

Baptist Doctrine 1

Doctrines of the Bible and God

Course Aim

1. To provide a doctrinal foundation for both the individual Christian and the local church. Doctrinally sound Christians make doctrinally sound churches (I Timothy 3:14-16).
2. To equip the student with Biblical answers for those having questions (I Peter 3:15).
3. To provide a doctrinal foundation for "rightly dividing the word of truth." (II Timothy 2:15)
4. To effectively defend Bible doctrine in an age of apostasy (Jude 3).
5. To prepare the student for a life of ministry using the Word of God (Ezra 7:10).
6. To stimulate a desire for further study in God's Word.
7. To enrich the student's Bible study and prayer life.

Course Requirements

1. Class attendance and notes (25% of your final grade)
2. Write two-page statements of what you believe regarding the following (25% of your final grade):
 - 2.1 Explain what you believe about the existence of God.
 - 2.2 Explain what you believe about the trinity of God.
 - 2.3 Explain what you believe about the inspiration of the Scriptures.
 - 2.4 Explain what you believe about the preservation of words in the Bible.
3. Two exams established by your instructor (50% of your final grade)

Course Resources

1. *All the Divine Names and Titles in the Bible*, Herbert Lockyer
2. *Basic Theology*, Charles Ryrie
3. *Give Attendance to Doctrine*, David Cloud
4. *Landmarks of Baptist Doctrine*, vol. 1, Robert Sargent
5. *Lectures in Systematic Theology*, Henry Thiessen
6. *The Means of Inspiration*, Phil Stringer
7. *Systematic Theology: Biblical Fundamentalist Perspectives*, vol. 1, Lawrence Bednar

Course Outline

Introduction

1. Why Study Systematic Theology?
2. "Schools" of Theology

3. Divine Revelation

Part One: Bibliology (Doctrine of the Bible)

4. The Nature of Scripture

5. Inspiration of Scripture

6. Preservation of Scripture

7. Inerrancy and Infallibility of Scripture

8. Canonization of Scripture

9. Interpretation and Illumination of Scripture

10. Translation of Scripture

11. Application of Scripture

Part Two: Theology Proper (Doctrine of God)

12. The Existence of God

13. The Names of God

14. The Attributes of God

15. The Decrees of God

16. The Works of God

17. Ways to Know God

Appendixes

1. Quotes from *The History of the Reina-Valera 1960 Spanish Bible*

2. Quotes from *The Battle for the Spanish Bible*

3. Quotes from *The Elephant in the Living Room*

Permission is granted to duplicate or translate the following studies in their entirety for teaching and discipleship.

#1 Why Study Systematic Theology?

Defining the Terms

1. Doctrine
 - 1.1 Latin *docere* — to teach
 - 1.2 Greek *didaskalian* — teaching; root of English "didactic"
 - 1.3 Tells what the Bible teaches
2. Theology: from two Greek words
 - 2.1 Greek *theos* – God
 - 2.2 Greek *logos* – word, discourse, rational expression
 - 2.3 "The science of God" or a "rational interpretation of the Christian faith"
3. Creed
 - 3.1 Latin *credo* – "I believe"
 - 3.2 Personal beliefs about a subject
4. Systematic Theology – a study in the organization and presentation of Bible doctrine

Basic Elements in Theology

1. Discovery of truth about God through the illuminating work of the Holy Spirit (I Corinthians 2:10-16)
2. Organization of that truth through the instruction of the Spirit (John 16:12-15)
3. Presentation of truth in a logical manner (I Corinthians 14:33, 40)

Practical Theology

1. Salvation: regeneration and conversion resulting from personal faith in Jesus Christ
2. Sanctification: theology affecting personal behavior
3. Edification: theology builds up the body of Christ, the local church
4. Education: instruction and training in theology through the Sunday school, discipleship, and the Bible college
5. Proclamation: sharing the theology of the Gospel in evangelism

Major Classifications

1. Bibliology – doctrine of the Scriptures
2. Theology Proper – doctrine of God
3. Christology – doctrine of Christ

4. Pneumatology – doctrine of the Holy Spirit
5. Angelology – doctrines of angels and devils (demons)
6. Anthropology – doctrine of man
7. Hamartiology – doctrine of sin
8. Soteriology – doctrine of salvation
9. Ecclesiology – doctrine of the church
10. Eschatology – doctrine of future things

Why Organize Doctrine?

1. God created the human mind to reason and organize thoughts logically.
2. Outreach to our world demands a logical presentation of truth.
 - 2.1 False philosophies and world-views require a reasonable presentation.
 - 2.2 The cults have a systematic approach to present their false doctrines.
3. Confusion of what fundamental Baptists believe results in disunity.
4. Godly character and effective service depends on an understanding of doctrine. Belief affects behavior!

Reasons to Study Doctrine

1. To follow examples in Scripture (Nehemiah 8:1-8; Luke 24:25-27, 32; Acts 2:41-42; 17:11)
2. To obey the commands of Scripture (I Timothy 4:13-16)
 - II Timothy 2:15 – *study* includes the idea of diligence; diligent study
3. To understand the progressive revelation in Scripture
 - 3.1 So-called "contradictions" or "discrepancies" in the Bible are a result of failure to see the progressive nature of God's revelation.
 - 1) Matthew 10:5-7 and 28:19-20
 - 2) Luke 9:3 and 22:36
 - 3) Exodus 20:8 and Acts 20:7
 - 4) I Corinthians 7:7-8 and I Timothy 4:1-3
 - 3.2 God may add to or change a particular matter in the new dispensation that He had established in the old (Matthew 5:21-22, 27-28)

Example: not eating pork according to Old Testament law (Acts 10:9-16; I Timothy 4:3)
4. To have a foundation for Godly character – "creed" (personal belief) affects conduct.

(I Timothy 3:14-16)

- 4.1 "Theology does not merely teach us what kind of life we should live, but it also inspires us to live such a life." (Thiessen, p.29)
- 4.2 Theology or doctrine gives the motive for living Godly.
- 4.3 Liberalism always results in the lowering of standards.
5. To edify (build up, strengthen, grow) the local body of Christ (Ephesians 4:11-24)
6. To be completely equipped for ministry (II Timothy 3:16-17)
7. To have sound answers for those who oppose the truth (Titus 1:9-10; II Peter 2:1-2; Jude 3-4)
8. To be equipped with answers for those searching for truth (I Peter 3:15)
9. To present the whole counsel of God (Acts 20:26-27)
10. To have protection in these last days of doctrinal apostasy (Acts 20:28-31; I Timothy 4:1-6; II Timothy 3:1-14; 4:2-4)
11. To cultivate a deep reverence for God (Romans 11:33-36)

Guidelines for Interpretation

1. "When the plain sense makes common sense, seek no other sense." We should not seek some hidden, spiritual meaning to a passage.
2. Compare Scripture with Scripture. "The Bible is the best commentary on itself." (I Corinthians 2:13)
3. "All things are *for* me, but not all things are *to* me." The New Testament should be our primary source for doctrine during this New Testament church age.
4. "Context determines meaning." A verse or passage must be studied in its immediate context historically, culturally, and Scripturally.

Applying the Truth

1. For many people, the words "doctrine" or "theology" means something boring and irrelevant to life. What do you think of when these terms are mentioned?
2. Review the reasons to study doctrine and determine why you most need a study of the doctrines of the Bible.
3. Memorize the guidelines for study listed above and understand how they apply to a study of the Bible.

#2 "Schools" of Theology

Atheistic Theology

1. Practical atheism – a person lives as if there is no God because of Christians who have an inconsistent testimony.
2. Virtual atheism – philosophies which do not require a belief in God (Revelation 3:17)
 - 2.1 Materialism
 - 2.2 Communism
 - 2.3 Naturalism
3. Dogmatic atheism – open denial of God's existence; "confirmed" atheists
Consider: this belief system is logically inconsistent. Why strongly oppose a God they do not believe exists?!

Roman Catholic Theology

1. Emphasizes the traditions of the church, decrees of Popes, and the writing of the early church "fathers" as infallible authority for truth (Matthew 15:1-9; Mark 7:1-13; Galatians 1:13-14; Colossians 2:8)
 - 1.1 Catholics are taught that the pope speaks *ex cathedra*, the very words of God.
 - 1.2 Catholics believe that the church, not the Bible, is the authoritative, infallible teacher of truth.
2. Their doctrine changes constantly based on the leadership of the time.

Conservative Protestant Theology

1. Emphasizes historic creeds (doctrinal statements) of the church *alongside the Bible* as the foundation of authority.
2. Some "man-made" doctrines are added to Biblical truth (sprinkling, etc.)

Liberal Protestant Theology

1. Emphasizes reason (rationalism), subjective feelings of religious experience (existentialism), or conscience as the foundation and authority for theology, not the Bible.
2. Seeks naturalistic answers for the miracles of the Bible. Thus, logic is ultimately *creates* truth for the liberal theologian.
3. Often criticizes conservatives for using proof texts to support doctrine because they believe one cannot formulate "fixed views" about God and theological truth.

Ephesians 4:14 – *every wind of doctrine*

4. Also known as "modernism"

Reformed Protestant Theology

1. Emphasizes the sovereignty of God in salvation and minimizes the free will of man.
2. Largely follows the teaching of John Calvin ("Calvinism") .
3. Emphasizes the various covenants of Scripture given to Old Testament saints. ("Covenant Theology")
4. Overlooks an important rule of interpretation – not all things in the Bible are written directly to us today. *All things are written for us; not all things are to us.*

Neo-Orthodox Theology (Karl Barth)

1. Emphasizes a subjective, personal experience with the Word, Jesus Christ, rather than an objective standard for truth as revealed in the written Word of God.
2. Attempts to bring compromise between liberal and conservative theology, using Biblical terms with different meanings.
3. Believes the written record of Scripture is a fallible pointer to the true Word, Jesus Christ.
4. Different from New Evangelicalism, which is more conservative in doctrine but cooperates in practice with liberals for crusades, etc.

Dispensational Theology

1. Emphasizes seven periods or dispensations in God's dealing with man:
 - 1.1 Innocence – before the sin of Adam
 - 1.2 Conscience – from the fall of man until the flood
 - 1.3 Human Government – established after the flood
 - 1.4 Promise – established with Abraham
 - 1.5 Law – established with the Law of Moses
 - 1.6 Church or Grace – usually said to have started at Pentecost
 - 1.7 Kingdom – Christ's 1,000-year reign
2. Hyper-dispensationalists sometimes overly segment Scripture.
 - 2.1 The Old and New Testaments are the obvious divisions, but they make even further divisions.
 - 2.2 They often place the start of the church on Pentecost, not the time of Christ, and emphasize the "universal" church over the local church. (C.I. Scofield)

- 2.3 Christ said He came to *fulfill* the law, not to *destroy* it. (Matthew 5:17-18) Not all of the Old Testament law is unrelated to us today.

(Example: nowhere in the New Testament is tithing said to be abolished.)

Fundamental Theology

1. Emphasizes the fundamental doctrines that one must believe in order to be considered "orthodox".
2. Sometimes neglects such doctrines as the church and separation.
3. Sometimes holds the following position:

In the essentials, unity. In the "non-essentials", liberty. In all things, charity.

Fundamental Baptist Theology

1. Fundamental Baptists emphasize the whole counsel of God as found directly in Scripture. (Acts 20:26-27)
2. Fundamental Baptists believe the Bible is not our *final* authority but our *only* authority for faith and practice. It is not church and pastoral authority plus the Bible.
3. Baptists often have some of the same beliefs as other systems of theology, but we differ historically and theologically from them.
4. Fundamental Baptists recognize progressive revelation as contained in a dispensational system of doctrine. (There are two dispensations in the Bible: Old and New Testaments).
5. Baptists are not Protestants since we were never a part of the Roman Catholic Church. "All mainline denominations trace their history back to a time when they came out of the Church of Rome – usually at the time of the Protestant Reformation." (*Landmarks of Baptist Doctrine*, vol. 1, p. 5)
6. Many Protestant groups retained teachings and traditions of the Roman Church (sprinkling of infants, baptism for salvation, a state-church government, a hierarchy over the local church, misinterpretations concerning the Lord's table, formal worship, and ritualism).

Applying the Truth

1. Which "school of theology" best describes you?
 - 1.1 Even as a Baptist, have you taken another perspective concerning doctrine?
 - 1.2 Do you have beliefs that come from another "school" of theology?
2. How would a basic understanding of these systems of theology help you relate the truth of God's word to those who hold these positions?

#3 *Divine Revelation*

Defining Revelation

The unveiling of truth to man that he could not learn through his own research.

