

**NATIONAL BIBLE COLLEGE**  
**THEOLOGY II ST 222**

1

INTRODUCTION

I. DEFINITION

Greek - God THEOS - word or discourse LOGOS

Theology - Science of God or study of God and the relations between God and the universe.  
(Strong)

Systematic Theology - The collecting, scientifically arranging, comparing, exhibiting and defending of all facts from any and every source covering God and His works (Chafer)

II. APPROACH

- A. Natural Theology - The science of God and His works based on
- B. Revealed Theology - The science of God and His works based on
- C. Relationship between the two - Both are valid, but
- D. Theology is a science - uses certain rules

Queen of Sciences

Every science requires theology for its completion

E. THEOLOGY DEPENDS UPON

- 1. The existence of God who
- 2. Capacity of
- 3. Provisions of means by which God is brought into

III. Various forms of Theology

- A. Natural Theology - designates a science which
- B. Revealed Theology - designates a science which
- C. Biblical Theology - designates a science which
- D. Theology Proper - designates a limited science which
- E. Historical Theology - designates a science which
- F. Dogmatic Theology
- G. Speculative Theology
- H. Old Testament Theology
- I. New Testament Theology
- J. Pauline, Johannine, and Petrine Theologies
- K. Practical Theology

- L. Systematic Thetic Theology – A science which follows a humanly devised scheme or order of doctrinal development and which purports to incorporate into the system all the truth about God and His universe from any and every source.

#### IV. MAJOR CLASSIFICATION OF THEOLOGY

A. Bibliology

B. Theology Proper

C. Angelology

D. Anthropology

E. Soteriology

F. Ecclesiology

G. Christology

H. Pneumatology

I. Eschatology

**NATIONAL BIBLE COLLEGE**  
**THEOLOGY II ST 222**

4

V. WHY STUDY THEOLOGY? - Why not take the Bible as it is without bothering to systematize it?

A. The construction of the human mind.

B. A higher kind of knowledge is obtained.

C. God's method in dealing with men.

D. The world in which we live in demands it.

1. The philosophies of the world

2. The cults

E. Good theology develops Christian character.

F. It is necessary to effective Christian service.

**NATIONAL BIBLE COLLEGE**  
**THEOLOGY II ST 222**

5

**SECTION I - THEOLOGY PROPER**

**Part 1 - Theism**

**INTRODUCTION**

Sources of knowledge about God:

A. Intuition

B. Tradition

C. Reason

D. Revelation

**I. Natural Theism**

A. Anti-theistic theories

1. Atheism

2. Agnosticism

3. Evolution

4. Materialism

5. Polytheism

6. Idealism

7. Pantheism

8. Deism

**B. Naturalistic Theistic Arguments**

1. Cosmological Argument

2. Teleological Argument

3. Anthropological or Moral Argument

4. Ontological Argument

5. The Religious Argument

Conclusion:

1. The world presents an overwhelming demand for the belief in the existence of God.  
(Chafer)
2. The believers do not need these arguments.
3. None of these arguments actually proves the existence of God.
4. The great presupposition of theology is the existence of God.

**II. BIBLICAL THEISM**

**Introduction:**

1. Two things to remember
  - a. We cannot fully comprehend God.
  - b. Our knowledge of Him can and should go beyond the limits of human reason.

2. Essence and attributes.

A. Theism - The doctrine of an extra-mundane, personal God, Creator, Preserver, and Governor of the Universe. (Chafer)

B. Essence of God

1. Spirituality - John 4:24; Luke 24:39

a. He is immaterial and incorporeal

b. He is invisible

c. He is alive - Jeremiah 10:10; I Thessalonians 1:19; John. 5:26

d. He is a person

2. Self-existence - Psalms 145:3; Job 11:7-9; I Kings 8:27

a. He is free from all limitations



- b. God's existence is grounded in Himself
  
  
  
  
  
  
  
  
  
  
- 3. Immensity - I Kings 8:27 (immensity is infinity in relation to space)
  
  
  
  
  
  
  
  
  
  
- 4. Eternity - Deuteronomy 32:20; Psalms 90:2; 102:27; I Corinthians 2:7; Ephesians 1:4; I Timothy 6:16 (eternity is infinity in relation to time)

C. Attributes of God

Definition: an attribute is

- 1. Non-Moral Attributes - (also called non-communicable)
  - a. Omnipresence - Psalms 139:7; Jeremiah 23:23-24; Acts 17:27-28
    - 1) God is personally present everywhere at the same time
  
  
  
  
    - 2) Everything is always in God's presence.
  
  
  
  
  - b. Omniscience - Psalms 147:4-7; Matthew 10:29; Psalms 33:11; Job 28:24; Acts 15:8
    - 1) God is all-wise
  
  
  
  
  
  
  
  
  
  
    - 2) He has knowledge of all things, both actual and possible. (Matthew 11:21)

- c. Omnipotence - Genesis 17:1; Isaiah 44:24; Hebrews 1:3; Ephesians 1:19; 3:20; Genesis 18:14; Matthew 19:26

1) God is all powerful, infinitely able to do all things which are the objects of His power.

2) His power is limited only by His Holy character.

- d. Immutability - Psalms 102:27; Malachi 3:6; James 1:17 (God is unchanging and unchangeable)

Objection: God seems to change His mind and actions. (1 Samuel 15:10-11)

Answer:

1. God's attitude toward evil never changes.
2. An unchangeable God (at least appear to), changes in His dealing with changing man in order to remain unchangeable.

2. Moral Attributes - (also called communicable)

- a. Holiness - I John 1:5; Exodus 15:11; Isaiah 6:3; Hebrews 12:29

Hebrew - KADESH -

Greek - HAGIOS -

- 1) Originally they both refer to\_\_\_\_\_.
- 2) They came to mean \_\_\_\_\_.
- 3) God has called us to \_\_\_\_\_. (I Thessalonians 4:7)

- b. Righteousness and justice

1) Corresponds to transitive holiness.

- 2) Justice and mercy = Grace  
(In the cross, righteous and peace kissed each other; Psalms 85:10)

c. Goodness

- 1) Love of God - 1 John 4:7-11; John 3:16; Matthew 5:44-45; Romans 5:8;  
1 John 3:1; John 17:24

The perfection of God by which He is eternally moved to self-communication.  
(Berkhof)

- 2) The benevolence of God  
The desire, ability and practice of doing for others.
- 3) The mercy of God - John 4:10; 3:16; Romans 5:8; 8:32; Ephesians 2:8-9.  
Corresponds to transitive love
- 4) The grace of God - Not just “unmerited favor.”

- d. Truth - John 17:3; 1 John 5:20; John 14:6  
This attribute guarantees God’s revelation

SECTION I - THEOLOGY PROPER  
Part 2 - Names of God

I. PRIMARY NAMES

- A. EL, ELAH, ELOHIM - translated God

EL - (250 times) The strong one

ELAH - (60 times)

**NATIONAL BIBLE COLLEGE**  
**THEOLOGY II ST 222**

12

ELOHIM - (over 2,500 times) - Main emphasis is on God's strength.

Verses speaking of the faithfulness of Elohim (Elah - to swear [?]) Genesis 8:1; 28:13-15; 50:25; Exodus 3:1-6; Numbers 23:19; 2 Samuel 23:1-5; Isaiah 45:22-23.

Elohim used in connection with plural verbs and adjectives Exodus 20:3; Deuteronomy 13:2 (cf. Deuteronomy 6:4)

We believe that we see in this plural form the implied doctrine of the Trinity: Genesis 1:26; 3:22; 11:1-7; Isaiah 6:8.

**B. Jehovah - translated GOD, LORD**

Occurs 6,823 times

Appears to be best explained as coming from HAVAH - to be.

Possible explanation:

Yehi

Hovi

May yah -

Note in this regard Revelation 1:8

Elohim - creational title

Jehovah - relationship name

Note in this regard that Jehovah does not occur until Genesis 2:4, after the creation of man.

The covenants are made in the name of Jehovah, Exodus 19:1-3; 20:1; Jeremiah 31:31

Universal books - the name \_\_\_\_\_.

Theocratic books - the name \_\_\_\_\_.

Three characteristics of Jehovah:

1. His Holiness - Leviticus 11:44-45; 19:1-2; 20:26
2. His hatred and judgment of sin - Genesis 6:3-7; Exodus 34:6-7; Psalms 11:5-6.
3. His love and salvation of sinners - Genesis 3:8, 21; Exodus 3:1-10; Isaiah 53:1,5,6,10.

C. Adonai - translated Lord

This name emphasizes His authority -

It is used to indicate

Two principles apply to the relationship between master and slave or servant.

- 1 Master has the right to expect absolute obedience - Exodus 4:10-12; Joshua 5:14; 7:8-11; Isaiah 6:8-11.
- 2 Servant has the right to expect direction and provision - Romans 12:1-2; Philippians 4:19.

II. COMPOUND NAMES WITH EL

A. El Elyon - translated the Most High

The name actually means

El Elyon exercises His authority both

- 1) In heaven - Isaiah 14:13-14
- 2) In earth - Psalms 91:9-12; 47:2-4; 56:2-3; 2 Samuel 22:14-15.

**NATIONAL BIBLE COLLEGE**  
**THEOLOGY II ST 222**

14

Note its special use in Daniel 3:26; 4:17-37; 5:18-21; and 7:18-27.

