

The Origin of the Bible

John 16:12–15

John 16:12–15 (NKJV)

¹² “I still have many things to say to you, but you cannot bear *them* now. ¹³ However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. ¹⁴ He will glorify Me, for He will take of what is Mine and declare *it* to you. ¹⁵ All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.

Introduction

Byblos was the ancient Phoenician port **city** of Gebal (called Byblos by the Greeks) on the coast of the **Mediterranean** sea in what is, today, Lebanon. According to the historian Durant, “Byblos thought itself the oldest of all **cities**; the god El had founded it at the beginning of time, and to the end of its history it remained the religious capital of **Phoenicia**.” Because papyrus (the leaves of the that

plant were used for paper). was one of the principal articles in its **trade**, the Greeks took the name of the city as their word for book - *biblos* - and from their word for books named our *Bible* - *ta biblia* - which means 'the books'.

Ancient Bibles were sometimes written on Parchment from sheep or goat skins. It required an entire flock of sheep to provide the material for one 4th century New Testament. The cost of a Bible in the 13th century could amount a priest entire yearly income.

By 400 AD the Bible had been translated into 500 languages By 500AD the Bible had been reduced down to one language, Latin.

It was considered to be the language of the the educated, Not the common people, and the church was cast into the Dark Ages. It wasn't until Reformation that the Church was reacquainted and returned to the truth of the Gospel.

The Bible is clearly the most unique book on this planet.

Beyond the strange facts that

1. it is the most often stolen book in the world

2. In the 17th century, a Bible published by Robert Baker mistakenly recorded the 7th commandment as: “Thou shalt commit adultery”. The horrifying error was only caught after almost 1,000 copies were distributed according to Reader’s Digest. Today, only 9 copies remain of the now infamously nicknamed ‘Sinner’s Bible’.

3. The Bible mentions Dogs 42 times, it never mentions house cats.

Those do make the Bible unique.

What does however is the fact that

“The Bible, in its entirety, unambiguously claims to be the Word of God”

MacArthur, J. F., Jr. (2008). *John 12–21* (p. 201). Chicago, IL: Moody Publishers

And that

“ although the Bible was written over a period of about 1,600 years by forty or more human authors from widely diverse backgrounds—including kings, priests, physicians, fishermen, shepherds, theologians, statesmen, tax collectors, soldiers, scribes, and farmers—it contains no (errors) The specific facts and truths of the Bible are perfectly consistent from beginning to end, signifying the veracity of its claim to be authored by the all-knowing and true God.

MacArthur, J. F., Jr. (2008). *John 12–21* (p. 201). Chicago, IL: Moody Publishers.

Every Time the Bible speaks

Scientifically it is true

Historically it is true

Archeologically it is true

The Bible is the most read, studied, scrutinized, dissected, analyzed, debated, refused, rejected, scorned, loved, treasured and died for books ever written,

It has more books written about it than other book.

It has more schools and hospitals created because of it.

More lives have been changed, and transformed by it that any other book penned by man.

You can read it hundreds of times and never plumb the depths of it.

You can study it your whole life and never understand all of it.

To date we have over 5800 Greek manuscripts of the New Testament, with an astounding 2.6 million pages of biblical text.¹

While some of these manuscripts are small and fragmentary, the *average* size of a New Testament manuscript is 450 pages.²

Add to this the ancient manuscripts in Latin, Coptic, Syriac, Armenian, etc. which number in the tens of thousands,³ and you realize that there is an

embarrassment of riches when it comes to New Testament manuscripts. No other ancient text can compare with the New Testament when it comes to the sheer volume of manuscripts, nor when we consider how close the earliest manuscripts are to the originals.

According to Strong's Concordance, God is mentioned 4473 times

the name **Jesus** appears 973 **times**

This Book is authored by God, for God to reveal himself as God to those that do not know God.

Lesson

The Setting for the New Testament

The Origin of the New Testament

The Content of the New Testament

The Authority of the New Testament

I. The Setting for the Bible

12 “I still have many things to say to you, but you cannot bear *them* now.