(Deuteronomy 29:29)

General Revelation (Natural Theology)

1. There are several forms of general revelation:
 - 1.1 History – His story (Isaiah 46:10; Daniel 2; 7-8; Acts 7; 17:26-28)
 - 1.2 Creation – nature and the universe (Job 12:7-10; Psalm 19:1-6; 104:24; Acts 14:15-17; Matthew 5:45; Romans 1:18-20)
 - 1.3 Conscience – the unwritten standard of right and wrong (Romans 2:14-16)
2. General revelation is limited and can be misread by mankind.
 - 2.1 Agnosticism – God is unknown and unknowable; they only believe what is observed.
 - 2.2 Atheism – there is no evidence for the existence of God
 - 2.3 Deism – God exists but is not personally involved in His creation; therefore, there are no supernatural acts of God like special revelation, miracles, or providence.
 - 2.4 Naturalism and evolution – nature is self-sufficient
 - 2.5 Pantheism – "god" and nature are one and the same (Romans 1:25)
 - 1) Finite things come from one infinite substance
 - 2) All nature is "god." (Mother Earth, Mother Nature, etc.)
 - 3) New Age environmentalism
 - 4) Some Pantheists also have atheistic and polytheistic elements in their theories.
 - 2.6 Polytheism – nature reveals many gods (sun, moon, stars, etc.)

Example: Hinduism
 - 2.7 Dualism and Gnosticism – two co-eternal principles exist
 - 1) Mind and Matter (metaphysics)
 - 2) Good and Evil (ethics)
 - 3) God and Satan (religion)
3. General revelation reveals the following things about God:

- 3.1 God's glory and power (Psalm 19:1)
- 3.2 God's goodness (Matthew 5:45)
- 3.3 God's providential control (Acts 14:17)
- 3.4 God's self-existence (Acts 17:28-29)
- 3.5 God's supremacy (Romans 1:20)
- 3.6 God's divine nature (Romans 1:20)
4. General revelation reaches all of mankind and leaves all without excuse for recognizing the existence of God (Romans 1:20).

Special Revelation

"...those acts of God whereby He makes Himself and His truth known at special times and to specific peoples."

1. The lot (Proverbs 16:33; Acts 1:21-26)
2. The Urim and Thum – two precious stones placed in a pouch on the breastplate of the high priest (Exodus 28:30; Numbers 27:21; Deuteronomy 33:8; I Samuel 28:6; Ezra 2:63).
3. Dreams and visions (Genesis 20:3, 6; 31:11-13, 24; 37:5-11; 40-41; Daniel 2; 8; Joel 2:28; Acts 9:3-17; 10:9-17; II Corinthians 12:1-4; Revelation 1:9-20)
 - 3.1 Dreams emphasize what is seen and the recipient is inactive.
 - 3.2 Visions emphasize what is heard and the recipient is often an active participant.
 - 1) Ezekiel was actually "transported" to Jerusalem in his visions. (Ezekiel 8; 41)
 - 2) Isaiah saw the Lord and had an angel touch his lips with a live coal. (Isaiah 6:1-8)
4. Theophanies – pre-incarnate appearances of the Angel of the Lord, Jesus Christ (Genesis 3:8; 11:5-7; 16:7-14; 18; 32:1-2, 24-32; Exodus 3; Judges 6; 13; II Samuel 24:16-17; Zechariah 1)
5. Angels – special messengers from God (Genesis 18-19; Daniel 9:20-21; Matthew 1:18-24; Luke 2:10-11; Hebrews 13:1-2; Revelation 1:1; 19:17)
6. Miracles – "an unusual event, accomplishing some useful work, and revealing the presence and power of God." (Thiessen, p.35)
(Matthew 11:4-5; John 20:29-31; Acts 2:22-24; Hebrews 2:3-4)

- 6.1 There are 2 types of miracles:
 - 1) Events involving an intensifying of natural laws (the plagues in Egypt, strength of Samson, judgments of the Tribulation)
 - 2) Events excluding natural laws (Aaron's rod budding, water from the rock, multiplying of the fish and bread)
- 6.2 Genuine miracles must be distinguished from deception (II Thessalonians 2:8-12; Revelation 13:13-15).
 - 1) Does the event accomplish a benevolent work?
 - 2) Does the event prove the existence and power of God?
 - 3) Is the event based on valid testimony? (Acts 1:3; I Corinthians 15:1-8)
7. The spoken word of God directly or indirectly through prophets and apostles (I Samuel 3:1-10; II Samuel 23:2; Acts 11:28; 21:10-11; Ephesians 3:1-5; I Thessalonians 2:13)
 - 7.1 Tests for true prophecy:
 - 1) Was there enough time between the giving of the prophecy and its fulfillment to be more than mere human insight?
 - 2) Was there 100% accuracy in the fulfillment of the prophecy? (Deuteronomy 18:18-22)
 - 3) Was the prophecy specific in details or was it vague, general, and capable of more than one explanation? (Isaiah 44:28-45:6)
 - 7.2 "A prophet in the Scriptural sense of the term is a spokesman who speaks for another in his name, and by his authority; so that it is not the spokesman but the person for whom he acts, who is responsible for the truth of what is said."
(*Theology II*, p.69)
 - 7.3 Prophecy in the sense of foretelling the future is no longer needed with the completion of the Word of God (I Corinthians 13:8-11)
 - 1) Prophecy is both the foretelling and the "forth-telling" of the truth.
 - 2) The Book of Revelation was the last prophecy given in the sense of foretelling the future – God's canon is closed.
8. Direct personal experience – salvation, fellowship with God, the personal ministry of the Holy Spirit, and answers to prayer (Genesis 5:21-24; 6:9; Exodus 33:7-23; 34:28-35; Romans 8:14, 16, 26-27; Galatians 1:11-12, 15-17)

9. Jesus Christ – God's living Word to reveal His existence, nature, and will
(Matthew 11:25-27; John 1:1, 14 18; 14:7-11; Hebrews 4:12-13; I John 1:1-3)
10. The Bible – God's inerrant, infallible, preserved, written revelation (John 17:14, 17;
21:24-25; Ephesians 3:1-7; II Peter 3:15-16)

Applying the Truth

Consider: How does general revelation and special revelation work together in revealing God to mankind? Do you understand how all men are without excuse because God's general revelation points people to seek for His special revelation.

Example: Cornelius of Acts 10

#4 The Nature of Scripture

Names for the Bible (Psalm 119)

1. The Bible – from Greek words *biblios* (book) and *biblia* (books)
2. The scriptures – from the Greek word *graphe*, to write, holy writings (II Timothy 3:15-16)
3. The word of God – singular in form, emphasizing the unity of God's message (Romans 10:17; Hebrews 4:12)

Composition of the Bible

1. Approximately 40 human writers from various occupational backgrounds
2. Approximately 1400 - 1600 years from Moses (c. 1500 B.C.) to the Apostle John (c. 100 A.D.) – 55 generations
3. Three languages:
 - 3.1 Hebrew (Old Testament)
 - 3.2 Aramaic (parts of Daniel and some N.T. words)
 - 3.3 Greek (New Testament)
4. Two testaments – covenant or agreement (Luke 22:20; I Corinthians 11:25; II Corinthians 3:6, 14; Hebrews 9:15; 12:24)

Credibility of the Human Writers

1. The Apostle Paul was an educated man (Acts 22:3).
 - 1.1 Tarsus was a center of Greek learning and education and was the home of one of the finest universities.
 - 1.2 Saul also studied under Jewish scholar Gamaliel in Jerusalem.
2. None of the New Testament writers gained anything for writing Scripture. All were persecuted.
3. New Testament accounts agree with one another and historical facts and are verifiable. Specific names and places are mentioned.
4. There is no evidence of mental instability or insanity in the writings of Scripture.

Construction of the Bible

1. Hebrew Old Testament divisions (Luke 24:44)
 - 1.1 The law of Moses (Genesis through Deuteronomy)
 - 1.2 The prophets

- 1.3 The psalms (the writings, Chronicles through Canticles)
2. English Bible divisions
 - 2.1 Old Testament
 - 1) Law
 - 2) History
 - 3) Wisdom
 - 4) Prophecy
 - 2.2 Inter-testament period – 400 silent years
 - 2.3 New Testament
 - 1) Gospels
 - 2) History
 - 3) Epistles
 - 4) Prophecy

Unity of the Bible

1. One God who is holy, sovereign, triune, and both transcendent and personal
(Deuteronomy 6:4; I Corinthians 8:6; Ephesians 4:4-6)
 2. One story of God's dealing with His chosen people — Israel and the Church
 3. One judgment on sin and one plan redemption in both the Old and New Testaments
 4. One central theme – the person and work of Jesus Christ (John 5:39)
 - 4.1 Old Testament *anticipation*
 - 1) Law – foundation for Christ
 - 2) History – preparation for Christ
 - 3) Poetry – aspiration for Christ
 - 4) Prophecy – expectation of Christ
 - 4.2 New Testament *realization*
 - 1) Gospels – manifestation of Christ
 - 2) History – propagation of Christ
 - 3) Epistles – interpretation of Christ
 - 4) Prophecy – consummation in Christ
- (Landmarks of Baptist Doctrine, vol. I, p. 12)*

#5 *Inspiration of Scripture*

Defining Inspiration

II Timothy 3:16 – *All scripture is given by inspiration of God*

1. The Greek word *theopneustos* refers to God giving or "breathing" life into His words.
2. Inspiration implies an influence from without (the Holy Spirit), producing effects beyond natural capacity (Job 32:8; II Peter 1:20-21, *moved*: Greek word meaning "borne along").
 - 2.1 The Holy Spirit consciously carried the writers of original Scripture along.
 - 2.2 The same Greek word for *moved* is translated *driven* in Acts 27:17.
3. God the Holy Spirit *supernaturally* used the individual human writers as the instruments in the recording of Scripture (Isaiah 8:1; 30:8).
4. *Verbal, plenary (full, complete, entire) inspiration* has to mean that God inspires *every word in the entire Bible*. (II Timothy 3:16, *scripture*: Greek *graphe*, a document)
5. The *American Dictionary of the English Language* (1828) defines *inspiration* as "the infusion of ideas into the mind by the Holy Spirit; the conveying into the minds of men, ideas, notices, or monitions by extraordinary or supernatural influence; or the communication of the divine will to the understanding by suggestions or impressions on the mind, which leave no room to doubt the reality of their supernatural origin."

Inspiration and Revelation

Inspiration must not be confused with revelation.

1. *Revelation* is God making truth known to man; *inspiration* is the recording of that revelation without error.
2. The Bible contains revelation – it is given by inspiration.
3. "Revelation discovers new truth, while inspiration superintends the communication of that truth." (*Theology II*, p.62)
4. Sometimes revelation was given without inspiration (Revelation 10:3-4).
5. There was inspiration without revelation (Luke 1:1-4 – many testimonies about Christ were consulted).

Scope of Inspiration

1. Individual words (Isaiah 51:16a; Jeremiah 1:5; 30:1-2; 36:2, 4, 6)
2. Letters (Galatians 3:16, singular and plural)

3. Tenses (Matthew 22:31-32 and Mark 12:26-27, present tense *I am*; John 3:13, the present *is in heaven* even while Jesus was on earth)
4. Copies and translations of scripture (Acts 2:4-11; I Corinthians 14:21, *with men of other tongues and other lips will I speak*)
 - 4.1 Timothy was saved because he had known the *holy scriptures*. He did not have the original copies of the Old Testament scriptures. Paul then writes, "All scripture is given by inspiration of God." Inspiration, then, applies to the copies made of the originals. (II Timothy 3:15, *scripture*: Greek *gramma*, a writing)
 - 4.2 Bible inspiration is stated in the *present* tense, not the *past* tense. We no longer have the originals. *All scripture is given*, not was given, by inspiration of God. The verb structure of II Timothy 3:16 requires the present tense verb is – *all scripture is given...and is profitable*. The Bible never becomes uninspired or unprofitable.
 - 4.3 The verb structure of the verse implies inspiration in a continuing sense. Double inspiration (see definition below) is inaccurate because the Word of God did not cease to be alive (I Peter 1:23 – *by the word of God, which liveth [inspiration] and abideth [preservation] for ever*). The Word of God is not merely words on paper; it is the *living* words of God.
 - 4.4 God created languages at the tower of Babel (Genesis 11:1-9). "We have a living God who speaks to living people." (Dr. Gail Riplinger, *7 Infallible Proofs*)
 - 4.5 The usage of the term *scripture* in the New Testament refers to copies, not the originals.
 - 1) Acts 17:2 – *Paul...reasoned with them out of the scriptures*
 - 2) Acts 17:11 – *they searched the scriptures daily*
 - 3) Luke 24:45 – *that they might understand the scriptures*
 - 4) Matthew 22:29 – *Ye do err, not knowing the scriptures*
 - 5) John 5:39 – *Search the scriptures*
 - 6) Romans 15:4 – *comfort of the scriptures*
 - 7) II Peter 3:16 – *wrest...the other scriptures*
 - 8) Romans 16:26 – *...the scriptures of the prophets...made known to all nations*

- 4.6 John Wycliffe and Miles Coverdale believed in inspiration of the English Bible.
(quotes from *In Awe of Thy Word*, Dr. Gail Riplinger)
- 1) John Wycliffe, known as the "Morning Star of the Reformation"
 - "The clergy cry aloud that it is heresy to speak of the Holy Scriptures in English, and so they would condemn the Holy Ghost, who gave tongues to the Apostles of Christ to speak the word of God in all languages under heaven."
 - "You say it is heresy to speak of the Holy Scriptures in English. You call me a heretic because I have translated the Bible into the common tongue of the people. Do you know whom you blaspheme? Did not the Holy Ghost give the word of God at first in the mother-tongue of the nations to whom it was addressed? Why do you speak against the Holy Ghost?"
 - 2) Miles Coverdale, editor of early English translations
 - "No, the Holy Ghost is as much the author of it in Hebrew, Greek, French, Dutch, and English, as in Latin."