It is used in this book for two purposes:

1. To comfort His people
2. To rebuke the proud kings of Babylon.

(cf. Jesus Christ: Matthew 28:18)

B. El Roi - translated the strong one who sees

Found only once in Scriptures - Genesis 16:13

1. Comfort
2. Warning

C. El Shaddai - translated Almighty God

It carries the magnificence of:

(cf. Genesis 49:25; Job 3:12; Psalms 22:9; Isaiah 28:9)

First occurrence is in Genesis 17:1-20.

Two fold work:

- 1 Comfort and \_\_\_\_\_.  
(Genesis 28:3-4; 35:10-12; 49:25; Numbers 24:1-7; Psalms 91:1-2)
- 2 He also \_\_\_\_\_.  
(Ruth 1:20; Job [31 times in this book].

cf. John 15; Hebrews 12:10-11

D. El Olam - translated everlasting God

EL –

Olam -

- 1) El Olam is -  
(cf. Isaiah 40:28; Genesis 9:16; 17:7)
- 2) El Olam is

### III. COMPOUND NAMES OF JEHOVAH

#### A. Jehovah Jireh - translated the Lord will provide

Jireh-

cf. Psalms 34:8-11; John 1:29; Romans 8:32; Hebrews 4:16; Philippians 4:19;  
Revelation 3:17

#### B. Jehovah Nissi - translated the LORD my banner

Nissi -

cf. Galatians 5:13-17; Romans 7:13-25; Hebrews 12:1-2

#### C. Jehovah Shalom - translated the Lord is peace

Shalom -

cf. use of Shalom: Deuteronomy 27:6 (whole); Daniel 5:26 (finished); Genesis 15:16  
(full); Exodus 21:34 (make it good)

The majority of times it is translated \_\_\_\_\_ (170x)

Jehovah Shalom -

Psalms 29:11; Psalms 9:6; John 14:27; 16:33; Colossians 1:20; Romans 5:1;  
Philippians 4:7-9

The student should distinguish between:

- 1) The peace of God
- 2) The peace with God

D. Jehovah Saboath - translated the LORD of hosts

Saboath

This title occurs only in the times of Israel's great need, i.e. time of crisis.  
(cf. 1 Samuel 1:3)

1. Judges
2. Establishment of the kingdom (1 Samuel 15:2; 17:45; 2 Samuel 5:10; 7:8)
3. National decay - (62 times in Isaiah - 72 times in Jeremiah)
4. Restoration (Haggai 2:2-9; Zech. 4:6; Malachi 3:16-17)
5. Future national blessing (2 Samuel 7:26-27; Isaiah 9:7; Jeremiah 31:35)

E. Jehovah Maccaddeshcem - translated the LORD thy salvation.

Kawdesh - to pronounce clean

This title occurs in Exodus 31:12. (cf. Exodus 19:4-6, 10, 14; 25:1-8; 29:43;  
Leviticus 21:23)

He sets His people in this age. (cf. Hebrews 10:10; 13:12; 1 Peter 2:9; Acts 26:18;  
Ephesians 2:20-21; 1 Corinthians 3:16-17)



**NATIONAL BIBLE COLLEGE  
THEOLOGY II ST 222**

17

God expects us to live as a people set apart. (cf. John 17:17-19; I Pet. 1:14-16; Romans 6:4; Galatians 1:4; Romans 12:2; Ephesians 4:1; 5:26, etc.)

F. Jehovah Raah - translated the LORD is my shepherd

Raah - to tend or pasture

The title is used in Psalm 23:1 (cf. New Testament picture of Christ):

1. John 10:11 -
2. Hebrews 13:20 -
3. I Peter 5:4 -
4. I Peter 2:25 -

G. Jehovah Tsidkenu - translated the LORD our Righteousness

Tsehdek - righteous

(cf. Isaiah 11:5; 61:10; Romans 11:26; I Corinthians 1:30; 2 Corinthians 5:21; Romans 10:3-4)

H. Jehovah El Gmolay - translated the LORD God of recompense

Gmolah - to give one his just desserts, to requite

(cf. Deuteronomy 32:35; Proverbs 20:22; Romans 12:17-21)

I. Jehovah Nakeh - translated the LORD that smiteth - Ezekiel 7:9

Nakeh - to strike

J. Jehovah Shammah - translated the LORD who is present - Ezekiel 48:35

Shawm - There

(cf. Matthew 28:20 - Christ is Jehovah Shammah)

K. Jehovah Rophi - translated the LORD who heals - Ezekiel 15:26

Heals -

#### IV. HUA

Hua - translated the one who changes not

Used - Psalms 102:27 (quoted in Hebrews 1:10-17)

Christ is Hua - cf. Hebrews 13:8

NOTE: See Theology III notes for a section on the names of God applied to Jesus. (Page 40)

**NATIONAL BIBLE COLLEGE**  
**THEOLOGY II ST 222**

19

SECTION I - THEOLOGY PROPER  
Part 3 - Trinity

I. DOCTRINE OF THE TRINITY

A. Definition

1. Trinity

“The doctrine that there is one only and true God, but in the unity of the Godhead there are three eternal and co-equal Persons, the same in substance but distinct in subsistence.” (B. B. Warfield)

“In the unity of the Godhead there are three persons of one substance, power and eternity, God the Father, God the Son, God the Holy Spirit.”  
(Scottish Confession)

“In the nature of God there are three eternal distinctions and these three are equals: not merely three persons in One, or three Gods in One, nor that God manifests Himself in three ways. There are three essential distinctions in the subsistence of God.” (Strong)

The doctrine of the Trinity is a revealed doctrine. It was not nor could be discovered by reason. Note in this regard that the term “trinity” is not a Biblical word. Its earliest known usage was by Tertullian in the 4<sup>th</sup> century. The term “Trinity” is incomplete in that it denotes only the state of being three, without any implication as to the unity of the three. For this reason many prefer to use the term the Tri-unity of God. Although neither the term “trinity” or “tri-unity” is a Biblical expression, the doctrine itself is necessitated by the plain statement of Scripture. Neither is the doctrine irrelevant for it underlines the entire program and work of God.

2. Trinitarianism –

The consideration of the threefold personality of God as revealed in Scripture.

B. In Scripture there is only one God. He also is God (Deuteronomy 6:4).

C. In Scripture there are three (3) recognized as God.

Strong's six (6) statements showing the necessity of the doctrine of the Tri-unity of God:

1. New Testament: witness:

a. The Father is recognized as God - John 6:27; I Peter 1:2

b. Jesus Christ is recognized as God.\*

1) He is expressly called God

2) Old Testament description of God is applied to Him.

3) He possesses the attributes of God:

a) Life - John 14:6

b) Love - John 3:16

c) Holiness - John 6:69 (NASB)

d) Eternity - John 1:1

e) Truth - John 14:6

f) Omnipresence - Matthew 28:20

g) Omniscience - Colossians 2:3

h) Omnipotence - Matthew 28:18

j) Self-existence - John 5:26

\*For a detailed discussion of this matter, see Theology III noted pages 42-47a.

4) The works of God are assigned to Him (beyond the miracles of Christ).

- a) Creation - John 1:3; Hebrews 1:1-3
- b) Judgment - Matthew 25:31-32
- c) Raising the dead - John 5:28
- d) Upholder of things - Colossians 1:7

5) He receives honor and worship due only to God.

- a) Acts 14:12-14
- b) Acts 10:25-26
- c) Revelation 19:10
- d) Matthew 14:33
- e) Revelation 20:8-9

6) His name is associated with the Father on equal basis.

- a) Matthew 28:19
- b) 2 Corinthians 13:14
- c) I Corinthians 1:3

7) He claims equality with God.

John 5:18; Philippians 2:6; John 10:30

- c. The Holy Spirit is recognized as God.\*
  - 1) He is spoken of as God. - Acts 5:3-4; I Corinthians 3:16.
  - 2) He possesses the attributes of God:
    - a) Life - Romans 8:2
    - b) Truth - John 16:13
    - c) Love - Romans 15:30
    - d) Holiness - Ephesians 4:30
    - e) Eternity - Hebrews 9:14
    - f) Omnipresence - Psalms 139:7
    - g) Omniscience - I Corinthians 2:11
  - 3) He does the works of God:
    - a) Creation - Genesis 1:2
    - b) Conviction of sin - John 16:18
    - c) Resurrection - Romans 8:11
    - d) Regeneration - John 3:8
    - e) Casting out of demons - Matthew 12:18
  - 4) He receives honor and worship due only to God. - I Corinthians 3:16
  - 5) His name is associated with the Father and the Son on an equal basis.-  
Matthew 28:19; 2 Corinthians 13:14

\*For a detailed discussion of this matter, see Theology I

2. Intimations in the Old Testament

a. Passages which appear to teach the plurality of the Godhead:

- 1) Elohim with a plural verb - Genesis 35:7
- 2) Use of the plural pronoun referring to God.-Genesis 1:26
- 3) A Son is ascribed to Jehovah. - Psalms 2:7
- 4) The Spirit of God is distinguishable from the Father and the Son - Isaiah 48:16

b. This number seems to be three:

- 1)
- 2)
- 3)

c. Passages relating to the Angel of the Jehovah.

