



# OHANA BAPTIST CHURCH

## Doctrinal Studies

### *Bibliology*

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#### I. Introduction

##### A. Prerequisites for study

1. Accept the Bible as the \_\_\_\_\_ Word of God. II Tim. 3:16, Heb. 11:6
2. Use the \_\_\_\_\_ method of study - each is \_\_\_\_\_ of the whole. II Pet. 1:19-21, Is. 28:9-10
3. Exercise simple, child-like \_\_\_\_\_. John 7:17, Jas. 1:22
4. \_\_\_\_\_ and \_\_\_\_\_. Jer. 29:13
5. Spiritual illumination by the \_\_\_\_\_. I Cor. 2:9-13
6. Real and \_\_\_\_\_ honesty and hunger for the Word. Matt. 5:6, Job 23:12

##### B. Definition of Theology

- *Theology is the \_\_\_\_\_ of God and of the \_\_\_\_\_ between God and the universe.*

##### C. Aims of Theology

1. It is the work of theology as a science, not to \_\_\_\_\_, but to \_\_\_\_\_ facts. I Jn. 1:1-4.
2. These facts may be discovered through \_\_\_\_\_ (Rom. 1:18-20) and \_\_\_\_\_ Acts 17:22-23
3. The study of theology is a God given \_\_\_\_\_. II Tim. 2:15

##### D. Division of Theology

1. \_\_\_\_\_ Theology - study doctrine as \_\_\_\_\_ in Scripture.
2. \_\_\_\_\_ Theology - traces the \_\_\_\_\_ of doctrine from the Apostles to today.
3. \_\_\_\_\_ Theology - the practical application of doctrine in the working of the church.
4. \_\_\_\_\_ Theology - the development of doctrine in a \_\_\_\_\_ and outlined manner.

##### E. Doctrines of the Bible

1. \_\_\_\_\_logy - The study of the Bible.



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2. \_\_\_\_\_logy - The study of the \_\_\_\_\_ of the Godhead.
3. \_\_\_\_\_logy - The study of Jesus Christ.
4. Pneumatology - The study of the \_\_\_\_\_.
5. Ecclesiology - The study of the \_\_\_\_\_.
6. Anthropology - The study of \_\_\_\_\_.
7. Hamartiology - The study of \_\_\_\_\_.
8. Soteriology - The study of \_\_\_\_\_.
9. \_\_\_\_\_logy - The study of Angels (including \_\_\_\_\_).
10. \_\_\_\_\_logy - The study of last things.

### **SECTION ONE: The Biblical Framework for Doctrinal Study: Dispensationalism**

#### I. The Importance of Dispensationalism

##### A. Progressive Revelation

1. By progressive revelation is **not** meant that the Biblical revelation is a process of evolution in the cultural or religious sphere.
2. "By progressive revelation we mean that the Bible sets forth a movement of God, with the initiative coming from God and not man, in which God brings man up through the theological infancy of the Old Testament to the maturity of the New Testament." (Ramm, Protestant Biblical Interpretation, p. 102)
3. "Progressive revelation is the recognition that God's message to man was not given in one single act but was unfolded in a long series of successive acts and through the minds and hands of many men of varying backgrounds." Ryrie, Dispensationalism Today p. 33)
4. Scriptural Proof: Matt. 5:17-20; Heb. 1:1-2; John 1:17; Acts 17:30

##### B. Epochal Revelation

1. There is no serious interpreter of the Bible who does not recognize the need for certain basic distinctions in the Scripture.



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2. This does not prove that the dispensationalists' epochs are the correct ones, but it does demonstrate the need for distinctions as basic to the proper interpretation of the Bible.

## II. Definitions and Distinctions of a Dispensation

### A. Scriptural usage of the Word

1. Greek - *oikonomia*
2. King James Version translates the word as \_\_\_\_\_, \_\_\_\_\_ or dispensation.
3. Various forms of the Word are used \_\_\_\_\_ times.
4. Jesus used the Word in two parables. Luke 12:42 and Luke 16:1, 3, 8
5. At least 3 dispensations are specifically mentioned in Scripture.
  - a. Col. 1:25-26 - \_\_\_\_\_ dispensation
  - b. Eph. 3:2 - Present age of \_\_\_\_\_.
  - c. Eph. 1:10 - \_\_\_\_\_ dispensation.

