

Chapter Two Workbook: The Views Of Scripture (Part Two Incomplete)

Scripture Memory:

II Timothy 3:16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

II Peter 1:21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

Scripture Review:

☐ Revelation 22:18 & 19

(Continued)

I. The Word of God and Classic Evangelical Reformation Theology – “The Word of God is understood and interpreted by the Word of God.” By this we mean that the Word of God is the ultimate authority in the understanding and interpretation of the Word of God. Some will argue that this is a so called “circular argument” and therefore invalid. We reject this line of thinking. Greco-Roman philosophy and logic does not judge the Word of God. Rather the Word of God judges Greco-Roman philosophers. We will not bring the Word of God into subjection or question by the thinking those deviant and decadent philosophers who are at this moment burning in hell.

In the previous chapter we studied how not to understand and interpret the Word of God. In the space below list the topics and the error as presented in the workbook. The first topic with the accompanying error has been supplied for you...

Topic	Error
Cults	The Word of God is understood and interpreted in the light of our new religion

A. The Word of God is the sole revelation God for the church age

I Timothy 2:5 - *For there is one God, and one mediator also between God and men, the man Christ Jesus,*

- a. Define “*one God*”
- b. Define “*one Mediator*”
- c. What does the phrase “*between God and man*” mean?
- d. Write a summary statement concerning this passage.

1. There is one God and one Mediator.

- a. This exalted view of the Word of God is not simply the “conservative” approach. Rather it arises from an exalted view of God. To question the sole revelation of the Word of God is to question the sole mediatorial role of Christ to the one God. Anything by which the Word of God is understood and interpreted becomes by its very nature a mediator between God and man. Any vision, apparition, dream, or utterance etc. which is revelatory in nature, is also mediatorial in nature. It is revealing God to you. Christ and Christ alone, as revealed in the holy, eternal, inerrant, written Word of God is the mediator between God and man. We differentiate therefore between the teaching of the Word of God, as given by God and the proclamation of revelation or revelatory experiences. If we indeed have revelatory experiences or information not found in the Word of God, then we present ourselves as an alternate mediator between God and man, revealing God to our listeners.
- b. Unfortunately, besides the Word of God, many churches are churches are using experiences, manifestations and avenues, as an alternative to the Word of God in revealing God or communicating God’s will to man? From the list below check those which you have either heard used or seen in use in a church.

- | | |
|--|---|
| <input type="checkbox"/> Prophets | <input type="checkbox"/> Dreams |
| <input type="checkbox"/> Priests | <input type="checkbox"/> Signs and Wonders |
| <input type="checkbox"/> Apostles | <input type="checkbox"/> Angelic Appearances |
| <input type="checkbox"/> Appearances of saints | <input type="checkbox"/> Appearances of Jesus |
| <input type="checkbox"/> Visits from the dead | <input type="checkbox"/> Word from God |
| <input type="checkbox"/> Appearances of Mary | <input type="checkbox"/> After Death Experiences |
| <input type="checkbox"/> Visions | <input type="checkbox"/> Mystical Angelic Languages |

If you can think of any others, list them below...

- 1.) How has this lead to confusion?

- 2.) What divisions or denominations in the Body of Christ would not exist if the Word of God solely and only interpreted itself? (What denominations of divisions exist as a result of accepting one or more of the above in addition to the Word of God?)

- 3.) How has satan attacked the classic reformation view of the Word of God? – “The Word of God is understood and interpreted by the Word of God.”

2. Read Isaiah 46:9 & 10

"Remember the former things long past, for I am God, and there is no other; I am God, and there is no one like Me, declaring the end from the beginning and from ancient times things which have not been done, saying, ' My purpose will be established, And I will accomplish all My good pleasure'";

- a. To what does the phrase *"Remember the former things long past,"* refer?
- b. What unique quality does God teach about Himself in this passage?
- c. What will God establish?
- d. How does this passage speak to the authority of God's Word?

3. Read Malachi 2:10

"Do we not all have one father? Has not one God created us? Why do we deal treacherously each against his brother so as to profane the covenant of our fathers?"

- a. What is meant by *"the covenant of our fathers"* What covenant did God give Israel through men?
- b. How is this covenant synonymous with the Word of God?

4. We learn from Isaiah 46:9 & 10 and Malachi 2:10 that this one God has spoken to us and it is to His Words that we are held accountable

- a. How do these passages speak to an exalted position of God's Word?
- b. How do these passages speak of God as being the sovereign sustainer of His Word?
- c. In these passages how are the sovereignty of God and the authority of His Word linked?

