witness concerning itself.
 - 1) The Bible clearly teaches its own **inerrancy**.
 - 2) If it is not inerrant, it bears false witness and can not be **trusted** in any of the matters on which it speaks.
4. The proof of inerrancy
 - a. It involves the **witness** of Scripture to its own inerrancy.
 - 1) There are many verses that affirm the **truthfulness** of God.
 - 2) Other verses teach the abiding character of Scripture to its very **words** Matt. 5:18, Jn. 10:33-36
 - 3) The message of the Bible is often dependent on a **word** or form of a **word**.
 - b. It involves **faith**.
 - 1) No one who holds inerrancy denies that there are some **problems**.
 - 2) No errors have ever been **proven** in the Bible.
 - 3) Ryrie, *"By accepting the witness of Scripture to its own inerrancy, he meets a problem for which he presently has no solution, he places his trust in the Scriptures rather than his fallible mind."*

III. Illumination

A. Definitions

1. "The **divine** quickening of the human mind in virtue of which it is enabled to **understand** truth already revealed."
 2. The ministry of the **Holy Spirit** in aiding our understanding of Scripture.
- B. Different types of Illumination
1. Illumination of the **unsaved** with respect to sin, righteousness, and judgment (**conviction**). Jn 16:8-12
 2. Illumination of the **Christian**.
 - a. Illumination causes believers to **desire** a growing relationship with Christ. Luke 24:27-32
 - b. The Holy Spirit is our **teacher** in Divine truth. Jn. 6:63, 16:13-15, I Co. 2:9-16
- C. Necessity of Illumination: Basic necessity is **blindness** (*depravity of mind*)
1. **Israels** blindness Isa. 6:9-10, Rom. 11:7-10
 2. **Gentile's** blindness II Cor. 4:3 & 4
 3. **Carnal** blindness I Cor. 3:1 & 2
- D. The Relationship of the Biblical writers to Illumination
1. The words of the Biblical writers were often the results of careful **investigation** Luke 1:1-4
 2. Writers both **understood** and were frequently **conscious** of their divinely Inspired words, recognizing them as coming from God's wisdom and not man's.
I Thess.2:13; I Cor. 2:13
 3. Sometimes the men did not **know** the importance of their own words, **recognizing** them as divine, but not understanding them. I Pet. 1:10-11, Dan. 12:8-9
 4. Occasionally the human source of inspired words neither **understood** them nor fully **recognized** them as divine.
 5. All four of the above are by **inspiration**. It is the **words** and not primarily the **men** that are inspired.
 6. Further, men have **degrees** of illumination, but the Biblical words do not have **degrees** of inspired truthfulness. Jn. 14:26

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IV. Canon

A. Definition

1. The word, *canon*, means **measuring rod** thus we measure or judge by the canon.
2. Applied to the Bible, "canon" means those books which have been measured, found **satisfactory** or **approved** as inspired of God, and considered to be the rule of faith and practice for the church. **Like authenticating a painting.**

B. Why a canon?

1. **Persucution** - *What books would you give up?*
2. **Teach** true doctrine.
3. Consistent **testimony** (teaching) free from contradiction.
4. Settle disputes with heretics.
5. Know which books to **read** in services
6. Example of O.T. canon

C. When do books become canonical?

1. Books for the Bible were canonical when they were **written** as far as God is concerned.
2. After the writing of a group of books, there was of course, the **collecting** and grouping of these books into One.
 - a. Decalogue was inscribed on stone. Dt. 10:4-6
 - b. Moses' laws were written in a book. Dt. 31:24-26
 - c. Copies were made. Dt. 17:18
 - d. Samuel wrote in a book. I Sam. 10:25
 - e. The prophets wrote their messages. Jer. 36:32, Zech. 1:46
 - f. Ezra read the law publicly. Neh. 8:3
 - g. Josiah discovered a Book of the Law. II Kings 22:8
3. O.T. canon was completed by time of **Ezra** in the 5th century BC.
4. Some books were rejected from the O.T. canon for the following reasons:
 - a. **Doctrinal** content is inconsistent with Scripture. **Ex. Maccabees 12:4-5 = purgatory.**
 - b. **Language** does not conform to Scripture.

