

REVELATION (Bible #1)

Subject: how that of God comes to us today primarily thru Bible. That-rev-inspir-preservation-interp.

First is Revelation.

I. Meaning. Unveil, disclose.

Usual-God making known what otherwise unknown. But Neb, death of Herod known. Use word properly in various ways.

1. Is rev a mystical exper? Dixon have rev?
2. Is rev = leading of Lord? Gal. 2:2.
3. Is rev = illum or understanding of Script? 1 Cor 2:10
4. Is there rev that not in Bible? Prov. 11:13.
5. Is part of Bible rev? Dan 2:10. The Rev.
6. Is all Bible rev? Yes, in sense of God making known.
7. Is rev of things or persons. Both
Things- Dan 2, 1 Cor 2:10; Eph 4 3:5.
Persons- Matt. 11:27; Gal 1:16; 2 Thess 2:6,8.

Today say can't have authoratative rev of things, only persons. In theol. means Bible not so imp't as X.
(In pscy, interpersonal relatns most imp't. I-thou not I-it. But cf receiving a check.)

II. Means.

- A. General. Nature, Rom 1:18-
Dealings, Rom 8:28
Preservation, Col. 1:17.

Result: Alert men to heed of God. Condemn justly if reject
Acts 4:12; 10:3-6.

- B. Special. X-Jn 1:18.
Bible-Jn 20:30-31, 1 Jn 5:11.

Result: save, sanctify (Acts 20), only way we know of
X is thru Bible. Both equally imp't. Check illus.

III. The Bible.

- A. Meaning. =roll or book, Lk 4:17; Dan. 9:2. =Bible
Scripture=canonical books of OT, inspired. 2 Tim 3:16;
Rom. 3:2
Word of God=OT and NT in written form, Mt 15:6; Jn 10:35;
Heb 4:12.

B. Attitudes toward.

1. No or little value. Non-Xn rel. Atheist, agnostic. Believe
2. Subordinate value. RC under ch and tradition=.
3. Some value. Liberal-man's thots about God. Product of human reasoning. Mysticism. Use it as subjective guide.
4. More value. NO. Valuable but erroneous pointer to X. My encounter with it is rev. Existential. Lib+mysticism.
5. Absolute value. Accept by faith and proof (Prophecy). All existential exp governed by Word.

INSPIRATION

I. Meaning.

A. From God. 2 Tim 3:16. God-breathed. Isa 40:5.

B. Thru men. 2 Pet 1:21. Acts 1:16;4:25.

Sometimes human nil-10 comm.; sometimes strong Rom 9. God's superintendence of the human authors so that, using their own individual personalities, they composed and recorded without error His revelation to man in the words of the original autographs. C. In words, 1 Cor 2:13. D. Errorless, Jn 10:35.

II. Material.

1. Records of unknown, Gen 1-11. May include sources.

2. Known history, Lk 1-did include sources.

3. Dictated material. 10 comm. ~~Messages of prophets.~~

4. Messages of prophets. 1 Pet 1:10. Didn't understand.

5. Devotional material. Psa. Some human opinion, eg Job

6. Heathen material, Tit. 1:12.

7. Non-canonical material, Rev. 1:7.

8. Lies, Lk 12:19.

Interpreter sometimes has to assess value of material but material is recorded as God intended.

III. Biblical Evidence.

A. For OT. 2 Pet 1:21. 2 Sam 23:2-3.

Acts 28:25, Heb. 3:7; 10:15-16.

B. For NT.

Pre-authenticated, Jn 14:26.

Asserted by writers of own writings, 1 Cor 14:37;

2 Thess. 3:14.

Recognized by NT writers of other NT writings,

1 Tim 5:18; 2 Pet 3:16.

IV. False concepts of inspir.

1. Degree and mystical, Baillie.

3. Dictation. NO

8. Partial. Ramm, Carnell and science.

5. Concept. Ramm, Young.

7. NO. Witness.

9. Fallible. Carnell.

Problems in the Bible

"Those whose approach to faith is that of resolution of all difficulty have deserted the very nature of faith and of its ground." Murray, p. 7. Prob or errors? Categories.