5. Evangelical Mystics and Revelation 22:18 & 19

Revelation 22:18 & 19 "I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are

written in this book.”

- a. What does the phrase “*adds to them,*” mean?
 - b. What does the phrase “*takes away from*” mean?
 - c. The Book of Revelation is the last Book of the Bible written by the last living Apostle. Can anyone claim to have a revelation from God without it adding to this, the last Book in the Bible?
 - d. Consider the Mormon Church. They claim to have new revelations from God but claim with equal vigor that since their revelations are in a separate book and they are not technically adding to the actual pages found in the Book of Revelation, that they are subsequently not in violation of this injunction. Is this argument valid?
 - e. God the Holy Spirit has given us a Book called “Revelation”. He then says nothing can be added to or taken away from this Revelation. Is He talking about the physical pages or Revelation?
 - f. When the Bible says there is only one Mediator, one Jesus, does this mean only one Mediator, one Jesus in the Gospels or does it mean for all time. Can someone argue, “Our new Jesus is not adding to or taking away from the first book of the New Testament, our new Jesus is completely separate” – would you accept this argument as valid in considering a new Jesus?
 - g. When the Bible says nothing can be added to or taken away from the Book of Revelation and someone says, “Our new revelation is not adding to or taking away from the last book of the New Testament, our new revelation is completely separate” – would you accept this argument as valid in considering a new Revelation?
 - h. Given the scope of topics of the book of Revelation, what problems are faced by those who would limit this injunction to the actual pages of this book? Would it be possible to have a “Word from God” or some other type of vision, dream or revelation that does not entail new information about God, Jesus, the Holy Spirit, angels, heaven, hell, salvation, the church, etc, etc, as revealed in the Book of Revelation?
 - i. If we as a church accept Revelations from God outside the finished Word of God (as ending with the Book of Revelation) what cults and other errors must we be willing to accept as from God?
6. Re-read Revelation 22:18 & 19 – Notice the emphasis: This revelation is finished, it cannot be added to nor taken away from.
- Revelation 22:18 & 19 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy,*

God shall take away his part from the tree of life and from the holy city, which are written in this book.

- a. In many modern day republics, constitutions which were written hundreds of years ago are being reexamined. The question is being asked “Can the limited understanding of the framers of the constitution be used in dealing with modern day issues. Thus there is a call for a fluid, evolving understanding of constitutional laws. The frailties of the formers of the constitution, it is said, in terms of history, science and technology, must be taken into account when approaching the document. Thus arguments are put forth for a fluid, non literal approach to the constitution.
- b. This spirit of the age in terms of the legal writings of men must not creep into our view of the Word of God. God, the Author and Sustainer of His Holy Word possessed no such frailties. Nor was He in any way restricted by the frailties of the agents He chose to compose His Holy Word. God, by His very nature knows the beginning from the end, knows all history, all science, all technology, all cultures, all peoples, God is in fact omniscient, all knowing. As a result, His Word is final, it need not be fluid to adjust for unforeseen events. It is not added to nor taken away from, it is the Holy Word of God.
- c. What issues today are causing normally conservative evangelical Christians to feel the need to “tweak” or fix the Word of God in light of the radical changes taking place in our culture?

7. There are no other gods and therefore no other revelations,

Isaiah 45:5 & 6 I am the Lord, and there is no other; Besides Me there is no God. I will gird you, though you have not known Me; That men may know from the rising to the setting of the sun that there is no one besides Me. I am the Lord, and there is no other,

- a. What does the phrase, “*Besides Me there is no God*” mean?
- b. satan’s flaw is that he sought to be like God. His rebellious heart is revealed in Isaiah 14:14, where he proclaims, “*I will ascend above the heights of the clouds; I will make myself like the Most High.*” How would the desire of satan and his demons to create extra-Biblical Revelation (new revelation apart from the Bible) demonstrate his ambition to “*make myself like the Most High*”?

Genesis 3:1-6 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?" The woman said to the serpent, "From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" The serpent said to the woman, "You surely will not die! "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

- c. God told Adam and Eve not to partake of the Tree of the Knowledge of Good and Evil, yet they succumbed to the temptation of satan to question the command of God and the limits which God had placed on their knowledge, their revelation as given by God. God placed Adam and Eve in the Garden of Eden. The whole world lay before them. They could spend an eternity cultivating and developing not only the garden but the entire world. They could study geology, astronomy, horticulture, biology, hydrology and more. They could dig into the earth and study mineralogy. They could study the expanse of the universe or the microscopic wonders of God's creation. All this and more lay before them. They could spend a life-time in these endeavors. There was only one restriction - they were not to eat of the fruit of The Tree of the Knowledge of Good and Evil. Yet where do we find Adam and Eve. Rather than in the garden, rather than studying that which God allows, we find them listening to satan and wanting more. Not being satisfied with the Revelation of God through His creation they wanted to "be like God". They were not satisfied with what God had revealed, with what God had commanded, rather they wanted more and thus succumbed to satan, *"...For God knows that in the day you eat from it your eyes will be opened, and you will be like God..."*