Ετι **πολλα** εχω λεγειν υμιν αλλ ου δυνασθε βασταζειν αρτι

This fifth and final Paraclete passage (vv. 12–15) is a suitable climax to the series, since it focuses on the completion of the revelation of Jesus Christ.

Carson, D. A. (1991). *The Gospel according to John* (p. 539). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

many things **πολλα**
polus: much, many

Original Word: πολύς, πολλή, πολύ

Part of Speech: Adjective

Transliteration: polus

Phonetic Spelling: (pol-oos')

Definition: much, many

Usage: much, many; often.

4183 polýs – many (high in number); multitudinous, plenteous, "much"; "great" in amount (extent).

4183 /polýs ("much in number") emphasizes the quantity involved.
 4183 (polýs) "signifies 'many, numerous'; . . . with the article it is said of a multitude as being numerous" (Vine, Unger, White, NT, 113,114) – i.e. great in amount.

I still have many things to say

εχω λεγειν

Both are Present Tense verse, and is to be expected. But with the word, “Many” would indicate a long protracted speech.

12 “I still **have** many things **to say**
to you, but you cannot bear
them now.

Ετι πολλα **εχω λεγειν υμιν** αλλ ου
 δυνασθε βασταζειν αρτι

Deuteronomy 18:18–19 (NKJV)

¹⁸ I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. ¹⁹ And it shall be *that* whoever will not hear My words, which He speaks in My name, I will require *it* of him.

Hebrews 1:1–2 (NKJV)

¹ God, who at various times and in various ways spoke in time past to the fathers by the prophets,
² has in these last days spoken to us by *His* Son,
 whom He has appointed heir of all things, through whom also He made the worlds;

Hebrews 2:3 (NKJV)

³ how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*,

John 1:1 (NKJV)

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:18 (NKJV)

¹⁸ No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

but you cannot bear *them* now.

αλλ ου δυνασθε βασταζειν αρτι

βασταζειν

to accept ⇔ bear v. — to cognitively receive

something difficult to understand or accept;
conceived of as physically supporting something.

bastazó: to take up, carry

Original Word: βαστάζω

Part of Speech: Verb

Transliteration: bastazó

Phonetic Spelling: (bas-tad'-zo)

Definition: to take up, carry

Usage: (a) I carry, bear, (b) I carry (take) away.

Acts 15:10 (NKJV)

¹⁰ Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?

Matthew 8:17 (NKJV)

¹⁷ that it might be fulfilled which was spoken by Isaiah the prophet, saying:

*“He Himself took our infirmities
And bore our sicknesses.”*

but you cannot bear *them* now.

αλλ ου δυνασθε_βασταζειν αρτι

arti: just now

Original Word: ἄρτι

Part of Speech: Adverb

Transliteration: arti

Phonetic Spelling: (ar'-tee)

Definition: just now

Usage: now, just now, at this moment.

737 árti (an adverb) – now (this instant); here-and-now; exactly now, in the immediate present.

737 /árti ("now") refers to the present as the time to act – i.e. to live "in the now" (= "being alive unto God" now, cf. Ro 6:11).

The sensitivity of Christ to his disciples is most amazing and insightful. Spiritual growth is not an event, it is a process, from birth to adult. The parallel is clear on how we handle our children. There is a lot of information we could give them but they are

not ready for it as small children. But as they grow and mature, we can give them more complex and difficult information. So it true with our spiritual Growth, we cannot receive it all at once, it takes times and we have to learn over time.

1 Corinthians 3:1–2 (NKJV)

3 And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to babes in Christ. ² I fed you with milk and not with solid food; for until now you were not able *to receive it*, and even now you are still not able;

1 Peter 2:2 (NKJV)

² as newborn babes, desire the pure milk of the word, that you may grow thereby,

Hebrews 5:12–14 (NKJV)

¹² For though by this time you ought to be teachers, you need *someone* to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. ¹³ For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe. ¹⁴ But

solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil.

Ephesians 4:11–14 (NKJV)

¹¹ And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, ¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, ¹³ till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; ¹⁴ that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

What was it that they could not bear or understand at the time.

