

Bibliology The Theology of the Bible

Lesson One

The Bible is God's given location for man to learn of God. The Bible is God's one and only source of knowledge of Himself and THEOLOGY. Despite the incessant rantings and ravings of the liberal satanic critics, the Bible is and remains, the God breathed perfection in print. Despite man's logic, man made mysticism, man made religion and man made/so called religious/holy literature, the Bible remains the one and only infallible resource for definitive knowledge of the one and only Holy Divine.

Numerous denominated philosophies have maintained that they and their special denominational literature is the one true teaching of Scripture. This persist to be a delusion on the part of these religionist teachers and their following.

The English word Bible, is derived from the English form of the Greek name Biblia. The Greek word Biblia means "books." The word Biblia, in the fifth century, began to be given to the entire collection of sacred books, also known as the "Library of Divine Revelation." The name Bible was adopted by Wickliffe, and came gradually into use in our English language. The Bible consists of sixty-six different books, or manuscripts, composed by many different writers, in three different languages, under different circumstances. These writers were of almost every social rank, statesmen and peasants, kings, herdsmen, fishermen, priests, tax-gatherers, tent makers; educated and uneducated, Jews and Gentiles; most of them unknown to each other, and writing at various periods during the space of about 1600 years: and yet, after all, it is only one book dealing with only one subject in its numberless aspects and relations, the subject of man's redemption.

It is divided into the Old Testament, containing thirty-nine books, and the New Testament, containing twenty-seven books. The names given to the Old in the writings of the New are "the scriptures" Matthew 21:42; "scripture" II Peter 1:20; "the holy scriptures" Romans 1:2; "the law" John 12:34; "the law of Moses, the prophets, and the psalms" Luke 24:44; "the law and the prophets" Matthew 5:17; "the old covenant" II Corinthians 3:14. There is a break of 400 years between the Old Testament and the New.

The Old Testament is divided into three parts:

1. The Law (Torah), consisting of the Pentateuch, or five books of Moses. 2. The Prophets, consisting of:
 - (a) the former, namely, Joshua, Judges, the Books of Samuel, and the Books of Kings;
 - (b) the latter, namely, the greater prophets, Isaiah, Jeremiah, and Ezekiel, and the twelve minor prophets.
3. The Hagiographa, or holy writings, including the rest of the books. These were ranked in three divisions:
 - (a) The Psalms, Proverbs, and Job, distinguished by the Hebrew name, a word formed of the initial letters of these books, emeth, meaning truth.
 - (b) Canticles, Ruth, Lamentations, Ecclesiastes, and Esther, called the five rolls, as being written for the

synagogue use on five separate rolls.

(c) Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles. Between the Old and the New Testament no addition was made to the revelation God had already given. The period of New Testament revelation, extending over a century, began with the appearance of John the Baptist.

The New Testament consists of...

- (1) the historical books, the Gospels, and the Acts of the Apostles;
- (2) the Epistles; and
- (3) the book of prophecy, the Revelation.

The division of the Bible into chapters and verses is altogether of human invention, designed to facilitate reference to it. The ancient Jews divided the Old Testament into certain sections for use in the synagogue service, and then at a later period, in the ninth century A.D., into verses. Our modern system of chapters for all the books of the Bible was introduced by Cardinal Hugo about the middle of the thirteenth century, he died 1263. The system of verses for the New Testament was introduced by Stephens in 1551, and generally adopted, although neither Tyndale's nor Coverdale's English translation of the Bible has verses. The division is not always wisely made, yet it is very useful. The Bible is the name given to the revelation of God to man contained in sixty-six books or pamphlets, bound together and forming one book and only one, for it has in reality one author and one purpose and plan, and is the development of one scheme of the redemption of man.

I. It's names: (1) The Bible, i.e. The Book, from the Greek "ta biblia," the books. The word is derived from a root designating the inner bark of the linden tree, on which the ancients wrote their books. It is the book as being superior to all other books. But the application of the word BIBLE to the collected books of the Old and New Testaments is not to be traced farther back than the fifth century of our era. (2) The Scriptures, the writings, as recording what was spoken by God. (3) The Oracles, the things spoken, because the Bible is what God spoke to man, and hence also called (4) The Word. (5) The Testaments or Covenants, because it is the testimony of God to man, the truths to which God bears witness; and is also the covenant or agreement of God with man for his salvation. (6) The Law, to express that it contains God's commands to men.

II. COMPOSITION.--The Bible consists of two great parts, called the Old and New Testaments, separated by an interval of nearly four hundred years. These Testaments are further divided into sixty-six books, thirty-nine in the Old Testament and twenty-seven in the New. These books are a library in themselves being written in every known form old literature. Twenty-two of them are historical, five are poetical, eighteen are prophetic, twenty-one are epistolary. They contain logical arguments, poetry, songs and hymns, history, biography, stories, parables, fables, eloquence, law, letters and philosophy. There are at least thirty-six different authors, who wrote in three continents, in many countries, in three languages, and from every possible human standpoint. Among these authors were kings, farmers, mechanics, scientific men, lawyers, generals, fishermen, ministers and priests, a tax-collector, a doctor, some rich, some poor, some city bred, some country born--thus touching all the experiences of men extending over 1500 years.

III. UNITY.--And yet the Bible is but one book, because God was its real author, and therefore, though he added new revelations as men could receive them, he never had to change what was once revealed. The Bible is a unit, because (1) It has but one purpose, the salvation of men. (2) The character of God is the same. (3) The moral law is the same. (4) It contains the development of one great scheme of salvation.

IV. ORIGINAL LANGUAGES.--The Old Testament was written in Hebrew, a Shemitic language, except that parts of the books of Ezra. Ezra 5:8; 6:12 & 7:12-26, and of Daniel, Daniel 2:4-7 & 28, and one verse in Jeremiah 10:11 were written in the Chaldee language. The New Testament is written wholly in Greek.