Theories of Inspiration

1. Natural Theory
 - 1.1 The writers of the Bible were men of great intelligence who did not need supernatural assistance in the recording of Scripture.
 - 1.2 The writers naturally conceived the words they wrote.
 - 1.3 This theory does not allow for inerrancy and infallibility of the Bible.
 - 1.4 This theory neglects to see that it was the writings, not the men, that were inspired by God. The product – the written Word – not the person, was inspired.
2. Intuition Theory

"The inspiration of the books of the Bible does not imply for us the view that they were produced or written in any manner generically different from that of the writing of other great Christian books There is a wide range of Christian literature from the fifth to the twentieth century which can with propriety be described as inspired by the Holy Spirit in precisely the same formal sense as were the books of the Bible." (Alan Richardson, *Christian Apologetics*, p. 207)

- 2.1 Teaches the human writers possessed special insight to write the Bible
- 2.2 Believes that the books of the Bible are not infallible
- 2.3 Believes inspiration of the Bible was not a supernatural act of God
3. Degree (Dynamic) Theory

"Within this one great function of inspiration, considerable variety exists. The inspiration of Isaiah or Paul is different from that of the compiler of Proverbs or the annalist who drew up Chronicles." (Marcus Dods, *The Bible*, p.127)

 - 3.1 Believes all Scripture is inspired but some parts of the Bible are more inspired than others (faith and religious matters; words of Christ)
 - 3.2 The degree of inspiration is based on its relevance to the reader.
4. Partial Theory
 - 4.1 Believes some parts of the Bible are inspired by God, and some are not ("...the Bible *contains* the Word of God in contrast to *being* the Word of God." (*Theology II*, p. 64)
 - 4.2 The parts that are unknowable apart from written records are inspired; inspiration for historical records is not needed.

"...It is axiomatic to say that the authority of the Bible does not lie in those matters of science and history for which we have been given minds to discern and to discover, but rather in those saving truths which reach the believer's heart and which are necessary to salvation."
(Ernest Wright, "The Christian Interpreter," *Interpretation*, I, p. 146, 150)
 - 4.3 Sometimes teaches that the Bible is inspired in its purpose — *intent* but not *content* inspiration
 - 1) Errors have crept into the historical arts of the Bible.
 - 2) We can trust the Bible when it gives moral instruction.
 - 4.4 A major problem with this view: the truth is based on the reliability of historical facts (Acts 1:3).
 - 1) The history of the Old Testament is often quoted in the New Testament.
 - 2) Historical sections are used to teach truth (Romans 15:4; I Corinthians 10:1-11)
5. Conceptual Theory

- 5.1 Believes that God inspired the concepts (thoughts) of Scripture, but men chose the words
- 5.2 The concepts are inerrant, but errors may have entered through the words.
- 5.3 Allows for the hundreds of Bible perversions today
- 5.4 This is often a reaction against the "dictation" theory.
- 5.5 One major problem: concepts are expressed through words!
6. Illumination Theory
 - 6.1 Teaches inspiration is the intensified religious perception of the believer
 - 6.2 Teaches that some have greater illumination than others
 - 6.3 Fails to distinguish illumination from inspiration — illumination is understanding truth already given through inspiration. (Psalm 119:18)
7. Neo-Orthodox Theory
 - 7.1 A subjective view proposed by Karl Barth (1886-1968) who used Biblical terms but gave them new meaning
 - 7.2 Believes the text of Scripture to be full of errors
 - 7.3 Teaches inspiration occurs when it means something to the readers
 - 7.4 Believes the Bible *becomes* the word of God when it "overpowers" us and serves as the witness to the Word, Jesus Christ
 - 7.5 An arrogant view – man is left with the responsibility of determining which parts of the Bible are inspired based on subjective feelings
8. Double-Inspiration Theory
 - 8.1 Some who hold this theory believe that the English Bible is advanced revelation.
 - 1) "The A.V. 1611 reading, here, is superior to any Greek text" (Peter Ruckman, *The Christian's Handbook of Manuscript Evidence*, p. 118).
 - 2) "Mistakes in the A.V. 1611 are advanced revelation!" (Ruckman, *Manuscript Evidence*, p. 126).
 - 3) "If all you have is the 'original Greek,' you lose light" (Ruckman, *Manuscript Evidence*, p. 336).
 - 4) "If you are able to obtain a copy [of Ruckman's proposed new book] you will have, in your hands, a minimum of 200 advanced revelations that came from the inerrant English text, that were completely overlooked (or

ignored) by every major Christian scholar since 90 A.D.”

(Bible Believers' Bulletin, Jan. 1994, pp. 2, 4).

- 8.2 This theory sometimes states that the English Bible corrects the original languages.
- 1) “A little English will clear up the obscurities in any Greek text”
(Ruckman, *Manuscript Evidence*, p. 147).
 - 2) “The original Hebrew had nothing to do with Genesis 1:1-3 at all. It only muddled the issue. Hebrew is of no help at all in understanding the passage” (Peter Ruckman, *The Unknown Bible*, p. 67).
- (Quotes taken from *O Timothy* magazine, David Cloud, Fundamental Baptist Information Service)
9. Superintendence Theory
- 9.1 This theory is commonly held and taught by fundamental Bible colleges.
 - 9.2 This theory states, "God superintended the human authors of the Bible so that they composed and recorded without error His message to mankind in the words of their original writings." (*Basic Theology*, p.71)
 - 9.3 This theory focuses more on the *process* of inspiration than on the *product* (the words).
 - 9.4 This theory believes that the human writers "composed" Scripture and "were not passive stenographers to whom God dictated the material."
(*Basic Theology*, p.71)
 - 9.5 This theory believes God used the individual personality of the writers as He "superintended" what they wrote.
 - 1) "Inspiration contends that God so directed the human authors that, without destroying their own individuality, literary style, or personal interests, His complete and connected thought toward man was recorded." (Chafer)
 - 2) "According to the Bible, 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."

(Dr. Edward Young as quoted by Dr. Phil Stringer, p.4)

- 3) "The church has never held what has been stigmatized as the mechanical theory of inspiration. The sacred writers were not machines. Their self-consciousness was not suspended nor were their intellectual powers superseded. Holy men spoke as they were moved by the Holy Ghost. It was men, not machines, not unconscious instruments; but living, thinking, willing minds whom the Spirit used as his organs. Moreover, as inspiration did not involve the suspension or the suppression of the human faculties, neither did it interfere with the free exercise of the distinctive mental characteristics of individuals." (A.A. Hodge)

10. Originals-Only Theory

10.1 This theory states that God inspired the originals (past tense, all Scripture was inspired) and preserved the copies and translations from the originals.

10.2 The mechanics and method of inspiration of the the originals are not stated in Scripture.

- 1) The Spirit of Christ was in the prophets (I Peter 1:10-12).
- 2) The writers of Scripture were moved by the Holy Ghost (II Peter 1:21).

10.3 This theory was made popular by Presbyterian B.B. Warfield (1851-1921) of Princeton University.

- 1) He studied for a year with liberal theologians in Germany (1876).
- 2) He attempted to accommodate his prior conservative views with what he learned from the modernists of Germany.
- 3) His maternal grandfather, Robert Breckenridge, opposed the American Bible Society efforts to print a revised version of the King James Bible.
(Dr. Gail Riplinger, *7 Infallible Proofs*)

11. Dictation Theory (*Word-for-Word Inspiration*)

11.1 Believes that God the Holy Spirit gave the writers of the Bible the exact words (verbatim) to write in the entire Bible (verbal, plenary inspiration)

- 1) *Mechanical* dictation is not the best term to use for this view since God is not a machine.
- 2) If one believes in *verbal* inspiration, then he of necessity must believe in

word-for-word inspiration.

- 11.2 Believes that the Scriptures given by inspiration are a "copy" of the eternal word in heaven (Psalm 119:89, 152)
- 11.3 Writers of Scripture did not choose to write the Bible (II Peter 1:20-21).
 - 1) The men used to write Scripture were passive like a pen as God spoke through them (Psalm 45:1; II Peter 1:21).

"This theory holds that inspiration consisted in such a possession of the mind and bodies, of the Scripture writers by the Holy Spirit, that they become passive instruments or amanuenses – the pens, not the penman of God." (A.H. Strong)
 - 2) Any writing style seen in Scripture is like the difference between pens (calligraphy, felt-tip, ballpoint, etc.).
- 11.4 The Author of Scripture is the Holy Spirit, not men (II Samuel 23:2; Luke 1:70; Acts 1:16; 1 Thessalonians 2:13).
- 11.5 Old Testament prophets often did not understand what they were writing. (Daniel 12:8-9; I Peter 1:9-12)
- 11.6 Exceptions to dictation actually support the dictation view because of the distinctions made (I Corinthians 7:6, 10, 12, 25, 40).
- 11.7 Many attribute the rise of liberalism to a removal of inspiration by "dictation."
- 11.8 Satan has his "counterfeit" for inspiration – direct "dictation" from the spirit world. (I John 4:1-3)
 - 1) Muhammad and the Koran (supposedly given by the angel Gabriel)
 - 2) Joseph Smith and the Book of Mormon (supposedly given by Moroni)
- 11.9 Quotes from others about word-for-word inspiration (as quoted by Dr. Phil Stringer):
 - 1) "Holy Scripture is the unique word of God and our authors are only God's scribes or heralds charged with the duty of inscribing the law he has dictated to them...[H]e himself had dictated it within the hearts of the humble scribes, stirring them to follow that form of writing and description which he had chosen...and not because it was their own word." (John Wycliffe as quoted from *In Awe of Thy Word* by Dr. Gail

Riplinger)

- 2) "Whosoever then wishes to profit in the Scriptures let him first of all lay this down as a settled point, that the Law and the Prophets are not a doctrine delivered of men, but dictated by the Holy Spirit." "The ancient prophecies were dictated by Christ." (John Calvin)
- 3) "The Bible is not a book to make under His protection, it is a book which God dictated to them." (Dr. L. Gaussen, *Theopneustia*)
- 4) "The second observation is that the propelling power in the speaking or writing was an impulse from the Holy Spirit. They, the inspired men, became instruments by which the Holy Spirit spoke or wrote. Take, for instance, that declaration in II Samuel 23:2, where David said: 'The Spirit of Jehovah spake by me, and his word was upon my tongue.' In Acts 1:16 we find that the utterances of David were being studied. We have a declaration that the Holy Spirit spake by the mouth of David concerning Judas: and in the third chapter of Acts we have another declaration of the same kind. Always the speaker or writer was an instrument of the Holy Spirit." (Baptist theologian B.H. Carroll)
- 5) "They neither spoke nor wrote one word of their own: but uttered syllable by syllable as the Spirit put it into their mouths; no otherwise than the harp or the lute doth give a sound according to the discretion of his hands that holdeth and striketh it with skill." (Richard Hooker, English theologian, *Laws of Ecclesiastical Polity*)
- 6) "The whole Scripture is dictated by God's spirit." (King James I)
- 7) "Is the word dictation hateful? Then liberals and infidels made it hateful. Men, too anxious to please unbelievers and too anxious to disavow the straw man of 'mechanical dictation,' have avoided and feared the term. But that is not straight thinking, and it is not quite intellectually honest, it seems to me. Griffith Thomas' book is labeled, *God Spake All These Words*. And that quotation from Exodus 20:1, referring to the words of the Ten Commandments, is really a proper name for a book about the inspiration of the Bible. Well, if God gave all the words in the Bible, then

is not that dictation? Suppose I dictate a letter to a secretary. That means I tell her word-for-word what to write. Well, did not God tell the men who wrote the Bible word-for-word what to write?" (Dr. John R. Rice, *Our God Breathed Book the Bible*)

Biblical Examples of "Dictation"

1. Moses, *the meekest man on the earth* (Numbers 12:3) – the meekest man would not write this about himself.
2. The prophet Balaam (Numbers 22-24)
Josephus, first century Jewish historian: "Thus did Balaam speak by inspiration, as not being in his own power, but moved to say what he did by the divine spirit." (*The Works of Josephus*, p.110)
3. A dumb donkey (Numbers 22)
4. The prophet Samuel (II Samuel 23:2)
5. King Saul of Israel (I Samuel 10:9-12; 19:23-24)
6. King David (Acts 1:16)

Applying the Truth

Which view of inspiration best describes your understanding of how God gave His written record for mankind?