- 1) Angel of Jehovah identifies self with Jehovah. Genesis 22:11, 16; 31:11, 13
- 2) He is identified as Jehovah by others
  - a) Genesis 16:9, 13
  - b) Genesis 48:15-16

3) He accepts worship due to God.

a) Exodus 3:2, 5

b) Judges 13:20-22

d. Description of the Messiah

1) He is one with Jehovah

a) Isaiah 9:6

b) Micah 5:2

2) He is in some sense distinct from Jehovah - Psalms 45:6, 7

C. These three (3) are so described in Scripture that we are compelled to conceive of them as distinct persons.

1. Father and Son are persons distinct from each other.

a. John 5:32, 37 -

b. John 10:36; Galatians 4:4 -

2. Father and Son are distinct from the Holy Spirit.

a. John 14:16-17 -

b. John 15:26 -



- c. John 14:26; 15:26 -
  
- 3. The Holy Spirit is a person.
  - a. Designations proper to personality are given to Him.
  - b. His name mentioned in immediate connection with other persons in such a way as to imply His own personality.
  - c. He performs acts proper to personality.
    - 1) He searches -
    - 2) He reveals -
    - 3) He convicts -
    - 4) He commands -
    - 5) He guides -
    - 6) He inspires -
    - 7) He intercedes -
  - d. He is affected as a person by the acts of others.
    - 1) Isaiah 63:10 - He can be \_\_\_\_\_
    - 2) Matthew 12:31 - He can be \_\_\_\_\_
    - 3) Acts 5:3-4, 9 - He can be \_\_\_\_\_
    - 4) Ephesians 4:30 - He can be \_\_\_\_\_
  - e. He manifests Himself in visible form - distinct from the Father and Son. -  
Matthew 3:16-17

D. This Tri-personality of the divine nature is not merely economic, utilitarian, and temporal, but it is immanent and eternal.

1. Scripture prove that these distinctions are eternal.

2. Errors refuted by these passages

a. The Sabellian Error -

b. The Arian Error -

E. This Tri-personality is not Tri-theism; for, while there are three persons, there is but one essence.

1. The term person must be used in a qualified sense.

2. The necessary qualification is that, while three persons among men have only a specific unity of nature or essence, that is, have the same species of nature or essence, the person of the Godhead have a numerical unity of nature or essence—have the same nature or essence.

F. The three Persons; Father, Son and Holy Spirit are equal.

1. These titles belong to the Persons.

a. Father sends Son and Spirit to the Church

b. Father, sends the Son into the world

- c. Father and Son send the Holy Spirit
- 2. Qualified sense of these titles -
- 3. Sonship and procession is consistent with equality. - Psalms 2:7

EXPLANATION:

- a. Eternal Sonship does not speak of creation, but the Father's communication of Himself to the Son.

NOTE: Eternal generation is a misconception—born out of a misunderstanding of one Greek word—monogenes.

- 1) Arndt and Gingrich - The meaning only and unique may be quite adequate for all its occurrences.
- 2) Moulton and Milligan - monogenes – is literally one of a kind, only, unique.
- 3) R.S.V. - only
- 4) Hebrews 11:17 - Isaac [ABRAHAM'S “only begotten” son.]
- 5) Origen -  
Shedd -  
Hodge -
- 6) Psalms 2:7 – γεννάω - begotten. Refers to the resurrection of Christ—Acts 13:33.

- b. Not a commencement of existence, but an eternal relation to the Father.
- c. Not an act of the Father's will, but as an internal necessity of the divine nature.
- d. Indicates that although the Persons of the Godhead are equal, they stand to each in an order of personality, office and operation.

NOTE: Priority is not necessarily superiority. The possibility of an order need not involve inequality.

G. Inscrutable, yet not self-contradictory, this doctrine furnishes the key to all other doctrines.

- 1. The mode of this triune existence is inscrutable -
- 2. The doctrine is not self-contradictory.
- 3. The doctrine of the Trinity has important relation to other doctrines.
  - a. It is essential to any proper theism.
  - b. It is essential to any proper revelation.
  - c. It is essential to any proper redemption.
  - d. It is essential to any proper model for human life.

H. Illustration of the Trinity.

“Proofs of the essential doctrine of the Trinity may be drawn from both reason and revelation, though the usefulness and validity of the former has often been challenged. The fact that men of equal sincerity disagree relative to the possibility of reason serving in the field of this doctrine is evidence that unaided human minds fail in their attempt to search the deep things of God. But more objectionable than the attempts of reason, are the effort to illustrate that which has no counter part in human life or nature. The triune existence of God is vastly more than the exercise of three primary functions such as power, intellect and will; or correspondence to three divisions of human being into body, soul and spirit; or any suggestion created by motion, light and heat as related to the sun; or three tones blending into one chord; or (as suggested by Sir D. Brewster) that a single ray of light may be decomposed by a prism into three primary colors—red, yellow and blue—with their varying intensity of chemical powers. Because of their irrelevance, such illustrations may be said to “darken counsel” with words which are void of import.” (Chafer)

I. Destructive Interpretations of the Trinity

1. Dynamism (adoptionism)
2. Sabellianism (Modalism)
3. Patripassionism -

J. Denials

1. Arianism - (325 - Nicea) -
2. Socinianism (Reformation period) -
3. Unitarianism (Modern) -

II. THE PERSON OF THE TRINITY

A. God the Father

1. His relationships

a. Father of the Lord Jesus Christ

1) Plain Statement - 2 Corinthians 1:3; 11:31; Galatians 4:4; Ephesians 1:3; Romans 15:6; I Peter 1:3

2) Father - Matthew 3:17; 17:5; Luke 9:29-35; Hebrews 1:5-10.

3) Son -

a) John 5:17-26

b) John 8:54

c) John 14:12

d) John 17:5

e) Luke 2:49

b. Father over creation - Ephesians 3:15; Acts 17; Hebrews 4:1

c. Father over the nation Israel - Exodus 4:22; Deuteronomy 32:6; Isaiah 64:8; Malachi 1:6; 2:10

d. Father of all who believe in Christ - John 1:12; Galatians 3:25; Ephesians 2:18-19; Romans 8:14-17; I John 3:1; Ephesians 4:6.

NOTE: Does not include all mankind -

2. His Work

- a. Election - Ephesians 1:3-6
- b. Creation - 1 Corinthians 8:6
- c. Sending the Son - John 3:16; 5:37; 8:16
- d. Raising the dead - John 5:21; 1 Corinthians 15:15
- e. Revelation - Romans 1:2
- f. Judgment - I Peter 1:17
- g. Discipline - Hebrews 12:9

3. Decree of God\*

- a. Definition - His eternal purpose according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever, comes to pass.  
(Westminster Second Catechism)
- b. Character of decree
  - 1) Free and not necessary - Isaiah 40:13; Ephesians 1:11; Revelation 4:11
  - 2) It is eternal – no changes – Ephesians 31:11
  - 3) Unconditional –
  - 4) All inclusive -
- c. Terms involved
  - 1) Omniscience -
  - 2) Foreknowledge -

\*For a fuller discussion of this subject see Theology III notes p. 70-89

10 usages—

- 1) Acts 2:23
- 2) 1 Peter 1:2
- 3) 1 Peter 1:20
- 4) Romans 11:2
- 4) Romans 8:29
- 6) Acts 26:5
- 7) 2 Peter 3:17
- 8) Amos 3:2
- 9) Hosea 13:5
- 10) Genesis 4:17, 25

More than knowing beforehand

- 3) Predestination – predetermined purpose for the elect
- 4) Retribution – deserve punishment of the unsaved
- 5) Preterition – to pass by
- 6) Election – God’s choosing individuals to make up the elect group
- 7) Sovereign-supreme – (does not occur in the Bible)
- 8) Freedom – under any circumstances, a limited thing, even with God

d. Propositions about the decree—

- 1) Origin of doctrine in God Himself
- 2) It is not incompatible with human responsibility.
- 3) In relation to the wicked it includes preterition.

Preterition does not imply:

- a) That God delights in it
- b) That they are driven against their will.
- c) That there is no “whosoever will”
- d) That man is not responsible.



4) God intervenes directly

5) Decrees may be either:

a) Efficacious (directive) -

b) Permissive -

6) Decree (as usually conceived) must be distinguished from the desire of God.

e. Objections to the decree

1) It is inconsistent with free-will.

Answer:

2) It is the same as fatalism.

Answer:

3) Decree makes God the author of sin.

a) God hates sin – Psalms 5:5

b) Responsibility of committing sin is always placed on man.

c) God's plan includes sin but God only permits (Romans 9:22).

4) No need to preach.

f. Key Scriptures

1) Ephesians 1

- a) Pre-temporal—Ephesians 1: 4
- b) In love—Ephesians 1: 5
- c) According to His own good pleasure—Ephesians 1: 5, 9, 11
- d) Great purpose is the glory of God.

2) Romans 9

- a) Not based on natural generation—Romans 9: 7
- b) Not based on human achievement—Romans 9: 10-13, 16
- c) Choices are related to His mercy —Romans 9: 14-18
- d) Choice is related to His omnipotence —Romans 9:18

1) Question – (v. 140 – Is there unrighteousness with God? – God Forbid

Question: (v. 19) – Why does He yet find fault? Who has resisted His will?

(When we get the same questions back at us, we may be sure that we have Paul's doctrine.)

2) Answer -

- a) Who are you to talk back to God?
- b) God does preserve responsibility in all-encompassing plan.
- c) Practical conclusions:
  - i) The decree is a doctrine that produces service.
  - ii) The decree involves means – mine.