V. ANCIENT MANUSCRIPTS OF THE ORIGINAL.--There are no ancient Hebrew manuscripts older than the tenth century, but we know that these are in the main correct, because we have a translation of the Hebrew into Greek, called the Septuagint, made nearly three hundred years before Christ. Our Hebrew Bibles are a reprint from what is called the Masoretic text. The ancient Hebrew had only the consonant printed, and the vowels were vocalized in pronunciation, but were not written. Some Jewish scholars living at Tiberias, and at Sora by the Euphrates, from the sixth to the twelfth century, punctuated the Hebrew text, and wrote in the vowel points and other tone-marks to aid in the reading of the Hebrew; and these, together with notes of various kinds, they called Masora, hence the name Masoretic text. Of the Greek of the New Testament there are a number of ancient manuscripts. They are divided into two kinds, the Uncials, written wholly in capitals, and the Cursives, written in a running hand. The chief of these are-- (1) the Alexandrian codex Alexandrinus, marked A, so named because it was found in Alexandria in Egypt, in 1628. It dates back to A.D. 350, and is now in the British Museum. (2) The Vatican codex Vaticanus, B, named from the Vatican library at Rome, where it is kept. Its date is A.D. 300 to 325. (3) The Sinaitic codex Sinaiticus, so called from the convent of St. Catherine on Mount Sinai, there it was discovered by Dr. Tischendorf in 1844. It is now at St. Petersburg Russia. This is one of the earliest best of all the manuscripts.

VI. TRANSLATIONS.--The Old Testament was translated into Greek by a company of learned Jews at Alexandria, who began their labor about the year B.C. 286. It is called the Septuagint, i.e. the seventy, from the tradition that it was translated by seventy, more exactly seventy-two translators. The Vulgate, or translation of the Bible into Latin by Jerome, A.D. 385-405, is the authorized version of the Roman Catholic Church. The first English translation of the whole Bible was by John Wycliffe, 1324-1384. Then followed that of William Tyndale, 1525, and several others. As the sum and fruit of all these appeared our present Authorized Version, or King James Version, in 1611. It was made by forty-seven learned men, in two years and nine months, with a second revision which took nine months longer. These forty-seven formed themselves into six companies, two of whom met at Westminster, two at Oxford and two at Cambridge. The present English edition is an improvement, in typographical and grammatical correctness, upon this revision, and in these respects is nearly perfect. A REVISED VERSION of this authorized edition was made by a group of American and English scholars, and in 1881 the Revised New Testament was published simultaneously in the United States and England. Then followed the Revised Old Testament in 1885, and the Apocrypha in 1894. The American revision committee was permitted to publish its own revision, which appeared in 1901 as the American Standard Version. Modern-speech translations have been made from time to time between 1898-1945. Among these were Moulton's Modern Reader's Bible, the Twentieth century New Testament, Weymouth's, Moffatt's, and the American translation. As a result of the modern-speech translations that have appeared and been widely received, the American Revision Committee set to work again, and in 1946 the Revised Standard Version of the New Testament was published.

VII. DIVISIONS INTO CHAPTERS AND VERSES.--The present division of the whole Bible into chapters was made by Cardinal Hugo St. Ghers about 1250. The present division into verses was introduced by Robert Stephens in his Greek Testament, published in 1551, in his edition of the Vulgate, in 1555. The first English Bible printed with these chapters and verses was the Geneva Bible, in 1560.

VIII. CIRCULATION OF THE BIBLE.--The first book ever printed was the Bible; and more Bibles have been printed than any other book. It has been translated, in its entirety or in part, into more than a thousand languages and dialects and various systems for the blind. The American Bible Society, founded in 1816, alone has published over 356 million volumes of Scripture.

Scripture - invariably in the New Testament denotes that definite collection of sacred books, regarded as given by inspiration of God, which we usually call the Old Testament II Timothy 3:15-16; John 20:9; Galatians 3:22 & II Peter 1:20. It was God's purpose thus to perpetuate his revealed will. From time to time he raised up men to commit to writing in an infallible record the revelation he gave. The "Scripture," or collection of sacred writings, was thus enlarged from time to time as God saw necessary. We have now a completed "Scripture," consisting of the Old and New Testaments. The Old Testament canon in the time of our Lord was precisely the same as that which we now possess under that name. He placed the seal of his own authority on this collection of writings, as all equally given by inspiration Matthew 5:17; 7:12; 22:40 & Luke 16:29-31.

Canon - This word is derived from a Hebrew and Greek word denoting a reed or cane. Hence it means something straight, or something to keep straight; and hence also a rule, or something ruled or measured. It came to be applied to the Scriptures, to denote that they contained the authoritative rule of faith and practice, the standard of doctrine and duty. A book is said to be of canonical authority when it has a right to take a place with the other books which contain a revelation of the Divine will. Such a right does not arise from any ecclesiastical authority, but from the evidence of the inspired authorship of the book. The canonical, the inspired, books of the Old and New Testaments, are a complete rule, and the only rule, of faith and practice. They contain the whole supernatural revelation of God to men. The New Testament Canon was formed gradually under divine guidance. The different books as they were written came into the possession of the Christian associations which began to be formed soon after the day of Pentecost; and thus slowly the canon increased till all the books were gathered together into one collection containing the whole of the twenty-seven New Testament inspired books. Historical evidence shows that from about the middle of the second century this New Testament collection was substantially such as we now possess. Each book contained in it is proved to have, on its own ground, a right to its place; and thus the whole is of divine authority.

The Old Testament Canon is witnessed to by the New Testament writers. Their evidence is conclusive. The quotations in the New from the Old are very numerous, and the references are much more numerous. These quotations and references by our Lord and the apostles most clearly imply the existence at that time of a well-known and publicly acknowledged collection of Hebrew writings under the designation of "The Scriptures;" "The Law and the Prophets and the Psalms;" "Moses and the Prophets." The appeals to these books, moreover, show that they were regarded as of divine authority, finally deciding all questions of which they treat; and that the whole collection so recognized consisted only of the thirty-nine books which we now possess. Thus they endorse as genuine and authentic the canon of the Jewish Scriptures. The Septuagint Version also contained every book we now have in the Old Testament Scriptures. As to the time at which the Old Testament canon was closed, there are many considerations which point to that of Ezra and Nehemiah, immediately after the return from Babylonian exile.

