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Bibliology lessons pdf

The study of the Word of God Revelation The written content of the Bible was revealed by God to reveal Himself and His eternal plan to mankind. Inspiration By inspiration, God moves the Saints to write, the Lord made sure that His revelation about Himself was recorded without mistake in the original documents. Every facet of Scripture (including statements concerning science, history, and geography) is breathed by God (2 Timothy 3:16–17; 2 Peter 1:20–21). Enlightenment is the service of the Holy Ghost to the faithful, teaching them all things from the closed canon of Scripture through their study and meditation for the purpose of glorification of Christ. The Spirit also uses those who have the gift of teaching, as well as the written works of the now dead, to perform this service (Psalm 119:99; John 16:12–15; Romans 12:7; 1 Corinthians 2:9–3:3; 2 Timothy 2:15; 1 John 2:27). Authority Since the final author of the Bible is God, he is without error and is our guide of authority in everything addressed (John 16:12-15; 2 Timothy 3:17; Colossians 2:3, John 17:17; 2 Peter 1:3-4; 2 Corinthians 10:4-5; John 3:12). Canoncity Canon of Scripture is a closed collection of all writings and only those god-inspired writings. The 39 books of the Hebrew Old Testament and the 27 books of the Greek New Testament comprise the entire canon of Scripture (2 Timothy 3:16; Judas 3; Revelation 22:18–22). Because Scripture is God's only written revelation to people, it is our only source of infallible guidance. We do not accept apocryphal books as canonical (Matthew 5:17–18; cf. Revelation 22:18–19; Judas 3). Interpretation of Scripture We believe in a normal (literal), grammatical and historical interpretation of Scripture that affirms, for example, the belief that the opening chapters of Genesis present creation in seven literal, 24-hour days (Genesis 1:31; Exodus 31:17). Sufficient scripture states that it is able to equip us for every good work. In addition, the Lord affirms that He has given us all things that are life-related and godly through the body of knowledge in which His great and precious promises are recorded. Therefore, we believe that only the Bible, so applies to believers in their lives, is a sufficient resource to prepare them to deal with all the problems and requirements of life and service (2 Timothy 3:16-17; 2 Peter 1:3-11) Of all the doctrines of the Bible, none is more important or fundamental than bibliology, the doctrine of the Bible. The reason for this is simple. The testimony of the Bible to itself is that it is the Word of God and thus our authority for faith and practice. Our understanding of God, man, and salvation he offers to mankind in Christ depends very much on how much people believe and know the Bible. God revealed Himself in several ways: in creation, in miracles, visions given directly to prophets. But first, God revealed Himself in the person of Christ, Christ, The word, and in the Bible, the written word. But what we learn about the person and work of Jesus Christ, we learn from the Bible in both the Old and New Testaments. Most of what we can know about God comes from the Bible. If people do not keep the Bible in high esteem as the inspired and inerrant Word of God and fail to deal with it properly (interpretation and application), then they will return to other sources like their authority (human reason alone, science, tradition, church, mysticism, experiences) for what they believe and practice. Therefore, if people do not keep scripture as the complete, sufficient, clear, authoritative, and proper rule of faith, they will reject the truth of the Bible, either completely or partially, and in the process they will miss its message of salvation and liberation from sin, which they offer in the person of Jesus Christ. For example, the authority base of neoorthodoxy is Christ, which sounds good until you begin to investigate how substantial their idea really is. Barthian (another name for unorthodoxy) says that his authority is Christ and not the Bible, because it is a phallic book. But since it is a book full of errors (and if it is our only source of information about Christ), then do we know that Christ has any authority if we do not arbitrarily assign His authority on the basis of our faith or our reasoning? ... 1 Our vision, approach and attitude towards the Bible are fundamental. If our view of the Bible is inadequate, we will naturally deal with the Bible accordingly. If I don't think it's breathed by God, I won't believe it's profitable and vital. If I think it might contain errors, or that only part of it is inspired, say thoughts, not words, then I left with a dilemma and must approach it much as a canteen line, choosing according to my own likes or bias. What do I think and don't believe? If it is wrong in some places, then can I be sure that what they say about Jesus is true? On the other hand, if I believe that the infallible and inerrant Word of God is, so supports the evidence, then I should accept everything and study it carefully. A very obvious unfortunate element today within the evangelical community is that most who call themselves evangelicals will theoretically, at least, claim faith toward the Bible as all-sufficient and authority rule of faith, but in practice many are raising other sources to a level with or even above Scripture as their authority for what they believe and practice. We believe that the Word contained in these books [of Scripture] originated from God and receives authority from Him alone, and not from men. And to the extent that it is the rule of all truth, which contains all that is necessary for the service of God and for salvation, it is not legal for men, even for angels, to add to it, take it from her, change it. Hence it follows that no authority, either from antiquity, or custom, or numbers, or