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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). Canonicity 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 regrettably 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

inspired the very words that the prophets uttered and even the words that the Apostles recorded. The inspiration of Scripture extends to the words of Scripture. Doctrine Points on Inspiration All Scripture Is Inspired (2 Tim. 3:16) Scripture comes from the mouth of God (2 Tim. 3:16) Scripture reveals God's plan and God's ways to man (2 Tim. 3:16) Scripture did not come from the thoughts of man (2 Peter 1:20) Scripture came through people who were carried by the Holy Ghost in their thinking , speaking and writing (2 Peter 1:20) The words of Scripture were written by inspiration (1 Cor. 2:13) The words of Scripture continue to be inspired throughout all times (Mark 13:31 Doctrinal errors of natural inspiration—wrongly understand the writers of the Bible as very great people who were geniuses. They came up with their own thoughts and wrote them down. Since there have been many people like this over time the inspired books are many and are certainly still being written. Mystic Inspiration - This incorrect perspective accepts the Bible to be the result of people who have been helped by the Holy Ghost to write good material that was inspired by God. This view would consider many of today's sermons, songs, books, conversations, and actions to be equally god-inspired. Dynamic Inspiration – a wandering opinion that presents biblical authors as having a revealing experience with God. Then they wrote in their own words and skills what happened. In this case, the message from God passes through the human heart and mind and comes out in written form similar to the fresh water passing through a garden hose. Water starts fresh, but by the time it is drinking it tastes like garden hose. Degree Inspiration – this view accepts the Bible as inspiring, but considers some parts to be more inspiring than others. Limited inspiration – in this position some parts of the Bible are inspired and others are not inspired. In the case of doctrinal teaching, inspiration is accepted, but in some of the historical accounts (creation, floods, Abraham, Job, even miracles) there are fables, stories, inaccurate recordings or simply people who have written history with inspiration. Of course, the problem with this is where history is not inspired, even in error, how the words or doctrine of this history can be correct or useful. Concept Inspiration – an illogical proposition that believes that the ideas of the scriptures are inspired, but the words themselves are not. It's like saying I understood the novel, but I couldn't understand any of the words. Barthian Inspiration - Karl Barth introduced a liberal vision of inspiration in 1900. He claimed that Jesus was the Word and that the Bible revealed and testified Jesus. In this perspective, Jesus is revealed in the Bible, but the Bible is not inspired and, worse, contains errors. The problem is clear: If Jesus is it is with the exception of revelation from God, we can truly know Jesus if the revelation we have is wrong or not a worthy revelation. Neo-Orthodox inspiration – this false doctrine teaches us that the Bible is the word of God, but not the words of God. Individual words are not inspired, but when you read the Bible becomes the Word of God, or inspired, to the reader. This developed from Barthian Inspiration. Mechanical or Dictation – this undeveloped unassuming position that Bible writers were used by God as human typewriters (or word processors). God would have dictated word for word and the writer would have simply recorded it. For example, Moses would have been told: Write at the beginning... God created... In this case, the author's personality, experience, vocabulary, etc. is cancelled. The Bible does not teach us this, nor does it reflect this form of inspiration. The Books of the Bible reflect the personalities, vocabulary, experience and even the writing style of the author and the one who wrote. (Rom. 16:22; Scriptural proof of inspiration for Moses, God said: God spoke all these words. Exodus 20:1 The Spirit of the Lord spoke through me; His word was on my tongue. Second Samuel 23:2 On the book of Isaiah: The Vision of Judah and Jerusalem that Isaiah, the son of Amoz saw.... Hey, oh, ladies! Listen to a land! For the Lord has spoken... Isaiah 1:1 Zacharias testifies of the previous prophets: They made their hearts as heavy as stone and did not obey the law or words that the Lord Almighty had sent through His Spirit through the previous prophets. Zechariah 7:12 So says the Lord or