The Canon Of Scripture, - may be generally described as the "collection of books which form the original and authoritative written rule of the faith and practice of the Christian Church," the Old and New Testaments. The word canon, in classical Greek, is properly a straight rod, "a rule" in the widest sense, and especially in the phrases "the rule of the Church," "the rule of faith," "the rule of truth," The

first direct application of the term canon to the Scriptures seems to be in the verses of Amphilochius, 380 A.D., where the word indicates the rule by which the contents of the Bible must be determined, and thus secondarily an index of the constituent books. The uncanonical books were described simply as "those without" or "those uncanonized." The canonical books were also called "books of the testament," and Jerome styled the whole collection by the striking name of "the holy library," which happily expresses the unity and variety of the Bible. After the Maccabean persecution the history of the formation of the Canon is merged in the history of its contents. The Old Testament appears from that time as a whole. The complete Canon of the New Testament, as commonly received at present, was ratified at the third Council of Carthage, A.D. 397, and from that time was accepted throughout the Latin Church. Respecting the books of which the Canon is composed. The books of Scripture were not made canonical by act of any council, but the council gave its sanction to the results of long and careful investigations as to what books were really of divine authority and expressed the universally-accepted decisions of the church. The Old Testament Canon is ratified by the fact that the present Old Testament books were those accepted in the time of Christ and endorsed by him, and that of 275 quotations of the Old Testament in the New, no book out of the Canon is quoted from except perhaps the word of Enoch in Jude.

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Lesson Two

Does the Bible have character? The answer to that is yes. The Bible is the full embodiment of divine revelation. The Bible presents the trinity in I John 5:7-8. The Bible presents the personality of God. The Bible teaches of the unity of God. The Bible goes very deep into the holiness of God. The Bible presents the infinite love of God. The Bible presents the creation of man, the fall of man, and man's need for salvation.

In the Bible we see also the eternity of God in Psalms 90:2. The Bible also presents prophecies from thousands of years ago that has been fulfilled in our life time. Fulfilled prophecy also proves the character of the Bible. Such prophecies can only come from God and God only.

The writers of Bible prophecy did not have a special knowledge. The writers of Bible prophecy were led by God to write the prophecies which they wrote. The Bible contains 31,102 verses of Scripture. Of those 31,102 verses of Scripture, right at 10,385 of those verses are prophetic. Right at 33.99% of the Bible is prophetic. The Bible contains right at 1,000 prophecies. Of these 1,000 prophecies, right at 500 of them have been fulfilled. Peter declares that the Old Testament is inspired of God in II Peter 1:21. When you study how many Old Testament have been fulfilled, then we should have no problem believing New Testament prophetic verses. This strengthens the character, integrity, & reliability of the Bible.

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Lesson Three

As was concluded in lesson 2 of this study, one of the greater test of the character and integrity of the Scriptures is that of fulfilled Bible prophecy. For example, the prophecies concerning the Nation of Israel and their global dispersion Deuteronomy 28:15-68; Jeremiah 15:4; 16:13; Hosea 3:4 & Ezekiel 36 - 37. The overthrow of Samaria while Judah is preserved I Kings 14:15; Isaiah 7:6-8 & Hosea 1:6. Judah/Jerusalem being rescued from Assyria just to fall into the captivity of the Babylonians Isaiah 39:6 & Jeremiah 25:9-12. The final destruction of Samaria Micah 1:6-9. The destruction of Jerusalem was to be followed by restoration Jeremiah 29:10-14. The restoration of Judah called by name Isaiah 44:28 & 45:1. The overthrow of Babylon by the Medes & Persians Isaiah 21:2 & Daniel 5:28. The rebuild of Jerusalem Isaiah 44:28.

The prophecies of the Gentile nations of Babylon, Tyre, Egypt, Ammon, Moab, Edom & Philistia Isaiah 13-23 & Jeremiah 46-51. The prophecies concerning the great world empires Daniel 2 & 7.

Then there are other prophecies in the Bible to consider. In the last days increase on knowledge and travel Daniel 12:4. the escalations of wars Matthew 24:6. The increase of wickedness II Timothy 3:1-13. The preservation of the Jewish remnant Romans 11:1-5 & 25-32. The promise of Israel to return to their land just before Messiah returns Ezekiel 36 & 37. Dreams, prophecies & visions that could only be given by God.

We see where God spoke to Moses Exodus 14:1; Leviticus 4:1; Numbers 4:1 & Deuteronomy 32:48. Moses was commanded by God to write what God told him Exodus 17:14; 34:27; Exodus 24:4; 34:28; Numbers 33:2; Deuteronomy 31:9 & 22-24. God would speak to the prophets Isaiah 1:2; 7:3; 43:1; Jeremiah 11:1; Ezekiel 1:3; Hosea 1:1 & Joel 1:1.

God also spoke to the New Testament writers I Corinthians 14:37; I Thessalonians 2:13; Galatians 1:8; I John 5:10; II Peter 3:2 & Hebrews 2:1-4.

The evidence is overwhelming. Our God gave all prophetic Scriptures directly to the writers who in turn wrote it down.

II Timothy 3:16-17 ... All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: [17] That the man of God may be perfect, thoroughly furnished unto all good works.

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Lesson Four

Is the Bible Genuine? Can we trust the credibility of Scriptures? Is the canonicity of Holy Text reliable?
The Bible does not contain the embodiment of divine text, the Bible is divine text.

Moses obeyed the commandment of God in writing the Scriptures Exodus 17:14; 24:4; 34:27-28; Numbers 33:2; Deuteronomy 31:9 & 24. Moses was commanded to write the Law of God Deuteronomy 28:58; 61; 29:20-21; 27; 30:10 & 31:26.