human wisdom, or judgments, or or or edicts or decrees, or councils, or visions, or miracles, should oppose these Holy Scriptures, but on the contrary, all things should be examined, regulated and reformed according to them. (Italics added)2 But after Armstrong points out in the introduction to the Evangelical Crisis Coming, new authorities are threatening the church today. These authorities are often grounded in what the above confession usually calls, or numbers, or human wisdom, or judgments... visions or miracles, and they must be challenged when standing against the authority of the Word and the gospel of Christ. Again, we must recognize that the doctrine of bibliology (the doctrine of the Scriptures) is a vital and fundamental doctrine. In fact, so important is this truth that one of the battle cries of the reformers was The Scripture Solo, Only Scripture. What this meant for the reformers was that the church should not preach, teach, command, or practice anything contrary to the written scriptures of the biblical canon. 4 Became the basis of reform. 1 Charles Caldwell Ryrie, A Survey of Bible Doctrine, Moody Press, Chicago, 1972, 7. 2 Future Evangelical Crisis, John H. Armstrong, General Editor, Moody Press, Chicago, 1996, p. 20 citing the French Confession of Faith, Article V (1559). 3 Armstrong, 20. 4 Armstrong, 19. Previous Lesson Manual - Framework for the Christian Faith .pdf The Next Lesson Lesson 42 of 50 - Bibliology ... Theology (part two of ten) Bibliology (Part i) 2011 Bibliology (Part Two) 2011 Written Notes Bibliology (Part I) 2019 Bibliology (Part Two) 2019 Bibliology (Part Three) 2019 Theology (Part Two): Bibliology, Bible Bible Study - Study of Scripture Information about God's character, God's plans, God's activities, God's interaction in history, God's knowledge, God's ways, and God's wisdom , which is not known to man through his natural life must come to man through supernatural means of revelation. Revelation literally means taking a cover off so that what has been covered and unknown can be seen and known. In order to communicate this information, God would have to communicate to man through a means that man would understand. There are several methods that God has used to communicate to man special revelation. In the past, he used dreams, visions, theophanes, angels, even urim and tumim preserved in the platoon of the high priest of Israel. God also spoke directly and through people called prophets and apostles. God's work in history itself offered revelation about himself and his plans. These were all forms of communication used by God to bring about His revelation. The greatest and most direct method of revelation that God has was the incarnation of Jesus Christ. While Jesus lived on earth his words and deeds revealed the Father (John 1:14), the nature of God (14:9; 17:26), the power of God (3:2), the wisdom of God (7:46), the glory of God (1:14), the life of God (1 John 1:1-3), the love of God God (Romans 5:8) and the word of God (1:7:17). The information that God revealed through all these special means of revelation was recorded in writing, one of the most basic forms of communication given to people. In the Old Testament, God inspired people to record in written form historical events that included not only human events, but also God's work, as well as the words he uttered. Prophets who received words from God to speak often wrote them. People spoke of God so they were carried by the Holy Ghost. Second Peter 1:20-21 Write the revelation and make it clear on tablets so that a harbinger can run with it. For revelation awaits a set time; talk about the end and it won't turn out false. Habakkuk 2:2 The revelation of God in scripture is progressive. This means that the information or revelation that comes later is often based on information or revelations that he gave earlier. The Old Testament revelation provided clear and accurate information about the big picture, but in the New Testament revelation that is given provides clear and accurate information about the details of the image. Through the process of progressive revelation the information is reliable and useful, but it moves towards a more complete form. So the law was put in the leadership of Christ so that we could be entitled by faith. Galatians 3:24 The law is just a shadow of the good things that come - not the realities themselves. Hebrews 10:1 For all prophets and the Law prophesied unto John. Matthew 11:13 Some false contemporary visions of revelation include: Reducing the significance of the historical events of the scriptures to the imagination or opinion of the man (Moses, Joshua, David, etc.) who record the event. This view would say, for example, that it was only in Joshua's understanding that the walls of Jericho fell in love with Israel because they were God's chosen people when, in reality, the walls would have fallen for another unknown reason of God, or perhaps it was simply a random earthquake. The correct understanding of revelation is to understand what and why of what happens in the light of the scriptural account. Reducing the moment of revelation for modern readers meet with God. This would allow the modern reader to put the application of The Events of Jericho to its own current situations disconnected from the actual historical event and purpose revealed in the scriptures. In this case, the reader tries to obtain revelation from God besides the truth of the scripture and their personal encounter with God by reading their meaning in the story. In a very short time, the modern reader does not even use the Bible to receive revelation about God. They move quickly to understanding God by interpreting their own thoughts and experiences. The revelation of Scripture from God includes the need for and the words they wrote to be inspired. This leads us to one of the most important teachings of the inspiration of the