#6 Preservation of Scripture

Biblical References to Preservation

Psalms 12:6-7; 33:11; 111:7,8; 119:89, 152, 160

Ecclesiastes 3:14

Isaiah 40:6-8; 59:21

Matthew 5:18; 24:35

Luke 4:4; 16:17

John 10:34-35; 12:47-48

Romans 3:2

I Peter 1:23, 25

Understanding Preservation

1. God *supernaturally* superintended the *copying of Scripture* so that they remain true to the originals. What He began with *inspiration* He continues with *preservation*.
2. *Preservation* applies directly to the copies of Scripture (we no longer have the originals) and translations (not paraphrases) based on the inspired originals.
 - 2.1 The Old Testament Masoretic texts compiled from A.D. 500-1000 (*The Story of the Bible*, Sir F. Kenyon, p.12-13)
 - 1) Their name comes from the word *masorah* meaning "tradition."
 - 2) These scribes followed precise rules in copying the Hebrew Scriptures.
 - 3) Minute attention to accuracy was adhered to – even counting the number of letters on a page and assigning a numerical value to letters.
 - 4) Copies found to be faulty were destroyed.
 - 2.2 The New Testament (Greek *Textus Receptus*) comprised of about 5,200 existing manuscripts (*The Identity of the New Testament Text*, Wilbur Pickering, p.102)
 - 1) Desiderius Erasmus (1466-1536) and others compiled these manuscripts about the time of the Protestant Reformation.
 - 2) These manuscripts have their origin in Antioch, Syria.
 - 3) They represent more than 90% of all manuscript evidence.
 - 4) Several Ana-Baptist Bibles were based on these manuscripts.
3. Manuscript copies (the Masoretic text and the *Textus Receptus*) confirm the accuracy of

- the King James Bible.
- 3.1 The King James Bible is the last English translation based on these manuscripts.
 - 3.2 All modern versions are translated from a small percentage of manuscripts that deleted sections of Scripture (Mark 16:9-20; John 7:53 - 8:11; Acts 8:37; I John 5:7).
 - 3.3 The King James Bible is the only inspired, infallible, preserved copy of the Bible in the English language.
4. It is not enough to believe in inerrancy of the original writings alone.
 - 4.1 We no longer have them.
 - 4.2 How will we ever know that we have the word of God if we cannot be sure of God preserving the very words of Scripture?
 - 4.3 The original autographs of the Old Testament in Timothy's day had been non-existent for hundreds of years, but Paul said he had the "holy scriptures."
(II Timothy 3:15)

Support for Preservation

1. Many have tried to destroy the Bible, but it still remains.
2. The Bible has been translated into hundreds of languages and dialects around the world, more than any other book.
3. The Bible is the most quoted book in all of history, *millennia* after it was written.
4. The Bible survived the "Dark Ages" (AD. 500-1500) when the Catholic Church made Bible reading and translation into anything but Latin against the law.

Understanding the Preservation Debate

1. Textual critics often use phrases like "older, more reliable manuscripts" to refer to manuscript copies that delete sections, phrases, and words from the Greek text.
 - 1.1 Older does not necessarily mean more reliable.
 - 1.2 Twenty-six early church "fathers" who died before A.D. 400 quote from sections of the Bible questioned by modern critics (*Defending the King James Bible*, p.44).
2. The passages most debated refer to marginal writings found in some manuscripts.
 - 2.1 It is always assumed by Bible critics that scribes added these later.
 - 2.2 No textual critic ever suggests that these verses may have been re-added back into the text after being omitted by liberal scribes.

3. The Greek manuscripts used by all English versions since the King James Bible which remove sections of Scripture are from Alexandrian (Egypt) origin.
 - 3.1 The Vaticanus (found in the Vatican)
 - 3.2 The Sinaiticus (found in a monastery on Mount Sinai destined to light an oven!)
4. Many Bible critics argue that God's *word* has been preserved but not individual *words*.

Applying the Truth

1. What do you believe the Bible teaches about its own preservation?
2. Do you have a basic understanding why we use the King James Bible and avoid using the hundreds of modern versions now available?
3. Have you been listening to "textual critics" who seek to determine what is part of the Bible?
Or, do you accept by faith that every word of God is preserved accurately?

#7 Inerrancy and Infallibility of Scripture

Defining the Terms

1. Inerrancy – without error in the *recording* of the Scriptures
 - 1.1 Inerrant: "not liable to prove false or mistaken"
 - 1.2 Inerrancy applies to *both* the original autographs and to copies and translations.
2. Infallibility – without error in the *teaching* of the Scriptures
 - 2.1 The Bible is incapable of deceiving its recipients (I Thessalonians 2:3-5)
 - 2.2 When recording deception or erroneous views, the Bible simply reports the lie accurately but does not give it support.

Examples: the lies of Satan and the false theories of the friends of Job

Scope of Inerrancy and Infallibility

John 17:17 – *Thy Word is truth*

Psalms 119:142 – *Thy law is the truth*

119:151 – *All Thy commandments are truth*

119:160 – *Thy Word is true from the beginning*

1. Not just the original manuscripts – how can we then trust the Bible we have today?
2. Not just spiritual teaching – If we cannot trust the historical accuracy of the Bible, how can we trust it in spiritual matters (John 5:46-47)?

Supporting Evidence

1. Scientific accuracy
 - 1.1 Technological advances have proven "scientific proofs" of Bible inaccuracy to be false. Leviticus 17:11 was written 3,500 years before the practice of "blood letting" endangered the life of patients. George Washington was bled three times!
 - 1.2 The Bible is not a science textbook. Scientific references in the Bible were written in common terms for all men to understand. (Example: a sunrise is actually an earth rotation...)
 - 1.3 The earth's spherical shape was inspired before being discovered by scientists. (Isaiah 40:22; Job 26:7)
2. Historical accuracy

- 2.1 Archeology never contradicts the history of the Bible. The Bible is always vindicated concerning accusations of historical inaccuracy.
- 2.2 Many historians have found fault with the Bible concerning some of the ancient Egyptian, Assyrian, Babylonian, and Persian kings mentioned. Archeological finds have confirmed many of them.
- 2.3 Sir William Ramsey, an agnostic archeologist who tried to prove the inaccuracy of the book of Acts, became a believer in its historical accuracy.
3. Geographical accuracy – hundreds of specific locations are given in the Bible, verifiable through archeology.
4. Unity of the Bible:
 - 4.1 Three languages
 - 4.2 Forty writers
 - 4.3 Sixty-six books
 - 4.4 1,500 years
 - 4.5 One triune God
 - 4.6 One message of salvation through Christ
5. Fulfilled prophecies:
 - 5.1 Psalm 22 – written when stoning was the means of capital punishment
 - 5.2 Isaiah 7:14 (700 years before Christ) and Matthew 1:18-25
 - 5.3 Micah 5:2 (700 years before Christ) and Matthew 2:1
 - 5.4 Zechariah 9:9 (500 years before Christ) and John 12:13-14
 - 5.5 Zechariah 11:12 and Matthew 26:15
 - 5.6 Isaiah 44:28-45:1 -- Cyrus named almost two centuries before he came to power

"Errors" in the Bible

1. When comparing New Testament passages with the Old Testament source, writers may have expressed the idea their own words – known as "free quotation" (Romans 10:6-8; Deuteronomy 30:12-14)
2. The New Testament passage may indicate an Old Testament type not originally indicated. (Matthew 2:14-15; Hosea 11:1)
3. New Testament writers may have quoted from more than one prophet, but mentions only one of them (Matthew 27:7-10; Zechariah 11:13; Jeremiah 18).

4. The four Gospels were all written from a different perspective of the same events. They do not contradict one another but instead supplement the others.

4.1 Matthew 27:37; Mark 15:26; Luke 23:38; John 19:19

Full inscription: "This is Jesus of Nazareth, the King of the Jews"

4.2 Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43

Two blind men; only one is named. Luke does not say only one man...

5. The Bible sometimes uses language of appearance (rising and setting of the sun or four corners of the earth).

6. The Bible sometimes uses approximations.

6.1 Genesis 15:13; Exodus 12:40; Acts 7:6; Galatians 3:17 – About 400 years; 430 years was the actual total

6.2 I Corinthians 10:8 and Numbers 25:9 – 23,000 *in one day*; 24,000 total

Applying the Truth

1. Why is it important to believe in inerrancy and infallibility of more than just the original writings? (*We no longer have the originals! We can trust our Bible today!*)
2. Think about it: The Bible *critic* looks for problems in the Bible – the Bible *student* seeks for answers. Which best describes you?

#8 Canonization of Scripture

Understanding the Term

1. The following definitions for "canon" are taken from Webster's 1828 dictionary.
 - 1.1 A law or rule in general.
 - 1.2 The genuine books of the Holy Scriptures, called the sacred canon, or general rule of moral and religious duty, given by inspiration.
2. The word is derived from the Greek word *kanon* (a rule; Galatians 6:16; Philippians 3:16) and was applied in three ways:
 - 2.1 A reed or rod used for measuring; standard measurement
 - 2.2 Authoritative decisions (creeds) from church councils
 - 2.3 Books of the Bible "measured" and found to be the inspired word of God
3. The "canon" of Scripture refers to the books of the Bible recognized and accepted as genuinely inspired by God.
 - 3.1 Deuteronomy was to be read aloud every seven years (31:10-13)
 - 3.2 Joshua was commanded to meditate on the writings of Moses (1:7-8).
 - 3.3 Samuel's writings were preserved in the tabernacle (I Samuel 10:25).
 - 3.4 First Kings states divine origin for Joshua (16:34).
 - 3.5 Ezra referred to Jeremiah, Haggai, and Zechariah (1:1; 5:1).
 - 3.6 Daniel supported the writings of Moses, the Judges, and Jeremiah (9:2, 11-13).
 - 3.7 The last of the O.T. prophets referred to the prophets before him (Zechariah 7:12).
 - 3.8 Jesus supported the accuracy of the Old Testament ("It is written").
(Matthew 4:1-10; 5:17; 12:40-41; 13:13-15; 19:4-6; 24:15, 37-39; Luke 4:25, 27; 17:26-29, 32; 24:27; John 3:14; 5:39, 45-47)
 - 3.9 Jesus foretold New Testament revelation and inspiration (John 16:12-15).
 - 3.10 Jesus referred to the murder of Abel (Genesis 4) and Zechariah (II Chronicles 24) in Luke 11:51.
 - 1) Chronologically this is the first and last murder mentioned in Old Testament Scripture.
 - 2) Christ did not refer to the murders found in the apocrypha.
 - 3.11 Paul gave support to the Old Testament (Acts 17:2; Romans 15:4; I Corinthians 15:3-4; I Timothy 5:18; II Timothy 3:15).

- 3.12 Peter recognized Paul's writings as scripture (II Peter 3:15-16).
- 3.13 Twenty of the twenty-four books of the Hebrew Old Testament (our 39 books now) are cited authoritatively in the New Testament. The other four are alluded to (Hebrews 11:32; Matthew 23:35; John 5:1; 4:10).
- 4. Jewish and early church councils recognized our present 39 Old Testament and 27 New Testament books as authentic through several tests ("canons").
 - 4.1 Contents: Does the book show internal evidence of supernatural inspiration?
 - 1) Details not knowable through mere human knowledge
 - 2) Accuracy of the contents (Example: the "apocryphal" books contain errors)
 - 3) The doctrinal truth contained in the book
 - 4) The accuracy of prophecies recorded in the book
 - 4.2 Writer: Did a prophet or an apostle write the book or someone associated with one of them? (Ephesians 2:20)
 - 4.3 Authority: Does the book's message spiritually possess a divine authority? (phrases like "the word of the LORD")
 - 4.4 Acceptance: Did Jewish councils and New Testament churches eventually receive the book as divinely inspired?
- 5. God determined the canon of Scripture, not man.
 - 5.1 The books of Scripture were "canonical" the moment they were written.
 - 5.2 God guided (superintended) human councils as they recognized these books as authentic.
- 6. We are not to be looking for "lost" books or removing words from Scripture (Deuteronomy 4:2; Proverbs 30:5-6; Revelation 22:18-19).
- 7. New Testament writers claimed divine inspiration and authority for their writings. (I Corinthians 14:37; Galatians 1:11; I Thessalonians 5:27; II Thessalonians 3:14; II Peter 3:2; Revelation 1:3)

The Apocryphal Books

- 1. The word *apocrypha* has the following meanings (Webster's 1828 Dictionary).
 - 1.1 To conceal
 - 1.2 Spurious – "... not genuine; not proceeding from the true source, or from the

source pretended; counterfeit; false; adulterate. Spurious writings are such as are not composed by the authors to whom they are ascribed" (II Thessalonians 2:1-2)

