

The Word of Truth

1. The word spoken

2. The word written

3. The Word lived

4. Reading the word effectively

5. Hearing and obeying the word.

“That the book currently known as the Bible ... is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that **the same were wholly given by inspiration of God** in the writers, and are consequently without error in all parts of them, except such as may be due to error of transcription or translation”

Christadelphian Statement of Faith - Foundation Clause

Verbal inspiration always under challenge

“The denial of verbal inspiration may facilitate the Rationalist in evading all that he is not inclined to believe, and may free him from certain trammels which are felt to be irksome and oppressive; but founded as it is on the assumption of *inaccuracy in word and opinion*, it can only lead to an utter denial of the whole book itself, if not to a denial of Him whose revelation it professes to be ...”

Dr J Thomas, 1858, Herald of the Kingdom of the Age to Come, p 215.

Were the human writers also authors?

“From the time of the Apostolic Fathers until the sixteenth century it was the conviction of the doctors of the Church that Holy Scripture is plenarily and verbally inspired. The human writers were merely the instruments through whom God spoke. With the controversy sparked by Baruch **Spinoza's** denial of biblical inspiration in his Tractatus Theologico-politicus (1670) there came a deeper appreciation of the humanity of Scripture. ***The human writers were seen to be not mere secretaries, but genuine authors, whose humanity and distinctive peculiarities are reflected in their compositions***”.

William Lane Craig

The issue grappled with!

“Much emphasis has been laid in recent years upon **the style of the individual writers**, to the exclusion of the recognition of higher features involved. it is granted that the style of John is not the style of Matthew; that Paul does not write like James. But we must put beside this point of view another aspect obtained from the word itself. The Bible claims that its very words are the words of God.’

Bro John Carter 1928

“WHAT SHALL BE SAID then about **the individuality of the writers** being preserved in their work? . . . Because God was the ‘Inspirer of the ancient seers’, must it be concluded that all would use the same idiom, and all express themselves the same way? . . . The fact is, God so used the writer that in the resulting prophecy or epistle as the case may be, ***the personality of the writer is not obliterated***, and yet the words are claimed by God as His. If it be pressed, How was this done?—it has to be answered that this is confessedly a miracle.”

J Carter 1928

“It is unfortunate that the idea of verbal inspiration is identified in many minds ... with the idea that the writers reproduced, in semi-automatic fashion, words which were **dictated** to them by God ... Indeed it is difficult to reconcile any kind of inspiration with “**dictation**” unless we pre-suppose trance conditions ... **If not by dictation, then by what process did the Holy Spirit work upon the minds of men to ensure that they uttered God words? We do not know. How should we know?** It is clear that whatever the means, it in no way neutralised their own literary or oratorical style ... God gave his message in a way that **allowed their own genius to shine through**”

Bro Arthur Dagg 1949 (Christadelphian Office pamphlet)

“The power of God so operated that that while the message was in **the style and idiom of David**, it yet expressed God’s words. **Inspiration is not dictation**; yet the movements of the mind are determined by something extraneous to the writer, a power outside the prophet so guiding and directing the conscious thoughts, but not superseding the personal characteristics, that the utterances have a divine inerrancy”

Bro John Carter 1949 (Christadelphian Office pamphlet)

Wrong understanding of “the human element” can lead to **disastrous mistakes!**

“The Bible does claim to be inspired in the sense that ‘holy men of God spoke as they were moved by the Holy Spirit (2 Peter 1:21) – but they were still human and spoke as men (mainly), using human language, influenced by human culture, even though they were motivated by God to convey what was in His mind, ***as far as they understood it.***”

... The breadth and ***the limits of Biblical inspiration*** are particularly illustrated in the Psalms, which look at every aspect of life as lived by humans and as perceived by God. True ideas are brought face to face with untrue ones in the Psalms to create a dialogue in which the two sides – God’s and man’s - are represented, often in conflict with each other.”