Thirteen times outside the Torah, the Scriptures declare the authorship of Moses in the Law Joshua 8:31; 23:6; I Kings 2:3; II Kings 14:6; II Chronicles 23:18; Nehemiah 13:1 & Daniel 9:11.

In the New Testament Jesus often speaks of Moses as the writer of the Torah Matthew 8:4; 19:7; Mark 7:10; 12:26; Luke 16:29; 24:27 & John 5:47; 7:19 & 22.

God directed various New Testament writers to credit Moses with the authorship of the Torah Matthew 8:4; 19:7; Mark 7:10; 12:26; Luke 16:29; 24:27; John 5:47 & 7:19-22.

Various New Testament writers speak of Moses John 1:45; Acts 3:22; 13:29; 39; 15:21; Romans 9:15; I Corinthians 9:9; II Corinthians 3:15; Hebrews 8:5; 9:19 & 10:28.

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Lesson Five

The Bible has two types of prophets. The former and latter prophets. The former prophets are Joshua, Judges, I & II Samuel & I & II Kings. The latter prophets are Isaiah through Malachi. Joshua himself wrote the book of Joshua. Samuel wrote Judges after Israel's start of monarchy 19:1 & 21:25. Judges was written before the monarchy of David Judges 1:21 & II Samuel 5:6-8. In I Chronicles 29:29 we read of the chronicles of Samuel the seer, the chronicles of Nathan the prophet and Gad the seer. According to Bible history, I Samuel 1-24 was written by Samuel. And I Samuel 25 - II Samuel 24 was written by Nathan and Gad. Bible history attributes Kings to Jeremiah. The writer of the Kings did live in the time era of the Kings. The writer of Kings was an eye witness of Elijah, Elisha & Micaiah.

In the latter prophets, their manuscripts were written in the days of Hezekiah. Note II Chronicles 32:32. Isaiah also wrote of the acts of Uzziah II Chronicles 26:22. God gave Jeremiah instructions to write in Jeremiah 30:2 & 51:60. Ezekiel was commanded to write his manuscript in Ezekiel 24:2 & 43:11. Habakkuk was commanded to write his manuscript in Habakkuk 2:2. Malachi was commanded to write in Malachi 3:1.

Kethubhim. In the Old Testament, the kethubhim consist of three areas. First, the poetic books of Psalms, Proverbs & Job. Included in the kethubhim is the megilloth. The megilloth consist of Song of Solomon, Ruth, Lamentations, Ecclesiastes & Esther. In II Chronicles 35:4, we read of the writings of David and Solomon. The Song of Solomon was written by Solomon 1:1.

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Lesson Six

Now we look at the credibility of the Bible. Are both the Old & New Testaments of the Bible credible. To say the Bible is credible, is to say the Bible is both believable & convincing. The credibility of the Bible is a matter which must be discussed.

In the four Gospels Jesus discusses the credibility of the Old Testament. Jesus never questions nor challenges the credibility of the Old Testament Matthew 5:17; Luke 24:27; 44 & John 10:34-36. Jesus confirmed the Genesis account of creation Mark 13:19. Jesus confirms God's creation of man Matthew 19:4. Jesus confirms the personality of Satan John 8:44. Jesus confirms the flood of Genesis 6-7 Luke 17:26. Jesus confirms the Genesis 18-19 account of Sodom & Gomorrah Luke 17:28-30. Jesus confirms the Exodus 3:1-4 account of Moses and the burning bush Mark 12:26. Jesus confirms the authorship of Moses in the Torah - Genesis-Deuteronomy Luke 24:27. Jesus confirms the manna in the wilderness John 6:32. Jesus confirms the tabernacle Luke 6:3. Jesus confirms Jonah and the whale Matthew 12:39. Jesus confirms the unity of Isaiah Isaiah 6:10; 53:1 53:4; 61:6; Matthew 8:17 & Luke 4:17 & John 12:38-41. Jeremiah was instructed to write his prophecy in a book Jeremiah Jeremiah 30:2 & 51:60; 36 & 45:1. Ezekiel was commanded to write his prophecy Ezekiel 24:2 & 43:11. Habakkuk also was commanded of God to write Habakkuk 2:2. It is thought by conservative theologians that the names which appear with the prophecies indicate the writers of these prophecies.

Another proof of Bible credibility is history and archaeology. The Bible is replete with numerous historical facts Genesis 14; II Kings 17:3-6; Isaiah 20:1; Daniel 5:1-30; 5:31-6:28 & and many other numerous historical accounts. Deep historical research and archaeology have proven the validity of the Scriptures.

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Lesson Seven

We have come to the point in our study that to understand Bibliology, we must look at some new words.

Direct Positioning Sequence

In the Bible there are 788,283 words. Direct Positioning Sequence teaches that God put every word of Scripture exactly where He wants it, how He wants it and when He wants it. The words of Scripture are not to be changed, altered or replaced.

Revelation ... Divine Revelation may be defined as the communication of Scriptural truth by God to an appointed and pre-selected writer through means which are beyond the ordinary course of nature.

Inspiration ... All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. The word "inspiration" comes from the Latin noun *inspiratio* and from the Greek verb *inspirare*. Biblical inspiration is the doctrine in Christian theology that the human authors and editors of Bible were led or influenced by God with the result that their writings may be designated in some sense the word of God. Biblical Inspiration is the recording of Divine and Theological truth. The Spirit of God moved upon select men to pen the sixty six manuscripts of the Bible Acts 1:16; Hebrews 10:15-17 & II Peter 1:21. All Scripture is fully & verbally inspired by God Himself. All Scriptural Manuscripts is God breathed II Timothy 3:16.

Authority

Since all Scripture comes from the heart, mind & breath of God, then these Scriptural manuscripts also carry with them the entirety of the Divine authority of God. This authority is mandatory upon the mind, conscience, heart & will of man. Churches are to adhere to the authority of all Scripture. The Scriptures ... "GOD HAS SPOKEN!"