### B. Theological usage of the Word

1. Scofield: "A dispensation is a period of \_\_\_\_\_ during which man is tested in respect of obedience to some specific revelation of the will of God."
2. Every dispensation involves the following features:
  - a. Definite \_\_\_\_\_
  - b. Specific test of \_\_\_\_\_.
  - c. \_\_\_\_\_ element
  - d. Day of reckoning or \_\_\_\_\_.
3. A Dispensation is \_\_\_\_\_ a way of salvation, but a \_\_\_\_\_ or life!

### C. Essentials of Dispensationalism

1. Must believe in a \_\_\_\_\_, \_\_\_\_\_ or normal method of interpreting Scripture.
2. Must keep \_\_\_\_\_ and the \_\_\_\_\_ separate.
3. Must understand that the underlying purpose of God is His working in the world is His own \_\_\_\_\_, rather than the \_\_\_\_\_ of man.



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### III. The Dispensations of the Bible

A. There are at least \_\_\_\_\_ dispensations.

B. The \_\_\_\_\_ likely dispensations are:

1. The dispensation of \_\_\_\_\_

a. Main Person:

b. Time: \_\_\_\_\_ to \_\_\_\_\_

c. Scripture: Gn. 1:26-3:6

d. Responsibility: Tend the \_\_\_\_\_ and don't

e. Failure:

f. Judgment

2. The dispensation of \_\_\_\_\_

a. Main Person:

b. Time: \_\_\_\_\_ to \_\_\_\_\_

c. Scripture: Gn. 3:7 - 8:19

d. Responsibility: Obey \_\_\_\_\_ and bring \_\_\_\_\_ sacrifice.

e. Failure:

f. Judgment

3. The dispensation of \_\_\_\_\_ government

a. Main Person:

b. Time: \_\_\_\_\_ to \_\_\_\_\_

c. Scripture: Gn. 8:20 -11:30

d. Responsibility: Receive and obey the \_\_\_\_\_ covenant.

e. Failure:

f. Judgment

4. The dispensation of \_\_\_\_\_ or \_\_\_\_\_ rule

a. Main Person:



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- b. Time: \_\_\_\_\_ to \_\_\_\_\_
  - c. Scripture: Gn. 11:40 - Ex. 19:4
  - d. Responsibility: Serve \_\_\_\_\_ and live in the \_\_\_\_\_ land
  - e. Failure:
  - f. Judgment
5. The dispensation of \_\_\_\_\_
- a. Main Person:
  - b. Time: \_\_\_\_\_ to \_\_\_\_\_
  - c. Scripture: Ex. 19:5 -
  - d. Responsibility: To obey the \_\_\_\_\_ and bring \_\_\_\_\_
  - e. Failure:
  - f. Judgment
6. The dispensation of \_\_\_\_\_ or \_\_\_\_\_ age
- a. Main Person:
  - b. Time: \_\_\_\_\_ to \_\_\_\_\_
  - c. Scripture: Acts - Rev.
  - d. Responsibility: Fulfill the great \_\_\_\_\_
  - e. Failure:
  - f. Judgment
7. The dispensation of \_\_\_\_\_
- a. Main Person:
  - b. Time: \_\_\_\_\_ to \_\_\_\_\_
  - c. Scripture: Revelation
  - d. Responsibility: \_\_\_\_\_ and \_\_\_\_\_ the King
  - e. Failure:
  - f. Judgment



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#### **SECTION TWO: 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 \_\_\_\_\_ of God: We cannot know God unless He reveals Himself to us on our \_\_\_\_\_. Isa. 55:8 & 9.
2. Because of the nature of \_\_\_\_\_: (Sinful and \_\_\_\_\_) We cannot find God by ourselves. I Cor. 2:14, II Cor. 4:4, Eph. 2:3