Wrong understanding of “the human element” can lead to **disastrous mistakes!**

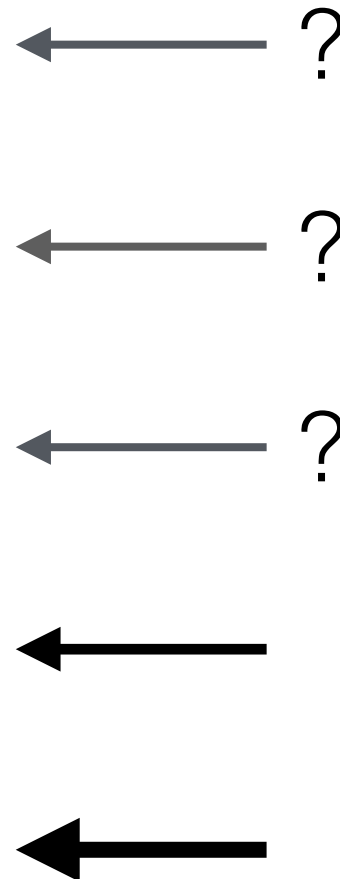
“Indeed, I encounter in the Bible rather clear evidence that its authors were human. We would all recognize that we can see something of who Paul was from his epistles – we see something of his temperament, his priorities, his preferences for words, and his style of thinking and writing. We see him deal with contemporaneous and local issues as well as eternal truths. This is of course an expected outcome of God’s choice to use human witnesses to get His message to us. ***It turns out God was also willing to allow these human witnesses to make mistakes of fact and mistakes of understanding in order to get His message to us through them***”.

Wrong understanding of “the human element” can lead to **disastrous mistakes!**

“So the Bible is not the direct words of God. ***It is not our sole authority.*** The Bible itself is not the revelation of God, it is the human witness to the revelation of God. It is a human report on the Word of God, as spoken by prophets and Jesus. It is a human report of the Word of God, as revealed in the person of Jesus and in all the mighty deeds God did throughout the history of Israel and in the life of Jesus. It is the God-inspired human record of God’s revelation of Himself. In that sense, we encounter in the Bible the Word of God, and can even call the Bible the Word of God. ***It is the Word of God filtered through and expressed by humans. Sometimes, it seems it does not manage to go beyond what the human authors understood in their time and place ...***”

The Spirit of God

↓
prophet
↓
scribe
↓
editor
↓
copyist
↓
translator



the human element ?

Hebrews 1:1

Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς
λαλήσας τοῖς **πατράσιν** ἐν τοῖς **προφήταις**,

polymerōs

μέρος **meros**; from an obsolete but more primary form of μείρομαι meiromai (to get as a section or allotment); a division or share (literally or figuratively, in a wide application): — behalf, course, coast, craft, particular (+ -ly), part (+ -ly), piece, portion, respect, side, some sort(-what). AV (43) - **part 24**, portion 3, coast 3, behalf 2, respect 2, misc 9;

polytropōs

τρόπος **tropos**; from the same as 5157; a turn, i.e. (by implication) **mode or style** (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: — (even) as, conversation, (+ like) manner, (+ by any) means, way. AV (13) - as + g3739 3, even as + g2596 + g3739 2, **way 2, means 2**, even as + g3739 1, in like manner as + g3639 1, manner 1, conversation 1;

- Enoch
- Patriarchs
- Moses
- Miriam
- Aaron
- 70 elders
- Balaam
- Isaiah
- Jeremiah
- Ezekiel

The example of Balaam - how typical?

Numbers 22:38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? **the word that God putteth in my mouth, that shall I speak.**

Numbers 23:12 And he answered and said, **Must I not take heed to speak that which the Lord hath put in my mouth?**

Numbers 24:3-4 Balaam the son of Beor hath said, and the man whose eyes are open hath said: 4 He hath said, which heard the words of God, which saw the vision of the Almighty, **falling into a trance, but having his eyes open:**

Numbers 24:13 **but what the Lord saith, that will I speak?**

HOLY SPIRIT
Before or after?

HOLY SPIRIT



The Word of God



The Scriptures



The example of Balaam - how typical?