- 1.3 "Literally such things as are not published; but in an appropriate sense, books whose authors are not known; whose authenticity, as inspired writings, is not admitted, and which are therefore not considered a part of the sacred canon of the scripture. When the Jews published their sacred books, they called them canonical and divine; such as they did not publish, were called apocryphal. The apocryphal books are received by the Romish Church as canonical, but not by Protestants."
2. The Bible refers to other writings not inspired by God and not authoritative as Scripture. They are recognized *in* Scripture; not recognized as Scripture!
 - 2.1 The book of the wars of the LORD (Numbers 21:14)
 - 2.2 The book of Jasher (Joshua 10:13)
 - 2.3 The book of the acts of Solomon (I Kings 11:41)
 - 2.4 The books of Samuel, Nathan, and Gad (I Chronicles 29:29)
 - 2.5 The book of Nathan, the prophecy of Ahijah, and the visions of Iddo (II Chronicles 9:29)
 - 2.6 The book of Shemaiah the prophet (II Chronicles 12:15)
 - 2.7 The story of the prophet Iddo (II Chronicles 13:22)
 - 2.8 The book of Jehu (II Chronicles 20:34)
 - 2.9 Other "gospels" written by many (Luke 1:1-2)
 - 2.10 The epistle to the Laodiceans (Colossians 4:16)
 - 2.11 The prophesies of Enoch (Jude 14-15)
3. The Roman Catholic Church officially canonized the apocryphal books at the Council of Trent between 1545 and 1563 in reaction to the Protestant Reformation.
4. False doctrines contained in these apocryphal books:
 - 4.1 Purgatory (II Maccabees 12:39-46)
 - 4.2 Support of suicide (II Maccabees 14:43-46)
 - 4.3 Salvation through the giving of alms (Ecclesiastics 3:33)
 - 4.4 Slavery and cruelty (Ecclesiasticus 33:24-28)
 - 4.5 Reincarnation (Wisdom of Solomon 8:19-20)

5. Support for these books not being in the Old Testament canon of Scripture:
 - 5.1 The Jews have never included them in their canon of the Old Testament.
 - 1) Josephus (A.D. 37-100), a Jewish historian and not a believer in Christianity, did not include them on his list. He states that the Jews only held twenty-two books as sacred, the same as our thirty-nine books today.
 - 2) Philo (20 B.C.- 50 A.D.) never refers to them.
 - 3) Orthodox Jewish scholars hold that the canon of the Old Testament period was closed at the time of Ezra, fifth century before Christ.
 - 5.2 Jesus Christ and the apostles never recognized them.
 - 5.3 Most of the early church "fathers" rejected them.
 - 1) Augustine listed them (A.D. 400) but acknowledged they were not fully authoritative.
 - 2) The apocryphal books were not "canonized" until the Council of Trent of the Roman Catholic Church in 1546.
 - 5.4 None of the books even claim to possess divine inspiration or authority.
 - 5.5 Many of the books have errors in history, geography, and doctrine, things contrary to the sixty-six books of the Bible.
 - 5.6 Some of the literary style is more legendary than actual recording of information and teaching.

The New Testament Canon

1. The New Testament books in the Bible today were written between A.D. 50 and 96.
2. The N.T. writings were already being copied, compiled, and circulated to other local churches by the latter part of the first century (Galatians 1:2; Colossians 4:16; James 1:1; I Peter 1:1; II Peter 3:15-16; Jude 17; Revelation 1:11)
3. Early church references to canonical books are numerous.
 - 3.1 Polycarp (AD. 69-155; wrote about A.D. 117)
 - 3.2 Justin Martyr (A.D. 100-?) refers to thirteen books and writes, "...in the churches of his country, the memories of the apostles were read every Sunday interchangeably with the Old Testament." (*Theology II*, p.93)
 - 3.3 Irenaeus (A.D. 150) refers to twelve New Testament books, including the last section of Mark 16 held as questionable by Bible critics.

- 3.4 By A.D. 150, there is at least some support for every book of the New Testament. This proves that the ecclesiastical councils of later centuries did not determine the canon of Scripture – they only recognized it.
4. An official New Testament canon became necessary because of several factors.
 - 4.1 Heresy flooding the early churches (Judaism, Gnosticism, paganism)
 - 4.2 Persecution from the Roman government
 - 1) Which writings were to be preserved and copied?
 - 2) Which writings were worth dying for?
 - 3) Emperor Diocletian's edict of A.D. 303 ordering the burning of the Christian scriptures – which ones needed protection?
 - 4.3 The existence of many non-inspired writings
5. The New Testament canon was completed with the death of the Apostle John (A.D. 100).
6. Church councils officially recognized the New Testament canon from A.D. 200 to 400. It should be noted that many of these church councils were the beginning stages of the Roman Catholic Church. Pure New Testament churches were translating these books before the official council.
 - 6.1 Because of geographical distance and theological differences, not all twenty-seven books now recognized as canonical were included in the first lists. Those debated in the first centuries included the following:
 - 1) Hebrews because of anonymous authorship
 - 2) James because of supposed conflict with Paul's writings (Romans 1:17; James 2:17).
 - 3) Second Peter because of a supposed different writing style than I Peter
 - 4) John's second and third epistles because of anonymous authorship and private contents
 - 5) Jude because he quotes from the Book of Enoch
 - 6) Revelation because of a conflict with Augustine's City of God, an early source for the Post- and A-millennial views
 - 6.2 Athanasius was the first to use a complete listing of twenty-seven books in 367.
 - 6.3 The Council of Hippo (A.D. 393) and the Council of Carthage (A.D. 397 and 419) decreed and reaffirmed the twenty-seven books of the New Testament canon.

7. Our twenty-seven books in the New Testament complete the word of God for the following reasons (*Landmarks of Baptist Doctrine I*, p.46):
 - 7.1 They were written or supported by apostles in the apostolic age.
 - 7.2 They possess apostolic authority not found in other writings of the first centuries of Christianity.
 - 7.3 They contain witness to divine origin missing in other books.

Applying the Truth

1. How could the above tests ("canons") help people discern between the true word from God and writings like the "Book of Mormon," the Catholic "apocryphal" books, and the Koran?
2. How would you answer a former Roman Catholic who is seeking answers concerning why the KJB does not contain all of the books his Catholic bible contains?

#9 Interpretation and Illumination of Scripture

Defining the Terms

1. Illumination: God the Holy Spirit enlightens (Greek *photizo*; gives understanding) of truth already revealed (I Corinthians 2:9 - 3:2; Ephesians 1:17-18; 3:9; I John 2:20-21, 27)
 - 1.1 Revelation (2:9-10) – disclosure
 - 1.2 Illumination (2:12) – discovery
 - 1.3 Inspiration (2:13) – documentation (recording)
(Landmarks of Baptist Doctrine I, p.16)
2. Interpretation: God the Holy Spirit helps a believer to determine the correct meaning of His revealed truth.
3. The following are important to "rightly dividing the word of truth." (II Timothy 2:15)
 - 3.1 Context
 - 3.2 Word meanings
 - 3.3 Other passages
 - 3.4 Cultural setting at the time of writing

Distinctions

1. Inspiration without revelation (Luke 1:1-4) – Luke used research and personal interviews to gather the information.
2. Inspiration including revelation (Revelation 1:1, 11) – God revealed information not previously known.
3. Inspiration without illumination (I Peter 1:10-11) – Old Testament prophets often were not illuminated to understand the prophecies they were recording (Daniel 12:8-9).
4. Inspiration with illumination (I Corinthians 2:12)
5. Revelation without inspiration (Exodus 20:22) – God told Moses to give a message orally that was not recorded.

Introduction to Biblical Interpretation

II Timothy 2:15-18

1. Hermeneutics is the study of the science of Bible interpretation.
 - 1.1 Eisegesis – placing the interpreter's interpretation into a text
 - 1.2 Exegesis – bringing out of the actual meaning of the text

2. Systems of interpretation:
 - 2.1 Allegorical interpretation
 - 1) Interprets the Bible symbolically and figuratively
 - 2) Context is not considered
 - 3) Reduces the Bible to near-fiction, especially in prophecy
 - 2.2 Literal interpretation
 - 1) Interprets the Bible grammatically using the normal sense of the passage
 - 2) Interprets the Bible contextually, studying the surrounding context
 - 3) Compares Scripture with Scripture to determine the intention of the divine Author, the Holy Spirit (I Corinthians 2:13)
 - 4) Recognizes progressive revelation in the Bible (Example: eating pork, I Timothy 4:3)
 - 5) Recognizes the use of figures of speech when directly indicated – simile, allegory, types, and symbolism (Galatians 4:24)
 - 6) Follows a general rule of interpretation: *When the plain sense of Scripture makes common sense, seek no other sense.*
 - 7) The literal fulfillment of prophecy adds validity to this position.
Example: 300 prophecies related to the first advent of Christ
 - 8) Literal interpretation does not "guarantee" the student a full understanding of a passage (II Peter 3:16).

Biblical Illumination

1. The Holy Spirit acts as the teacher in the believer's life. Unbelievers may read the Bible, and even reach a level of understanding, but without the ministry of the Spirit, will ultimately consider the Bible foolishness (I Corinthians 2:13-14; I John 2:27).
2. Carnality hinders the Spirit's work of illumination in the believer (I Corinthians 3:1-3).
3. The ultimate purpose of illumination is the glorification of Christ (John 16:12-15).
4. God the Holy Spirit often uses teaching to illuminate God's Word (Romans 12:7; Ephesians 4:11-16).
5. Illumination should be distinguished from direct revelation. The canon of Scripture is now closed.
6. Illumination is accomplished through prayerful study and meditation in the passage of

Scripture (Psalm 119:12, 18, 97-100; II Timothy 2:15; 4:13).

Applying the Word

1. Do you understand the difference between revelation, inspiration, illumination, and interpretation?
2. What is your first response when you come across a passage that is difficult to understand?
 - 2.1 Read the study notes in your Bible?
 - 2.2 Reach for a commentary?
 - 2.3 Ask your pastor?
 - 2.4 Pray for understanding before doing the above?

#10 Translation of Scripture

Brief History of the English Translation

Psalm 12:6-7 – *purified seven times*

1. The Wycliffe Bible (1382)
 - 1.1 Produced by John Wycliffe who translated from Latin to English
 - 1.2 His translation created a desire for the Bible in the language of the people.
 - 1.3 This translation ultimately led to the Protestant Reformation less than 200 years later. (Wycliffe is often called the "Morning Star of the Reformation.")
2. The Tyndale Bible (1535)
 - 2.1 Produced by William Tyndale (1494-1536) who was the first to translate from the original Bible languages into English.
 - 2.2 Used the Greek *Textus Receptus* (Received Text) compiled by Erasmus for his New Testament translation completed in 1525
 - 2.3 The Old Testament was not finished before he was burned at the stake.
 - 2.4 William Tyndale is sometimes referred to as the "Principle Translator" of the King James Bible since much of his translation work was retained by the translators.
3. The Coverdale Bible (1535)
 - 3.1 Produced by Miles Coverdale, friend of William Tyndale
 - 3.2 Edited William Tyndale's work for this Bible
 - 3.3 The first complete Bible translated from the original languages
4. The Matthew's Bible (1537)
 - 4.1 Produced by John Rogers (1500-1555), who was led from Roman Catholicism to faith in Christ through the witness of William Tyndale
 - 4.2 Based on the Tyndale and Coverdale Bibles
5. The Great "Chained" Bible (1539)
 - 5.1 Produced by Miles Coverdale under commission from King Henry VIII and Thomas Cranmer, Archbishop of Canterbury.
 - 5.2 Based Tyndale's Bible
 - 5.3 Was noted for its large size (each page was 16½" x 11")
 - 5.4 Was chained to pulpits across England
6. The Geneva Bible (1560)

- 6.1 Printed in Geneva, Switzerland, during the reign of terror by Catholic "Bloody Mary"
- 6.2 First Bible produced by a "committee" of Bible scholars
- 6.3 First Bible to use *italicized words* to indicate the words introduced by translators to provide a smooth grammatical transmission from the Biblical languages to English
7. The King James Bible (1611)
 - 7.1 Retains most (80-90%) of the work of William Tyndale
 - 7.2 Fifty-four men were chosen to do the work of translating.
 - 7.3 The translators followed fifteen rules of translation established by the Archbishop of Canterbury.
 - 7.4 Translators were divided into six companies, each receiving assigned portions of Scripture to translate.
 - 7.5 Individual members first translated and then compared notes with the entire company.
 - 7.6 After finishing the assigned portions, each company sent it to the other five companies for assessment.
 - 7.7 After the entire Bible was translated, twelve men (two from each company) met daily in London in 1609.
 - 7.8 The language was "polished" before it was sent to the royal printer.
 - 7.9 Each passage was scrutinized fourteen times from start to finish.