We see this today. The ploy of satan has not changed. God has given man His holy, eternal, inerrant, written Word. Man may spend his whole life hearing, reading, studying, memorizing and meditating upon it. In the thousands of years since the giving of the Word and in the 2,000 years since the completion of the Word, man has studied this Revelation and yet has still fathomed neither its heights nor its depths. Yet as in the days of Adam, man is not satisfied. Rather than giving Himself to the Revelation of God we find him listening to satan, desiring knowledge which has not been given and which instead has been forbidden. Man again desires to be like God, man desires to be himself the source of revelation rather than be dependent upon the Word of God as the sole source of Revelation. Man still desires to eat of the fruit of extra-Biblical Revelation.

- d. How can satan's desire to be like God be seen in his famous statement in Genesis 3:1, *"Indeed, has God said..."* (By claiming the ability to question God's commands, what is satan then claiming about himself?)
- e. In the first book of the Bible we find God limiting man's spiritual knowledge and satan both questioning this limitation and tempting man to go beyond God's limitations. To himself be the source of spiritual understanding rather than submitting to the limitations of God. Now consider the injunction of God the Holy Spirit in this the last book of the Bible (Revelation 22:18 & 19) where again man is limited by God from being the source of Revelation and instead enjoined to submit to the knowledge which God would supply through the written Word of God. satan again asks the question, "has God said" and again tempts man to go beyond the Bible, to know spiritual revelation for himself. What is your response to the question of satan in terms of extra-Biblical Revelation? God says Revelation has ceased. The question satan puts to you is, "has God said...". What is your response?

8. Evangelical Mystics are not alone in this pride. Evangelical Pragmatists listen to the same whispered question of satan, “*has God said?*” In this atmosphere of man’s fained humility and vanity, the Evangelical Pragmatist does not claim to be God, simply to be able to question the Word of God. Yet to question God’s Word is to claim and intellectual equality with God. “*Indeed, has God said...*” has become the mantra of those who wish to maintain an aura of Christianity without submitting to the authority of the Word of God.

How is satan’s deception seen in the Evangelical Pragmatist’s view of difficult passages in the Word of God? To what issues are we most likely respond, “*Indeed, has God said?*” Unfortunately, besides the Word of God, many churches are using cultural pragmatism as an alternative to the Word of God in revealing God or communicating God’s will to man? For the Evangelical Pragmatist certain passages simply have lost their meaning. They cannot mean what they say, for if they do, growth will not occur, thus we have to be pragmatic. These passages, no matter how clearly stated are marginalized by such phrases as, “Men differ on their exact meaning” or “It is impossible today for us to know what was meant given the culture and problems of the day in which they were written”.

The Evangelical pragmatist feels bad that the Word of God must be set aside. For the Evangelical Pragmatist many teachings in the Word of God had application in the past, he hopes these teachings will one day be applicable in the future, but for now, portions of the Scripture simply are not practical. Certainly God Word does not mean what it seems to say for the simple reason that it is not pragmatic. If the Word of God were taught and applied at face value then the size and budget of our church would not be possible. Young career men and women would simply not stand for it. They would go elsewhere. Thus satan whispers, “think of the consequences, has God really said....?”

From the list below check those areas which from your observations Evangelical Pragmatists find to be too controversial or too restrictive to be taught or practiced...

- | | |
|--|---|
| <input type="checkbox"/> Election / Predestination | <input type="checkbox"/> Only Christians in heaven |
| <input type="checkbox"/> The sin of divorce | <input type="checkbox"/> Inerrant Written Word of God |
| <input type="checkbox"/> Spanking with the rod | <input type="checkbox"/> End of Extra-Biblical Revelation |
| <input type="checkbox"/> Condemnation of Homosexuality | <input type="checkbox"/> End of Revelatory Gifts |
| <input type="checkbox"/> Condemnation of Islam and all other religions | <input type="checkbox"/> Men as leaders of the church |
| <input type="checkbox"/> Hell as a Lake of Fire | <input type="checkbox"/> Men as leaders of the home |
| | <input type="checkbox"/> Wives submitting to their husbands |

- If you can think of any others, list them below...