1. Moral prob. Holy wars. Ans. Theocracy places God behind actions of govt. Evil, of heathen. Consistent by God stand
Imprecatory Psa (59, 69, 79, 109) ag. God's public enemies.
Polygamy not approved tho practiced. Divorce same.
1 Kg 11:6. Mt 19.
2. Scientific prob. Creation. Demons. All possible creatns
3. Parallel passages. /Mt 13:32-a smaller of all ^{groups of} seeds of
a. Gen 1-2. 2 not chronological or God put Adam in Garden 2x (vv. 8, 15).
b. 1 Kg 13:14, 2 Chron 14:5; 15:17. 1 ans. 1 eg altars of God not removed; heathen were (14:5). OR removed some not all; so both true. *9:11 3:10 in LXX*
c. 1 Chron 21:1; 2 Sam 24:1. Satan moved David and God.
d. Gospels. Mt 20:29 2 blind men as departed Jer (old). Mk 10:46; Lk 18:35, 1 blind as approached new. Bart prominent but presence of 2 includes 1.
4. OT quotes in NT. No " marks. All quotes are a transltn. Paraphrase OK. Bible says don't lie.
5. Hist or arch prob. Nabonidus was kg but retired and Bel ruled, Dan 6:16.
2 Kg 15:27 Pekah reigned 20 yrs yet seemingly only 8 (vv. 27, 30). Original wrong? Or set up a monarchy in Gilead and did reign 20 yrs there.
5. Acts 7:14 75 LXX. Gen 46:27 70. LXX counts Joseph's 5 grandsons. Matter of who counted. Both true.
Acts 7:2, Gen 12:1. Perhaps 2 calls.
Acts 7:6; Gen 15:13; Ex 12:40 (430); Gal 3:17 (430).
Round no vs exact. Like income. Gal 3:17, P saying law came 430 after end of Patriarchal period when went into Egypt. Given 3 months after left Egypt. Critics say 600 yrs to include Canaan + Egypt. Beg of Pat to beginning of law instead of end of Pat to beg of Law.
6. Textual prob. 2 Kg 8:26 22 yrs. 2 Chron 22:2, 42 yrs. 22=koph and beth. 42=mem and beth. Confusion of copying Like Achan (Josh 7:1 called Achar (1 Ch 2:7)).
7. Mats 9:7 heard (akouo + gen=person or sound). Acts 22:9 did not hear (+acc) thing=voice.
8. Matt 27:9-10." from Zech. Sometimes (not always, Isa) Jer at head of prophetic section like Psa= writings in Lk 24:44.

THE CANON

I. Some facets of the meaning of canon.

1. Word=rule or meas. rod. =books that passed tests. and =books that are our rule of life. Athanasius 350 AD
2. Canon formed each time book written until last one.
3. Canonicity is recog. of books which are self-authentic. Student is intell. before tests. Books canonical before councils.

II. O.T. Canon

1. Order. Law (5), prophets (8)(21), writings (11)(13). 2 chr Lk 24;44. Kg, Sam, Chr, minor prophets tog.
2. Authentication within OT itself.
 - a. Law. Deut 31:11, 24-26; 17:18-19. Josh 1:8.
 - b. Prop. Claimed to be giving message of God. Isa 8:5. Amos 3:1. Jer 3:6.
 - c. Writings. In Eccl 130BC called "rest of books". Apparently collected by then. Scrolls show rec and revered by 2nd c BC incl Dan.
3. During Ezra-Neh days. Josephus refers to a gathering of books (95AD) so does 2 Macc. Apparently they gathered a considerable part of OT but not all. Ez 7, Neh 8-10
4. Ezra-X. Sacred book repeated mentioned in Macc. 1:56; 12:9 II 2:13-15.
5. Time of X. OT considered as a whole, Mn 5:39; Lk 4:21; Jn 10:34. (Psa=law), 1 Cor 14:21 (Isa=law). Authoritative, Mt 4, Jn 10, Matt 22.
6. Jamnia, 90. Teaching house of rabbis who discussed canon. Some questioned Esther, Ecc. Song. Josephus wrote of 22 books (Jud-Ruth, Jer-Lam together).
7. Later. Origen 39 books. Tertullian 24 Jewish count.