- c. They were written after **400 BC** and the Hebrews recognized the O.T. closed by then.
 - d. Josephus and other early Jewish historians never recognized them as canonical.
5. These rejected books are known as the **Apocryphal** books and include the following:
- a. I Esdras
 - b. II Esdras
 - c. Tobit
 - d. Judith
 - e. Remainder of Esther
 - f. Wisdom of Solomon
 - g. Ecclesiasticus
 - h. Bel and the Dragon
 - i. Prayer of Manasses
 - j. I Maccabees
 - k. II Maccabees
 - l. Baruch
 - m. Song of the Three Holy Children
 - n. Suzanna
 - o. Epistle of Jeremiah
6. The N. T. canon went through a similar process.
- a. Eusebius (265-340), an advisor to Constantine, was asked to prepare some Bibles for the church. He **recognized** four classes of books:
 - 1) **Universally** accepted books
 - 2) **Disputed** books (5)
 - 3) **Spurious** books - not to be included because the content didn't measure up.
 - 4) Forgery of **Heretics**
 - b. In 367, Athanasius established a canon of 27 books, the exact books that we have in our N.T. today.
 - c. Shortly afterwards, Jerome and Augustine followed example.
 - d. By 397, the 27 books of the NT were firmly established by church council decrees.
- D. The essential task of early Christians was not the **establishing** of the canon, but the **recognition** of the canon.

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1. F.F. Bruce, The New Testament Documents: Are They Reliable?, p. 27: *"One thing must be emphatically stated. The New Testament books did not become authoritative for the Church because they were formally included in a canonical list; on the contrary, the Church included them in her canon because she already regarded them as divinely inspired, recognizing their innate worth and generally apostolic authority, direct or indirect."*
 2. Pinnoct, Biblical Revelation, p. 105: *"Scientists do not create facts of nature, and the church does not invent Scripture; they are both divine gifts to be recognized. The church did not authorize Scripture; she searched it out according to certain principles and submitted to what she found. She is the minister, not the master, of the canon and does not constitute this or that Holy Writ.... The Spirit was active in the process of recognizing the canon in pursuance of the divine purpose."*
- E. Rules for determining canonicity
1. Apostolicity Jn 16:13
 - a. Was it written by an **Apostle**
 - b. Was it written by someone **closely associated** with an apostle?
 2. Content - are the contents on **spiritual** par with apostolic books?
 3. Universality - was the book consistently and universally **accepted** by the churches?]
 4. **Inspiration** - (ultimate test)
 - a. Does this book give unmistakable **evidence** of being God-breathed?
 - b. Does it **edify** saints, **glorify** God, & teach a message of **grace**
- F. Some New Testament Apocalyptic writings which have been rejected include the following:
1. Didache
 2. I, II Clement
 3. Epistle of Barnabus
 4. Shepherd of Hermes
 5. Acts of Paul
 6. Apocalypse of Peter
 7. Enoch, etc