B. God the Son (See Christology Theology III)

C. God the Holy Spirit (See Pneumatology Theology I)

**SECTION II—ANGELOLOGY\*  
PART I—ANGELS**

INTRODUCTION

- A. Source of knowledge
- B. Medieval speculation
  - 1. Head of pin?
  - 2. Two places at one time?
  - 3. When does guardianship start?
  - 4. When did they fall?
- C. Term - Angel
  - 1. Heavenly being -
  - 2. Men - Numbers 20:14; Luke 7:24; Revelation 1:20
- I. The existence of Angels
  - A. The teaching of Scripture
    - 1. Books of the Bible
      - a) Old Testament - Psalms 68:17; 104:4; Daniel 8:15-17
      - b) New Testament - Ephesians 1:21; Colossians 1:16; John 1:51
    - 2. The angels
  - B. The teachings of Christ
- II. Creation of Angels
  - A. Fact of creation:
  - B. Method of creation: Simultaneous and direct
    - 1.
    - 2.

**NATIONAL BIBLE COLLEGE**  
**THEOLOGY II ST 222**

37

\*Much of angelology outline follows Ryrie's Study-Graph. Bible Doctrine I.

C. Time of creation: Before creation of the world

D. State of creation: in holiness

**III. Personality of Angels**

**A. Intellect**

1. Worship
2. Behold
3. Know limitations
4. They desire to learn.

**B. Emotions**

1. At birth of Christ
2. At conversion of a sinner
3. At death of Christ
4. At creation
5. Can be offended
6. Can worship

**C. Will**

1. Have freedom
2. Make decisions

**IV. Nature of Angels**

- A. They are spirit beings - Hebrews 1:14

B. They cannot reproduce - Mark 12:25

1.

2.

C. They cannot die - Luke 20:36

D. They are distinct from human beings - Psalms 8:4-5.

1. Created before men

2. Men will never be angels

3. Angels cannot become men.

E. They are not to be worshipped - Colossians 2:28-29

F. They have great power

1. Greater than man

2. Less than God

3. Restricted by God

G. Their appearance varies

1. (2 Kings 6:17) -

2. (Genesis 18:2; Acts 1:10) -

3. (Mark 16:5) -

4. (Isaiah 6:2) –

5. (Matthew 28:3) -

NOTE: Can angels be seen today?

1. The purpose of their appearances

- a.
- b.
- c.
- d.

2. The time of their appearance -

V. The number of Angels

Thousands of angels.....  
Mountain was full of chariots of fire round about.....  
Thousand thousands ten thousand times ten thousand.....  
A multitude of the heavenly host.....  
Twelve legions.....  
Ten thousand times ten thousand and thousands of thousands.....  
An innumerable company.....

VI. Organizations of angels

A. Archangels

- 1. Names -
- 2. Responsibilities -

B. Ruling angels

- 1. (Dan. 10:13) -
- 2. (Colossians 1:16) -
- 3. (Ephesians 3:10) -
- 4. (I Pet. 3:22) -
- 5. (Ephesians 3:10) -

C. Guardian Angels

1. (Hebrews 1:14) -
2. (Matthew 18:20) -

D. Seraphim - Is. 6:1-3

E. Cherubim - Genesis 3:22-24

F. Living creatures - Ezekiel 1; Revelation 4:8

G. Elect angels - I Timothy 5:2

H. Individual angels

1. Michael - Dan. 12:1
  - a. Meaning of name -
  - b. (Daniel 12)
  - c. (Jude 9)
  - d. (Revelation 12:7-12)
  - e. (1 Thessalonians 4:16)
2. Gabriel - Dan. 9:21
  - a. Meaning of the name
  - b. (Daniel 8:15-27)
  - c. (Luke 19:1)
  - d. (Luke 1:26)



3. Other designations of angels
  - a. Angels of judgment -
  - b. Watchers -
  - c. Angels of the abyss -
  - d. Angels over the fire -
  - e. Angels over the water -
  - f. The “seven angels” -
4. Angels in apocryphal writings - Raphael, Uriel, Jeremiel

#### VII. Classification of Angels

##### A. Unfallen

1. (Mark 8:28)
2. (I Thessalonians 5:21)

##### B. Fallen

1. (Matthew 12:22)
2. (Jude 6; 2 Pet. 2:4)

#### VIII. Position of Angels

- A. Above man
- B. Shall be judged by man
- C. Shall be subject to man in the future

#### IX. Power of Angels

- A. Unusual intelligence—yet limited – 1 Peter 1:12
- B. Unusual strength - Psalms 103:20

They perform unusual feats

**NATIONAL BIBLE COLLEGE**  
**THEOLOGY II ST 222**

42

1. Destroyed 70 thousand - 2 Samuel 24:15-16
2. Destroyed 185 thousand - Isaiah 37: 36, 37
3. Destroyed Egyptians first born - Exodus 12:29-30
4. Hold the four winds - Revelation 7:1

C. Usually swift -

D. Ability to inflict physical or mental ills.

E. Power over elements of nature

F. Not omnipotent

**X. Ministries of Angels**

**A. To Christ:**

1. Predicted His birth -
2. (Luke 2:13) -
3. Protected the baby
4. (Matthew 4:11)
5. Prepared to defend Him -
6. (Luke 22:43) -
7. Rolled away stone from grave -
8. Announced resurrection -
9. Predicted His return in like manner -

**B. To Believers:**

1. General ministry of aiding
2. (Acts 12:7) -

3. Observe Christian experiences
4. (Acts 27:23-24)
5. Interested in evangelistic efforts of Christians - Luke 16:22; Jude 9
6. (Luke 16:22; Jude 9)

C. To the Nations

1. Watch over kings
2. Agents in executing God's providence
3. Will be involved in judgments of the tribulation

D. To Unbelievers

1. Announce impending judgment
2. (Acts 17:23)
3. Act as reapers in separation at end of age

**NATIONAL BIBLE COLLEGE  
THEOLOGY II ST 222**

44

SECTION II—ANGELOLOGY  
Part 2 –Demons

I. Existence of Demons

A. Evidence from Scripture

1. Old Testament

- a. Shedim of the Old Testament was demons, not mere idols - Deuteronomy 32:17; Psalms 106:36-37.
- b. The Jews regarded idols as demons who allowed themselves to be worshipped. (Bar. 4:7)
- c. The Seirim were almost certainly demonic conceptions. Leviticus 17:7 (see new Scofield)

2. New Testament

- a. Their existence declared
- b. (Luke 4:33; 6:18) -
- c. Their activity is described.
- d. (Luke 9:42) -
- e. Shows their organization.
- f. (Luke 8:31; Revelation 9:11)
- g. Points out their final doom

3. Testimony of our Lord

- a. Commanded His disciples to cast them out.
- b. (Matthew 15:22, 28) -
- c. He rebuked them.
- d. He had complete power over them.
- e. He considered His conquest over them as being over Satan.

NOTE: He talked to them (b.c.d.)

Arguments against the testimony of our Lord on the earth. (Accommodation, kenosis, delusion, etc.) were answered above under inspiration.

B. Evidence from physical nature

Plants -

Animals -

Man -

C. Evidence from human nature.

D. Evidence from human experience.

## II. Origin of demons

A. Superstitious designations for certain natural diseases, i.e. “The maniac of Gadara had epilepsy”.

B. Souls of departed evil people.

C.

D.

E.

## III. Classification of Demons

A. As to their freedom

1. Unbound

2. Bound

- a. Some were bound at the original fall.
- b. They are all bound - that is, they are in a position from which they cannot be removed. After all they are not real chains are they? Could a real metal chain hold a demon?

Neg.—

- c. The bound demons are the ones who cohabit with women in Genesis 6:1-4

1) Pro

- a) It is the only explanation offered in Scripture for some demons being bound.
- b) “Sons of God” in the O.T. always refers to angels—always direct creation of God. c.f. Job 1:6; 2:1; 38:7; Isaiah 43:6.
- c) There is no proof that the “daughters of men” were confined to the descendant of Cain. It seems rather to indicate the increase of the whole human family.
- d) Canities and Sethites marriage fails to explain the monstrous offspring.
- e) Peter seems to connect the angels’ sin with the times of Noah.

- f) Jude states that they “left their own habitation.” This would be a natural way to say they overstepped their bounds.
- g) Jude also seems to indicate that their sin was one of fornication as was Sodom’s.
- h) Though angels in heaven neither marry nor are given in marriage, there is nothing to indicate that having left this estate they could not be guilty of fornication.

2) Con -

- a) The Bible does not have to give an explanation of why some angels are bound and some free - if that is the case.
- b) (see Pro d) There is nothing to indicate that the giants are off-spring of the particular marriage of Genesis 6:1-4.
- c) Angels are spoken of in a sexless way. Matthew 22:30
- d) The angel theory destroys all distinction between “the Biblical conceptions of nature as conformity to law and the wild apocryphal stories” Lang, p. 248.
- e) The term “took wives” signifies a lasting marriage rather than one act of fornication. But - it may have been a lasting affair with the angels also.
- f) Fallen angels possessed men and they co-habited with women.

B. As to their rank -

1.

2.

IV. Characteristics of Demons

A. Their nature



B. Their intellect

1.

2.

3.

4.

C. Their morality

1.

2.

3.