III. Apocrypha.

1. X's testimony. Lk 11:51. Mt 23:35-Jehoida was his illustrious grandfather and actual father prob Barachias 2 Chron 24:15, 20. Two Zech has fathers named Barachias. He referred to OT but never apoc. Apoc never " in NT
2. Testimony of books themselves. Untruths in-Baruch 1:1 c Jer 43:6. Baruch 6:3 cf Jer 25:11. Tobit 1:4-5=926BC, yet Tobit supposedly alive in 725 yet died 150yrs old, 14:11. All OT " except Ezra, Neh, Est, Ecc, Song. No apoc.
3. Later ch. Ximenes said apoc not canon, 1517. Yet 1546 Trent said were. (Jerome, 340-420) separated apoc fr can)

IV. Canon of NT. 1. Apostles, 1 Th 5:27; Col 4:16; 1 Tim 5:2 Pet

2. Postapost period. All but Heb, 2 Pet 2-3 Jn. 3. Carthage, 397 rec. 27. Luther said Jas epis of straw only in comparison with P. Kept Jas in all his trans. tho Heb, Jud, Jas Rev at en
- ### VI. Tests for Canonicity. 1. Authority of writer (lawgiver, prop, leader, apos) 2. Internal authority of book.

DISPENSATIONAL INTERPRETATION

I. Definition. Method of int Bible which recognizes God's different economies.

Biblical use. stewardship economy. Eph. 3:2,9-present, Eph. 1:10-future; Col 1:25 implies past.

Other uses-1 Cor 4:2; Lk 16:2 (Lord, rev., steward, responsibility and report).

II. Number. M infuture. Xn now and 1 previously.

Also pre-sin and post-. Law distinct so 5 easily.

Only Abr to law and flood to Abr.

III. Exegetical help of disp.

1. Lev 1:4; 4:31; 5:6 and Heb 10:4.

2. Matt 5:20; Acts 16:31.

3. 10 comm and 2 Cor 3:7,11.

4. Matt 10:5-7 and 28:18-20.

5. Lk 9:3; 22:36.

6. Jn 1:17. Either (1) contradict, (2) choose subjectively and quietly ignore prob (#) spiritualize (4) recognize diff econ.

7. Sermon on mt.

IV. Theological help

To recognize diff purposes of God in history.

1. Wicked, Prov 16:4.

2. Angels. No sal. is big diff.

3. Distinguishable groups of redeemed, Heb 12:22.

4. Is and church most imp.

Ch is a mystery, Eph 3:6.

Affects bap of HS 1 Cor 12:13.

Affects rel of indwelling of HS Jn 14:17

Allows dist bet body and apostate form which is quietly ignored.

Realize ch not in OT

V. Some questions.

1. Was there grace under the law? Lev 26:4-8, Psa 1:1. How saved?

2. Is there law under grace. Gal 6:2; Rom 8:2; 1 Cor 9:22

3. Were there Jewish and body churches in Acts.

If so, 2 diff bapatisms bec same construction.

If so, how added to Lord, Acts 5:11,14; 11:24?

ILLUMINATION AND INTERPRETATION

I. Illumination or teaching of HS

Illum used of sal (Heb 10:32, Heb 6:4); understanding of Xn truth (Eph 1:18); searching char of future judgmt (1 Cor 4:5). -work of HS making clear truth of written re

- A. It is achieved by the ministry of the HS, Jn 16:12-15.
 - a. Time. After Pentecost.
 - b. Content. All the truth. Particularly things to come
 - c. Result, X glorified, not HS.
- B. It is affected by maturity of bel.
 - a. Unsaved out of it, 1 Cor 2:14.
 - b. Bel can know deep things, 1 Cor 2:10.
 - c. Control and growth both nec. 1 Cor 3. Heb 5.
- C. It is aided by the ministry of gifted men.
Rom 12:7; Eph 4:11; 1 Jn 2:27. (about subj of antiX)
Includes men who have died and left books. Library.
Can know teaching unaided but no healthy doct apart from H

II. Interpretation

Basic principle; interpret literally or normally, plainly

A. Reasons for normal int.

- 1. In accord with phil. of lang. God created lang for expressing His rev to us and for us to pray to Him.
- 2. In accord with fulfillmt of prop.
- 3. In accord with logic. Enuf diff of opinions now but normal int gives some objective standard.

B. Practice of normal int.

1. Translations. 2. Eng Dict. 3. Bible Dict. 4. Commentaries
Straightforward--Jn 5:24 of Gal 5:24 tenses.

Sort out Matt 24:15. ASV has ptc as Grk.

Figures. Rev 1:20; 8:12; 9:1. Isa 55:12.

Allegory: Gal 4:24. Parable.

- B. Interpret consistently. Jerus, Isa 2:4 unless Heb 12. Mt 13:33 and 1 Cor 5:7-8.
- C. Interpret dispensationally. Consistency will lead to contradictions otherwise. Lev 1:4; Heb 10:4. 10 comm and 2 Cor 3:7, 11. Lk 9:3; 22:36.
- D. Interpret personally.