Inerrancy

The word inerrancy means perfect with no faults nor mistakes. The Bible contains 31,102 verses of Scripture and 788,283 words. Each and every word is perfect without fault. The Bible is and remains perfection in print. Biblical inerrancy is the definitive fact that the Bible "is without error or fault in all its text & teaching.

Illumination

Biblical illumination is the process by which Holy Spirit helps a person to understand the truth of God's Word. Illumination is often discussed alongside related concepts of Biblical inspiration and interpretation. Inspiration involves how God has revealed spiritual truth; interpretation involves our study of spiritual truth; illumination involves our understanding of spiritual truth and involves both the

Scriptures and the influence of Holy Spirit Romans 1:21; Ephesians 4:18; I Corinthians 2:6-16; Ephesians 1:18 & I John 2:20-27. There are theories not held by conservative theologians:

The Natural or Intuition Theory. This says the Bible writers had a natural link between them and the Divine that gave them a supernatural ability to write Scriptures.

The dynamic or partial inspiration theory. This theory holds that God gave man some of the words of the Bible and let man fill in the rest of the words.

Then there is the theory that God gave man the thoughts or general ideas of the Bible and let man choose the words of the manuscript.

The theory that the Bible contains the Word of God. The Bible does not contain the Word of God ... the Bible is the Word of God.

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Lesson Eight

The believer must hold that the Bible is God's word. This is the doctrinal statement of the Bible, The Bible, including both the Old and New Testaments, is a divine revelation, the original autographs of which were verbally inspired by the Holy Spirit.

Revelation is God's self-disclosure. It is God making Himself known to men. God has revealed himself in a limited way in creation. But the Bible is a form of special revelation. The Bible is "special" revelation in the sense that it goes beyond what may be known about God through nature. It is divine in origin, since in the Bible God makes known things which otherwise could never be known.

The Bible is unique because it is God's revelation recorded in human language. According to 2 Timothy 3:16-17 the words of Scripture are "God breathed" or inspired. This implies that God is the source or origin of what is recorded in Scripture. God, through the Holy Spirit, used human authors to write what He revealed in the Bible. They were not mere copyists or transcribers. The Holy Spirit guided and controlled the writers of Scripture, who used their own vocabularies and styles but wrote only what the Holy Spirit intended. This is true only of the original manuscripts, not the copies or translations. Although the original manuscripts have been lost to us, God has preserved the biblical text to a remarkable degree.

The Bible is verbally inspired. This means that the words of the Bible, not just the ideas, were inspired. What is more, this is true of not just some, but all the words of the Bible. As a result, the Bible is free from error in what it says. Moody Bible Institute believes strongly in the factual, verbal, historical inerrancy of the Bible. That is, the Bible, in its original documents, is free from error in what it says about geography, history and science as well as in what it says about God. Its authority extends to all matters about which the Bible speaks. It is the supreme source of our knowledge of God and of the salvation provided through His Son, the Lord Jesus Christ. It is our indispensable resource for daily living.

Even though the Bible is God's revelation, it must still be interpreted. Interpretation has to do with our reception and understanding of that which God revealed and recorded. Revelation is a divine act. Interpretation is a human responsibility. Divine inspiration guarantees the truthfulness of God's word but not the accuracy of our interpretation. The Bible is infallible in all it affirms to be true and therefore absolutely reliable. We, however, may be fallible in our interpretation of the Bible.

The Bible is the church's prize possession. In it we find the good news of salvation. In it we learn about God and his dealings with people down through the centuries. And in it we find instruction and encouragement for our lives.

The Word of God

But the Bible is more than a book of important spiritual information. It is the very Word of God (Heb. 4:12). This means that God has uttered the words written in the Bible. "God," we are told, "spoke long ago to the fathers in the prophets" (Heb. 1:1). What an awesome truth! The "sacred writings" (2 Tim. 3:15), or Scriptures, set forth the teaching of the

all-knowing, all-wise God!

God is clearly the speaker in much of the Old Testament, where Moses and the prophets often quote him directly. Such passages are often cited in the New Testament with such introductory words as "God said" (2 Cor. 6:16), "the Holy Spirit says" (Heb. 3:7), and "the Holy Spirit rightly spoke through Isaiah the prophet to your fathers, saying" (Acts 28:25-26). When direct quotations of God are also introduced with words like "Moses says" and "Isaiah is very bold and says" (Rom. 10:19-20), it is evident that these men were speaking in the sense that they were conveying God's words.

But what about the rest of the Bible, especially the narrative portions and the New Testament epistles, where God is not quoted directly? Isn't Paul speaking for himself when he writes, "Paul, an apostle to the churches of Galatia" (Gal. 1:1-2), or when he tells Timothy, "When you come bring the cloak which I left at Troas" (2 Tim. 4:13)?

Interestingly, God is sometimes mentioned as the speaker of Old Testament passages in which he is not being quoted. For example, in Psalm 16:10, God is addressed by the psalmist, yet Acts 13:35 introduces that verse with the words, "He [God] also says in another Psalm." God is similarly said to be the speaker of passages in which he is not quoted in Matt. 19:4-5; Acts 4:25; Heb. 1:6, 7, 8, 10; 3:7; 4:7. These passages suggest that whenever the New Testament cites God as speaking in the Old Testament, the point is that he is the author of the written text, not merely the one quoted in it.

When Paul says that the Jews were entrusted with "the oracles of God" (Rom. 3:2), he is referring not merely to those portions of the Old Testament where God is quoted directly as the "oracles" mentioned in Acts 7:38, but to the entire Old Testament as in Heb. 5:12; cf. 1 Pet. 4:11). An oracle is a message from God, especially one delivered through a human intermediary. Thus, the implication of Romans 3:2 is that the entire Old Testament is a message from God.