4. This immorality may be seen by a desire of the possessed to live in nudity and have licentious thoughts.

V. The Activity of Demons

A. In General

1. They oppose God and His will.
2. They extend the authority of Satan by doing his bidding.
3. They may be used of God in carrying out his purpose.

B. In particular

1. They can inflict diseases.
2. They can possess men.
3. They can possess animals.
4. They oppose the spiritual growth of God's children.
5. They disseminate false doctrines.
6. They sometimes seduce humans into immoral activities.

**VI. Demon Possession**

**A. Definition**

**B. Effects of demon possession**

1. Physical disease
2. Mental derangement
3. Victim and demon closely identified psychologically.
4. Reluctance to leave - by expulsion or to further their own need.

**C. Extent of demon possession**

1. As to persons - only unbelievers
  - a. Yet believers can be influenced
  - b. It may result in
    - 1)
    - 2)
    - 3)

2. As to time

3. As to place

D. Prospects for demon possession - very good

As free love (instigated by demons) gains momentum the family (basis for civilization) will break down and demon possession will increase.

This will be especially true after

## VII. Doom of Demons

A. Their immediate doom

1.

2.

B. Their permanent doom

**SECTION II—ANGELOLOGY  
PART 3 - SATAN**

I. The existence of Satan

A. The teaching of Scripture.

B. The teaching of Christ.

II. The Personality of Satan

A. He possesses intellect.

B. He has emotions.

C. He has a will.

D. He is treated as a morally responsible person.

E. Personal pronouns are used of him.

III. The designations of Satan

A. Names

1. Satan -
2. Devil -
3. Lucifer -
4. Beelzebub -
5. Belial -

B. Titles

1. Evil one -
2. Tempter -
3. Prince of this world -
4. God of this age -
5. Prince of the power of the air -
6. Accuser of the brethren -

C. Representations

1. Serpent -
2. Dragon -
3. Angel of Light –

IV. The Nature of Satan

A. His character

1. He is a creature -
2. He is a spirit being -
3. He is of the order of angels called

Ezekiel 28:14

4. Ezekiel 28:12 -

B. His personality traits

1. He is a murderer.
2. He is a liar.
3. He is a confirmed sinner.
4. He is an accuser.
5. He is an adversary.



C. His limitations

1. He is a creature and therefore not omniscient or infinite.
2. He can be resisted by the Christian.
3. God places limitations on him.

V. The Original State and Fall of Satan

A. Satan's privileges -

B. Satan's sin -

1. The person—Isaiah 14: 12, 15-20
  - a. His name —Isaiah 14: 12
  - b.
2. The sin—Isaiah 14: 3-14
  - a. “I will ascend into heaven.”
  - b. “I will exalt my throne above the stars of God.”  
(Either actual stars or other angels)
  - c. “I will sit on the mount of the assembly in the far north.”  
(Either assembly of angels or of Israel under Messianic rule)

- d. “I will ascend above the heights of the clouds and usurp the glory of God.”
- e. “I will be like the most High.”

(Satan wanted to be the possessor of Heaven and Earth)

His sin is called \_\_\_\_\_ in \_\_\_\_\_ and it  
may be characterized as \_\_\_\_\_.

C. Satan’s punishment \_\_\_\_\_.

#### VI. Satan’s judgments

- A. Cast out of his original position in heaven.
- B. Judgment pronounced in Eden.
- C. Judged at the Cross.
- D. Cast out in the midst of the tribulation period.
- E. Confined in the abyss at the beginning of the Millennium.
- F. Cast into the lake of fire at the end of the Millennium.

VIII. The work of Satan

A. In relation to the redemptive work of Christ

1. Genesis 3:15
2. The Temptation of Christ
3. Matthew 2:16; John 8:44; Matthew 16:23
4. He possessed Judas' body for the betrayal.

B. In relation to the nations

1. He deceives them now -
2. He will gather them at the battle of Armageddon.

C. In relation to the unbelievers

1. He blinds the mind
2. He snatches the Word of God from their hearts -
3. Revelation 2:13

D. In relation to the Christian

1. He tempts them to lie
2. He accuses and slanders him
3. He hinders his work
4. He employs demons to attempt to defeat him

5. I Corinthians 7:5 - He tempts to immorality.
6. Matthew 13:38-39
7. Revelation 2:10 - He incites persecutions against them.

**VIII. The defense of the Believer against Satan**

- A. The present intercessory work of Christ. (John 17:15)
- B. The purpose of God may include using Satan for beneficial purposes in the life of the Christian. 2 Corinthians 12:7
- C. The Christian should never speak of Satan contemptuously. (Jude 8, 9)
- D. The believer should be on guard! (I Peter 5:8)
- E. The believer should take stand against Satan. (James 4:7)
- F. The believer should use His armor. (Ephesians 6:11-18)

**BIBLIOLOGY  
Inspiration**

**INTRODUCTORY MATERIAL**

**A. The Problem**

**B. The Importance**

**C. Definitions**

**1. Inspiration**

- a. WEBSTER - A supernatural influence which qualifies men to receive and communicate divine truth. (All truth is from God. John 14:6; 17:17)
  
- b. KUYPER - Inspiration is that special and unique operation of the Holy Spirit whereby He directed the minds of the writers of the Scriptures in the act of writing.
  
- c. WARFIELD- Inspiration is a supernatural influence exerted on the sacred writers by the Spirit of God by virtue of which their writings are given Divine trustworthiness.

- d. CHAFER - Inspiration contends that God so directed the human authors that, without destroying their own individuality, literary style, or personal interests, His complete and connected thought toward man was recorded.

NOTE:

## 2. Revelation

- a. WEBSTER - Revelation is the disclosing to others of what was before unknown to them.
- b. STRONG - Revelation is direct communication from God of truth (which man could not otherwise know) to which man could not attain by his unaided powers.
- c. SAPHIR - Revelation unveils to us a world we never could have discovered by our own research.
- d. EVANS - Revelation is that act of God by which He directly communicates truth not known before to the human mind. Revelation discovers new truth, while inspiration superintends the communication of that truth.

NOTE:

3. Illumination

- a. WEBSTER - Illumination is enlightenment, spiritual or mental.
- b. STRONG - Illumination is the quickening of man's cognitive powers to understand the truth already revealed.

NOTE:

D. Distinctions

- 1. Inspirations without Revelation - Luke 1:1-3
- 2. Inspiration including Revelation - Revelation 1:1, 11
- 3. Inspiration without Illumination - 1 Peter 1:11
- 4. Inspiration including Illumination - 1 Corinthians 2:12
- 5. Revelation without Inspiration - Exodus 20:1, 22
- 6. Illumination Without Inspiration - present day Bible preacher

NOTE:

I. Inadequate theories of Inspiration (Strong)

A. Natural Theory

Objection:

B. Intuition Theory or Degree

Objection:

C. Illumination Theory

Objection:

D. Partial Theory

Objection:

NOTE: To be included in this view are those who emphasized that the Bible contains the Word of God in contrast to being the Word of God. Also included are those who ascribe to the words of Christ as inspiration above the rest of Scripture.

Objection:



Further objections against the position that the historical portions are not inspired.

1. It is the historical portion of the Old Testament.
2. History is not recorded only to transmit memorials of former ages.
3. History records the intervention of angels.
4. History is full of type.
5. Note the dramatic power and the brevity of the historical sections.
6. Prophetical reserve -

E. Neo-orthodoxy

Objection:

CONCLUDING NOTE: “It strikes us that there is no arrogance to be compared with that of man owning the Bible to be a book from God and then making bold to sift with his own hands the pure in it from the impure, the inspired from that which is uninspired, God from man”. (Gaussen)

F. Thought or Concept Theory

Objection:

G. Dictation or Mechanical Theory

Objection:

H. Fallible Inspiration Theory

Objection:

II. Verbal Plenary Inspiration

A. Verbal

1. Words are inspired.
2. Letters are inspired.
3. Tenses are inspired.
4. Jot and tittle are inspired.

B. Plenary

C. Inerrant

D. Notes concerning Verbal and Plenary Inspiration

1. Inspiration extends directly only to the
2. It extends to the
3. Inspiration bears on the writing

4. Men have been prepared by God for
  5. Inspiration is more than
  6. It views God as
  7. It includes inerrancy.
  8. Although all scripture is inspired,
  9. Although all scripture is inspired,
  10. Compare the two-fold nature of Christ
    - a. Both begotten of a union between the Holy Spirit and a human element
    - b. The human part was only human
    - c. In both cases, the human part produced other products which were purely human.
    - d. In both cases, it is impossible to separate the human from the Divine.
- E. Divine and Human Elements in Scripture

### III. Inspiration According to the Scriptures

#### A. General References

##### 1. The Old Testament

###### a. The Old Testament witness to itself

###### 1) It everywhere claims to be the Word of God.

###### a) The Law (over 700 times) – Exodus 4:10-12; 24:4

###### b) The Prophets

“A prophet in the Scriptural sense of the term is a spokesman who speaks for another in his name, and by his authority; so that it is not the spokesman but the person for whom he acts, who is responsible for the truth of what is said” (Hodge). Exodus 4:14-15; 7:1

###### c) The Writings – Psalms; 2 Samuel 23:1, 2; Job 1:7; 38:1

###### b. The testimony of one part of the Old Testament to another part.

###### 1) Psalms 1:2 to the Law (cf. Psalms 119)

###### 2) I Kings 16:34 to Joshua

###### 3) Daniel 9:2 to Jeremiah

###### 4) Zechariah 7:12 to the Law and the former Prophets

c. The witness of Christ to the Old Testament

1) General use of Scriptures

a) Matthew 4:4, 7, 10-

b) Mark 12:24-

c) Mark 11:17-

d)

2) His confidence in the Scriptures

a) Luke 24:25-

b) John 10:35-

c) John 5:39-

d) Matthew 19:4-

3) Specified testimony of Christ to miracles of Old Testament

- a) Matthew 12:40-
- b) Matthew 12:41-
- c) Matthew 19:3-6-
- d) Luke 4:25-
- e) Luke 4:27-
- f) Luke 17:26-27-
- g) Luke 17:28-29-
- h) Luke 17:31, 32-
- i) Luke 20:37-
- j) John 3:14-

4) Silent Testimony of Christ

- a) John 14:2-
- b) Matthew 23-
- c) Luke 9:55-

Objections to the testimony of Christ

1) The Accommodation Theory

- a) It is unworthy of the character of an honest man.
- b) It is unworthy of the dignity of a prophet.
- c) It is blasphemous as applied to the Son of God.
- d) Christ never accommodates Himself to the Pharisees.