##### C. There are \_\_\_\_\_ types of Revelation

1. General (\_\_\_\_\_) Revelation
  - a. The manifestation of God to man through \_\_\_\_\_ and \_\_\_\_\_.
  - b. There are \_\_\_\_\_ basic areas of general revelation. Rom. 1:18-21
    - 1) \_\_\_\_\_ or \_\_\_\_\_. Psa. 19:1-3
    - 2) \_\_\_\_\_ or the universe. Heb. 1:3, Col. 1:17
    - 3) God \_\_\_\_\_. Rom. 2:12-15
  - c. General Revelation is insufficient to bring man to \_\_\_\_\_.
    - 1) Doesn't give a full \_\_\_\_\_ of God's will and nature.
    - 2) Doesn't give \_\_\_\_\_ for personal salvation.
2. Special Revelation
  - a. God stepping into human history to communicate truth to man through \_\_\_\_\_ means.
  - b. Means of Special Revelation
    - 1) Communication of God to man
      - a) \_\_\_\_\_ Communication -- God talking to man
      - b) Indirect Communication - \_\_\_\_\_ & \_\_\_\_\_.



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- 2) \_\_\_\_\_ or \_\_\_\_\_. Gen. 22:24-30, 16:9 & 13, Ex. 3:2-5
- 3) \_\_\_\_\_ John 2:11
- 4) \_\_\_\_\_ of Jesus Christ. Heb. 1:1-3, John 1:18
- 5) \_\_\_\_\_ John 17:17, 16:13

c. Means of Special Revelation in Scripture

- 1) His \_\_\_\_\_
- 2) His \_\_\_\_\_

3. Revelation distinguished from other Bibliological terms

a. Revelation, Inspiration, and Illumination

- 1) Revelation - \_\_\_\_\_ or communicating truth
- 2) Inspiration - Superintending or \_\_\_\_\_ over truth.
- 3) Illumination - \_\_\_\_\_ truth.

b. There may be Revelation \_\_\_\_\_ Inspiration. Rev. 1:19, I Pet. 1:11

c. There may be Revelation \_\_\_\_\_ Inspiration. Rev. 10:4. II Cor. 12:1-4

d. There may be Inspiration without \_\_\_\_\_ revelation. Luke 1:3

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

## II. Inspiration

A. Various \_\_\_\_\_ theories of Inspiration

1. Natural Inspiration: The Bible is inspired like \_\_\_\_\_ or any other book might be.
2. Illumination Inspiration: Biblical writers had an intensified \_\_\_\_\_ perception.
3. Concept Inspiration: \_\_\_\_\_ and concepts of the Bible are inspired, but not the words.
4. Partial Inspiration: Only the portions of Scripture that are \_\_\_\_\_ to doctrine are inspired and inerrant.
5. Neo-orthodoxy Theory:
  - a. The Bible \_\_\_\_\_ contain the Word of God.



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- b. The Bible itself is \_\_\_\_\_ the Word of God.
  - c. Whatever revelation in the Bible that speaks to you and raises a religious experience is God's Word.
  - d. " \_\_\_\_\_ " of Scripture may be inaccurate and are often mere superstition.
6. Dictation Theory ( \_\_\_\_\_ Theory): Writers were passive \_\_\_\_\_ in God's hand, like a typewriter, with which He wrote the Scriptures.

#### B. The Biblical doctrine of Inspiration

- 1. Definition - *Theopneustos*: God \_\_\_\_\_
  - 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."*



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- 1) It is an \_\_\_\_\_ process
- 2) It limits inspiration to the \_\_\_\_\_ of Scripture.
- 3) It represents the operation of the Holy Spirit as a supernatural \_\_\_\_\_ of content and words.
- 4) Authors were kept, not only from all \_\_\_\_\_, but also from all \_\_\_\_\_.
- 5) No one specific \_\_\_\_\_ of inspiration (like \_\_\_\_\_) is taught.
- 6) These definitions indicate the extent of inspiration. - \_\_\_\_\_

#### C. Theological spectrum today

1. Liberalism or Modernism would say Bible may \_\_\_\_\_ the Word of God.
2. Neo-Orthodoxy - those \_\_\_\_\_ of Bible that speak to your heart \_\_\_\_\_ the Word of God.
3. New Evangelicalism - Bible is the inspired Word of God, BUT \_\_\_\_\_ is the most important thing.
4. Fundamentalism 0 Bible is the authoritative, infallible, \_\_\_\_\_ Word of God.  
Plenary ( \_\_\_\_\_ ) Verbal ( \_\_\_\_\_ ) inspiration ( \_\_\_\_\_ )

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

1. External evidences
  - a. \_\_\_\_\_ and archeology - Modern archeological discoveries constantly strengthen belief in an infallible record.
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
  - d. Cause and Effect
    - 1) Every \_\_\_\_\_ must have an adequate \_\_\_\_\_
    - 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.