In every case, the human writers of Scripture are God's spokesmen. In the Old Testament, God speaks through his prophets, in accordance with this promise given to Moses: "I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him" (Deut. 18:18). Similarly in the New Testament, Jesus speaks through his apostles and their agents, such as Mark and Luke (Heb. 1:1-2; 2:3-4; 2 Pet. 3:2; 2 Cor. 13:3), in accordance with his commission of them (Matt. 28:16-20; Luke 24:44-49; John 14-17; Acts 1:8; 26:15-20).

So when Paul tells Timothy to bring him his cloak, how is he speaking the word of God? To understand that, we must understand what is called the inspiration of Scripture.

Inspiration

The essential point to be grasped is that when men wrote the Scriptures, their statements did not originate in their own thinking, but were put into their minds by the direct action of the Holy Spirit. They wrote the word of God in the sense that they wrote words that came directly from God. This is what the Westminster Confession means when it says that the original text of the Bible was "immediately inspired by God" (1.8).

Thus, when Paul wrote, for example, "I have great sorrow and unceasing grief in my heart" (Rom. 9:2), he was certainly expressing his own feelings, yet his desire to express that sorrow, and the words with which he expressed it, and perhaps also the sorrow itself, were put into his heart by the Holy Spirit.

Consider another example, that of Jesus' disciples who would be taken before rulers to give an account of their faith. Jesus told them not to think about what they would say, but rather to "say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit" (Mark 13:11). Here Jesus explains what inspiration involves. When an inspired speaker or writer says something, even if it is first-person testimony, it is not he who is speaking, but God. Now of course the person is speaking in the sense that he expresses thoughts that are in his mind, but he is not speaking in the more important sense that those thoughts were formulated by him. The inspired speaker or writer utters only words put directly into his mind by the Holy Spirit (Acts 2:4).

In 2 Peter 1:21, Peter explicitly denies that the Scriptures were written "by an act of human will." The motivation to write Scripture came rather from the Holy Spirit, as we have seen. Scripture originated when "men moved by the Holy Spirit spoke from God." That is, the Spirit impelled them to write, and they wrote only words that came from God. There is disagreement as to what verse 20 means, but in my judgment it refers to the writer's interpretation of his subject matter: "No passage of Scripture expresses one's own, the writer's interpretation," since the impulse to write comes from the Holy Spirit, not the writer's will (vs. 21).

Accordingly, when Paul declared "the word of God's message" to the Thessalonians, they received it "not as the word of men, but for what it really is, the word of God" (1 Thess. 2:13; see also 1 Cor. 2:12-13). The letters of Paul went out over his signature, and truly expressed the thoughts in his mind, but those thoughts were put there by God (2 Pet. 3:15-16) and were expressed in sentences provided by the Holy Spirit.

Consider the Psalms, which were written mostly by the prophet David and which contain many prophecies of Christ. David's own testimony about the origin of the Psalms could not be clearer: "David the son of Jesse declares, the sweet psalmist of Israel, The Spirit of the Lord spoke by me, and His word was on my tongue" (2 Sam. 23:1-2). Similarly, Peter explains that "the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David" (Acts 1:16). When David and the other prophets prophesied of Christ and his coming kingdom, they were puzzled by the statements being formed in their minds, and so they were "seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow" (1 Pet. 1:11).

Another interesting glimpse into the mental processes of an inspired writer is provided in Acts 2:25-31. There Peter, speaking "as the Spirit was giving him utterance," vs. 4) explains that David, although writing first-person pronouns in Psalm 16, as in "Thou wilt not abandon my soul to Hades," was not writing about himself (since he would remain in the grave), but about the death and resurrection of Jesus Christ. Since David was a prophet (vs. 30a), God was giving him the words of Psalm 16 (see Deut. 18:18), but as he wrote them, his mind was fully engaged to understand as much as he could of what he was writing. He recalled (presumably with the Spirit's nudging) God's promise that the Christ would come from his descendants (vs. 30b), and, with insight provided by the Spirit, he "looked ahead" to that day and (in words provided by the Spirit) "spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay" (vs. 31). The inspired writers evidently understood most of what they were writing, although some understanding of it was not granted to them (1 Pet. 1:11-12; cf. Dan. 12:8-9).

The divine action by which the words of Scripture were put into the minds of human writers has been called inspiration by theologians. Since God originated not simply the thoughts, but the very words of

Scripture, the terms verbal or plenary ("full") inspiration have been used.

The Latin roots of the English word inspiration suggest that God "breathed (his words) into" the biblical writers. This is not untrue, but it would be more in accord with biblical imagery to think of the expiration of Scripture. For example, Peter declared that "God announced beforehand by the mouth of all the prophets, that His Christ should suffer" (Acts 3:18; see also 1:16; 3:21; 4:25; Num. 23:12; Deut.

18:18). Using this metaphor of oral speech (in which words are "exhaled" through the mouth), 2 Timothy 3:16 states that Scripture is "breathed out by God" (through the mouth of his spokesmen). This is the meaning of the Greek word *theopneustos* in that passage, which the NIV translates as "God-breathed" (KJV, NKJV: "given by inspiration of God"; NASB: "inspired by God").

The Biblical Writers

Were the men who wrote the Bible spiritual giants and learned scholars? Not necessarily. We find ordinary shepherds and fishermen among them. The inspired speech of the apostles expressed wisdom and power that these relatively unlearned men did not ordinarily possess. Even unbelievers marveled at their speech (Acts 4:13). It was a special gift from the Holy Spirit, received at Pentecost, and for that reason Jesus instructed the apostles not to embark on their ministries until they received it (Luke 24:49; Acts 1:4-8).

Similarly, the apostle Paul, when uninspired, was apparently not much like what we find in his mighty epistles. It was said, "His letters are weighty and strong, but his personal presence is unimpressive, and his [ordinary] speech contemptible" (2 Cor. 10:10). His inspired preaching and his inspired writing were powerful, but only because they expressed "the surpassing greatness of the revelations" that he had received (2 Cor. 12:7 & 1 Cor. 11:23).