2) The Kenosis Theory\*

This theory based on Philippians 2:7 is that Christ, when He became man, emptied Himself of deity.

d. The testimony of the New Testament writers.

1) Quotations of the Old Testament by the New Testament.

a) Westcott and Hort Greek New Testament shows 1,076 quotations of or allusions to the Old Testament.

Matthew (100)	Galatians (13)
Titus (3)	Mark (56)
Ephesians (22)	Hebrews (98)
Luke (86)	Philippians (6)
James (18)	John (21)
Colossians (4)	1 Peter (4)
Acts(108)	1 Tess. (9)
Romans (74)	2 Peter (4)
Jude (4)	2 Thessalonians (9)
2 Corinthians (21)	1 Timothy (2)
2 Timothy (4)	Revelation (384)
1 Corinthians (29)	

NOTE: Philemon and Epistles of John have none

b) All the OT books are either quoted or definitely referred to (or both) in the NT except 8: Ezra, Nehemiah, Ester, Ecclesiastes, Song of Solomon. (Obadiah, Nahum, and Zephaniah were all part of one book.)

There may be allusions to these: Zephaniah 1:15, 18, cf. Romans 2:4, Nahum 1:15, cf. Romans 10:15; Eccl. 5:15, 7:20. cf. 1 Timothy 6:7 or Romans 3:10; Esther 9, cf. Revelation 11:10; Song of Solomon 5:2, Cf. Revelation 3:2.



\*See Theology III notes (pp. \_\_\_\_\_)

2) Use of the Old Testament by the Apostles

a) Basis for the gospel message – Acts 17:2, 2:16, 25, 29, 31, 34

b) 1 Corinthians 15:3, 4; Acts 8:35; 17:3, 26:22

c) Acts 17:11

3) Importance of the Old Testament ascribed by apostles

4) Direct statement concerning inspiration

2. The New Testament

a. The testimony and provision of Christ – John 16:12-15

1) He expressly declared –

2) He promised that this revelation –

3) He chose certain persons to receive such additional revelations –

4) He gave to their words when speaking for Him in the Spirit –

b. Claim of the New Testament writers

1 Corinthians 2:13; Galatians 1:7, 8, 15-16; 1 Thessalonians 2:13, 4:2;  
2 Thessalonians 3:6, 12, 14; 1 Timothy 5:18 (cf. Luke 10:7; Deuteronomy 25:4);  
1 Peter 1:12; 2 Peter 3:1, 2; 1 John 4:6; 1 Corinthians 14:37.

B. Key References

1. 2 Timothy 3:16 – “All Scripture is given by inspiration of God and is profitable...”

a. Note the context of the verse.

b. The phrase ALL SCRIPTURE can be translated every SCRIPTURE.

c. The Greek word translated inspired is theopneustos. It is composed of two words – theos meaning God, and pneustos from the very Pneuo meaning to breath.

d. What is here declared is that the Scriptures are

e. Note the variant reading of the ASV on this verse –

2. 2 Peter 1:20, 21 – “... but holy men of God spoke as they were moved by the Holy Ghost.”
  - a. Note the context of the verse.
  - b. Although Peter here spoke of prophecy.
  - c. Verse 21 offers the real contribution to our study.
  - d. The verse emphasizes two truths.
    - 1) It tells us how the Word of God
    - 2) It tells us how the Word of God
3. John 10:34, 35 – “...and the Scripture cannot be broken.”
  - a. Note the context of the verse.
  - b. Although Christ quotes from the Book of Psalms.
  - c. The term broken is the same word which is used in regard to the Sabbath Day. (John 5:18)

4. 1 Peter 1:1-12

- a. Note the context
- b. The Old Testament prophets spoke and wrote concerning salvation.
- c. The Holy Spirit
- d. The Prophets
- e. Their writings

5. Hebrews 1:1, 2

- a. The definite affirmation that
- b. The specific declaration that
- c. God has spoken through

6. 1 Timothy 5:18

7. 2 Peter 3:16

**C. Proofs of Inspiration**

1. It claims to be inspired.
2. Fulfilled prophecy
  - a. Isaiah 7:14 cf. Matthew 1:18-25
  - b. Micah 5:2
  - c. Zechariah 9:9
  - d. Zechariah 11:12
  - e. Isaiah 53:4-6; 1 Peter 2:24; 2 Corinthians 5:21
  - f. Psalms 16:10 cf. Acts 16:31
  - g. Psalms 68:18; 110; cf. Acts 1:9
3. Coherence
  - a. 1500 years in writing (55 generation)
  - b. 40 different authors
  - c. Perfect harmony.
4. Indestructibility
  - a. Small percentage survive 25 years  
Smaller percentage last 50 years  
Few last 1000 years
  - b. Attempts to destroy it
    - 1) Diocletian 303 AD –
    - 2) Suppression 1073-1294
    - 3) Act passed forbidding use Tyndale Bible in 1543.
    - 4) Voltaire said, “In 100 years the Bible will be extinct.” (He died in 1778).

5. Influence

- a. Results in a higher life not just a higher view of life.
- b. Art, literature, architecture, music, benevolences.
- c. Men have died for this book:  
    "We searched the world over for truth;  
    We call the good, the pure, the beautiful,  
    From graven stone and written scroll,  
    From all old flower fields of the soul;  
    And, weary seekers of the best,  
    We come back laden from our quest,  
    To find that all the sages said,  
    "Is in the book our mothers read" (John G. Whittier).

IV. Objections to the Doctrine of Verbal Plenary Inspiration

A. Science and History

- 1. Appearance of language
- 2. Historical accuracy
  - a. Sargon II –
  - b. Hittites –
  - c. Belshazzar – King of Babylon –

B. In miracles and prophecy

C. In quoting and interpreting the Old Testament

1. They may express their own ideas in words borrowed from the OT. Romans 10:6-8 cf. Deuteronomy 30:12-14
2. They may point out a typical element in a passage that has not been generally recognized as typical. Matt, 2:14 cf. Hosea. 11:1
3. They may give credit to an earlier prophecy when they really quote from a later form of it. Matthew 27:9 cf. Zech. 11:13
4. They may quote the LXX. Ephesians 4:26 cf. Psalms. 4:4
5. They may quote two or more sources and give credit to the more prominent one.

D. In morals and religion

1. Sinful acts of men are recorded but not sanctioned.
2. Some acts only appeared to be sanctioned.
3. Some things were permitted in the pre-Christian period.

E. In preservation

QUESTION: Do we have substantially the Scriptures as God gave them originally?

ANSWER:

1. Old Testament accuracy is assured by:
  - a. Lack of divergence in the manuscripts which we have.
  - b. The testimony of Christ and the apostles.
  - c. The care of the Jewish scribes.

But, in spite of this painstaking care, mistakes do creep in.  
It is human to err. We marvel not at inaccuracies, but at purity of text.

- 1) Language difficulties
  - a) Change of language hindered
  - b) The form of the Hebrew language hindered
- 2) Scribal difficulties which led to errors.
  - a) Errors of misunderstanding
  - b) Errors of the eye
  - c) Errors of the ear
  - d) Errors of memory in copying
  - e) Errors in carelessness or ignorance



2. The New Testament

“With regard to the great bulk of the words of the New Testament, as of most other most other ancient writings, there is no variation or other ground of doubt, and therefore no room for textual criticism: and here therefore an editor is merely a transcriber. The same may be said with substantial truth respecting those various readings which have not been received, and in all probability never will be received, into any printed text. The proportion of words virtually accepted on all hands which raised doubts is not very great – not less, on a rough computation, than seven-eighths of the whole. The remaining eighth, therefore, formed in great part by changes of order and other comparative trivialities, constitutes the whole area of criticism. If the principles followed in the present edition are sound, this area may be very greatly reduced. Recognizing to the full the duty of abstinence from preemptory decision in cases where the evidence leaves the judgment in suspense between two or more readings, we find that, setting aside differences of orthography, the words in our opinion still subject to doubt only make up one-sixtieth of the whole New Testament. In this second estimate, the proportion of comparatively trivial variations is beyond measure larger than the former, so that the amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text” (The New Testament Greek, II, 2, cited by Manly, Bible Doctrine of Inspired, p. 223).