God said is repeatedly used in the Bible to verify the recording of god's words: So says the Lord—Isaiah 1:11, 18; Jeremiah 2:3, 5, and more God said - Genesis 1:3, 6, and more. The word of the Lord came to me—Jeremiah 34:1; Ezekiel 30:1, and more. The Lord called Moses and spoke to him, or the Lord told Moses is more than sixty times in Leviticus—1:1; 4:1; 5:14, and more. Paul recognizes the gospel of Luke as inspired: For Scripture says... The worker deserves his salary (from Luke 10:7). First Timothy 5:18 Peter recognizes Paul's letters as Scripture: (Paul's Letters) contain some things that are difficult to understand, that ignorant and unstable people distort, so do the other Scriptures, to their own destruction. Second, Peter 3:16 Paul claims to be inspired by the Holy Ghost and to have received revelation from God: This is what we speak, not in words they taught us through human wisdom, but in words taught by the Spirit, expressing spiritual truths in spiritual words. First Corinthians 2:13 God revealed it to us through His Spirit. First 2:19 I want you to know, brethren, that the gospel I preached is not something that man has invented. I did not receive it from any man, nor was I taught; rather, I received it through revelation Jesus Christ. Galatians 1:11, 12 John claims to have been inspired and to have received revelation and words from God: the Revelation of Jesus Christ, which God gave him to show his servants. He made known by sending his angel to his servant John, who testifies of all that he saw—that is, the word of God and the testimony of Jesus Christ. Revelation 1:1-2 Write, therefore, what you have seen, what is now, and what will happen later. Revelation 1:19 The extension of the Authority of Inspiration The words of the scriptures have divine authority. Jesus said that Scripture cannot be broken (John 10:35) and that words will never pass (Matthew 5:17-18). The details of scripture authority extend to: All Written Scriptures (Second Timothy 3:16) All words in Scripture (Matthew 22:43; 1 Corinthians 2:13) Even the times of verbs or forms of the noun are maintained as part of inspired Scripture (Matthew 22:32; Galatians 3:16) Even the smallest parts of the letters that make up the words are God-breathed Scripture (Matthew 5:17-18) Who actually wrote these books in the New Testament? Romans was written by Tertius (Romans 16:22) The first Peter was written by Silas (First Peter 5:12) Paul simply signed his name at the end of these letters after they were written by a scribe: The First Corinthians 16:21 Galatians 6:11 Colossians 4:18 Second Thessalonians 3:17 These people are listed as joining Paul in sending letters: Sosthenes - First Corinthians 1:1 Timothy - Second Corinthians 1:1; Philippians 1:1; Colossians 1:1; First and Second Thessalonians 1:1 All brothers with me - Galatians 1:1 Silas - First and Second Thessalonians 1:1 Doctrine inerrance The definition of the doctrine of inerrance says that the original writings of scripture (or, autographs) are entirely true and never false when properly interpreted in terms of doctrine, ethics, social life, physical life, history, geography, science, etc. In short, the doctrine of inerrance teaches us that the Bible is error-free. The Bible teaches its own inertia. Part of the test of the divine origin of Scripture is its accuracy and veracity (Deuteronomy 13:1-5; 18:20-22). Jesus himself taught that Scripture cannot be wrong (John 10:34-35). Scripture depends on its own inertia when it cites other Scriptures as text evidence of a truth or concept (John 10:34-35; Matthew 22:32; Galatians 3:16). Scripture teaches that God cannot lie (Numbers 23:19; First Samuel 15:29; 1:2; Hebrews 6:18) and then repeatedly quotes God. If Scripture is the word of God, then it must also be correct. Augustine (354-430) supports the biblical vision of inerrance when he says, because it seems to me that most disastrous consequences must follow upon us believing that nothing false is found in sacred books. The people through whom Scripture was given to us and committed to write something false in these books. If once I recognize in such a great sea authority a false statement, will not be left a single sentence of these books, which, if they occur to someone difficult in practice or difficult to believe, cannot be the same fatal rule to be explained away as a statement, in which the author intentionally declared what was not true (Epistle from Augustine to Jerome around 394; Letter 28, Chapter 3) When saying the Bible is inerrant or that it is always true this includes all normal means of communication, including: rounding the numbers approximations witness of an event by different general persons and accepted