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- 3) To base the immensity of all Christian service upon a book of man's own phrasing is impossible.
  - e. Psychology
    - 1) Since \_\_\_\_\_ 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 \_\_\_\_\_.
2. Internal evidences
- a. Testimony of \_\_\_\_\_
    - 1) Christ says that His Words are absolute \_\_\_\_\_. Matt. 24:35
    - 2) Christ \_\_\_\_\_ the Words of Scripture. Matt. 5:18
    - 3) The O.T. is authoritative about \_\_\_\_\_. Luke 24:44
    - 4) Christ says that Scripture cannot be \_\_\_\_\_. John 10:34-36
  - b. Testimony of the \_\_\_\_\_
    - 1) God could and did give men the \_\_\_\_\_ words. II Sa. 23:2, Jer. 1:9, Ezk. 3:4
    - 2) Some words were commanded to be \_\_\_\_\_ recorded. Ex. 34:27
    - 3) God's Words are to be neither \_\_\_\_\_ to nor diminished. Dt. 4:2
    - 4) "Thus saith the Lord" or its equivalent occurs \_\_\_\_\_ of times in the O.T.
  - c. Testimony of the \_\_\_\_\_
    - 1) The New Testament validates the Old Testament.
      - a) To the Jews were entrusted the " \_\_\_\_\_ of God" Rom. 3:1-2



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- b) Because the Bible says no \_\_\_\_\_ came by the will of man. II Pt. 1:20-21
  - c) O T is specifically said to be given by \_\_\_\_\_. II Ti. 3:15, 16
  - 2) NT claims \_\_\_\_\_ with OT. II Pet. 3:1, 2, 15-16
  - 3) NT makes \_\_\_\_\_ 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* "\_\_\_\_\_, completely")
    - 1) "all" - no \_\_\_\_\_ of inspiration
    - 2) "given by inspiration of God." *theopneustos* - \_\_\_\_\_
  - b. II Peter 1:20-21
    - 1) "No prophecy of the Scripture"
    - 2) "is of any private interpretation"
    - 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."
  - 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 \_\_\_\_\_ on these subjects whenever it teaches on them.
- b. Some so called errors in science are simply truths presented in \_\_\_\_\_ or \_\_\_\_\_ language. *ex. Sun rising or setting*



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c. Archeology discoveries have done much to \_\_\_\_\_ the historical record and accuracy of Scriptures.

2. In quoting and interpreting the Old Testament

a. They had to \_\_\_\_\_ 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 \_\_\_\_\_ acts of men may be recorded but they are never \_\_\_\_\_.

b. Some evil acts appear to be sanctioned but it is really the good \_\_\_\_\_ or the accompanying \_\_\_\_\_ that is recognized, and not the evil act itself.

c. Some things were permitted in pre-Christian times as \_\_\_\_\_ (although not absolutely) right.

F. The \_\_\_\_\_ of the Bible

1. The Bible as a God-breathed book is consequently \_\_\_\_\_.

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 \_\_\_\_\_ rule of \_\_\_\_\_ and \_\_\_\_\_.

4. Result - authority of the Bible demands the full \_\_\_\_\_ of the Christian.

5. Is every single statement itself in the Bible authoritative?

G. The Infallibility and Inerrancy of the Bible

1. Definitions of infallible and inerrant

a. Infallible

1) The Scriptures possess an unfailling \_\_\_\_\_.



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



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- 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 \_\_\_\_\_ Jn. 10:35, 17:17
  - c) If Scripture is errant where it can be \_\_\_\_\_, inerrancy where it cannot be \_\_\_\_\_ is meaningless.
- c. In relation to the Bible's witness concerning itself.
- 1) The Bible clearly teaches its own \_\_\_\_\_.
  - 2) If it is not inerrant, it bears false witness and can not be \_\_\_\_\_ in any of the matters on which it speaks.
4. The proof of inerrancy
- a. It involves the \_\_\_\_\_ of Scripture to its own inerrancy.
    - 1) There are many verses that affirm the \_\_\_\_\_ of God.
    - 2) Other verses teach the abiding character of Scripture to its very \_\_\_\_\_.  
Matt. 5:18, Jn. 10:33-36
    - 3) The message of the Bible is often dependent on a \_\_\_\_\_ or form of a \_\_\_\_\_.
  - b. It involves \_\_\_\_\_.
    - 1) No one who holds inerrancy denies that there are some \_\_\_\_\_.
    - 2) No errors have ever been \_\_\_\_\_ 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 \_\_\_\_\_ quickening of the human mind in virtue of which it is enabled to \_\_\_\_\_ truth already revealed."
2. The ministry of the \_\_\_\_\_ in aiding our understanding of Scripture.