9. **Hebrews 1:1 & 2** *God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.*¹¹
- In this passage, to what or whom does God the Holy Spirit attribute the Words of the prophets?
 - How does this passage equate the Word's of God the Son and God the Father?
 - How is doubting or questioning the Word of God doubting or questioning God?
 - How is doubting or questioning the Word of God doubting or questioning Jesus?
 - As you read the following passages, underline those segments which indicate the total agreement in all things (including Revelation) between God the Father and God the Son.

John 5:30-32

30 " I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

31 " If I alone testify about Myself, My testimony is not true.

32 "There is another who testifies of Me, and I know that the testimony which He gives about Me is true.

John 5:37-39

37 "And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form.

38 "You do not have His word abiding in you, for you do not believe Him whom He sent.

39 You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me;

John 14:8-10

8 Philip said to Him, "Lord, show us the Father, and it is enough for us."

9 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?"

10 "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.

John 10:30-38

30 " I and the Father are one."

31 The Jews picked up stones again to stone Him.

32 Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?"

33 The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."

34 Jesus answered them, "Has it not been written in your Law, ' I SAID, YOU ARE GODS'?"

35 "If he called them gods, to whom the word of God came (and the Scripture cannot be broken),

36 do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, ' I am the Son of God'?"

37 " If I do not do the works of My Father, do not believe Me;

38 but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father."

John 12:44-50

44 And Jesus cried out and said, " He who believes in Me, does not believe in Me but in Him who sent Me.

45 " He who sees Me sees the One who sent Me.

46 " I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.

47 "If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.

48 " He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.

49 " For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.

50 "I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

There is a popular slogan going around in the church – “What would Jesus do?” An equally important question could be asked, “What would Jesus believe?” I remember back in my college days a discussion I was having with my brother who was attending Baylor University. His Old Testament teacher rejected the historicity of the Genesis account of creation. I remember my brother sharing with me that he asked his professor two questions – First, “Do you think Paul viewed the Genesis account of creation as a literal seven days?”. He followed this up with a clincher, “Do you think Jesus viewed the Genesis account of creation as a literal seven days?” The professor found himself in a very uncomfortable position of viewing both the Apostle Paul and Jesus Christ as lacking the sophistication and understanding of holy Scriptures which the professor claimed for himself! What about you, do you find yourself claiming a more lofty and sophisticated view of the Word of God than say, Moses, or the Apostles or even of Jesus Himself?

- 1.) Is there anything in the Bible with which Jesus would disagree? In other words are there teachings as given by God the Father or by God the Holy Spirit to which God the Son would take exception?

- 2.) Is Jesus in agreement with the total revelation of the Word of God?

- 3.) Does Jesus Christ believe all of the Bible, every teaching of the Bible?

- 4.) Do you believe all of the Bible, every teaching of the Bible?

- 5.) Does asking the question, “Would Jesus believe this verse in the Bible?” make the Word of God seem more authoritative to you?

- 6.) In your view of the Bible do you give more authority to the word’s of God the Father and God the Son than you do God the Holy Spirit?

- 7.) Consider the following statements by God the Father, God the Son and God the Holy Spirit as recorded in the Word of God. Do you consider them equally authoritative?

God the Father: *Genesis 2:24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh .*

God the Son: *Matthew 19:6 "So they are no longer two, but one flesh . What therefore God has joined together, let no man separate."*

God the Holy Spirit: *Ephesians 5:31 FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH.*

- 8.) Now again consider the following statements by God the Father, God the Son and God the Holy Spirit as recorded in the Word of God. Do you consider them equally authoritative?

God the Father: *Deuteronomy 5:19 You shall not steal.*

God the Son: *John 5:24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.*

God the Holy Spirit: *1 Timothy 2:12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.*

- 9.) If we are honest with ourselves we will admit that we tend to accept the Word of God the Father and God the Son almost without question but when it comes to God the Holy Spirit we allow ourselves to not only question and debate His authority but seek to pit Him against the Father and the Son.

When we read the Ten Commandments we do not think "Moses" but rather God the Father

When we read the Great Commission we do not think, "Matthew" but rather God the Son

But when we read the Epistles we debate Paul, his culture, his life experiences, his prejudices and more.

Why is it that when we read the Epistles we do not think "Paul" but rather God the Holy Spirit? Why is it that we do not give the same authority to God the Holy Spirit that we do the Father and the Son?

- 10.) In the Word of God there is no hierarchy of authority when it comes to divine inspiration. The fact is that God the Father did not write Deuteronomy and God the Son did not write Matthew – rather all were written under the inspiration of God the Holy Spirit and all should be given equal authority – whether the Ten Commandments, the Great Commission or the teachings in 1 Timothy chapters two and three on the role of women in the church.