the language of appearance free quotations For example, some criticized the Bible for not knowing the value of pi. In The Second Chronicles we read the dimensions of Solomon's bronze circular pool: He made the sea of cast metal, circular in shape, measuring ten cubits from edge to edge and five large cubits. It took a line of thirty cubits to measure around it. Second Chronicles 4:2 Critics would say that this is an error because C = p x D, or the circumference is equal to p times the diameter. A high school math book tells us that the p value is 3.14, but the writer of The Second Chronicles 4:2 apparently does not know that and instead used the value of 3 for p instead of 3.14. So, our Old Testament verse figures the equation this way: C = p x D C = 3 x 10 cubits C = 30 cubits A high school student would figure the equation this way: C = p x D C = 3.14 x 10 cubits C = 31.4 cubits But, Of course, outside a 3.14 high school classroom could be as flawed as 3 when used for space travel or technical equipment. In this case, p would be equal to 3.14159. Even this value is a number rounded from the endless value of p, which is 3.14159265358979323846 ... The Bible maintains its inertia even if it rounds out some numbers, as it is a normal and acceptable means of communication. If two people attend a sporting event, an accident, or a political speech they will later give a similar account, but most likely will also record different details of the event. Both testimonies are true and correct, but they would still be different. For example, I could go home after watching my son's baseball game. When my wife asked about the game I replied that our son scored two points and we won the game. Later, at the store, she can talk to another parent and find out the final score was 7-1. When I reported the results of the game to my wife I might be focused on my son, but I wasn't in error, but omitting that 5 other runs were also scored. The fact that two different accounts of a single event recorded in scripture do not constitute an error. This is also a normal and acceptable way of communicating. If I read in the paper, Sunrise 6:37 A.M., I write letter to the publisher criticizing the work for their scientific error. I understand that the newspaper communicates a fact from the perspective of the occurrence of that event. Also, does not attempt to declare a law on planetary rotation. The paper shall communicate what time the sun will begin to appear. The Bible also communicates sometimes from people's perspective. If at work I receive my annual assessment from my supervisor in the form of a document that includes assessments on different skills, recorded performance records and some personal comments that include the following comment, the Employee has demonstrated an understanding of the assigned tasks and consistently performs at a high level of competence. If someone asks me in the break room what my boss said at my evaluation I could answer, I'm doing a good job. Even if my supervisor didn't literally say this or used the good job terms, it's an acceptable and honest answer. My evaluation summary wasn't textual, but it was correct. There are places in scripture where free quotes like this are used, while maintaining accuracy. Jesus' views on Scripture. Jesus accepted the Old Testament Scriptures as historically correct. This is particularly interesting when you understand that Jesus was the second member of the trinity in the flesh, and thus he would have been part of all these stories. Jesus considered these people and events to be historical and agreed to the biblical description of each of them. Jesus challenged and corrected many people, including scholars, priests, traditions, and many others, but he never criticized or corrected the Jewish Scriptures. Jesus demonstrated that he believed that he had in the Jewish Old Testament the true and precise word of God: Adam and Eve (Mt. 19:3-5; Mark 10:6-8) Noah and the Flood (Mt. 24:38-39; Luke 17:26-27) Sodom and Lot (Mt. 10:15; Luke 17:28–29) Jonai (Mt. 12:40) Isaiah, Jesus quotes from both the first and second half of Isaiah's book, attributing the complete book to Isaiah (Mt. 12:17; 13:13-15 Elijah (Mt. 17:11-12) Daniel (Mt. 24:15) Abel (Mt. 23:35) Zacharias (Mt. 23:35) Ainathar (Mark 2:26) David (Mt. 22:45) Moses and the Books of Moses (Mt. 8:4; John 5:46) Abraham (Mt. 8:11; John 8:39) Isaac (Mt. 8:11) Jacob (Mt. 8:11) Iot and Tittle I tell you the truth, until the sky and the earth disappear, not the smallest letter (iot, yod,), not the slightest stroke of a pen (ittle, a small line on a letter that changes the letter as Q and O), will be any means disappear from the Law until all is realized. - Jesus, Mt.5:18 