Basically, the New Testament.

The New Testament consists of 260 chapters, divided into 7,959 verses or roughly 184,600 words.

The Greek NT has 138,162 words

All of it would be made known to them in time and they would understand more and more.

These words are pre crucifixion and so all that the death of Christ involved and meant would be given to them.

The unfolding of the Church, the Institution of the New Covenant and the spread of the gospel and the growth of the church into the World.

All the scriptures given regarding the fulfillment of the plan of God for this planet. The numerous prophecies and abundance of revelation.

The appointment of these Galilean fishermen as apostles and the foundation of the church. The instruments used by the Holy Spirit to write down the Letters that we know as the New Testament Scriptures.

This would have been overwhelming to them at this time.

They were already emotional wrecks.

They had been told one of them would betray them, and then one of the most trusted who carried the money for them left to do his devilish deed.

They were told that Jesus was leaving and going back to heaven and that they would now be the spokesmen for God and the world would hate what they have to say and take everything from them and kill them.

So Jesus knew, this is not the time, but there would be a time coming... very soon.

This takes us to the next verse.

The Setting for the Bible

2 The Origin of the Bible

¹³ However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. ¹⁴ He will glorify Me, for He will take of what is Mine and declare it to you. ¹⁵ All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

When the Spirit of Truth has come,
He will

1. guide you into all truth
2. speak what He hears
3. tell you things to come
4. glorify Me
5. Declare what is mine to you.

All of these indicate a direct involvement of the Holy Spirit in the giving of the New Testament Revelation.

The Words that are used speak of intelligent, specific, revelation using words.

1. Speak

laleó: to talk

Original Word: λαλέω

Part of Speech: Verb

Transliteration: laleó

Phonetic Spelling: (lal-eh'-o)

Definition: to talk

Usage: (I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.

2. Tell, or Declare

anaggelló: to bring back word, announce

Original Word: ἀναγγέλλω

Part of Speech: Verb

Transliteration: anaggelló

Phonetic Spelling: (an-ang-el'-lo)

Definition: to bring back word, announce

Usage: I bring back word, report; I announce, declare.

312 anaggéllō (from 303 /aná, "up, completing a process" and aggellō, "declare") – properly, tell all the way up, i.e. clearly – declaring a thought

(communication) that shows it has cleared (gone through) its necessary stages.

to bring back message v. — to inform someone of someone else's message; sometimes without any definite idea of the message's source.

The verb is frequently used in a secular sense. With the meaning of “proclamation” it is used of the proclamation or declaration⁵ of a king; of the reports of envoys; of an unconcealed message of sorrow;⁷ of communications. But in a weaker sense it is often used in letters⁹ simply for “to tell,” and it almost == εἰπεῖν.

Schniewind, J. (1964–). ἀγγελία, ἀγγέλλω, ἀν-, ἀπ-, δι-, ἐξ-, κατ-, προκαταγγέλλω, καταγγελεύς. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 62). Grand Rapids, MI: Eerdmans.

It is very common in the LXX, being used predominantly for Τῆς. In religious use¹⁸ it occurs most frequently, like many biblico-theological terms, in Ps. and Dt. Is. a. The Lord declares (ὁ λαλῶν δικαιοσύνην καὶ ἀναγγέλλων ἀλήθειαν) that which is to come (Is. 42:9; 46:10 etc.) as false gods cannot do (τὰ ἐπερχόμενα ... ἀναγγειλάτωσαν, 44:7 etc.).

Schniewind, J. (1964–). ἀγγελία, ἀγγέλλω, ἀν-, ἀπ-, δι-, ἐξ-, κατ-, προκαταγγέλλω, καταγγελεύς. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, pp. 62–63). Grand Rapids, MI: Eerdmans.

1 John 1:5 (NKJV)

⁵ This is the **message** which we have heard from Him and **declare** to you, that God is light and in Him is no darkness at all.

What Is Meant by the Verbal Plenary Inspiration of Scripture?