“What Does Jesus Believe?”

It is more than “What did Jesus Believe?” because Jesus pre-existed His birth and after rising from the dead and ascending to heaven, now continues to live in heaven. To believe is to agree. What does Jesus believe when it comes to the Word of God?

Read the teaching as given by God the Father or God the Holy Spirit and then place a check in the appropriate box...	Jesus Agrees	Jesus Disagrees
<i>Genesis 2:1-2 Thus the heavens and the earth were completed, and all their hosts. By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.</i>		
<i>Proverbs 13:24 He who withholds his rod hates his son, But he who loves him disciplines him diligently.</i>		
<i>1 Timothy 2:12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.</i>		
<i>Ephesians 1:5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,</i>		
<i>Genesis 6:17-18 "Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish. But I will establish My covenant with you; and you shall enter the ark — you and your sons and your wife, and your sons' wives with you."</i>		
<i>Acts 4:12 And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.</i>		
<i>1 Timothy 2:5 For there is one God, and one mediator also between God and men, the man Christ Jesus,</i>		
<i>1 Samuel 15:2-3 "Thus says the LORD of hosts, 'I will punish Amalek for what he did to Israel, how he set himself against him on the way while he was coming up from Egypt. Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey.'"</i>		
<i>Genesis 11:1 & 7 Now the whole earth used the same language and the same words..."Come, let Us go down and there confuse their language, so that they will not understand one another's speech."</i>		
<i>Revelation 22:18-19 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.</i>		
<i>Jonah 1:17 And the LORD appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights.</i>		
<i>Genesis 2:21-22 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.</i>		
<i>Ephesians 5:22-23 Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.</i>		

B. The authority of the Word of God is based upon it's divine revelation and the inspiration of the Holy Spirit

II Peter 1:21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

1. According to II Peter 1:21...

II Peter 1:21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

- a. Did the Word of God spring from an act of human will?
- b. What "moved" the writers of the Word of God? Did the word of God arise from men addressing a problem and then God sanctioning their reasoning by including it in the Bible?
- c. What are the origins of the Word of God?
- d. Did God use what men wrote or were men used by God to write His holy, eternal, inerrant, written Word?
- e. Did God preserve the writings of men which He deemed to be of future use to the church or did God use men to provide the church with the Word of God?
- f. When this passage is used to define "inspiration" how does it change the view that God used what man wrote?
- g. Look again at II Peter 1:21. In the writing of the Word of God did man's will play a defining role?
- h. In our understanding of passages in the Word of God, do we need to know who wrote the passage in order that we might determine the "psychology" behind the Words?
- i. Often expositors will speak of Paul or one of the other Apostles "growth" in their understanding of the doctrines of the New Testament thus giving more weight to later writings than to earlier ones. How does this passage lay to rest this erroneous view of the Word of God?

2. Revisiting II Peter 1:21 for a second time...

II Peter 1:21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

- a. What was the prime mover in the writing of the Word of God?
 - b. Who decided the subject matter when writing the Word of God?
 - c. If man was the prime mover in writing the Word of God how would his world view be limited?
 - d. If God was the prime mover in writing the Word of God, would His world view be limited?
 - e. How then would the view of the authority of a document written two thousand years ago be different for those who believe man, with a limited understanding of the world around him vs. God with an infinite understanding of the past, present and future?
 - f. If God is indeed the originator of the Word of God and not “human will” is the Word of God limited by our understanding of the authorship and the culture?
 - g. In understanding the Word of God, which is more crucial
 - An understanding of the human author and his culture
 - or
 - An understanding of God, His divine attributers and His Revelation to man
3. In contrast to the Word of God being the writings of man being chosen and then made use of by God, much like an editor compiling the great works of literature for public distribution, in contrast to this view how does II Peter 1:21 present the Word of God being written?
- a. Was God the Holy Spirit influencing and guiding “an act of human will”?
 - b. What is the phrase used by God the Holy Spirit to describe and define the giving of the Word of God?

4. In II Peter 1:21 we have is the Word of God revealed, not the Word of God veiled in the will of man. We have God sovereignly and clearly using men, whether they were aware of this or not. We have a decision by God to give certain truths and teachings to man, thus we find God using man to convey His Word. As a result, any seemingly interjection of man into the Word of God is not a fallible stain but rather a conscious decision by God the Holy Spirit. It is there, not by the will of man but rather by the movement of the Holy Spirit. The realization that God the Holy Spirit was using men to record His Revelation no more brings into question their authority than does God the Holy Spirit's decision to use men in His Historical Revelation and narratives.
5. What impact would the subtle difference between the following two views of the Word of God make in our teaching and application of Scripture?
- The Word of God coming from an act of human will, yet being used by God.
- Vs.
- The Word of God not resulting as an act of human will, "*but men moved by the Holy Spirit spoke from God*".