Scriptures. Inspiration The doctrine of the inspiration of Scripture means that there has been a divine influence on the part of the Holy Ghost on the process of writing the Scriptures in the past. The fact that the Holy Ghost inspired the recording of the revelation of the infinite God in written words means that these words remain inspired and continue to communicate the revelation that God has intended forever. After Jesus said: Heaven and earth will pass, but my words will never pass. Mark 13:31 I tell you the truth, until the sky and the earth disappear, not the smallest letter, not the smallest stroke of a pen will disappear by any means of the Law until everything is accomplished. Matthew 5:18 The Bible holds that even scripture writers if they moved by God in their understanding of words and events of revelation. Two key verses capture the biblical statement for the written revelation: The Second Timothy 3:16 and the second Peter 3:16. All scripture is breathed by God and is useful for teaching, rebusting, correcting and training in righteousness, so that God's man can be well equipped for every good work. Second Timothy 3:16 All scriptures refer to the entire Bible, which is the revelation from God. The word Scripture, or graph harch in Greek, is used to refer to: The entire Old Testament as the writings of prophets or prophetic writings (Mt. 21:42; 22:29; John 5:39; Acts 17:11; Romans 1:2) Individual passages from the Old Testament (Mark 12:10; Luke 4:21; John 2:22; Acts 1:16; Romans 4:3; 9:17; Galatians 3:8) Letters from the New Testament (2 Peter 3:16; 1 Timothy 5:18) The Scriptures speak with divine authority: These things happened for scripture to be fulfilled John 19:36 Scripture speaks with divine foresight: The Scriptures provide that God will justify the Gentiles by faith. Galatians 3:8 God-breathed is the Greek word *geopneusto*v that captured the thought of rabbinical teaching that occurred upon the understanding that the words of the prophets did not come from the prophets themselves, but were the result of the Spirit of God resting on the prophets and speaking through them. Thus, the rabbis and apostles agreed that the words that came through the mouths of the prophets were blown through them from the mouth of God himself. Paul continues to say not only that all scriptures are breathed by God, but he affirms the reason why God revealed the truth through Scripture. Scripture is useful or profitable for preparing people for an effective life before God. Scripture will teach, rebuke, correct, and instruct a man to be righteous and equipped to fulfill God's will on earth. In other words, God's revelation to man through scripture is necessary for man to become everything the creator has planned for him. Peter writes about the source and Scripture when it says: Above all, you must understand that no prophecy of Scripture arose through the interpretation of the prophet. For prophecy prophecy it originated in the will of man, but people spoke of God so they were carried by the Holy Ghost. Second Peter 1:20-21 Peter, like Paul, draws attention to the Scriptures in his dead words, so both are writing their final letters. Peter says that Scripture did not come from the prophet's understanding of events or from his interpretation of what God felt God was saying. In fact, Peter categorically denies the human origin of Scripture. Instead, Peter says that the prophets were carried by the Holy Ghost. Worn along is the word *ferw* that was used to describe a ship carried by the wind. It is used in this way in Acts 27:15, 17: The ship was caught by the storm and could not head in the wind; so we made room and we were led along... Fearing they would be on the sandbars of Syrtis, they lowered the anchor of the sea and let the ship be driven along. The word *ferw*, or driven along, means to be carried, to be borne along. The will and understanding of prophets were carried by the Spirit of God to see, understand, and communicate what the Spirit of God intended. They went where the Spirit carried them the same way the ship went where the wind took it. An example of the will of a man who is overcome and carried by the Spirit of God can be seen in the opening lines of Judah's letter: Dear friends, although I was very anxious to write to you about the salvation we share, I felt that I should write and urge you to fight for the faith that was once and for all entrusted to the Saints. Judas 3 Judas was personally eager to write about salvation, but something beyond him made him feel the urgency to communicate to people about the preservation of faith and resistance to apostasy. A more important point about the doctrine of inspiration: the inspiration of the Holy Ghost on the writers of Scripture did not end with giving them understanding and thoughts; the inspiration of the Holy Ghost in scripture extends even to the words that have been written. Paul writes: This is what we speak, not in words learned by human wisdom, but in words taught by the Spirit, expressing spiritual truths in spiritual words. First Corinthians 2:13 Peter tells us that Paul speaks to us in his letters: So our dear brother Paul wrote to you with the wisdom that God gave him. He writes the same in all his letters, talking in them about these issues. Second Peter 3:15, 16 It is important to accept that written words are inspired or breathed from God, because if you simply accept that God's inspiration has reached only the thoughts of writers, you can then assume that it was possible that they did not communicate those thoughts correctly in the words they spoke or wrote. If this concept is accepted, which regretfully so it is, then we really don't know if we have a of God's revelation. We might think that he inspired Paul, Peter, Isaiah, David, etc. in the past, but the revelation they received could be based on the failure to record it accurately. The Bible teaches that God