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#### B. Different types of Illumination

1. Illumination of the \_\_\_\_\_ with respect to sin, righteousness, and judgment (\_\_\_\_\_). Jn 16:8-12
2. Illumination of the \_\_\_\_\_.
  - a. Illumination causes believers to \_\_\_\_\_ a growing relationship with Christ. Luke 24:27-32
  - b. The Holy Spirit is our \_\_\_\_\_ in Divine truth. Jn. 6:63, 16:13-15, I Co. 2:9-16

#### C. Necessity of Illumination: Basic necessity is \_\_\_\_\_ (*depravity of mind*)

1. \_\_\_\_\_ blindness Isa. 6:9-10, Rom. 11:7-10
2. \_\_\_\_\_ blindness II Cor. 4:3 & 4
3. \_\_\_\_\_ 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 \_\_\_\_\_ Luke 1:1-4
2. Writers both \_\_\_\_\_ and were frequently \_\_\_\_\_ 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 \_\_\_\_\_ the importance of their own words, \_\_\_\_\_ 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 \_\_\_\_\_ them nor fully \_\_\_\_\_ them as divine.
5. All four of the above are by \_\_\_\_\_. It is the \_\_\_\_\_ and not primarily the \_\_\_\_\_ that are inspired.
6. Further, men have \_\_\_\_\_ of illumination, but the Biblical words do not have \_\_\_\_\_ of inspired truthfulness. Jn. 14:26

#### IV. Canon

##### A. Definition



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1. The word, *canon*, means \_\_\_\_\_; thus we measure or judge by the canon.
2. Applied to the Bible, "canon" means those books which have been measured, found \_\_\_\_\_ or \_\_\_\_\_ as inspired of God, and considered to be the rule of faith and practice for the church.

#### B. Why a canon?

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

#### C. When do books become canonical?

1. Books for the Bible were canonical when they were \_\_\_\_\_ as far as God is concerned.
2. After the writing of a group of books, there was of course, the \_\_\_\_\_ 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 \_\_\_\_\_ in the 5th century BC.
4. Some books were rejected from the O.T. canon for the following reasons:
  - a. \_\_\_\_\_ content is inconsistent with Scripture.



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- b. \_\_\_\_\_ does not conform to Scripture.
- c. They were written after \_\_\_\_\_ 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 \_\_\_\_\_ books and include the following:
- |                        |  |
|------------------------|--|
| a. I Esdras            | i. Prayer of Manasses  |
| b. II Esdras           | j. I Maccabees   |
| c. Tobit               | k. II Maccabees  |
| d. Judith              | l. Baruch  |
| e. Remainder of Esther | m. Song of the Three Holy Children<br>(and Prayer of Azariah)--added |
| f. Wisdom of Solomon   | n. Suzanna   |
| g. Ecclesiasticus      | o. Epistle of Jeremiah   |
| h. Bel and the Dragon  |  |
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 \_\_\_\_\_ four classes of books:
- 1) \_\_\_\_\_ accepted books
  - 2) \_\_\_\_\_ books (5)
  - 3) \_\_\_\_\_ books - not to be included because the content didn't measure up.
  - 4) Forgery of \_\_\_\_\_
- 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.



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D. The essential task of early Christians was not the \_\_\_\_\_ of the canon, but the \_\_\_\_\_ of the canon.

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. Pinnock, 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 \_\_\_\_\_?
  - b. Was it written by someone \_\_\_\_\_ with an apostle?
2. Content - are the contents of \_\_\_\_\_ par with apostolic books?
3. Universality - was the book consistently and universally \_\_\_\_\_ by the churches?]
4. \_\_\_\_\_ - (ultimate test)
  - a. Does this book give unmistakable \_\_\_\_\_ of being God-breathed?
  - b. Does it \_\_\_\_\_ saints, \_\_\_\_\_ God, teach message of \_\_\_\_\_?