C. II Timothy 3:16 - All aspects of the Word of God are equally authoritative.
All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

1. "*All Scripture is inspired by God...*"

Did Jesus believe the Bible was the Word of God? Read the passages below. Each deals with statements made by Jesus concerning the Scriptures – the written Word of God.

- Circle the word "**scripture**" or "**written**" whenever they occur
- Underline those parts which indicate that Jesus accepted the written Word of God as the literal Word of God.

Matthew 4:7

7 Jesus said to him, " On the other hand, it is written , 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'

Matthew 26:23-24

23 And He answered, " He who dipped his hand with Me in the bowl is the one who will betray Me.

24 "The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he

had not been born."

Mark 7:6-8

6 And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written : 'THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME.

7'BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'

8 "Neglecting the commandment of God, you hold to the tradition of men."

Mark 12:10-11

*10 "Have you not even read this Scripture : 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone;
11 THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES'?"*

Luke 4:21

21 And He began to say to them, "Today this Scripture has been fulfilled in your hearing."

Luke 18:31

31 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished.

John 7:38

38 "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"

John 10:35-36

35 "If he called them gods, to whom the word of God came (and the Scripture cannot be broken),

36 do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, ' I am the Son of God'?"

John 13:18

18 " I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP

HIS HEEL AGAINST ME.'

John 15:25

***25 "But they have done this to fulfill the word that is written in their Law,
'THEY HATED ME WITHOUT A CAUSE.'***

John 17:12

***12 "While I was with them, I was keeping them in Your name which You have
given Me; and I guarded them and not one of them perished but the son of
perdition, so that the Scripture would be fulfilled.***

Luke 24:27

***27 Then beginning with Moses and with all the prophets, He explained to them
the things concerning Himself in all the Scriptures.***

Luke 24:44-45

***44 Now He said to them, " These are My words which I spoke to you while I
was still with you, that all things which are written about Me in the Law of
Moses and the Prophets and the Psalms must be fulfilled."***

45 Then He opened their minds to understand the Scriptures,

2. From these statements, did Jesus view the Word of God as authoritative?
3. Did He view the Old Testament as holy Scripture?
4. Some will argue that the passage in II Timothy 3:16 only applies to the Old Testament. This of course is ludicrous. To think that Paul, who fought so hard against the Judizers to establish the New Testament doctrines of grace and salvation would then only attribute divine writing to the Old Testament is simply illogical. More importantly the New Testament writings are given the stamp of authority by the Apostles. (This will be developed more fully in Chapter Four).
5. Did the Apostles and the early church believe the New Testament was the Word of God? Read the passages below. Each concerns New Testament writings concerning the Scriptures – the written Word of God.
 - First: Circle the word “**scripture**” whenever it occurs
 - Next: Underline those parts which indicate that the Apostles accepted the New Testament as the written Word of God..Notice Paul bases his statements on the authority of Scripture. The phrase “according to the Scriptures” appears again and again.
 - Now: Place OT in the blank provided indicating facts which would or could be established by the Old Testament Scriptures.
 - Lastly: Place a NT in the blank provided indicating facts which would or could only be established by the New Testament Scriptures.

1 Corinthians 15:1-8

1 Now I make known to you, brethren, the gospel (_____) which I preached to you, which also you received, in which also you stand,

2 by which also you are saved, if you hold fast the word (_____) which I preached to you, unless you believed in vain.

3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures (_____) ,

4 and that He was buried, and that He was raised on the third day according to the Scriptures (_____) ,

5 and that He appeared to Cephas, then to the twelve (_____) .

6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep (_____) ;

7 then He appeared to James, then to all the apostles (_____) ;

8 and last of all, as to one untimely born, He appeared to me also (_____).

Now lets consider the Apostle Peter's view of the New Testament in general and Paul's writing in particular...

2 Peter 3:15-16

15 and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, 16 as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures , to their own destruction.

1. To whose writing is he referring?
2. Are some of these writing difficult to understand?
3. How does he describe those who distort or be-little the writings of Paul?
4. In what classification does he place Paul's writings?
5. According to I Thessalonians 2:13, were the Apostles aware that they were writing the Word of God?

1 Thessalonians 2:13

For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.

6. How then should we understand the exhortation in II Timothy 3:16 when it states that "all Scripture" is inspired by God? (See #4 above)

7. Do you believe that all Scripture is inspired by God or do you hold some passages of Scripture as less than authoritative?