The doctrine of the authority of the Bible is often described with the phrase, “verbal plenary inspiration.” What does this phrase mean? What are Christians talking about when they speak of the verbal plenary inspiration of Scripture?

- 1. Verbal Means Every Word** Verbal inspiration means that every word of Scripture is God-given. The idea is that every single word in the Bible is there because God wanted it there. There are no exceptions.
- 2. Plenary Means Fully Authoritative** Plenary means that “all parts” of the Bible are divinely authoritative. This includes such things as the genealogies of the Old Testament. All parts of the Bible are of divine origin.

The Words of God are given, specific words, intentional words.

Matthew 5:17–18 (NKJV)

¹⁷ “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.
¹⁸ For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

Matthew 24:35 (NKJV)

³⁵ Heaven and earth will pass away, but My words will by no means pass away.

Psalms 89:34 (NKJV)

³⁴ My covenant I will not break,
Nor alter the word that has gone out of My lips.

Proverbs 30:5 (NKJV)

⁵ Every word of God *is* pure;
He *is* a shield to those who put their trust in Him.

Isaiah 40:8 (NKJV)

⁸ The grass withers, the flower fades,
But the word of our God stands forever.”

1 Peter 1:25 (NKJV)

²⁵ But the word of the Lord endures forever.”

Now this is the word which by the gospel was preached to you.

Notice also

13 However, when He, the Spirit **of truth**, has come, He will guide you **into all truth**;

He (ἐκεῖνος [*ekeinos*]). Emphatic masculine pronoun, not neuter

Note ἐκεῖνος [*ekeinos*] (masculine demonstrative pronoun, though followed by neuter πνεῦμα [*pneuma*] in apposition

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 16:13). Nashville, TN: Broadman Press.

He is called the Spirit of Truth, and will guide you into all truth.

Not the Spirit of experiences, not the Spirit of Feeling. It is not subjective but objective.

He communicates absolutes. Concrete absolute facts.

2 Peter 1:12 (NKJV)

¹² For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

2 Peter 1:15 (NKJV)

¹⁵ Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

2 Peter 1:16–21 (NKJV)

¹⁶ For we did not follow cunningly devised fables

σοφίζω sophizó

I make wise, instruct; pass: I am skillfully devised.

fables

mýthos – a myth; a false account, yet posing to be the truth; a fabrication (fable) which subverts (replaces) what is actually true.

when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. ¹⁷ For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” ¹⁸ And we

heard this voice which came from heaven when we were with Him on the holy mountain.

¹⁹ And so we have the prophetic word confirmed,
Literally

We continually have the more sure, dependable
prophetic word

confirmed,

bébaios (an adjective, derived from bainō, "to walk where it is solid") – properly, solid (sure) enough to walk on; hence, firm, unshakable; (figuratively) absolutely dependable, giving guaranteed support (security, surety).

which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; ²⁰ knowing this first, that no prophecy of Scripture is of any private interpretation,

ídios (a primitive word, NAS dictionary) – properly, uniquely one's own, peculiar to the individual. 2398 / ídios ("uniquely one's own") is "stronger than the simple possessive pronoun ('own'). This emphatic adjective means 'private, personal' " (WS, 222).

1955 epílysis (from 1909 /epí, "on, fitting" and 3089 /lýō, "to loose") – properly, unloosing (unpacking) in an apt (appropriate) manner, i.e. that builds on sound hermeneutical principles (note the epi, "upon").

1955 /epílysis ("sound interpretation") only occurs in 2 Pet 1:20 and refers to "untying interpretation knots" to discern the true meaning of future Bible prophecy.

[1956 (epilýō) is used throughout antiquity of solving problems, i.e. "getting to the bottom of things,"

"unraveling" the issue (see DNTT, 1, 156).]

(origination, original thoughts, mine)

²¹ for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

2 Timothy 3:16–4:4 (NKJV)

¹⁶ All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, ¹⁷ that the man of God may be complete, thoroughly equipped for every good work.