F. Some New Testament Apocalyptic writings which have been rejected include the following:

1. Didache
2. I, II Clement



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3. Epistle of Barnabus
4. Shepherd of Hermes
5. Acts of Paul
6. Apocalypse of Peter
7. Enoch, etc

G. Belief in the \_\_\_\_\_ and \_\_\_\_\_ 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 \_\_\_\_\_ manuscripts.

1. We do have about \_\_\_\_\_ copies of the original.
2. We also have many early \_\_\_\_\_ of the original Greek.

B. There are very few passages in which any real question remains (of \_\_\_\_\_ of pages of Greek only about \_\_\_\_\_ page is questionable at all).

C. "No \_\_\_\_\_ 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 \_\_\_\_\_ different Greek manuscripts have been found
2. The \_\_\_\_\_ or them are from the Byzantine text families.
3. The Alexandrian (*Sinaiticus and Vaiticanus*) manuscript (*Wescott and Hort*) was found later but is dated \_\_\_\_\_.



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4. The Textus Receptus (\_\_\_\_\_ 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

#### B. Ancient Translations

##### 1. Septuagint (LXX)

- a. Hebrew O.T. translated into \_\_\_\_\_
- b. Translated by \_\_\_\_\_ Greek and Hebrew scholars

##### 2. Vulgate

- a. Translation of the entire Bible into \_\_\_\_\_
- b. Translated by Jerome in \_\_\_\_\_ AD
- c. Standard Bible of the \_\_\_\_\_ church for 1000 years.

#### C. English Translations

##### 1. Early translations

- a. Wycliffe - translated in 1382 from the \_\_\_\_\_. Not widely circulated, but used by God to open the door for later translations.
- b. Tyndale - translated in 1526 from the Greek. The first \_\_\_\_\_ Bible circulated in English
- c. Great Bible - printed in 1539. The first \_\_\_\_\_ printed Bible.
- d. Geneva Bible - produced in 1559. This was the \_\_\_\_\_ Bible.

##### 2. King James or \_\_\_\_\_ Version

- a. First published in \_\_\_\_\_.
- b. King James I authorized \_\_\_\_\_ 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*



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*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.
3. Modern Translations
- a. English Revised Version and American Standard Version 1901 -- Both were attempts to \_\_\_\_\_ the KJV but never found popularity.
  - b. Revised Standard Version 1952 -- Translated primarily by \_\_\_\_\_ or \_\_\_\_\_ and is generally untrustworthy.
  - c. New American Standard 1960 -- One of the first modern translations to become popularly accepted. Translated from the Alexandrian texts. Uses a dynamic equivalency rather than \_\_\_\_\_ equivalency method of translation.
  - d. The Living Bible 1962 -- A \_\_\_\_\_ rather than a translation. The author did not know Greek or Hebrew.
  - e. New International Version 1969 -- Probably one of the least \_\_\_\_\_ accurate of the modern translations. *“The first concern of the translators has been the accuracy of the translation and its fidelity to the THOUGHT of the Biblical writers. . . . At the same time they have striven for MORE THAN a WORD - FOR - WORD translation.”*

New International Version page viii of the Preface
  - f. New King James Version 1979 -- Not just an \_\_\_\_\_ of the KJV as advertised, but it is a new translation using the same formats as the NASV and NIV. This translation has been accompanied by a massive advertising campaign to make it the “*standard*” for today, by it’s secular owned publisher.