Jot The smallest of all Hebrew letters called yod It is a letter, but it is similar in size and appearance as an English apostrophe Adding or subtracting this, or any letter, can change the word, which would change the whole meaning of the sentence. Removing an iot from a scripture passage could change the meaning of that scripture. This was impossible to do according to Jesus. It is similar to the breath sign in Greek, which adds the letter h at the beginning of a word. Tittle both kaph A tittle is not a letter, but a small line on To the left is the Hebrew letter beth with a tittle, which is a small extension of the bottom bar on the right side at the base of the letter. To the left, at the bottom, is the Hebrew letter kaph with tittle at the base of the letter. Missing in the lower-right corner of the letter This can be compared to the small line in the English letter Q and missing in the letter O Absence tittle can change the letter from a beth to a kaph in Hebrew Adding a small line to an English letter can easily change the word. Consider the following changes from adding a line as small as a line (-): FUN becomes PUN becomes RUN becomes GOOD Defending the True Inspiration of the Bible We would say: Then they would say: We believe in Bible inspiration Thoughts are inspired, but not words. We believe in the verbal inspiration of the Bible the Bible contains some information and parts that are inspired, but not all. We believe in the verbal, plenary inspiration of the Bible (plenary means complete, complete, complete) The Bible has errors We believe in the verbal, full, infallible inspiration of the Bible The Bible does not err in matters of doctrine, but some historical details are wrong We believe in verbal, full, infallible, inerant inspiration of the Bible The Bible communicates truthful concepts about faith, but has certain errors that need to be corrected. We believe in the verbal, plenary, infallible, unlimited inertia of the Bible's inspiration It doesn't really matter, we still believe that the Bible means what we want it to mean! Scripture supporting Inspiration, Inerrance, and the authority of the scripture The Lord's words are flawless as refined silver in a clay oven, purified seven times. Psalm 12:6 The law of the Lord is perfect, the resurrection of the soul; The Lord's status is reliable, making the wise one simple. The Lord's precepts are correct, giving joy to the heart. The Lord's commandments are radiant, giving light to the eyes. Fear of the Lord is pure, enduring forever. The Lord's ordinances are safe and utterly just. They are more precious than gold, than much pure gold; they are sweeter than honey than honey in the comb. Through them is your warned servant; in keeping them there is a great reward. Can Psalm 19:7-11 a young man keep his way pure? Living by your word. Psalm 119:9 Your word, Lord, is eternal; she stands firm in heaven. Psalm 119:89 Your word is a lamp at my feet and a light for my way. Psalm 119:105 As rain and snow descend from the sky and do not return to it without wetting the earth and make it grow and bloom, so as to give seeds for the seeder and bread for the eater, so is my word that comes out of my mouth: It will not return to me naked, but will achieve what I desire and will achieve the purpose for which I sent it. Isaiah 55:9-11 Let the prophet who has a call him his dream, but let the one who has my word speak it in faith. What does straw have to do with grain? declares the Lord. Isn't my word like fire, declares the Lord, and like a hammer that smashes a stone into pieces? Jeremiah 23:28 This is what the Lord says: Sit in the yard of eLord's house and speak to all the people of the cities of Judah... Tell them everything I command. do not omit a word. Jeremiah 26:2-3 I will tell you what is written in the Book of Truth (literally: Writing the Truth). Daniel 10:21 You are mistaken because you do not know the Scriptures or the power of God. Matthew 22:29 Scripture cannot be broken. John 10:35 Sanctify them by truth; your word is the truth. John 17:17 Now the Bereans had a more noble character than the Thessalonians, because they received the message with great impatience and examined the Scriptures every day to see if what Paul was true. Acts17:11 I became his servant through the assignment that God gave me to present to you the word of God in its fullness—the mystery that has been kept hidden for centuries and generations, but which is now revealed to the Saints. Colossians 1:25 And we continually thank God because when you have received the word of God, which you have heard from us, you have accepted it not as the word of men, but so is actually the word of God, which is at work in those who