4 I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: ² Preach the word! Be ready in season *and* out of season.

Convince, rebuke, exhort, with all longsuffering and **teaching**. ³ For the time will come when they will not endure **sound doctrine**, but according to their own

desires, *because* they have itching ears, they will heap up for themselves teachers; ⁴ and they will turn *their* ears away from the truth, and be turned aside to fables.

13 However, when He, the Spirit of truth, has come, He will guide you into all truth;

He shall guide you (ὁδηγήσει ὑμᾶς [*hodēgēsei humas*]). Future active of old verb ὁδηγεω [*hodēgeō*] (from ὁδηγος [*hodēgos*], from ὁδος [*hodos*], way, ἡγεομαι [*hēgeomai*], to lead).

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 16:13). Nashville, TN: Broadman Press.

There is beautiful imagery here

It is used 6 times in the NT.

In the OT it is

In the overwhelming majority of cases ὁδηγεῖν is ascribed to God.

Israel experienced God's ὁδηγεῖν at the Exodus
For God's preceding and showing the way by means of the cloud and pillar of fire, for which ἡγεῖσθαι is used in Ex. 13:21, Dt. 1:33; 2 Esdr. 19:12, 19
The idea of angels guiding a man on his way and in his actions is common in the Rabb. writings

Michaelis, W. (1964–). ὁδός, ὁδηγός, ὁδηγέω, μεθοδία, εἴσοδος, ἔξοδος, διέξοδος, εὐοδόω. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 5, p. 99). Grand Rapids, MI: Eerdmans.

In the NT

1 here in John 16

2 in the Gospels Matt 15:14 Luke 6:39

of the impossibility of the blind leading the blind

2 in Acts

Acts 1:16 (NKJV)

¹⁶ “Men *and* brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus;

Acts 8:30–31 (NKJV)

³⁰ So Philip ran to him, and heard him reading the prophet Isaiah, and said, “Do you understand what you are reading?”

³¹ And he said, “How can I, unless someone guides me?” And he asked Philip to come up and sit with him.

1 in Revelation

Revelation 7:17 (NKJV)

¹⁷ for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.”

Primarily, it is to understood of guiding or leading someone to truth, that would normally not find it otherwise.

1 Corinthians 2:6–14 (NKJV)

⁶ However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.

⁷ But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory, ⁸ which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

⁹ But as it is written:

*“Eye has not seen, nor ear heard,
Nor have entered into the heart of man
The things which God has prepared for those who
love Him.”*

¹⁰ But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. ¹¹ For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. ¹² Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

¹³ These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. ¹⁴ But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

13 However, when He, the Spirit of truth, has come, He will **guide you into all truth;**

οταν δε ελθη εκεινος το πνευμα της αληθειας οδηγησει υμας **εις πασαν την αληθειαν**

However, when that one, the Spirit of the truth has come, He will guide y'all into all the truth.

He will not guide you into some truth or part of it, and the rest will be revealed later.

NO

He will guide you into the ALL the Truth you are intended to have.

Period. no more, no less. that it.

The Scripture is complete, no more to be added. All that God wanted us to have has been given.

Jude 3 (NKJV)

³ Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

strick literal

agonize for the once for all having been delivered to the saints faith.

ἐπαγωνίζεσθαι is not used elsewhere in the New Testament; the preposition merely strengthens the verb, but the simple ἀγωνίζεσθαι is as strong a word as could be found.

Bigg, C. (1901). *A critical and exegetical commentary on the Epistles of St. Peter and St. Jude* (pp. 324–325). Edinburgh: T&T Clark International.

once**hapax:** once**Original Word:** ἅπαξ**Part of Speech:** Adverb**Transliteration:** hapax**Phonetic Spelling:** (hap'-ax)**Definition:** once**Usage:** once, once for all.**Hebrews 9:26–28 (NKJV)**

²⁶ He then would have had to suffer often since the foundation of the world; but now, **once** at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. ²⁷ And as it is appointed for men to die **once**, but after this the judgment, ²⁸ so Christ was offered **once** to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

delivered Aorist Passive Part. Having been delivered

paradidómi: to hand over, to give or deliver over, to betray

Original Word: παραδίδωμι**Part of Speech:** Verb**Transliteration:** paradidómi

Phonetic Spelling: (par-ad-id'-o-mee)

Definition: to hand over, to give or deliver over, to betray

Usage: I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.