The profundity of Paul's epistles is often attributed to his personal abilities and academic training, but he himself dismissed all that as "rubbish" (Phil. 3:8). He brought his message "not in persuasive words of [human] wisdom," but in the powerful demonstration of the Spirit, "that your faith should not rest on the wisdom of men, but on the power of God" (1 Cor. 2:1-5). Yes, he did have wisdom to impart to believers, even the deep wisdom of God, but it was wisdom that had been revealed to him by the Spirit of God and which he expressed in words provided by the Spirit (vss. 6-16).

On one memorable occasion, God "inspired" a donkey to speak (Num. 22:28-30). He could have inspired that donkey to utter books of Scripture. More appropriately, of course, God spoke his word through his prophets and apostles. But they contributed no more to their inspired utterance than did Balaam's donkey. As John Calvin once wrote, "The Holy Spirit furnished them with the occasions for writing. He gave them the desire, the power to do it. The matter, the form, the order, the economy, the expressions, are of his immediate inspiration, and of his direction."

Bible Scholarship

One might have expected Bible scholars to uphold the biblical doctrine of inspiration. But under the sweeping influence of unbelieving scholarship during the last two centuries, more and more evangelical, and Reformed, scholars have retreated from that doctrine.

Increasingly, evangelicals have been interpreting the Bible within a basically naturalistic framework. They now analyze the biblical writers supposed background, knowledge, experiences, and ways of thinking and expressing themselves, much like their unbelieving colleagues do. They assume that the personal characteristics and writing techniques of the biblical writers, and the cultural and literary

influences on them, can explain why they wrote what they did. Yes, they will acknowledge that God was somehow involved in the whole process by which Scripture arose, especially to keep out errors, or at least theological errors, but they still assume that the Bible originated basically like other literature.

"Inspiration" has been commonly reduced to the idea that God providentially worked through ordinary historical and literary processes so that the texts that finally emerged would state divine truth. But this notion is nowhere taught in the Bible itself. And since God providentially controls all things, it is hard to see how the Bible, on this view, is any more "the Word of God" than other books, let alone a book of "oracles."

This mistaken view of inspiration arose in order to accommodate the supposed discoveries of modern scholars regarding biblical origins, much as the idea of theistic evolution arose to accommodate the supposed discoveries of modern scientists.

Proponents of this view ask, If God immediately inspired the biblical writers, why do they write in different styles, not in a uniform "Holy Ghost style"? Do we not see the personalities of the writers coming through in what they write? The answer is clearly indicated in Mark 13:11: God put into the minds of his spokesmen words that were appropriate and stylistically appropriate, for them to utter on the particular occasion of their inspiration, including words that expressed their own personal thoughts.

The fundamental presupposition of unbelieving scholarship is that the Bible is the product of natural historical processes, just like any other literature. And since natural historical processes involve men with limited knowledge and sometimes mistaken ideas, it follows that the Bible should contain limited knowledge and sometimes mistaken ideas. But evangelical scholars try to argue inconsistently that fallible historical processes produced an infallible Bible full of divine truth! Evangelicals should be challenging unbelieving scholarship at its presuppositional level, but are unable to do so since they have largely abandoned the biblical doctrine of inspiration.

Here is an example. The literary style of the Pastoral Epistles (1 & 2 Timothy, Titus) is quite different from that of Romans, Galatians, etc. Judging by the variation in style that one could reasonably expect from one writer, unbelieving scholars have concluded that Paul did not write the Pastorals. But evangelicals, desiring to defend the Pastorals' claim to be Pauline, insist that such variation in literary style was not impossible for one writer. Since this argument is really quite weak, some evangelicals are now conceding that someone pretending to be Paul actually wrote the Pastorals explaining incorrectly that such pretense was widely accepted in antiquity (as if worldly standards determine what is appropriate for Christian writers. But the correct explanation is so simple: the Holy Spirit gave Paul words in different styles at different times.

Bible scholars need to rediscover the Bible for what it really is, the immediately inspired Word of God, not the words of men that mysteriously turn out to be God's truth, too. Biblical scholarship will never be truly biblical until it reestablishes its foundation on the biblical doctrine of inspiration and abandons its unholy alliance with naturalistic thinking.

Infallibility and Inerrancy

The Bible, then, contains not the wisdom and lore of ancient men, subject to all the limitations and errors of human knowledge, but rather the very words of God himself, whose knowledge is unlimited and perfect.

Now if God knows everything (Ps. 147:5; Heb. 4:13), and if he cannot lie (Num. 23:19; Tit. 1:2), then it follows that the inspired Word of God cannot err; that is, it is infallible. As Jesus said, "Scripture cannot be broken" (John 10:35).

And if Scripture cannot err, then it follows that it does not err; that is, it is inerrant. Because God is the author of Scripture, everything written in it is completely true. Jesus expressed this truth when he prayed, "Thy word is truth" (John 17:17; see also Ps. 119:160; Matt. 5:17-18; 2 Tim. 2:15).

Inspiration is sometimes confused with infallibility or inerrancy. But inspiration is not simply a divine influence on the biblical writers that kept them from making mistakes. True enough, inspiration did keep the biblical writers from writing error. But inspiration itself is God's work of causing men to write his words.

Conclusion

The Bible is the very Word of God inspired, infallible, and inerrant. But this is not merely an abstract doctrine for theologians to fine-tune. This truth is the basis for our use of the Bible. When Paul reminded Timothy that the Bible is inspired by God, he immediately went on to say that it is "profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work" (2 Tim. 3:16-17).

So let us reverently, sincerely, and joyfully receive the Bible as God's inspired message for us today. Let us read it, study it, believe it, and obey it. The deeper we delve into the Bible with open hearts and minds, the more it will transform our thinking and our lives in conformity to Christ.

Bibliology
The Theology of the Bible

Lesson Nine

Can the inspiration of Scriptures be proven? Can the theory of the verbal, plenary inspiration of the Bible be proven?