believe. First Thessalonians 2:13 For the word of God is alive and active. Sharper than any double-edged sword, it even penetrates the division of the soul and spirit, joints and marrow; judge the thoughts and attitudes of the heart. Hebrews 4:12 Because you were born again, not from seeing perishable, but unperishable, through the living and enduring word of God. . . Like newborns, I yearn for pure spiritual milk, so that through it you may grow in your salvation, now that you have tasted that the Lord is good. First Peter 1:23-2:3 I, John, your brother and companion in the suffering and kingdom and patient resistance, which are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus. Revelation 1:9 Canon of Scripture: Canonical The word canon comes from the Greek word kanon kanon which referred to measuring instruments, would be rulers, tape measures, plumbines and levels. The term was first applied to the scriptureby Irineus when he referred to it as the canon of truth when he recognized the written scripture as the objective standard by which claims on truth would be measured. When Irineus compared the teachings of the Gnostics to the standard of the scripture, he could prove that they were clearly missing the truth. We should understand that the early church did not make the canon of the scriptures or select some books to be the canon of Christianity. Instead, the early church simply recognised what has already given through apostles and prophets as a canon. The early Church discovered or identified which books already had canonicity and which was already true. Old Testament books are considered to have canonicity by Jews, Catholics and Protestants. Catholics and Protestants also accept the books of the New Testament as part of the canon of the scriptures. At the Trent Council in 1546, the Catholic leadership voted for the additional acceptance of Apocripha. Different groups and what they consider to be Jews Canon Old Testament Protestant Christians Old Testament, New Testament Catholic Old Testament Christians, New Testament, Apocrif Cults and other groups Maybe parts of the above mixed with a variety of other books and sources, including people's writings and personal thoughts or emotions The Old Testament canonicity is based on the following : Recognition of Jesus - For Christians , the fact that Jesus recognized the authority of the Old Testament and quoted from him attests to his canonicity. Authority – The book was to be written by a recognized prophet or leader who proved to be anointed by God through a historical event or the prophetic dignity of writing. Prophetic accuracy – The book could not show errors in the fulfilled prophecy. Internal Evidence – The Books testified for themselves or for other books of the Old Testament Cause and Effect – People who lived during the book's author's time may have accepted or rejected the prophet or writer (Moses, David, Isaiah, Jeremiah), but the results of history proved to be inspired. Those who believed kept the book. Later generations could evaluate the book on the basis of its content and accuracy. Around 85 d.Hr. Josephus lists the accepted books of the Jewish canon. His list, which calls the accepted Jewish scripture of his day, is the same as our Old Testament. The canonicity of the New Testament is based on these trials: Apostolate – To be included in the canon, the book had to have the authority of an Apostle, written by an Apostle or an Apostle who supported the book. Apostolic teaching—The book was also to agree with what the Apostles taught us. Churches such as Jerusalem, Antioch, Ephesus, Rome, etc. were established and supervised by the Apostles and had people placed in authority by the Apostles. These churches gathered the writings of the apostles and taught them the doctrine. These churches recognized apostolic teaching and deviant teaching. They could come together and universally agree on the books. If these apostolic churches had rejected the books, they would never have been accepted to a church council. Internal Evidence - Each book had to show its own internal proof of canonicity with uniqueness and some request for authority or inspiration. Books that were not unique or did not claim authority were never kept by the church for canonical reasons. During the first 350 years of the church (30-397 d.Hr.), the church books about the canon without a church council. No official list has been made. There were no voting committees. It was simply a matter of books that met the above criteria in a practical way. Basically, the second-century church still had the disciples of the apostles who ruled them. As the years passed through the 2nd century in the 3rd century, the weight and authority