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- g. Others -- Stewart Custer *Faith for the Family*, *Twisted Translations*: “*There seems to be a contest among modern translations to see which one can be the most innovative, the most free in its rendering of the text. Formerly Bible translations were expected to meet three standards: (1) A translations should not add anything to the text; (2) A translation should not leave out anything out of the text; (3) A translation should not twist anything in the text to change its meaning. Modern translations systematically violate all three standards.*”
4. Other problem “*translations*”: New World Translation, Good News for Modern Man, New English Bible, Today’s English Version
5. Problems with the quest for a “*newer, more accurate translation*”
- \_\_\_\_\_ among the churches. I Cor. 14:33, 40
  - Sowing seeds of \_\_\_\_\_ about the accuracy and trustworthiness of any translation of Scripture. Gen. 3:1; Matt. 4:3-11
  - The idea of making the Bible more “\_\_\_\_\_” and “*understandable*” is foreign to the teachings of Scripture. Matt. 13:10-13; I Cor. 2:6-16, II Pet. 3:16
  - Many modern translations have as their goal the “\_\_\_\_\_” of the Word of God. Rev. 22:19, Eccl. 3:14
  - The attempt to put the older Alexandrian text \_\_\_\_\_ the majority Byzantine text rather than to compare and combine them as the Textus Receptus did.
  - The KJV is a verbal/formal translation whereas most modern versions use a \_\_\_\_\_ or equivalency form of translation. Matt. 5:17-18, Matt. 24:35
  - Many, not all, of the translators of the modern versions are \_\_\_\_\_ theologians with a hidden agenda to change what they do not believe. Isa. 8:20
  - All of the problems with archaic or \_\_\_\_\_ words could easily be taken care of with marginal notes or minor changes

“*Great Britain’s Prof. C.H. Dodd and his New English Bible committee were stumped in their*”



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search for a more modern version of the words “the fatted calf” in the parable of the prodigal son. Finally, armed with a list of alternatives, the professor went to London’s Smithfield meat market. Giving the list to one of the butchers there, he asked, “Which, if any, of these terms would you use to describe an animal about to be slaughtered?”

The butcher read over the list with care, shook his head and returned the piece of paper. “We shouldn’t say any o’ them, guv’nor,” he said.

“You see, we’ve got technical terms for these things. We always calls ‘em ‘fatted calves.’”



#### 6. Problems with the “KJV Only” philosophy

- a. God’s word will not return unto Him \_\_\_\_\_ Isa. 55:11, Phil. 1:15-17
- b. The KJV is \_\_\_\_\_ not \_\_\_\_\_.
- c. The contentious, \_\_\_\_\_ spirit exhibited by many is wrong. Jas. 1:19-20
- a. Peter Ruckman, a leader of this movement, is dishonest, decisive, and \_\_\_\_\_ and should be avoided.

## II. The Bible

### A. The Bible is \_\_\_\_\_ book. Eph. 4:3-6

1. Bears witness to one \_\_\_\_\_
2. Forms one continuous \_\_\_\_\_
3. Has one plan of \_\_\_\_\_
4. Has one central \_\_\_\_\_
5. Brings \_\_\_\_\_ 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 \_\_\_\_\_.
  - b. Written in \_\_\_\_\_ and \_\_\_\_\_.



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- c. The Jews divided it into the law, \_\_\_\_\_, and writings.
- d. Present day divisions:
- 1) \_\_\_\_\_ (Pentateuch) - Genesis to Deuteronomy
  - 2) \_\_\_\_\_ - Joshua to Esther
  - 3) \_\_\_\_\_ - Job to Song of Solomon
  - 4) \_\_\_\_\_ - Isaiah to Malachi (*Also divided into Major & Minor Prophets*)

## 2. New Testament - 27 books

- a. Written in “Koine” or \_\_\_\_\_ Greek, as opposed to Classical Greek.

b. Present day divisions:

- 1) \_\_\_\_\_ - Matthew to John
  - a) Gospel means “\_\_\_\_\_”
  - b) Matt. Mk. & Lk. are the \_\_\_\_\_ Gospels
- 2) \_\_\_\_\_ - Acts
- 3) \_\_\_\_\_ - Romans to Philemon
- 4) \_\_\_\_\_ - Hebrews? To Jude
- 5) \_\_\_\_\_ - Revelation

Though the cover is worn  
And the pages are torn,  
And though places bear traces of  
tears,  
Yet more precious than gold  
Is the Book, worn and old,  
That can shatter and scatter my fears.  
When I prayerfully look  
In the precious old book,  
Many pleasures and treasures I see;  
Any tokens of love  
From my Father above,  
Who is nearest and dearest to me.  
The old Book is my guide,  
'Tis a friend by my side,  
It will lighten and brighten my way;  
And each promise I find  
Soothes and gladdens my mind  
As I read it and heed it today.