“Only about 400 of the 200,000 or 150,000 variations materially affect the sense. Of these, again, not more than 50 are really important for some reason or other; and even of these 50, not one affects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching” (Companion to the New Testament, p. 177, cited by Manly, *ibid.*, p. 224)

**CANONICITY**

**INTRODUCTION**

A. Canon

B. Canonization

C. Period of Canonization

1. Old Testament

2. New Testament

D. The discovery of Canonicity (Usual view see Geisler and Nix)

1. Definition

2. Principles

a. Is it authoritative?

- b. Is it prophetic?
- c. Is it authentic?
- d. Is it dynamic?
- e. Was it received?

**I. CANONIZATION OF THE OLD TESTAMENT**

- A. It can be proved (to Bible believers) that the complete Old Testament canon was in existence and recognized in the second century, BC.
- B. It is also clear that, regardless of one's personal convictions about the authorship of the Pentateuch, both the Old Testament and the New Testament Jews believed that Moses wrote the Pentateuch as the spokesman for God.

C. Moses, before his death, predicted that others would carry on his ministry as prophet (Deuteronomy 18:15-19). He also warned them about false prophets and gave test for Determining whether a prophet was truly such (Deuteronomy 13:1-5; 18:20-22)

1. He must speak in the name of Jehovah.
2. His prophecies must come true.
3. His prophecies must agree with what has already been revealed by the Lord.

D. The prophets were recognized as God's official spokesmen. A prophet was one who received revelation from God and delivered it to man.

“A chain of verses in Chronicles gives us the tradition of a series of writing prophets in Israel. First, Chronicles 29:29 says that the history of David was written in the books of the prophets Samuel, Nathan, and Gad. In II Chronicles 9:29, the history of Solomon is said to have been written by the prophets Nathan, Ahijah, and Iddo. In II Chronicles 12:15, the work of Rehoboam is said to have been written by the prophets Shemaiah and Iddo. Abijah’s history was added by Iddo (II Chronicles 13:22); Jehoshaphat’s by Jehu the prophet, the son of Hanani (II Chronicles 20:34); Hezekiah’s by Isaiah the prophet (II Chronicles 32:32); Manasseh’s by unnamed “seers” (II Chronicles 33:29). The other kings are said to have their deeds recorded in the “book of the kings of Israel and Judah” (II Chronicles 35:27), although the names of the authors are not specified. We have listed here a chain of writing prophets from before the days of David to virtually the end of the kingdom of Judah.”

“[This] indicated that a virtually continuous history of the kings of Israel and Judah was written by successive prophets working during those centuries. We have such a history in the books of Samuel-Kings. Now, is it not most natural to suppose that Samuel-Kings is the history written by these prophets rather than to think that the prophets wrote one history which was lost and that an anonymous author or authors wrote a second one which has been preserved? Knowing the reverence according to prophecy in Israel, we surely find it easier to accept the first alternative” (Harris, pp. 166, 173).

- E. It is obvious that the writings of these prophets were given the same credence as their spoken word.
  
  
  
  
  
  
  
  
  
  
- F. The Old Testament is not composed of 39 books – but one.

- G. When each prophet wrote, his writing was immediately accepted as divinely authoritative and added to the canon (the list of books recognized as inspired).
  
  
  
  
  
  
  
  
  
  
- H. This view harmonizes with the common designation for the Old Testament, “The Law and the Prophets.” This is the usual title for the Old Testament both in the New Testament and in the Dead Sea Scrolls.
  
  
  
  
  
  
  
  
  
  
- I. What was prophetic (written by a prophet) was regarded as the Word of God. What was not prophetic was not regarded as God’s Word (cf. 1 Macc. 4:46, 9:27, 14:41 with Josephus p. 861).

- J. Of course, Divine providential preservation is necessary for canonization.
  
  
  
  
  
  
  
  
  
  
- K. What about “bad” prophets? Neither revelation nor inspiration were necessarily continuous (cf. Jeremiah 28[Jeremiah had to wait overnight for revelation]).
  
  
  
  
  
  
  
  
  
  
- L. It was the prophet’s prerogative to decide what if any part of his message should be recorded.

## II. AUTHORSHIP OF THE OLD TESTAMENT BOOKS

- A. Genesis – Deuteronomy –
  
  
  
  
  
  
  
  
  
  
- B. Joshua –
  
  
  
  
  
  
  
  
  
  
- C. 1 & 2 Samuel and 1& 2 Kings –



D. Psalms –

E. Judges – Ruth

F. Chronicles and Ezra. - Neh. –

G. Job –

H. Jesus' words –

### III. CANONIZATION OF THE NEW TESTAMENT

- A. It is clear that least portions of the New Testament were written with the expectation that they were to be received and obeyed as God's Word.

1. Thessalonians 2:13

2. The writings of the apostle make a claim that they are authoritative and inspired.

1 Corinthians 14:37 -

1 Corinthians 4:16-21 –

1 Thessalonians 5:27 –

2 Thessalonians 3:6

2 Thessalonians 3:14

Galatians 1:11 –

Revelation 1:3 –

Revelation 22:14

3. The New Testament clearly places itself on a level with the Old Testament.

2 Peter 3:2 – clearly places the commands of the apostles on the same level as those of the holy prophets.

2 Peter 3:15 –

1 Timothy 5:18 –

Jude 19 –

B. It was the teaching of Christ which led the apostles to believe that they had an authoritative message.

1. Christ had personally chosen them.
2. Christ had personally taught them.
3. He had promised them special knowledge through the revelation ministry of the Holy Spirit.
4. He aroused them to demonstrate the “signs of an apostle” (2 Corinthians 12:12) to prove their authority.

C. The one test of canonicity, then was apostolicity; namely “Was the book written by an apostle or approval by an apostle?”

1. New Testament Age

- a. The first hint of a collection is in 2 Peter 3:15 where Peter accepts Paul’s writings. (written 67/68 AD).
- b. The publishing of Acts (in 63) would have aroused interest especially in Paul’s writings.

- c. Clement (95 AD) quotes Matthew, Luke, Romans, 1 Corinthians, Ephesians, 1 Timothy, Titus, Hebrews, 1 John, James, John.
- 2. Age of Apostolic Fathers. 70-120 (Clement included)
  - a. Ignatius (martyred before 117 [refers to Ephesians])
  - b. Didache (100?)
  - c. Epistle of Barnabas (authorship unknown usually said to be 130)
  - d. Polycarp (martyred 155-156 [wrote shortly after 117 AD])
  - e. Basilides – a Gnostic heretic

BY 120 WE HAVE ATTESTATION OF ALL EXCEPT MARK, 2<sup>nd</sup> & 3<sup>rd</sup> JOHN, JUDE, REVELATION.

- 3. The age of the Greek Apologists 120-170
  - a. Marcion the Heretic – (The first list of books held to be canonical) – 140 – knew of the works of the other apostles but denies value to any but Paul, Luke, Galatians, 1& 2 Corinthians, Romans, 1& 2 Thessalonians, Laodiceans (Ephesians), Colossians, Philippians, Philemon.
  - b. Papias (140 AD) – Mark – Matthew, John, 1 John, 1 Peter, Revelation (omits everything Pauline: We do not know why).
  - c. Irenaeus (150 AD) – cites Matthew, John, 1 & 2 Corinthians, Romans, Ephesians, 1 Peter, Mark, Luke, Acts, 1 John, Revelation

- d. Justin Martyr (martyred 148 AD) – 4 gospels, Romans, 1 & 2 Corinthians, Colossians, 2 Thessalonians, Hebrews, Revelation, 1 John, Acts. Says that in the churches of his country, the memories of the apostles were read every Sunday interchangeably with the Old Testament.
- e. The Muratorian Fragment (Muratorian Canon) (Muratori – librarian's name at Milan – 170 AD or earlier) – an early list of New Testament books has 2 John, Jude; in fact, has all but Hebrews, James, 1 & 2 Peter, - some (Wescott thinks a "chasm" in the mss.) Does not mention these but denies many apocryphal and pseudepigraphical.
- f. Old Latin Version (150 AD) – had all except Hebrews, 2 Peter (not sure if James in it or not). Hebrews was added within a few years.
- g. Old Syriac Version (150 AD) – had all except 2 Pet., 2 & 3 John, Jude, Revelation - combined the accepted translation in West (Old Latin); all except 2 Peter.

BY 150 AD – SOME ATTESTATION FOR EVERY BOOK

2. Latter Fathers – 170-300 AD

- a. Clement of Alexandria (150-220 AD) – apparently accepted all 27
- b. Tertullian (150-220 AD) – most, if not all. Does not mention all the books but apparently accepted them all with the possible question of his attitude toward Hebrews.
- c. Origen (185-254 AD) – apparently all, though recognized some as doubtful (Revelation)
- d. Dionysius (190-265 AD) – Cyprian (200-258 AD). Gregory (330 AD), Crysostom, etc., similar.

5. The 4<sup>th</sup> Century

- a. Eusebius (265-340 AD) – accepted all.
- b. Athanasius (367 AD) – (296-373) perfect. Says 27 – no more – no less. Probably first to use the term “canonical” to refer to the exact 27 books. Fixed from now on.
- c. Jerome (340-420 AD) – all
- d. Augustine (354-430 AD) – all (but is cautious in his statement about the apocrypha as “canonical” but not the same authority as Scripture).
- e. Not discussed by any council until the Third Council of Carthage 397 AD – all 27 (Inauthentic insertions in earlier council records – Nicea 325 AD – Same ones 382 AD) Laodicea 363 AD.