For such proof we must first look at the character of God Himself. The existence of God is a fact in that God has revealed Himself through various means of proof.

Since God is everything He says He is we can expect Him to be a God of a loving nature. The Creator desires to be close to His creation which is mankind. This Creator is very loving in His concern for the needs of His creation. He has created a planet that will meet all the needs of His creation.

God is also aware of man's ever present spiritual and eternal needs. Most of all God's awareness of man's very deep sin problem.

Through His word the Bible, God reveals His great desire and willingness to forgive man and place him in right standing with Himself. It is for this reason the validity and character of Scriptures is so greatly attacked. For it is in the Scriptures that we learn of the character of God. It is in the Scriptures we learn the deep abiding love of God. And, it is in the Scriptures we learn of God's loving Plan of Salvation which brings to us eternal life through the sacrificial love of Jesus Christ on the cross.

II Corinthians 5:17-21 ...Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

[18] And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

[19] To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

[20] Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

[21] For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Bibliology
The Theology of the Bible

Lesson Ten

When one studies the life of Christ, there are three possible divisions. His teachings, His miracles and His prophecies. For all three remain interwoven one with the other completing His life and ministry.

For to believe in the bodily resurrection of Jesus from the dead will lead the student to hold to all historical accounts of Christ life, teachings and ministry. It is important to note the Bible never questions any of these matters in Jesus life. All of these Christocentric matters are taught as authoritative fact.

Christocentric is a doctrinal term within Christianity, describing theological positions that focus on Jesus Christ, the second person of the Christian Trinity, in relation to the Godhead/God the Father or the Holy Spirit.

CHRISTOCENTRIC HERMENEUTICS ... There are two ways to read the Bible. The one way to read the Bible is that it's basically about you: what you have to do in order to be right with God, in which case you'll never have a sure and certain hope, because you'll always know you're not quite living up. You'll never be sure about that future. Or you can read it as all about Jesus. Every single thing is not about what you must do in order to make yourself right with God, but what he has done to make you absolutely right with God. And Jesus Christ is saying, "Unless you can read the Bible right, unless you can understand salvation by grace, you'll never have a sure and certain hope. But once you understand it's all about me, Jesus Christ, then you can know that you have peace. You can know that you have this future guaranteed, and you can face anything."

The hermeneutical question about the whole Bible correlates with the question, 'What do you think of Christ?' Matthew 22:42 ... Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. The hermeneutical center of the Bible is, therefore, Jesus in His being and in His saving acts. Thus, presenting the Jesus of the Four Gospels. We can say that, while not all Scripture is the Gospel, all Scripture is related to the Gospel. Thus, making all 31,102 verses of the Scriptures Gospelcentric and Christocentric. The Bible makes a very radical idea inescapable. Not only is the Gospel the interpretive explanation for the whole Bible, but there is an important sense in which Jesus Christ is the mediator of the meaning of everything that exists. In other words, the Gospel, as presented in the Four Gospels, is the hermeneutical explanation of Jesus Christ. This would include His teachings, His ministry and His passion. These facts make the ministry of Jesus not only inseparable from His death and burial, but also inseparable from His literal bodily resurrection from the dead.

Bibliology
The Theology of the Bible

Lesson Eleven

When one studies the Old Testament there are things to bear in mind. At times the New Testament writers confirmed the credibility and validity of the Old Testament by quoting the Old Testament in New Testament manuscripts Deuteronomy 30:12-14 & Romans 10:6-8. At times the New Testament writers would be directed by God to use an obscure and esoteric Old Testament passage Hosea 11:1 & Matthew 2:15. And then at times New Testament writers will make reference to Old Testament prophecies Zechariah 11:13-14 & Matthew 27:9.

In II Timothy 3:16 we see that all Scriptures are given to us by the very breath of God. In this case, it is also God who directed the Old Testament writers to pen their manuscripts as well II Peter 1:20-21. We can confirm the omnipotent supernatural work of God in the hearts and minds of the Bible writers. Which would then confirm the omnipotent and supernatural powers of God to produce the complete and entire canon of Scripture. Thus, the same identical God has the right and power to inspire New Testament writers to use select passages of the Old Testament manuscripts.

The New Testament is the fulfillment and implementation of Old Testament Scriptures.

Bibliology
The Theology of the Bible

Lesson Twelve

So how does one bring summary the Bible? The Bible is the account of God's action in the world, and his purpose with all creation. The writing of the Bible took place over sixteen centuries and is the work of over forty human authors. It is quite an amazing collection of 66 books with very different styles, all containing the message God desired us to have.

This compilation of booklets contains an astonishing variety of literary styles. It provides many stories about the lives of good and bad people, about battles and journeys, about the life of Jesus, and about early church activity. It comes to us in narratives and dialogues, in proverbs and parables, in songs and allegories, in history and prophecy.

The accounts in the Bible were not generally written down as they occurred. Rather they were told over and over again and handed down through the years, before eventually being written down. Yet the same themes may be found throughout the book. Along with the diversity, there is also remarkable unity throughout.

So what is the Bible? Well, in addition to all the above, the Bible is:

- A guide for living life to the full. It gives us a road map for the perilous journey of life. Or to put it another way, on our voyage through life's ocean, the Bible is an anchor.
- A storehouse of wonderful stories for children and grownups. Remember Noah and the ark? Joseph's coat of many colors? Daniel in the lion's den? Jonah and the fish? The parables of Jesus? These stories emphasize the triumphs and failures of ordinary people.
- A refuge in trouble. People in pain, in suffering, in prison, and in mourning tell how turning to the Bible brought strength in their desperate hour.
- A treasury of insight as to who we are. We are not meaningless robots, but we are magnificent creatures of a God who loves us and gives us a purpose and a destiny.
- A source book for everyday living. We find standards for our conduct, guidelines for knowing right from wrong, and principles to help us in a confused society where so often "anything goes."

May our Lord and Savior Jesus Christ bless you in your future study endeavors.