D. We do not judge the Word of God, it judges us.

- Read the passages below
- Underline the phrases which support the truth – “We do not judge the Word of God, rather it judges us”.

John 12:48

He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.

Hebrews 4:12

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

James 4:11

Do not speak against one another, brethren. He who speaks against a brother, or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge of it.

Reflect on the above passages which you have just considered in answering these questions...

1. When it comes to the Word of God, who judges whom?
2. Some people seek to use science to decide if the Word of God is true. Are we to judge the Word of God with science or does the Word of God judge science and the scientific community?
3. Some people would seek to use other historical writings to decide if the Word of God is true. Are we to judge the Word of God with other historical writings or does the Word of God judge these writings as well as historians?
4. Some people would use culture to judge the Word of God. Are we to judge the Word of God with past or present culture or does the Word of God judge culture?

5. Is it the role of man to...

- Evaluate and judge the Word of God to determine if it is applicable in our present day setting
OR
 Is it the role of man to understand what God is saying, allow what God is saying to judge us and then to obey the Word of God.

6. Judging the Word of God can take many forms. Below is listed a series of examples of those who judge the Word of God along with a specific example of that aspect of the Word of God which they judge as inferior or erroneous. Check the ones with which you find yourself struggling in your reading and study of God's holy, eternal, inerrant, written Word.

- Science: The seven day creation (Genesis 1:1 – 31)
 Science: The account of the Noah and the flood – the world is covered with water and specimens of every animal in the world are preserved inside the ark. (Genesis 7:1 – 24)
 Science: The account of the tower of Babel and the creation of all the languages of the world in a single instantaneous event and point in time (Genesis 11:1 – 9)
 Science: The account of Jonah and the great fish (Jonah 1:1 – 2:9)
 Ethics: The death penalty as applied to homosexuals (In the Old Covenant Leviticus 20:13)
 Ethics: The slaughter of every man woman and child by the nation of Israel as it conquered cities. (I Samuel 15:3)
 Ethics: The death penalty for those who did not faithfully keep the Sabbath (In the Old Covenant Exodus 35:2).
 Culture: The subjection of wives to husbands in the family (Ephesians 5:22 – 24)
 Culture: The prohibition of a woman to teach or exercise authority over a man (I Timothy 2:11 & 12)
 Culture: The use of the rod in spanking and disciplining children (Proverbs 13:24)

7. Reflect back on this section of the study. How is man's tendency to judge the Word of God seen in our modern day church?

E. We do not manipulate the Word of God.

- Read the following passages
- Underline the phrases which support the truth – “We do not manipulate the Word of God”.

Matthew 15:3

And He answered and said to them, "Why do you yourselves transgress the commandment of God for the sake of your tradition ?

Mark 7:6-9

And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written: 'THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.' Neglecting the commandment of God, you hold to the tradition of men." He was also saying to them, "You are experts at setting aside the commandment of God in order to keep your tradition ."

II Corinthians 4:2

but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God.

Colossians 2:8

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

One way in which we manipulate the written Word of God is by subjecting it to our traditions. These traditions may take many forms. Below is a list of traditions for which the Word of God is often laid aside. Under each one give examples...

Scientific Traditions:

Example: Matter cannot be created nor destroyed

Cultural Traditions:

Example: What consenting adults do in private is their own business

Extended Family Traditions:

Example: Parents continue to have authority over their children after they are married

Church Traditions:

Political Traditions:

Example: The majority is always right

1. The Word of God clearly exercises authority over man. Man does not judge the Word of God, rather the Word of God judges man. Because of this, man need not “fix” the Word of God. The Word of God is timeless, since it was written by a sovereign, omniscient God. As a result, that which seems unreasonable does so because of our sinful nature, because of our willingness to once again entertain the question posed by satan, “Indeed, has God said...”
2. In what ways do you find yourself manipulating the Word of God to make it more palatable to those around you?
3. Are there doctrines or commands which you find embarrassing and seek to “hide” from non-Christians? Consider the list below. These are all areas clearly taught by God the Holy Spirit in the holy, eternal, inerrant, written Word of God. In interactions with non-Christians or even with Christians, can you find any which you find to be embarrassing or awkward? Do you treat God the Holy Spirit like a loud and boisterous relative who needs to be moderated and kept in the background so as to not turn people off to your message. Place a check by those teachings of God the Holy Spirit which you find to be embarrassing or awkward.
 - Hell
 - Election
 - Christians are right and all others are wrong
 - Husbands role as head of the home
 - Other:

II. Application

A. Know the facts

1. Prejudicial Predisposition

This is a term I use to describe the so called “higher criticism” of the Word of God where supposed additions and subtractions are exposed. This is done purely on the basis of the personal prejudicial bias that changes to the Bible must have taken place over time and not on the basis of known existent documentary evidence. These fictional changes exist solely in the minds of the proponents.

