



## Bible Doctrines III - Survey

### *The Word of God*

#### I. THE FOUNDATION OF ALL DOCTRINE

##### A. The Identity of God's Word

1. The sixty-six books of the Old and New Testaments
2. Not the Apocrypha
  - a. The name for the collection of fourteen books written between about 200BC and AD100.
  - b. Apocrypha, meaning hidden or secret, refers to the mysterious nature of their origin.
  - c. Jews and early Christians rejected them as uninspired and the books themselves claim no inspiration.
  - d. There is not a single reference in scripture to the Apocrypha.
  - e. At the Council of Trent, on April 8<sup>th</sup>, 1546, the pope declared tradition and the Apocrypha to be canonical and authoritative.
  - f. These books teach several false doctrines and contain many inaccurate historical facts.
3. Not the lost books
  - a. These are books named in scripture, but no longer in existence.
    - (1) The Book of the Wars of the Lord (Numbers 21:14)
    - (2) The Book of Jasher (Joshua 10:13; 2 Samuel 1:18)
    - (3) The Book of the Acts of Solomon (1 Kings 11:41)
    - (4) The Book of Nathan the Prophet (1 Chronicles 29:29)
    - (5) The Book of Gad the Seer (1 Chronicles 29:29)
    - (6) The Prophecy of Ahijah the Shilonite (2 Chronicles 9:29)
    - (7) The Visions of Iddo the Seer (2 Chronicles 9:29)
  - b. Based upon the authority of scripture, it should be understood that if these books were meant to be scripture, God would have preserved them.
4. Not the Pseudographia
  - a. Means "false writings"
  - b. This refers to all the books claiming to be scripture, but never accepted by Jews or Christians.
  - c. Includes books like:
    - (1) The Teaching of the Twelve Apostles
    - (2) The Epistle of Barnabas
    - (3) The Shepherd of Hermas
    - (4) The Apocalypse of Peter
    - (5) The Gospel of Nicodemus
    - (6) The Gospel of the Nativity of Mary
    - (7) The Gospel of the Savior's Infancy



## B. Our Responsibility to God's Word

### 1. Reading

#### a. People

- (1) By the children of Israel (Exodus 24:7; Deuteronomy 31:10-13; Joshua 8:32-35; 2 Kings 23:1-2; Nehemiah 8:2-3, 8, 18; Nehemiah 9:3)
- (2) By kings (Deuteronomy 17:18-19; 2 Kings 22:8-11)
- (3) By individuals (Joshua 1:8; Psalm 1:1-2; Isaiah 34:16; Acts 8:26-35; Revelation 1:3)
- (4) By the Saviour (Matthew 12:3, 5; Matthew 19:4; Matthew 21:16, 42; Matthew 22:31)

#### b. Places

- (1) In public (Nehemiah 8:1-3)
- (2) In the synagogues (Acts 13:15-16, 27; 2 Corinthians 3:14-15)
- (3) In the churches (Colossians 4:16; 1 Thessalonians 5:27; 1 Timothy 4:13)
- (4) To the family (Deuteronomy 6:6-9; Deuteronomy 11:18-21; 2 Timothy 3:14)

### 2. Memorizing (Deuteronomy 6:6-9; Job 22:22; Proverbs 7:1-3)

- #### a. The benefits of memorizing scripture (Joshua 1:8; Deuteronomy 11:18-21; Psalm 37:31; Psalm 40:8; Psalm 119:11, 97-98; Proverbs 2:1-2; Proverbs 3:3-4; Proverbs 4:20-22; Proverbs 6:20-23; John 15:7; Colossians 3:16; 1 John 2:14)

#### b. A plan for memorizing scripture

- (1) Writing the verses (Deuteronomy 6:6-9)
- (2) Learning the verses (Psalm 119:11)
  - a) What does it mean?
  - b) What is its natural rhythm?
- (3) Repetitious listening and quoting

### 3. Meditation

- a. The meaning of meditation (Psalm 1:2; Psalm 19:14; Psalm 49:3; Psalm 104:34; Psalm 119:97; Jeremiah 15:16)
- b. The act of meditation (Genesis 24:63; Joshua 1:8; Psalm 1:2; Psalm 63:6; Psalm 119:97, 148)
- c. The fruit of meditation (Joshua 1:8; Psalm 119:99; 1 Timothy 4:15)

### 4. Studying

- a. Pray before you start (Psalm 119:18, 33-40).
- b. Begin by asking questions (Acts 8:30-31; Acts 17:11).
- c. Start with the milk of the word (1 Peter 2:2-3) with the expectation of progressing toward the meat of the word (Hebrews 5:11-14).
- d. Carefully study the words and grammar (Nehemiah 8:8).
- e. Compare scripture with scripture (Isaiah 28:9-10; 1 Corinthians 2:13-14).
- f. Learn to rightly divide the word (2 Timothy 2:15).
- g. Apply the word by obedience (Psalm 119:105, 133; John 7:17).
- h. Ask counsel of good men (Acts 8:30-31, 35; 1 Timothy 3:2).