- G. Belief in the **providence** and **sovereignty** of God in the process of canonization is also important. Psa. 12:6-7
- Bruce, N.T. Documents, p. 21: *"The historic Christian belief is that the Holy Spirit, who controlled the writing of the individual books, also controlled their selection and collection, thus continuing to fulfill our Lord's promise that He would guide His disciples into all truth."*
- V. Preservation Psa. 12:6-7, Mt. 24:35, Ps.105:8, Jn.10:35, I Pt.1:23-25
- A. We do not have the original "**autographical**" manuscripts.
1. We do have about **5000** copies of the original.
 2. We also have many early **translations** of the original Greek.
- B. There are very few passages in which any real question remains (of **2000 +/-** of pages of Greek only about **1/2** page is questionable at all).
- C. The vast majority of these are obvious **accidental** errors made by [HYPERLINK "https://en.wikipedia.org/wiki/Scribe"](https://en.wikipedia.org/wiki/Scribe) scribes, and are easily identified as such: [HYPERLINK "https://en.wikipedia.org/wiki/Haplography"](https://en.wikipedia.org/wiki/Haplography) an omitted word, [HYPERLINK "https://en.wikipedia.org/wiki/Homoioteleuton"](https://en.wikipedia.org/wiki/Homoioteleuton) a duplicate line, a misspelling, a rearrangement of words.
- D. "No **translation** is inspired, except to the degree that it conforms to the original meaning of the words of the original manuscripts."
- VI. Translations
- A. Ancient Manuscripts
1. Over **5000** different Greek manuscripts have been found
 2. The **majority** of them are from the Byzantine text families.
 3. The Alexandrian (*Sinaiticus and Vaiticanus*) manuscript (*Wescott and Hort*) was found later but is dated **earlier**.
 4. The Textus Receptus (**Received** text) is a compilation of the known Greek texts in the 1500's (*primarily of the Byzantine group*) and was used to translate the King James Version.
 5. Later versions use the **Alexandrian** text.
- B. Ancient Translations
1. Septuagint (LXX)

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- a. Hebrew O.T. translated into **Greek**
- b. Translated by **70** Greek and Hebrew scholars
2. Vulgate
 - a. Translation of the entire Bible into **Latin**
 - b. Translated by Jerome in **400** AD
 - c. Standard Bible of the **Roman Catholic** church for 1000 years.
- C. English Translations
 1. Early translations
 - a. Wycliffe - translated in 1382 from the **Latin** . Not widely circulated, but used by God to open the door for later translations.
 - b. Tyndale - translated in 1526 from the Greek. The first **printed** Bible circulated in English
 - c. Great Bible - printed in 1539. The first **authorized** printed Bible.
 - d. Geneva Bible - produced in 1559. This was the **Puritan's** Bible.
 2. King James or **Authorized** Version
 - a. First published in **1611**.
 - b. King James I authorized **54** proven, Biblical scholars to translate an official version of the Scriptures.

"These revisers were divided into six groups, working on various assigned sections of the biblical text. Each man made his own translations, presented it to the other members of his team and then sent copies to the other groups. Then, the entire text, as corrected, was reviewed by a final committee which worked out the problems and polished the translation for publication." How We Got Our Bible by Herbert H. Ehrenstein
 - c. Translated from the Textus Receptus. *The Alexandrian manuscripts were not yet discovered at this time.*
 - d. The KJV is an accurate translation put into beautiful English that has stood as the standard English text, for over 300 years, by which all other translations are judged.

VII. The Bible

- A. The Bible is **one** book. Eph. 4:3-6

1. Bears witness to one **God**.
 2. Forms one continuous **story**.
 3. Has one plan of **redemption**.
 4. Has one central **theme**.
 5. Brings **unity** to the body of Christ
- B. The Bible is a library of 66 books
1. Old Testament - 39 books
 - a. The word "Testament" means covenant or **agreement**
 - b. Written in **Hebrew** and Aramaic.
 - c. The Jews divided it into the law, **prophets** and writings.
 - d. Present day divisions:
 - 1) **Law** (Pentateuch) - Genesis to Deuteronomy
 - 2) **History** - Joshua to Esther
 - 3) **Poetry** - Job to Song of Solomon
 - 4) **Prophecy** - Isaiah to Malachi (*Also divided into Major & Minor Prophets*)
 2. New Testament - 27 books
 - a. Written in "Koine" or **common** Greek, as opposed to Classical Greek.
 - b. Present day divisions:
 - 1) **Gospels** - Matthew to John
 - a) Gospel means "**Good News**"
 - b) Matthew Mark & Luke are the **Synoptic Gospels**
 - 2) **Historical** - Acts
 - 3) **Pauline Epistles** - Romans to Philemon
 - 4) **General Epistles** - Hebrews? To Jude
 - 5) **Prophecy** - Revelation