Modern Versions

Genesis 3:1-5; II Corinthians 2:17; Revelation 22:18-19

1. Understanding "dynamic equivalence" (*Fundamental Baptist CD-Rom Library*):

"Dynamic equivalency translation allows the translator to take great liberties with the Hebrew and Greek text, even to change the meaning... That is not a faithful translation; it is interpretation, modification, and paraphrase. That is precisely what dynamic equivalency is."
2. A true translation does not take liberties with the original languages, as do many modern translations.
3. The King James Bible is the standard to which many modern translators compare their

- versions ("in the tradition of the Authorized Version"), trying to give their own perversion credibility.
4. When considering versions, two questions must be considered:
 - 4.1 What manuscripts were used? *Textus Receptus? Masoretic Text?*
 - 4.2 Who did the translating?
 - 1) What is their belief concerning preservation of the words of Scripture?
 - 2) Personal character
 - 3) Knowledge of Biblical languages
 5. Origen (A.D. 185-254) was a primary originator of textual corruption. (*Landmarks*, 76-77)
 - 6.1 Influenced by philosopher Plato
 - 6.2 Interpreted mystically and allegorically – "The Scriptures are of little use to those who understand them as they are written."
 - 6.3 Denied the account of Adam and Eve
 - 6.4 Believed in the eternal past existence and transmigration of the soul
 - 6.5 Believed the wicked would eventually be saved
 - 6.6 Denied a physical resurrection
 - 6.7 One of the first to refer to pastors as priests
 - 6.8 Wrote about 6,000 books (about 50% of early church writings)
 - 6.9 Often "corrected" the text of the New Testament in his commentaries
 - 6.10 Influential in the producing of fifty Eusebio-Constantine Bibles
 - 1) Eusebius, Bishop of Caesarea, Palestine, produced this bible at the request of Constantine I and completed it in A.D. 331.
 - 2) Eusebius collected 800 of Origen's writings
 - 3) Some believe one of these bibles is *Codex Vaticanus* and that *Codex Sinaiticus* was copied from this.
 - 6.11 Influential in the Latin Vulgate
 - 1) "Saint Jerome" (AD. 340-420) relied heavily upon the writings of Origen.
 - 2) The Latin Vulgate became the official bible of the Dark Ages and the basis for all other Catholic bibles.
 7. Ancient minority manuscripts discovered (*Landmarks*, p.77-78)
 - 7.1 *Codex Vaticanus* – A.D. 340

- 7.2 *Codex Alexandrinus* (A) – A.D. 520
- 7.3 *Codex Sinaiticus* (Aleph) – A.D. 340
- 8. All of the above manuscripts:
 - 8.1 Dated after Emperor Constantine
 - 8.2 Written on vellum, too expensive for ordinary believers
 - 8.3 Contain apocryphal books
 - 8.4 Contain many differences from the *Textus Receptus* – Erasmus rejected the *Codex Vaticanus* specifically because of this in his compilation of his Greek manuscripts.
- 9. B.F. Westcott (1825-1901) and F.J.A. Hort (1828-1892) developed the textual theories that have led to hundreds of modern versions based on their critical Greek text.
 - 9.1 The Revised Version (RV), 1881 – contains 36,000 changes to the New Testament text
 - 9.2 The American Standard Version (ASV), 1901 – the American version of the Revised Version
 - 9.3 New World Translation, 1950 – the "bible" of the Jehovah's Witnesses
 - 9.4 The Revised Standard Version (RSV), 1952 – produced by the ecumenical National Council of Churches
(Note: the Reina Valera 1960 is produced by the same translation philosophy)
 - 9.5 The New American Standard Version (NASB), 1971 – promoted by many fundamentalists
 - 9.6 The Living Bible, 1971 – a paraphrase, not a direct translation
 - 9.7 The New International Version (NIV), 1978 – gender-neutral edition (Today's NIV)
 - 9.8 The New King James Version (NKJV), 1982 – actively promoted by fundamentalists but footnotes reveal use of the critical texts

Applying the Word

- 1. Have you believed the lies of textual critics who claim to possess "older, more reliable manuscripts?"
- 2. Which translation do you trust – one based on a minority of corrupted texts or on a majority of trustworthy manuscripts?

#11 Application of Scripture

Understanding Application

God enables a believer to practice Biblical truths.

Philippians 2:12-13 – work out what God works in

I Peter 1:3-11 – Divine nature and personal diligence

Hebrews 4:2, 12; 5:11 - 6:3; James 1:21-25; 2:14-26

Communication of Truth

Thoughts in the mind of God

- ↓ Revelation to mankind
- ↓ Inspiration of Scripture
- ↓ Preservation of the words of Scripture
- ↓ Canonization of the sixty-six books of the Bible
- ↓ Collation of Greek and Hebrew manuscripts
- ↓ Translation into the language of the people
- ↓ Illumination and interpretation through preaching and personal study
- ↓ Application to change our lives

Communication to others

Needed for Faith and Life

1. Faith for salvation (Romans 10:17; II Timothy 3:15)
2. Nutrition for our spiritual lives (Job 23:12; Matthew 4:4; Hebrews 5:12-14; I Peter 2:2)
3. Our only authority for faith and life (II Timothy 3:16 – *profitable*)

#12 The Existence of God

Knowing God

1. God is incomprehensible – man cannot know everything about God (Job 11:7; 37:23
Isaiah 40:18; Romans 11:33-36)
2. God is knowable – man can know some things about God (John 1:18; 14:7-11; 17:3;
I John 1:1-3; 5:20).

Accepted Through Faith

Hebrews 11:1, 6

1. Understanding Biblical faith:
 - 1.1 Biblical faith is not a "blind" trust.
 - 1.2 Biblical faith is not emotionalism.
 - 1.3 Biblical faith is active, not passive,
2. The Bible does not try to prove God exists – it assumes and declares it to be so.
(Genesis 1:1)
3. It requires more faith to believe the universe is self-created and self-sustaining (through
evolution) than to believe there is a Creator.

Concepts of God

(Landmarks, p.109)

1. Theism – belief in a personal God
 - 1.1 Opposes atheism and agnosticism
 - 1.2 Does not exclude polytheism
2. Monotheism – only one personal God
 - 2.1 Jewish (Jehovah)
 - 2.2 Islamic belief (Allah)
 - 2.3 Christianity
3. Triune Monotheism – full Biblical revelation of God
 - 3.1 God the Father
 - 3.2 God the Son, Jesus Christ
 - 3.3 God the Holy Spirit

Logical Arguments

1. The Cosmological Argument (Psalm 19:1-6; Romans 1:18-20; Hebrews 3:4)
 - 1.1 Based on the following reasoning:
 - 1) Everything that has a beginning must have a cause.
 - 2) The universe was begun.
 - 3) Therefore the universe must have an adequate cause.
 - 1.2 The universe shows evidence of entropy, proving it is not eternal, self-created, and self-sustaining.
 - 1.3 An eternal God as the cause of the universe is more reasonable than eternal matter or chance!
2. The Teleological Argument (Psalm 19:2; 104; Job 9:9; 38:31; Acts 14:15-18)
 - 2.1 Based on the following reasoning:
 - 1) Order implies intelligence and purpose.
 - 2) The universe is characterized by order and useful arrangement.
 - 3) Therefore the universe has an intelligent cause.
 - 2.2 Order in the universe is not self-explanatory.
 - 1) The law of gravitation
 - 2) The uniformity of the laws of nature (seasons, adaptations of the animal and plant kingdoms)
 - 3) The human body (Psalm 139:14)
 - 4) Snowflakes
 - 5) The constellations and the order evidenced in planetary motion
3. The Anthropological or Moral Argument (Genesis 1:26-27; Psalm 94:9; Acts 17:28-29; Romans 2:14-16)
 - 3.1 Based on the following reasoning:
 - 1) Man is a moral, intelligent, and living being.
 - 2) Therefore there must be a moral, intelligent, and living Creator.
 - 3.2 "Evolution cannot produce soul, conscience, or religious instincts. Lifeless idols do not generate living offspring."
 - 3.3 Scientists attempt to *clone* but cannot *create* life.
4. The Ontological Argument (Romans 1:19 – *manifest in them*)

- 4.1 Based on the following reasoning:
 - 1) Man can conceive the idea of an absolutely perfect Being higher than himself.
 - 2) Therefore that Being must exist.
- 4.2 Man intuitively acknowledges God (or gods) around the world in every culture, religion, and location.
- 5. The Historical Argument (Psalm 37:10, 13; 75:6-7; Daniel 4)
 - Oliver Cromwell – "History is but the record of God trampling beneath His feet those who work in opposition to His purpose."

#13 The Names of God

Elohim, El, Elah – God

1. Understanding these names
 - 1.1 *El* (250 times) – the Strong One; strength, might, prominence (Numbers 23:22-23; Deuteronomy 10:17; Isaiah 9:6, *the Mighty God*)
 - 1.2 *Elah* (60 times) – "to swear" or make a covenant; one who always keeps His word
 - 1.3 *Elohim* (2,570 times) – Faithful, Strong One
 - 1) A uni-plural Hebrew name; refers to plurality in unity of the Godhead (Genesis 1:26-27; Deuteronomy 32:39; Isaiah 45:5, 22)
 - 2) Emphasis on God's strength
 - 3) Used in Genesis one for God as creator.
2. Old Testament usage
 - 2.1 *Elohim* is sometimes generally translated "gods," depending on the context (Genesis 3:5; Psalm 82:6)
 - 2.2 Specifically refers to the one true God in contrast with false gods (the Elohim).
3. New Testament application – Greek word *theos* (Lord)

El-Elyon – the Most High God

Genesis 14:18-20, 22 – *elyon*: high

El-Shaddai – the Almighty God

Genesis 17:1

El-Olam – the everlasting God

Genesis 21:33 – *olam*: an indefinite period; the God of Eternity

El-Roi – thou God seest me

Genesis 16:13

Jehovah – LORD, GOD, or JEHOVAH

Exodus 3:13-14; 6:2-3; Isaiah 43:10-11

1. Understanding the name
 - 1.1 The self-existent one
 - 1.2 From a Hebrew word *havah*: to be or being, implying underived existence.
 - 1.3 The Patriarchs did not fully understand the meaning of the name Jehovah.

- 1.4 Elohim is God's general name; Jehovah is God's relational name.
(Genesis 3:1-5, Satan uses *Elohim*, not *Jehovah*; II Chronicles 14:11)
2. Old Testament usage -- found in the Old Testament 6,823 times (*Names*, p.18)
 - 2.1 Does not appear until Genesis 2:4 (after creation)
 - 2.2 Old Testament covenants were made in the name of Jehovah.
 - 2.3 The Hebrew form is written without vowels (JHWH or YHWH).
 - 2.4 So revered by the Jews they were fearful of even speaking the name.
(Leviticus 24:16)
3. New Testament application (John 6:48; 8:12; 10:7, 9, 11; 11:25; 14:6; 15:1; 18:4-8)
 - 3.1 Greek word *kurios*
 - 3.2 Jesus is the New Testament revelation of Jehovah.

Jehovah Elohim – LORD God

Genesis 2:4; 28:13; Exodus 34:6

Jehovah-Jireh – the LORD will provide

Genesis 22:13-14

Jehovah-Rapha – the LORD that healeth

Exodus 15:26

Jehovah-Nissi – the LORD our banner

Exodus 17:8-15; Deuteronomy 25:17-18

Jehovah-Qadash (M'Kaddesh) – the LORD which sanctifies

Leviticus 20:8

Jehovah-Shalom – the LORD our peace

Judges 6:24

Jehovah-Sabaoth – the LORD of hosts

I Samuel 1:3, 11 – military term revealing the mighty power of God with His heavenly army

Jehovah-Ra-ah – the LORD my shepherd

Psalms 23:1; John 10:11; Hebrews 13:20; I Peter 2:25; 5:4

Jehovah-Elyon – the LORD Most High

Psalms 7:17 – the Transcendent One

Jehovah-Tsidkenu – the LORD our righteousness

Jeremiah 23:6 – imputed righteousness

Jehovah-Nakeh – the LORD that smiteth

Ezekiel 7:9

Adonai – Lord

Exodus 4:10 – Moses recognized *Jehovah* as *Adonai*

1. This name refers to God's absolute authority as Master. "Adonai is a plural noun meaning 'Lords,' confirming the idea of the Trinity."
2. This title is found in the Old Testament about 400 times.
3. The root word in the Hebrew means to judge or rule.
4. New Testament application – Greek word kurios
5. This word was also applied to men (Genesis 18:12; I Peter 3:6).

Adonai Jehovah – Lord GOD

Genesis 15:2

Applying the Truth

Exodus 20:7; Leviticus 19:12; Matthew 6:9; John 17:6, 26

#14 The Attributes of God

Understanding God's Attributes

1. Attribute (Webster's 1828): quality; characteristic disposition...
2. Each of God's attributes describes His total being.
 - 2.1 God does not just love – God *is* love.
 - 2.2 God does not just live a holy lifestyle – God *is* holy.
3. God's attributes cannot be fully comprehended.

Job 11:7-9; 37:23; Isaiah 40:18, 25; Romans 11:33-36

God's Anger and Wrath

Exodus 4:14, 24; 32:10; Numbers 25:1-9; Deuteronomy 32:15-25; Judges 2:11-23
Psalm 2; 7:11; 30:4-5; 78:21, 31; 80:4; Nahum 1
Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46; John 2:13-17; 3:36
Romans 1:18-32; Ephesians 5:3-6; Colossians 3:5-6
Hebrews 10:26-31; Revelation 6:12-17

1. God chooses when to express wrath and anger, always in keeping with His other attributes.
2. "God's wrath, in Scripture, is his holy and just indignation against sin."
(Webster's 1828 dictionary)

God's Approachability

Exodus 19:12-13, 16-24; 20:18-19; Matthew 27:50-51; Acts 17:27
Ephesians 2:11-18; 3:12; Hebrews 4:14-16; 12:18-29

1. Though God dwells in unapproachable light (I Timothy 6:16), He is approachable through Christ.
2. God is accessible to all mankind through faith.