C. Laying the Proper Foundation

1. The importance of God's word

- a. The use of the word *doctrine* may intimidate those who do not realize the vital role it plays in the understanding of biblical truths.
  - (1) Doctrine is simply a body of teaching about any particular Bible subject. Everyone holds to one form of doctrine or another.
  - (2) It is very important for Christians to keep their doctrine pure because doctrine affects a believer's practice. Without sound doctrine, there will not be sound practice. If a person's doctrine is false, so goes his practice.
  - (3) A classic example of a man whose faulty doctrine messed up his practice is Simon Peter.
    - a) He was looking for an earthly kingdom, and he was expecting it to be imminent.
    - b) The Lord Jesus told Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36).
    - c) This proclamation followed Simon Peter's sword wielding, when he cut off a man's ear in an effort to keep the Lord Jesus from being delivered into His enemies' hands (John 18:10).
    - d) Peter's doctrine (assuming the immediacy of the kingdom) affected his practice (fighting for the kingdom).
    - e) This was in direct contradiction to sound doctrine and practice.
- b. Every sincere Bible student and teacher recognizes the importance of sound Bible doctrines. However, there is considerable debate as to the primary doctrine—the one doctrine deemed supreme to all others. Many have created lists and ranked these doctrines in order of importance. These lists vary greatly in number and content.
- c. Though the debate rages, there should be little or no debate as to the identity of the most crucial doctrine of the Christian faith.
  - (1) Surprising to many people, the most crucial doctrine is not the Doctrine of God (Theology), the Doctrine of Christ (Christology), or the Doctrine of Salvation (Soteriology).
  - (2) The most important doctrine must be the foundational doctrine upon which all other doctrines are built.
  - (3) Therefore, it can only be one doctrine, and that doctrine is Bibliology—the Doctrine of the Bible.
    - a) It is impossible to have a sound viewpoint of who God is or what He does apart from a sound viewpoint of His words.
    - b) It is foolish to contend for the deity of Christ while denying the authority of His words.
    - c) It is irresponsible to contend for a plan of salvation that is found in a fallible book.



2. The fourfold foundation
  - a. The need for a foundation
    - (1) The adversary would like nothing more than to destroy a believer's faith in the words of God.
    - (2) His attacks begin in a very subtle way. (For an example, read the account of his activity in the Garden of Eden.)
    - (3) The Devil knows that he does not have to get someone to immediately deny the authority of God's word.
    - (4) All he has to do is mix in a little leaven with a person's beliefs in any one of four doctrines.
  - b. The presence of a foundation
    - (1) In order to be sound in doctrine, the four basic doctrines of Bibliology must be approached scripturally.
    - (2) These four vital doctrines are revelation, inspiration, preservation, and illumination.
    - (3) These doctrines must be founded and built upon God's words.
  - c. The identification of the foundation
    - (1) The **doctrine of revelation**, for all practical purposes, means the removal of a veil. Doctrinally, it is the act of God by which He imparts knowledge to man which was previously unknown to him.
    - (2) The **doctrine of inspiration** is the method by which God gives the scripture to man. It is how God revealed every word of scripture to mankind completely without error or mistake (2 Timothy 3:16).
    - (3) The **doctrine of preservation** deals with preventing and prohibiting harm or corruption. More specifically, it is the act of God by which He keeps and protects the word of God, keeping it exactly as He gave it—completely without error (Psalm 12:6-7; 2 Timothy 3:14-16).
    - (4) The **doctrine of illumination** concerns enlightenment. More specifically, it is God's working to open man's understanding to receive truth. Whereas revelation is the initial unveiling of truth, illumination provides enlightenment of truth already revealed.
  - d. The unity of the foundation
    - (1) Each of these doctrines is mutually dependent.
    - (2) One's understanding of the scripture is dependent upon illumination. Illumination is worthless if the word of God has not been preserved. Preservation is of no value if God's word is not perfectly inspired. Finally, inspiration means very little if God never revealed His truth to mankind in the first place. Ultimately, revelation depends upon the very character and nature of God. If a man questions the validity and accuracy of the word of God, he is, in essence, attacking God's very nature.
    - (3) The recognition of these doctrines, along with the understanding of the importance of each one in the presentation and protection of the word of God, is essential for every child of God.