of the God-breathed canon eliminated and exhibited rival books. There were no church authorities to get them out of writing, although the church leadership exposed the imitators. The authenticity of the true scripture of the New Testament prevailed. This was especially true during the persecution of Diocletian from 303 d.Hr. Apparently, even the pagans had some recognition of the authority held by some of the Christian books. This persecution forced Christianity to move even further through their writings and decide for which books they were willing to die and for which books, with good conscience, they could teach to be destroyed. When Constantine became emperor, he financed the reproduction of 50 copies of the Christian scriptures for use in Constantinople. It is interesting that the persecutors knew which books to burn and Constantine knew which books to copy. In 397, the Council of Carthage agreed on the list we now have of twenty-seven canon New Testament books. In the years before the Council of Carthage several lists or collections of books of the canon that have been preserved are: The Muratorian Fragment - Written around 170 d.Hr., this broken fragment lists the books that its anonymous author thought were authoritative. The list omits Jews, James, First Peter and Second Peter, but no additional books are registered. Syriac version of the Scriptures – A translation of the scriptures for the Churches of Syria has been recorded as having been used since 170 d.Hr. This ancient version of the Bible includes four gospels, acts, all the Epistles of Paul, Hebrews, First John, First Peter and Jacob. It does not include the Second Peter, the Second John, the Third John, Judah or Revelation. Again, no other books were included. Latin version of Scripture - From around 200 d.Hr. Latin translations of the scriptures included our New Testament, without the second Peter, James, and Hebrews. No other books were included. Apocripha Apocripha comes from the Greek word apokryphos, which is built on the Greek word krypto which means its secret hidden. They are called this by Jerome around 400 d.Hr., because these are books that are rarely seen. They were written between 400-200 i.Hr. after the inspired Old Testament was closed. The Revelation of the Old Testament can be traced through a series of prophets who form a prophetic chain through the Old Testament beginning with Moses (1440 i.Hr.) and ending with Nehemiah who compiled the final books after Machi closed the Old Testament Revelation around 432 i.Hr. Scripture identifies these prophets such as Moses, Joshua, Samuel, Nathan, Ahijah, Iddo, Jehu, Isaiah, Jeremiah, Daniel, Ezekiel, Ezra, and Nehemiah. Prophetic ally chain Through the Complete Revelation of the Old Testament Beginning with Moses and all prophets, he explained to them what was said in all the Scriptures about himself.2 Luke 24:27 Moses Genesis, Exodus, Revelation, Leviticus, Deuteronomy Nehemiah 9:14 Luke 24:27 Joshua The End of Deuteronomy, the book of Joshua Samuel Samuel wrote the early history of Samuel and David 1 Chron. 29:29 Nathan Gad Nathan and Gad recorded the events during the reign of David 1 Chron. 29:29 2 Chron. 12:15 Nathan Ahijah Iddo Nathan, Ahijah, and Iddo wrote about the events of Solomon 2 Chron. 9:29-31 Shemiaah Iddo Shemaiah and Iddo wrote about the events of the reign Rehoboam 2 Chron. 12:15 Iddo Iddo wrote about the events of the reign of Abijah 2 Chron. 13:22 Jehu Jehu wrote about the events of jehoshaphat 2 Chron. 20:34 Isaiah Isaiah wrote about the events of the reign of Hezekiah 2 Chron. 32:32 (Hozai?) An unknown prophet (possibly Hozai) wrote about the reign of Manasse 2 Chron. 33:19 Jeremiah Jeremiah prophesied and recorded the last days of Judah. During the reign of Josephah through Ihoiakim through Zedekiah Jeremiah 1:1-3 The Ezekiel Ezekiel Prophecies and the events recorded from 5 July 593 to 28 April 573 i.Hr. during the Babylonian captivity of Ezek. 1:2; 40:1 Daniel Daniel prophesied and recorded events from 605-536 B.C. This included the time of Judah's Iohanisakim, Nebuchadnezzar of Babylon to Cyrus and Darius of the Medo-Persians. Daniel 1:1; 10:1 Ezra Ezra returns to Jerusalem with exiles with written revelation and teaches people. Ezra taught the word of God and recorded events. Ezra 6:18; 7:11; 9:4 Zaharia Zaharia prophesied to the Jews who returned and recorded events in 520 i.Hr. Zaharia 1:1 Malachi Malachi closes the time of the Apocalypse around 432 i.Hr. until the coming of the prophet Elijah (John the Baptist) Malachi 4:5 Nehemiah Nehemiah was governor of Jerusalem for two terms (445-432 and a second term somewhere between 430 and 407). Nehemiau compiled the last prophetic books with all