3860 paradídōmi (from 3844 /pará, "from close-beside" and 1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

The Faith

πίστις, in defence of which men are to contend, is not trust or the inner light, but a body of doctrine, dogmatic and practical, which is given to them by authority, is fixed and unalterable, and well known to all Christians. It is “your most holy faith,” ver. 20, a foundation on which the readers are to build themselves up. It combined intellectual and moral truth.

Bigg, C. (1901). *A critical and exegetical commentary on the Epistles of St. Peter and St. Jude* (p. 325). Edinburgh: T&T Clark International.

Jude’s language about the Faith is highly dogmatic, highly orthodox, highly zealous. His tone is that of a bishop of the fourth century....

Men who used such phrases believed passionately in a creed.

Bigg, C. (1901). *A critical and exegetical commentary on the Epistles of St. Peter and St. Jude* (p. 325). Edinburgh: T&T Clark International.

The Setting for the Bible

The Origin of the Bible

3 The Content of the Bible

¹³ However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. ¹⁴ He will glorify Me, for He will take of what is Mine and declare it to you. ¹⁵ All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

All Truth

Whatever he hears he speaks

He will take of mine and declare it to you.

Well what was it that was his

Jesus spoke what the Father told him to speak.

John 3:32–34 (NKJV)

³² And what He has seen and heard, that He testifies; and no one receives His testimony. ³³ He who has received His testimony has certified that God is true. ³⁴ For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.

John 7:16–17 (NKJV)

¹⁶ Jesus answered them and said, “My doctrine is not Mine, but His who sent Me. ¹⁷ If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on My own *authority*.

John 8:28 (NKJV)

²⁸ Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am *He*, and *that* I do nothing of Myself; but as My Father taught Me, I speak these things.

John 12:49–50 (NKJV)

⁴⁹ For I have not spoken on My own *authority*; but the Father who sent Me gave Me a command, what I should say and what I should speak. ⁵⁰ And I know that His command is everlasting life. Therefore,

whatever I speak, just as the Father has told Me, so I speak.”

John 14:10 (NKJV)

¹⁰ Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works.

John 14:24 (NKJV)

²⁴ He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.

John 17:8 (NKJV)

⁸ For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me.

John 17:14 (NKJV)

¹⁴ I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world.

Revelation 1:1 (NKJV)

1 The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified *it* by His angel to His servant John,

So the Holy Spirit takes the words that Jesus said, that he got directly from the Father and gives them to the disciples.

So The Truth comes from the Father, to the Son, to the Spirit, to the disciples

There can be no error in this. No lies, no error with the Father, No error and no lies, no mistakes with the Son, and No error and no lies and no mistakes with the Spirit

The Transmission of the Word of God from the Father to the Son and through the Spirit of God to the disciples is perfect.

What will He speak ?

¹³ However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but **whatever He hears** He will speak; and He will tell you **things to come.** ¹⁴ **He**

will glorify Me, for He will take of what is Mine and declare *it* to you. ¹⁵ All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.

- 1. Whatever He hears
- 2. Things to Come
- 3. What glorifies Christ.

1. What ever He hears = the summation of the NEW TESTAMENT.

2. Things to Come = All prophetic passages

Like

Matt 23 23 25

Mark 13

Luke 21

Acts 1

Romans 8, 11

I Cor 15

I Thess 4 5

II Thess 1, 2

I Tim 4

2 Tim 3

2 Peter 3

Revelation

3 What Glorifies Christ

The New Test is all about Christ.