SUMMARY UP UNTIL NOW

- 1) No council made up the church’s mind.
- 2) All Books have some attestation during 2<sup>nd</sup> Century.
- 3) During 3<sup>rd</sup> Century, the antilegomena were debated.
- 4) During the 4<sup>th</sup> Century, the matter almost unanimously concluded.

1. Council of Hippo (419 AD) – all 27
2. “Letter to the Laodicians” – Paul had mentioned one in Colossians 4:16, so somebody wrote one – it was circulated quite a bit (very short, 3 John in size) quite harmless. Several edicts warned against it. 2<sup>nd</sup> Council of Nicea (787 AD) warned.
3. Council of Toledo (633 AD) – threatened excommunication for any denying Revelation.
4. From 397 to the Reformation, no marked change in the view of the canon – only distinction was the Vulgate became widespread and the laity were forbidden to have or read copies of Scripture.

No argument – ecclesiastical authority.

Erasmus denied Pauline authorship of Hebrews but accepted it anyhow.

Luther excluded Hebrews, James, Jude, and Revelation.

Calvin – never mentions 2 or 3 John or Revelation; Council of Trent 1456 – all 27; (did not believe Paul wrote Hebrews).

Thirty-nine Articles of Church of England (1562) – all 27

Westminster Confession – (1643) – all 27

5. Present-day trend – raising the extra canonical books to the same level as the canonical books.

#### IV. APOSTOLICITY OF THE NEW TESTAMENT

##### A. Matthew

B. Mark

C. Luke

D. John

E. Acts

F. Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians,  
1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus.

G. Hebrews



H. 1 & 2 Peter

I. 1, 2 & 3 John

J. Jude

K. Revelation

**CONCLUSION:** It is evident that no one regarded the New Testament as really written by James, Paul, Peter, John, Jude and then rejected them. The only question was, “Was this book really written by an apostle or under apostolic direction and approval?”

There were many false books (pseudepigraphical). Paul and John warned against them.

“Be not soon shaken...or be troubled...by letters as from us...”  
2 Thess. 2:2.

“Many false prophets are gone out into the world...try the spirits...”  
I John.4:1.

The questioning of the early church was healthy. We may be thankful for it; otherwise the Apocalypse of Peter or some other pseudepigraphical book might have been considered as apostolic.

We have no evidence that any apostolic writings were refused, and no writings were accepted from outside the apostolic circle.

Hodge concluded that the question of Old Testament canonicity is settled by the testimony of Christ and the apostles. He then adds, “the principle on which the canon of the New Testament is determined is equally simple. Those books, and those only which can be proved to have been written by the apostles, or to have received their sanction, are to be recognized as of divine authority...” (S.T.I., p. 153).

Contrary to this, Everett Harrison says that an “uncertainty regarding authorship of book does not diminish the value of the book or its authority.” Harrison quotes with approval Clark, who says, “The Church, of Whose Life the New Testament was a product, must have been greater than its greatest names – St. Paul and St. John.

This is the common view, but the “Church” did not make the New Testament. The Church was founded upon the words and works of the apostles (Ephesians 2:20).

The canon was completed in the Apostles’ Age though there were some later objections to individual books (there always has been and always will be), and it took some time for all of the Apostolic books to be collected into one Book.

NOTE: It becomes a common practice for the church father to refer to the Scriptures as “The Law and the Prophets, the Gospels and the Apostles.” as we have cited earlier. Tertullian, p. 253; Epistle to Diognetus, p. 241; Irenaeus, p. 245; Clement, p. 254 (Harris, Inspiration of Bible).

**NATIONAL BIBLE COLLEGE  
THEOLOGY II ST 222**

100

	<b>Time of Writing</b>	<b>No. of Mms.</b>	<b>Closest Mms.</b>	<b>Variants in Text</b>
Caesar's Gaelic Wars	58-50 BC	9 or 10	900 yrs.	
Roman History of Livy	59 BC to AD 17	¼ of work 2 Mms.	400 yrs. 1 Mms.	
Histories of Tacitus	100 AD	1/3 of work 2 Mms.	1-800 1-1000	
Tacitus' Annuls	100 AD	2/3 of work 2 Mms.	1-800 1-1000	
History of Thucydides	480-425 BC	8 + few scrapes	1300/500	
History of Herodotus	480-425 BC	c. 8 + few	1300/500	
Old Testament	1500-400 BC	over 1,700 7 extant	c. 300 yrs.	very few
New Testament	100 AD	5,000 Mms.	c. 250 yrs. (parts 100 yrs. or less)	20,000 in 40 in ques ½ of 1%
Iliad-Homer		643 Mms.		15,600 in 654 in ques 5%

**NATIONAL BIBLE COLLEGE**  
**THEOLOGY II ST 222**

101

**APOCRYPHA**

As found in the Revised Standard Version

- |     |  |                 |
|-----|--|-----------------|
| 1.  | The Wisdom of Solomon                          | (c. 30 BC)      |
| 2.  | Ecclesiasticus                                 | (132 BC)        |
| 3.  | Tobit  | (c. 200 BC)     |
| 4.  | Judith   | (c. 150 BC)     |
| 5.  | 1 Esdras                                       | (c. 150-100 BC) |
| 6.  | 1 Maccabees                                    | (c. 110 BC)     |
| 7.  | 2 Maccabees                                    | (c. 110-70 BC)  |
| 8.  | Baruch   | (c. 150-50 BC)  |
| 9.  | Letters of Jeremiah                            | (c. 300-100 BC) |
| 10. | 2 Esdras (c. AD 100)                           |                 |
| 11. | Additions to Esther                            | (140-130 BC)    |
| 12. | Prayer of Azariah<br>(Song of Three Young Men) | (200-100 BC)    |
| 13. | Susanna (200-100 BC)                           |                 |
| 14. | Bel and the Dragon                             | (c. 100 BC)     |
| 15. | Prayer of Manasseh                             | (c. 100 BC)     |

**PSEUDAPIGRAPHA**

- |             |     |  |
|-------------|-----|--|
| Legendary   | 1.  | The Book of Jubilee                          |
|             | 2.  | The Letter of Aristeas                       |
|             | 3.  | The Book of Adam and Eve                     |
| Apocalyptic | 5.  | 1 Enoch                                      |
|             | 6.  | The Testament of the Twelve patriarchs       |
|             | 7.  | The sibylline Oracle                         |
|             | 8.  | The Assumption of Moses                      |
|             | 9.  | 2 Enoch, or The Book of the Secrets of Enoch |
|             | 10. | 2 Baruch, or The Syriac Apocalypse of Baruch |
| Didactical  | 11. | 3 Baruch, or The Greek Apocalypse of Baruch  |
|             | 12. | 3 Maccabees                                  |
|             | 13. | 4 Maccabees                                  |
|             | 14. | Pirke Aboth                                  |
|             | 15. | The Story of Ahikar                          |
| Poetical    | 16. | The Psalm of Solomon                         |
|             | 17. | Psalm 151                                    |
| Historical  | 18. | The Fragment of a Zadokite Work              |

**CHRONOLOGY OF THE BIBLE**

HEBREW OLD TESTAMENT

900 AD – Oldest Mms. Known until 1947 (Massoretic text established)

1488 – First Printed Hebrew OT (Soncino)

1917 – Jewish Publications Society OT

**1947 – Discovery of “Dead Seas” Mms. (Some OT books possibly written 2<sup>nd</sup> Century BC)**

GREEK NEW TESTAMENT

50-100 AD – New Testament Books written

4<sup>th</sup> Century AD – Canon fixed

1516 – First Printed New Testament (Erasmus)

1550 – Stephanus Edition

1624 – “Textus Receptus” (Stephanus)

1840 – Impotent Mms. Discovered studied

1897 – Discoveries of papyri become important

1930 – Discovery Beatty papyri of 2-4 Century AD

NOTEWORTHY TRANSLATIONS

753 Bode’s John

2<sup>nd</sup> -4<sup>th</sup> Century AD – Syriac, Old Latin, Coptic translation

3<sup>rd</sup> Century BC – Greek OT

Septuagint

4<sup>th</sup> Century AD – Latin Vulgate Bible (Jerome)

700 – 1000 – Anglo-Saxon Paraphrases

**1380 – 1884 – Wycliffe Bible (Heroford Purvey)**

**1456 – First printed Latin Bible – Gutenberg**

1522 – Luther’s German New Testament

1525 – Tyndale – First Printed New Testament (Pentateuch – 1530 / Revise NT – 1535)

1528 – Pagninus Latin Bible

1535 – Coverdale – First Printed English Book

1537 – Matthew’s Bible

1539 – Great Bible – Set up in Churches

1539 – Taverner

1543 – Luther’s German Bible

1557 – Beza’s Greek and Latin Testament

1560 – Geneva Bible

1568 – Bishop’s Bible

1582-1610 – Rheims-Dual Bible

**1611 – King James Bible**

1881-1885 – English Revised Version

**1901 – American Standard Edition of the English Revised Version**

Modern Speech Translations

(Weymouth NT/1902; Centenary NT/1924; Smith-Godspeed Bible/1927)

1941 – Confraternity NT

**1946 – Revised Standard NT**