God's Compassion

Psalm 78:38, 39; 86:15; 103:13-14; Lamentations 3:22-23, 31-36; Jonah 4:11
Matthew 9:35-36; 15:32; 20:29-34; Luke 15:20; II Corinthians 1:3-4

1. A suffering with another; painful sympathy; a sensation of sorrow excited by the distress or misfortunes of another; pity...
2. Compassion is a mixed passion, compounded of love and sorrow...

3. Having a temper or disposition to pity; inclined to show mercy; merciful; having a heart that is tender, and easily moved by the distresses, sufferings, wants and infirmities of others. (Webster's 1828 Dictionary)

God's Eternality and Immortality

Exodus 3:14; Deuteronomy 33:27; Psalm 90:1-4; 102:11-12, 24-27

John 8:58; I Timothy 1:17; 6:16; Hebrews 7:23-25

1. God, as the creator of time, is free from its limitations and succession (II Peter 3:8).
2. God endlessly exists. "Eternity is infinity in relation to time." (*Theology II*, p.9)
3. Immortality is "the quality of never ceasing to live or exist; exemption from death and annihilation; life destined to endure without end..." (Webster's 1828)

God's Excellence

Exodus 15:7; Deuteronomy 33:26; Psalm 8:1, 9; 148:13; Isaiah 12:4-5; 35:2

II Corinthians 4:7

God's Faithfulness

Deuteronomy 7:9; I Samuel 12:22; Psalm 36:5; 119:90; 143:1

Isaiah 49:7; Lamentations 3:23

I Corinthians 1:9; 10:13; I Thessalonians 5:23-24; II Thessalonians 3:3

Hebrews 10:23-25; 11:11; I Peter 4:19; I John 1:9; Revelation 1:5; 3:14; 19:11

1. Firm in adherence to the truth...
2. Firmly adhering to duty...
3. Constant in performance of duties or services...
4. True to one's word.
5. Conformable to truth...
6. True; worthy of belief.
7. Strict performance of promises, vows or covenants; constancy in affection (as the faithfulness of a husband or wife)
8. God's faithfulness is related to God's immutability – because God cannot change, He must be faithful.
9. God's faithfulness is related to God's truthfulness – because God is faithful, He is truthful. Because God is truthful, He is proven faithful.

God's Forgetfulness

Isaiah 43:25; Jeremiah 31:34; 50:20; Hebrews 8:12; 10:17

1. As omniscient God, He knows and remembers all things.
2. As a forgiving God, He *chooses* to forget some things.

God's Forgiveness

Numbers 14:18; Psalm 32:5; 51; 103:12; Isaiah 55:7

Luke 15:11-24; 23:34; John 8:3-11; I John 1:9

1. God pardons on the basis of His own character, not the recipient's.
2. God forgiving the sinner does not mean that consequence for past sin is removed.

God's Gentleness and Meekness

Psalm 18:35; Matthew 11:28-30; 21:5; II Corinthians 10:1

1. Meekness is strength under control.
2. Softness of temper; mildness; gentleness; forbearance under injuries and provocations. (Webster's 1828)

God's Glorious Appearance (Light)

Exodus 15:11; 24:15-18; 33:18-23; 34:29-35; 40:34-35

Psalm 4:6; II Chronicles 7:1-3; Ezekiel 10-11

Acts 9:3; I Timothy 6:14-16; II Peter 1:16-18 (cf. Matthew 17:1-2)

Hebrews 1:3; James 1:17; I John 1:5; Revelation 21:23; 22:5

1. God in His glory is as bright as the sun.
2. Jesus Christ "veiled" His glory when He took on human flesh (Philippians 2:5-8).

God's Goodness and Benevolence

Genesis 1:31; Exodus 18:9; I Kings 8:56; Ezra 7:6, 9, 28; 8:18

Nehemiah 2:8, 18; 9:13; Psalm 23:6; 31:19; 100:5; 103:1-5; 119:67-68; 107:1-43

Lamentations 3:25; Romans 2:4; 8:28, 32; 12:2; James 1:17

1. "God" is a derivative of the Anglo-Saxon words "The Good."
 - 1) All that comes *from God* is good, even apparently bad situations – all the time in all circumstances.
 - 2) Everything *about God* is good.
2. God demonstrates goodness regardless of the response from His creation.

3. God's goodness is meant to bring mankind to repentance (Romans 2:4).
4. God is good regardless of circumstances resulting from a sin-cursed world.

God's Grace

Genesis 6:8; Psalm 111:4; 112:4; 116:5; Isaiah 30:18

Luke 4:22; John 1:14; Romans 3:24; 5:20; I Corinthians 15:10

II Corinthians 12:9; Ephesians 1:6-7; 2:8-9; Titus 2:11-13

Hebrews 4:14-16; I Peter 2:2-3; 5:10

Biblical grace is unmerited and undeserved favor.

God's

Riches

At

Christ's

Expense

God's Holiness

Exodus 15:11; Leviticus 11:44; 19:2; 20:7; Joshua 24:19; Psalm 99:9;

Isaiah 6:3; 40:25; II Corinthians 7:1; Hebrews 12:29; I Peter 1:15-16

1. Holiness is God's key attribute from which all other attributes proceed.
2. God is absolutely sinless and without moral flaw in His character.
3. God is not simply separated from sin; He *is* holy.
4. As God, Jesus Christ could not have been successfully tempted to do evil (James 1:13).
5. God's holiness results in a hatred of sin (Proverbs 6:16), separation from sinners (Isaiah 59:1-2), and provision of the remedy through the cross of Christ.

God's Immensity and Infinity

I Kings 8:27; II Chronicles 2:5-6; 6:18; Isaiah 40:15-17, 21-25; 48:13; 66:1; Acts 7:47-50

1. Infinity means that God has no time or space limitations.
2. "Immensity is infinity in relation to space." (*Theology II*, p.9)

God's Immutability

Numbers 23:19; I Samuel 15:29; Psalm 102:26-27; Malachi 3:6

Hebrews 1:10-12; 13:8; James 1:17

1. God is unchanging and unchangeable. He is never inconsistent, growing, or

- developing. (*Basic Theology*, p.38)
2. God is not ever able to change in His character.
 3. Several statements in Scripture state that God "repents" (changes His mind; Genesis 6:6-7; Exodus 32:14; Deuteronomy 32:36; Judges 2:18; Psalm 135:14; Jonah 3:9-10; 4:2).
 - 1) This shows that He is free to act on the free will of His creation when in keeping with His holy character.
 - 2) This is God's unfolding revelation presented to man's limited perspective.

God 's Impartiality and Justice

Deuteronomy 10:17; II Chronicles 19:5-7; Psalm 62:12

Acts 3:14; 7:52; 10:34-35; 22:14; Romans 2:6, 11; 3:23; 6:23

Ephesians 6:9; Colossians 3:25; I Peter 1:17

1. Defining impartiality (Webster's 1828):
 - 1) Not partial; not biased in favor of one party more than another; . . . unprejudiced...
 - 2) Not favoring one party more than another; equitable; just; as an impartial judgment or decision; an impartial opinion.
2. Defining justice (Webster's 1828):
 - 1) The virtue which consists in giving to every one what is his due; practical conformity to the laws and to principles of rectitude in the dealings of men with each other; honesty...
 - 2) Impartiality; equal distribution of right in expressing opinions; fair representation of facts respecting merit or demerit.
 - 3) Equity; agreeableness to right...
 - 4) Vindictive retribution; merited punishment.
3. God's justice is the execution of His righteousness (judicial holiness).

God 's Invisibility (a Spirit)

I Kings 8:27; John 1:18; 4:24; I Corinthians 15:45

Colossians 1:15; I Timothy 1:17; 6:16; Hebrews 11:27

1. God is not limited to a finite, physical, material body. Jesus assumed an earthly body when He came to earth (Luke 24:39).

2. References to God having feet, hands, or wings should be understood as anthropomorphic (terms people can relate to).
3. God's invisible, immaterial nature is one reason man was forbidden to make any graven images as a substitute for God (Exodus 20:4; Deuteronomy 4:15-20, 23).

God's Jealousy

Exodus 20:4-6; 34:14; Deuteronomy 32:15-21; I Kings 14:22

Psalm 78:58; Zephaniah 1:18; 3:8

1. God has a righteous jealousy that ultimately has the good of the person in mind.
2. Since God alone is God, His jealousy is justified.

God's Joy

Nehemiah 8:10; Luke 15:7, 10, 22-24; Romans 14:17

God's Kindness

I Samuel 20:14; II Samuel 9:3; Nehemiah 9:17; Psalm 31:21; 117:2

Isaiah 54:8-10; Joel 2:12-14; Jonah 4:1-2; Luke 6:35; Ephesians 2:7

God's Longsuffering, Patience, and Forbearance

Genesis 6:3; Numbers 14:22; Psalm 78:40; Isaiah 30:18;

Jonah 1:1-2; 3:4, 10; 4:1-2; II Peter 3:8-9

God's Love

Deuteronomy 7:7-8; Jeremiah 31:3; John 3:16; Romans 5:8; 8:38-39

II Corinthians 9:7; Hebrews 12:5-11; I John 4:7-10, 16, 19

1. God has an unconditional, self-sacrificing love toward others.
"Love is that attribute of God by which He is inclined to seek the highest good for His creatures, and the communication of Himself to them regardless of the sacrifice involved." (*Elemental Theology*, E.H. Bancroft, p.98)
2. Agape love is an act of the will, not a feeling or emotion.
3. Universalism is an unbalanced concept of God's love and teaches that He will ultimately save all of mankind. God's love is regulated by His holiness.

God's Mercy

Ezra 9:13; Psalm 36:5; 57:10; 77:7-9; 89:1-2; 103:8-11, 17; 108:4; 136

Proverbs 28:13; Lamentations 3:22-23; Jonah 4:2; Luke 6:36;

I Timothy 1:13-16; Hebrews 4:16

1. Mercy is God withholding just penalty.
2. "God's mercy is a holy mercy – which knows how to pardon sin, not protect it"
(*Landmarks*, p.140)

God's Omnipotence

Genesis 17:1; 18:14; II Chronicles 14:11; Job 42:2; Psalm 106:8

Isaiah 40:26; Jeremiah 32:17-18; Matthew 19:26; Luke 1:37

Ephesians 1:19-23; 3:20-21; Revelation 19:6

1. God is all-powerful and is therefore able to do whatever He wills.
2. Omnipotence is infinity in relation to power and ability.
3. God's holy character is the only limitation on His power (Titus 1:2; James 1:13).

God's Omnipresence

Psalm 139:7-11; Jeremiah 23:23-24; Amos 9:2-4; Jonah 1:2-3

Matthew 28:20; John 3:13; Revelation 14:10

1. As a spirit being, God is personally present everywhere at the same time.
2. "Everything is always in God's presence." (*Theology*, p.9)
3. This must be distinguished from pantheism – God is everything (trees, rivers...).

God's Omniscience

Genesis 18:17-19; Exodus 3:7; II Chronicles 16:9; Job 34:21-22

Psalm 44:21; 69:5; 103:14; 139:1-6; 147:4-5; Proverbs 15:3; Isaiah 42:9

Jeremiah 17:9-10; Matthew 6:32; 9:3-4; 10:29-30; 12:25

Luke 5:22; 6:6-8; 9:46-47; 11:17; John 10:14; Hebrews 4:12-13

Revelation 2-3 – Jesus knows all things about the churches.

1. "Science" means to see or know – God sees and knows all things.
2. God possesses complete knowledge of all things – possible and actual – past, present and future.
3. God knows the things that could have been possible with different circumstances (Matthew 11:21-24).

God's Peace

Psalm 119:165; Isaiah 9:6; 26:3; John 14:27; 16:33

Romans 15:33; Ephesians 2:14; Philippians 4:7, 9

God's Perfection

Moral perfection is the complete possession of all moral excellence.

Deuteronomy 32:4 – work

Psalm 18:30; 19:7 – way and Word

II Samuel 22:31 – way

Romans 12:2 – will

Matthew 5:48; James 1:17, 25

God's Personality

Genesis 1:26-27

1. God is not simply an impersonal "force."
2. God is presented in the Bible as having characteristics of personality (emotions, intellect, self-consciousness, and personal names).
3. God is addressed with personal pronouns (Thee, Thou, He, Him).
 - 3.1 Note that in the King James Bible, the letter pronouns start with *t* (thee, thou) are singular while *y* pronouns (ye, you) are plural.
 - 3.2 Example: plural *ye* in standing against Satan in Ephesians 6
4. God seeks a personal relationship with His creation.