As a result these fictional changes are taught from a standpoint of a predetermined prejudice and not taught by referencing known documents which can prove actual changes over time. Many liberal scholars freely breakdown books of the Bible into sections written and revised by subsequent authors. They teach these supposed changes with great authority. Yet when asked to produce comparative texts, none are forthcoming. The authority of their statements extends no further than their fertile imagination. There in fact exist no comparative texts which show changes have occurred, over the years, in the Word of God.

2. The integrity of the Scriptures

The argument that changes have been introduced in the Bible has long been abandoned by archeologists, who have found the Bible to be an invaluable source in dating and locating ancient sites. Secular archeologists, though not believing the contents, no longer make the claim of extensive changes over the ages. Being scientists, they have the discipline not to make unsupported claims which would require the abandonment of the scientific method. Rather they recognize the Bible of comprising a series of books, separated by thousands of years, with no changes in content. In fact there are far more comparative books of the Bible than any of the ancient Greek or Roman writings. If the Word of God is to be openly questioned and ridiculed, then so must all of ancient western and near eastern culture. The integrity of the Word of God is an indisputable scientific fact.

3. Marginalization through condescending statements.

Some have sought to marginalize this issue by claiming those who take a stand on the authority of Scripture do so on the bases of obscure texts or as one para-church leader put it, “personality conflicts”. The argument is made that if we look at the big picture, do not get bogged down in details and overcome our own personal prejudices that we will all be able to get along. Getting along becomes more important than the authority of the Word of God. The reality is that the Word of God clearly teaches that both Jesus Christ and the truths of the Scripture are of greater importance than man’s fellowship with man. That all true unity must be based upon the truths concerning Jesus Christ and the truths contained in the holy, eternal, inerrant, written Word of God.

4. In reality ones view of the authority of the Word of God as holy, eternal and inerrant, begs foundational doctrinal questions...

a. The Nature of God

- 1.) Is He sovereign?
- 2.) Has He cared for and watched over His Word?
- 3.) Has He spoken purposefully or are there indeed superfluous passages in the Word of God.

b. The Sufficiency of Christ

- 1.) Is the text which brings us Christ reliable?
- 2.) Does our salvation bring with it spiritual sight?
- 3.) Are we satisfied with Christ or are we continually seeking new and higher spiritual experiences?

- c. The Authority of the Word of God
 - 1.) Is the Word of God Inspired?
 - 2.) Is the Word of God Eternal?
 - 3.) Is the Word of God Inerrant?
 - 4.) Is it revealed to man?
 - 5.) Does the Word of God judge man or does man judge the Word of God?

B. “The Word of God is understood and interpreted by the Word of God.”

By this we mean that the Word of God is the ultimate authority in the understanding and interpretation of the Word of God. Some will argue that this is a so called “circular argument” and therefore invalid. We reject this line of thinking. Greco-Roman philosophy and logic does not judge the Word of God. Rather the Word of God judges Greco-Roman philosophers. We will not bring the Word of God into subjection or question by the thinking those deviant and decadent philosophers who are at this moment burning in hell.

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: The Word of God as the sole authority of The Word of God

PASSAGE FOR MEDITATION: Isaiah 46:9 & 10; Malachi 2:10

How does this passage relate to the theme?

**When I reflect on this passage, does it primarily convict, encourage or challenge me?
Explain why:**

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Revelation 22:18 7 19

How does this passage relate to the theme?

**When I reflect on this passage, does it primarily convict, encourage or challenge me?
Explain why:**

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Hebrews 1:1 & 2

How does this passage relate to the theme?

**When I reflect on this passage, does it primarily convict, encourage or challenge me?
Explain why:**

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: The Word of God as the sole authority of The Word of God

PASSAGE FOR MEDITATION: II Timothy 3:16 & 17

How does this passage relate to the theme?

**When I reflect on this passage, does it primarily convict, encourage or challenge me?
Explain why:**

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Hebrews 4:12

How does this passage relate to the theme?

**When I reflect on this passage, does it primarily convict, encourage or challenge me?
Explain why:**

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Matthew 15:5 & 6; II Corinthians 4:2

How does this passage relate to the theme?

**When I reflect on this passage, does it primarily convict, encourage or challenge me?
Explain why:**

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