previous revelations into an organized collection of written revelation known to Christians today as the Old Testament. Nehemiah 1:1; 5:14-13:6 A general list of the Apocripha are these books: First Esdras Second Ezra Tobit Judith Additions to the Book of Esther The Wisdom of Solomon Ecclesiasticus (Wisdom of Jesus, Son of Sirach) Baruch's Letter to Jeremiah The Song of the Three Daniel and Susanna Daniel, Bel, and The Prayer of the Dragon of Manasseh First Maccabees The Second Maccabees Apocripha was accepted into the Catholic canon in 1546 at the Council of Trent. This decision was an error on the part of this church council for these reasons: Jesus, the Apostles, and the New Testament never quote from the Apocryphal. The apocryphal itself never claims to be authoritative, inspired, or the word of God. Internal evidence from the books themselves says that there were no prophets who could speak or write under the inspiration of the spirit during the these books were written (1 Maccabees 4:46; 9:27; 14:41) Some books have major historical errors. For example, in The Book of Judith Nebuchadnezzar it is said to be the King of Assyria and in the books of the First and Second Maccanees, Antiochus Epiphanies is recorded to die in three different ways in three different places. Some books promote doctrinal error. For example, prayer for the dead (2 Maccabees 12:45-46), the realization of complete or sinless sanctification. Some of the books accept practices that the Bible condemns, such as suicide, assassination, and magical incantation. Josephus rejected Apocripha and the books outside the Jewish scriptures say: From Artaxerxes to our time, the full history was written, but was not considered worthy of credit equal to previous records because of the failure of the exact succession of prophets. (Against Apion 1:8) The Dead Sea scrolls don't consider Apocripha to be inspired. Jerome dismissed the apocryphal as inspired and refused to translate them as part of his Latin vulgate, but included them at the request of the Roman bishop. He said not to put them into practice to establish any doctrine regarding these portions that have no authority as Holy Scripture. The apocryphal has no prophetic author, content and so, there is no possible prophetic fulfillment to confirm their authority. In 1546, the Trent Council broke with the traditional views of the Jews, the early church and major church councils in the past. The Council of Trent made a decision in a reactionary mood against Martin Luther's criticism of their doctrine of praying and collecting indulgences for the dead. The Council of Trent accepted only 11 of the Apocripha books. They accepted 2 Maccabees because they supported their faith in prayer for the dead, but rejected 2 Ezra because he opposed prayers for the dead. The New Testament Apocryphal Books There are books from the first and second centuries that can be compiled as the so-called Apocryphal New Testament Books. These books can be divided into two groups: books written by well-known authors that are not considered scripts and pseudo-writings, which are books written by unknown authors who claim to be someone else (for example: if an author wrote a book with his own ideas and doctrines, but to help her gain acceptance he would sign Peter's name to her). Some books written by known authors from the early church, which are authentic but not considered scriptures, are Clement's letter to the Corinthians, the seven letters written by Ignatius on his way to the martyrdom of Rome, etc. Some books written by unknown authors who attributed them to the Apostles or other famous Christians would be the Gospel of Thomas, the Gospel of Peter, the Revelation of Peter, etc. These books are rejected because they do not meet the canonical requirements listed above. In addition of this: They were never recognized by a major church council where they were ever listed with canonical books were always a separate list None of these books has ever experienced universal acceptance by churches. At best, they experience local acceptance, or consideration, and then only for a limited time. Once they were tested and considered they were universally removed from acceptance in the canon Some of these books are clearly fables, deception or products of early unorthodox groups trying to get acceptance into Christianity Click on the Canon Comparison Chart image for the full chart to see what religious groups accept as Scripture. The process of God revealing the word for men for each generation key points (back to the top) other sites (back to the top) books from Galyn's Shelf: (back to the top) QUESTIONS (back to top) top

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