God's Righteousness

Genesis 18:25; Exodus 9:27; II Chronicles 12:6; Ezra 9:15; Nehemiah 9:8

Psalm 11:7; 116:5; 119:137; 129:4; 145:17; Lamentations 1:18; Daniel 9:14

Hebrews 6:10; I John 3:7; Revelation 16:5

1. God's righteousness is His legislative holiness.
2. Moral equity; love for holiness and what is right.

God's Self-existence

Genesis 1:1; Exodus 3:14; Deuteronomy 4:28; Psalm 115:2-8; 33:10-11

Isaiah 40:18-20; 46:1-10; Jeremiah 10:10-16; Habakkuk 2:18-20

Matthew 16:16; John 5:26; Romans 9:19; 11:33-34; I Corinthians 8:4-6

Ephesians 1:5; I Timothy 6:17; Hebrews 10:31

1. God is not dependent upon anyone for His existence (self-sustaining).
2. As the living, self-existent God, He is the source of all living things (Acts 17:28-29).

God's Sovereignty

Exodus 15:18; I Chronicles 29:12

Psalms 2:1-4; 10:16; 29:10; 47:2; 50:10-12; 115:3; 135:6; 146:10

Isaiah 6:1; 14:24; 57:15; Daniel 4:34-35; Acts 17:26

Romans 8:28-29; 9:20-24; I Timothy 6:15

1. God possesses the absolute right to rule over all of His creation in keeping with His other attributes.
2. Supreme in power; possessing supreme dominion; as a sovereign ruler of the universe. (Webster's 1828)
3. Some Baptists avoid this doctrine because of its close relationship with Calvinism.
 - 3.1 The foreknowledge of God
 - 3.2 The counsel of God
 - 3.3 The decrees of God
 - 3.4 Predestination and free will

God's Tri-unity (Trinity)

Genesis 1:26-27, 29; 3:22; 11:7; Deuteronomy 6:4; Isaiah 6:3, 8; 44:6-8; 45:5

Matthew 3:16-17; 28:19; John 10:30; 14:16; I Corinthians 8:4; II Corinthians 13:14

Ephesians 4:4-6; I Timothy 2:5; I John 5:7

1. The one Godhead consists of three co-equal, co-eternal Persons.
2. This is unity of essence, not just personality.
3. The Bible often refers to compound unity (Genesis 2:24; Philippians 2:2).
4. God's work as a tri-unity is *from* the Father *by* the Son *through* the Spirit.

God's Truth

Numbers 23:19; Deuteronomy 32:4; I Samuel 15:29; Psalm 33:4; 108:4; 138:2

Proverbs 6:16-17, 19; Matthew 5:18; John 1:14; 8:26-27; 14:6; 17:3

Titus 1:2; Hebrews 6:18; I John 5:20

1. As a God of truth, God cannot contradict Himself.
2. God's eternally truthful nature guarantees the truth of His revelation.

God's Wisdom

Proverbs 3:19; 8; Isaiah 40:13-14; Romans 11:33-36; 16:27

I Corinthians 2:16; I Timothy 1:17; Jude 25

1. Wisdom is applied knowledge.
2. Since God possess perfect knowledge, He therefore has perfect wisdom.

Applying the Truth

1. How much time do you spend in your personal time with God just focusing on His attributes?
2. What is the difference between praise and thanksgiving?
 - 1) Praise is worshiping God for who He is.
 - 2) Thanksgiving is worship of God for what He has done.
3. Try using the following pattern for prayer to keep from getting out of balance in the asking of requests.
 - 3.1 Adoration of God for His attributes
 - 3.2 Confession of sin
 - 3.3 Thanksgiving for the things God has done
 - 3.4 Supplication for special needs
4. After reading the passage in your devotional time, look for attributes of God for which to praise Him.

#15 The Works of God

In Creation

Genesis 2:2-3; Psalm 8:3; 102:25; Isaiah 64:8

In Giving the Law

Exodus 31:18; 32:16

In Believers and Churches

John 4:34; 17:4 (cf. Matthew 16:18)

Acts 5:38-39; Philippians 1:6; 2:13; I Corinthians 15:58

Sovereign Rule and Judgment

Exodus 14:31; 34:10; Deuteronomy 32:4; Job 34:19; Psalm 44:1; 119:126

Ecclesiastes 7:13; Isaiah 19:25; 29:14; 43:13; Jeremiah 32:19; 50:25

Habakkuk 1:5

Providence in Events

I Samuel 14:6; Nehemiah 3:5; 6:16; Psalm 95:9; John 5:17

1. From the Greek word *pronoia* – to provide
2. God providentially provides and cares for His creation.

Matthew 6:26; 10:29; Acts 14:17; Romans 8:28; Colossians 1:17

Applying the Truth

Psalm 64:9 – Declare the work of God.

Psalm 77:11-12 – Remember and meditate on God's work.

Psalm 92:4 – Be glad through God's work.

Psalm 111:1-3 – Praise the LORD for His great, honorable, and glorious work.

Psalm 143:5 – Meditate on God's work.

Isaiah 5:12 – Regard the work of the LORD.

Romans 14:20 – Destroy not the work of God

#16 Ways to Know God

Genesis 28:13 – Abraham had a closer relationship with God than Isaac.

Judges 2:6-10; Psalm 46:10; Hosea 6:6; Ephesians 1:17-19

Philippians 3:7-10; Colossians 1:10

Observe Creation

Psalm 19:1-6; Romans 1:18-21, *manifest*: plainly known or recognized

1. Look at the stars on a clear night (Genesis 15:6; Isaiah 48:13).
2. Read about creation and scientific discoveries.
3. Consider the power of hurricanes, tsunamis, earthquakes, and tornadoes.
4. Praise God for the wonder of our physical bodies (Psalm 139:14).

Study the Word of God

Psalm 19:7-14; Acts 17:11; II Timothy 2:15; 3:15-17

1. Be cautious of reading the Bible as a daily assignment!
2. Spend time *studying* the Bible.

Recognize God's Providence

Nehemiah 2:17-18; Daniel 2:21; 4:34-37; Matthew 5:45

Acts 14:15-17; 17:26; Romans 2:1-6; 8:28-29

1. Reflect on God's leading and answers to prayer.
2. Understand what God's providence includes:
 - 2.1 His constant care (Ruth 2:1-3; Matthew 10:29-30)
 - 2.2 Foresight to bring about circumstances (Genesis 50:19-20)
 - 2.3 Protection and preservation of His people (Ezra 8:21-23, 31-32)
 - 2.4 Superintendence of world events (Esther 4:14; Proverbs 21:1)

Example: Luke 2; Galatians 4:4

Listen to Your Conscience

Romans 2:14-15; Acts 23:1; 24:16; I Timothy 4:1-2

1. Never violate your conscience.
2. Always base your conscience upon the principles of the Word of God.

Follow the Faith of Others

Jeremiah 5:5a; I Corinthians 11:1; Hebrews 13:7

Learn from the Example of Christ

Matthew 11:27-30; John 1:18; I Peter 2:18-23; I John 5:20

Applying the Truth

1. Many know about God, but few have a close relationship with Him.
2. The world (unbelievers) cannot know God (John 1:10-13; 14:17; Romans 3:11; I Corinthians 2:6-14).
 - 2.1 The unsaved want a religious experience instead of true knowledge of God. (Romans 10:1-3)
 - 2.2 The unsaved must be confronted (in love) with their need of a Saviour.
 - 2.3 Refusing a knowledge of God results in all sorts of unrighteousness. (Romans 1:21-32)
3. A knowledge of God is not attained through intellectualism (Job 11:7-9).
4. If there is no desire to know God:
 - 4.1 Consider if there is no saving faith in Christ.
 - 4.2 Examine your heart for carnality and worldliness (Hebrews 5:11-14).

Appendix 1

Quotes from *The History of the Reina-Valera 1960 Spanish Bible* by Calvin George

1. The method used for determining the need for a revision of the Spanish Bible (pp. 19-20):
 - 1.1 Eugene Nida and his wife traveled throughout Spanish-speaking countries and pasted up sheets of the Reina-Valera 1909 version.
 - 1.2 People were asked "to go over the passages... [and] write in the margin the changes they thought should be made."
 - 1.3 "100 evangelical leaders...solicited cooperation from all classes of people, from pastors to barely literate laymen."
 - 1.4 "Within nine months, 1,700 pages of marked-up text and extensive lists of proposed changes were collected."
2. Eugene Nida was ordained into the ministry by the Southern California Association of the Northern Baptist Convention in 1943 (p. 95) – mostly liberal by then!
3. Eugene Nida used "dynamic equivalency" by his own admission (p. 97). He later used the term "functional equivalence" to describe his method of translation (p. 98).
4. Eugene Nida's doctrinal views shifted shortly after the Reina-Valera 1960 was published.
 - 4.1 "Nida got caught up in the Ecumenical Movement." (p.107)
 - 4.2 "Nida became a compromiser in the area of ecclesiastical separation." (p. 107)
 - 4.3 "Nida was not exactly a fundamentalist." (p.107)
5. Author Calvin George speaks highly of the accomplishments of the United Bible Societies. (p. 113)
6. The Revised Standard Version and the critical text was preferred in places.

"In doubtful passages, in the translation from Hebrew or Greek to Spanish, to consult preferentially the Revised English Version and the American Standard, in addition to the *International Critical Commentary*." (p.125)
7. Ten thousand changes were introduced in the 31,000 verses of the Bible. (p. 126)

Appendix 2

Quotes from *The Battle for the Spanish Bible* by Calvin George

1. "In some of these cases, 'Jesus' was replaced with the personal pronoun 'he' in the Spanish Bible. The use of personal pronouns in these cases is really not a problem, as long as there is no question as to whom the person (spoken about) is." (p. 16)
2. "Why does Revelation 22:14 in the KJV say 'Blessed are they that do his commandments,' whereas the Reina-Valera 1960 reads, 'Blessed are they that wash their robes'?" (p. 26)
3. "Nebuchadnezzar did not say 'is a son of the gods,' he said, 'is like a son of the gods.'" (p.21)
4. "There are some things about the KJV that disappoint me." (p. 26)
5. "A few 'Alexandrian' corruptions have apparently slipped into [the 1909 and 1960] sometime during their history." (p. 32)
6. "It is apparent that there are some differences between the Reina-Valera 1960 and the King James Bible and/or the Textus Receptus Greek Text (sic) that underlies it...there are some readings (in the 1960 RV) which do follow the critical text ... the RV 1960 does have some readings which do not occur in any standard TR ... the RV 1960 is not based upon the Critical Text, ... although (it contains) some Critical Text readings (Nestle's)." (p. 32)
7. "It is admitted that there are differences between the 1960 and the KJV/TR, but not to the degree of the modern versions." (p.34)
8. Calvin George lists many omissions or differences from the TR-based King James Bible:
 - 8.1 Sixteen "Significant Portions of Verses Omitted"
 - 8.2 Eighteen "Omissions of the name of our Lord God"
 - 8.3 Fifty-one "Other Differences that Have a Substantial Effect on the Meaning"
9. "I cannot deny that there are some deviations in the Reina-Valera 1909 and the 1960 that most likely cannot be traced to differences in the TR editions ... a few departures come from a critical text." (p. 42)
10. "There are places in the Spanish 'Antigua Version Reina y Valera' which... (have) a more accurate translation than the KJV." (p. 44, quoting M.L. Moser, Jr.)
11. "Honest defenders of the KJV concede that a purification process has taken place in English Bibles before and after the KJV of 1611" (p.69)

12. "Since 1909 ... more than 100,000 changes of spelling, orthography, and punctuation were introduced and well over 60,000 changes of wording." (p. 69)
13. "I believe it is possible for the current KJV ... to contain human error." (p. 114)
"Since there are no original autographs to compare to, I believe that there are no proven errors in the English Bible. (p. 114)
14. "I believe the Westcott and Hort texts can be consulted in the process of translating (such as was the case in the Reina-Valera 1909 and 1960)." (p. 115)

Appendix 3

Quotes from *The Elephant in the Living Room* by Dr. Mickey Carter

1. Article from *Christianity Today*, October 22, 2001:
"Linguists argue that the church needs not one but several types of translation, each with its own use. That's why I'm advocating another modern translation... An evangelical who, over the last half century, has done more to foster Bible translation around the world... is Eugene Nida... His theory and practice of translation was first called 'dynamic equivalence' translation and, later, 'functional equivalence' translation. If you read a Bible translated in the last half-century, you probably read a Bible influenced by Nida... They often changed what the original said, somewhat like an explanatory paraphrase..." (p. 14)
2. "The United Bible Societies have produced over 600 translations of the Bible in languages that already had a Textus Receptus translation of the Bible..." (p. 39)
3. Dr. Jose Flores, consultant to the RV 1960 committee, wrote in *El Texto Del Nuevo Testamento*, p. 323):
"...In cases where there is doubt over the correct translation of the original, we consulted preferentially The English Revised Version of 1885, The American Standard Version of 1901, The Revised Standard Version of 1946, and the International Critical Commentary."