4 Gospels Matt Mark Luke and John
Life, Ministry, Death, Burial and Resurrection

Acts,

The Early Church proclamation and spread of the
Gospel of Christ

<ul style="list-style-type: none"> • Romans • 1 Corinthians • 2 Corinthians • Galatians 	<ul style="list-style-type: none"> • Ephesians • Philippians • Colossians • 1 Thessalonians • 2 Thessalonians • 1 Timothy • 2 Timothy • Titus • Philemon 	<ul style="list-style-type: none"> • Hebrews • James • 1 Peter • 2 Peter • 1 John • 2 John • 3 John • Jude
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All about the doctrine of Christ

Revelation

The Glorious Return of Christ

John 5:39 (NKJV)

³⁹ You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

Luke 24:27 (NKJV)

²⁷ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

The Setting for the Bible

The Origin of the Bible

The Content of the Bible

4 The Authority of the Bible

¹³ However, when He, the Spirit of truth, has come, He will guide you into all truth; for **He will not speak on His own authority, but whatever He hears He will speak**; and He will tell you things to come. ¹⁴ He will glorify Me, for He will **take of what is Mine and declare it to you.** ¹⁵ **All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.**

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He will not speak on His own

Berean Literal Bible

But when He the, Spirit of truth, shall come, He will guide you into all the truth. For He will not speak from Himself, but whatever He may hear, He will speak. And He will declare to you the things coming.

New American Standard Bible

"But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

New King James Version

However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

The point that is being made, is that he will speak in unity with the Father and the Son. The transmission of the message is accurate and carries the weight of the Eternal Sovereign Judge of the Universe

What the Father says, The Son says, Spirit says.

2 Timothy 3:16–17 (NKJV)

¹⁶ All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, ¹⁷ that the man of God may be complete, thoroughly equipped for every good work.

Titus 2:15 (NKJV)

¹⁵ Speak these things, exhort, and rebuke with all authority. Let no one despise you.

Matthew 7:29 (NKJV)

²⁹ for He taught them as one having authority, and not as the scribes.

Jeremiah 23:29 (NKJV)

²⁹“*Is* not My word like a fire?” says the Lord,

“And like a hammer *that* breaks the rock in pieces?

THE CAMBRIDGE DECLARATION of the Alliance of Confessing Evangelicals April 20, 1996

Evangelical churches today are increasingly dominated by the spirit of this age rather than by the Spirit of Christ. As evangelicals, we call ourselves to repent of this sin and to recover the historic Christian faith.

In the course of history words change. In our day this has happened to the word "evangelical." In the past it served as a bond of unity between Christians from a wide diversity of church traditions. Historic evangelicalism was confessional. It embraced the essential truths of Christianity as those were defined by the great ecumenical councils of the church. In addition, evangelicals also shared a common heritage in the "solas" of the sixteenth century Protestant Reformation.

Today the light of the Reformation has been significantly dimmed. The consequence is that the word "evangelical" has become so inclusive as to

have lost its meaning. We face the peril of losing the unity it has taken centuries to achieve. Because of this crisis and because of our love of Christ, his gospel and his church, we endeavor to assert anew our commitment to the central truths of the Reformation and of historic evangelicalism. These truths we affirm not because of their role in our traditions, but because we believe that they are central to the Bible.

Thesis One: Sola Scriptura

We reaffirm the inerrant Scripture to be the sole source of written divine revelation, which alone can bind the conscience. The Bible alone teaches all that is necessary for our salvation from sin and is the standard by which all Christian behavior must be measured. We deny that any creed, council or individual may bind a Christian's conscience, that the Holy Spirit speaks independently of or contrary to what is set forth in the Bible, or that personal spiritual experience can ever be a vehicle of revelation.

The doctrine that the Bible alone is the ultimate authority was the "Formal Principle" of the Reformation. In 1521 at the historic interrogation of Luther at the Diet of Worms, he declared his conscience to be captive to the Word of God

Similarly, the Belgic Confession stated, "We believe that [the] holy Scriptures fully contain the will of God, and that whatsoever man ought to believe unto salvation is sufficiently taught therein...Neither may we consider any writings of men, however holy these men may have been, of equal value with those divine Scriptures nor ought we to consider custom or the great multitude, or antiquity, or succession of times and persons, or councils, decrees or statutes, as of equal value with the truth of God... Therefore, we reject with all our hearts whatsoever does not agree with this infallible rule" (VII).