Numbers 22:38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? **the word that God putteth in my mouth, that shall I speak.**

Numbers 23:12 And he answered and said, **Must I not take heed to speak that which the Lord hath put in my mouth?**

Numbers 24:3-4 Balaam the son of Beor hath said, and the man whose eyes are open hath said: 4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

Numbers 24:13 **but what the Lord saith, that will I speak?**

The Word of Truth

1. The word spoken

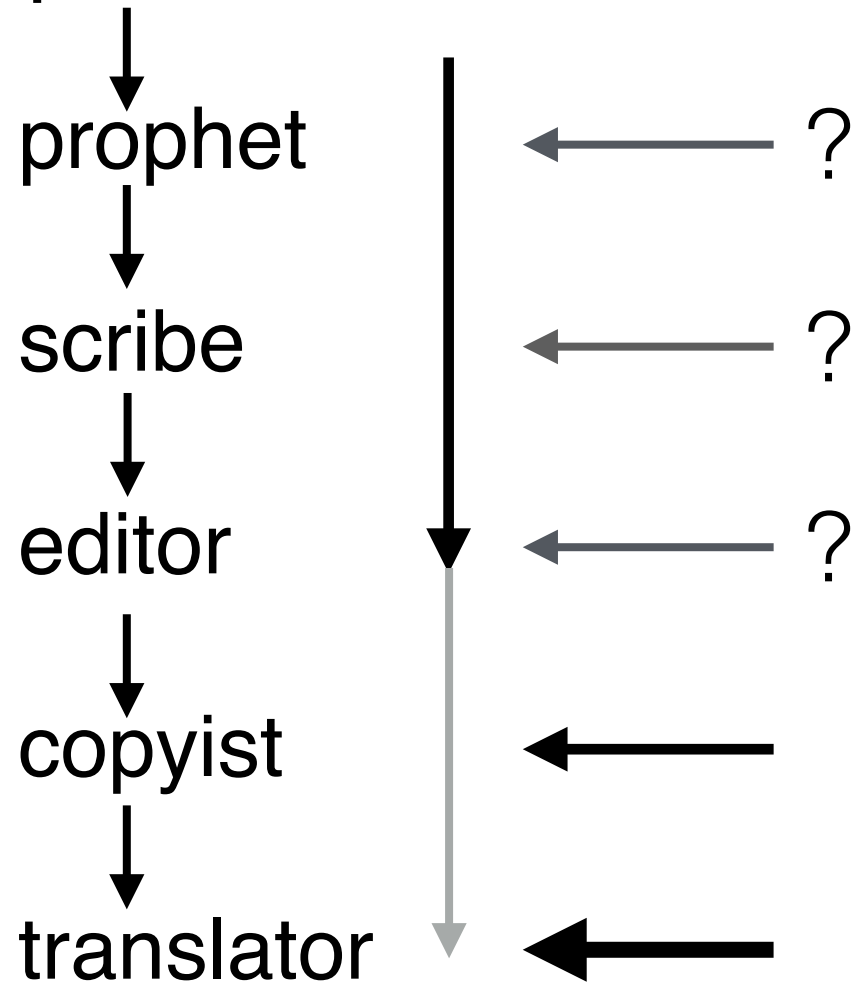
2. The word written

3. The Word lived

4. Reading the word effectively

5. Hearing and obeying the word.

The Spirit of God



the human element ?

HOLY SPIRIT
Before or after?

HOLY SPIRIT



The Word of God



The Scriptures



- Were the writers conscious of special impulses or divine guidance?
- Did the scribes make use of their own special powers and abilities?
- Were writers dictated to - Ex 24:12, 31 Deut 9:10?
- Was the human will involved when they were inspired?
- Were they in a trance like Balaam?

1 Peter 1:10-12

- Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched **and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating** when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that **they were serving not themselves but you**, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.

2 Peter 1:21

- (KJV) For the prophecy **came** not in old time by the will of man: but holy men of God spake as they were **moved** by the Holy [Spirit].
 - g5342. φέρω **pherō**; to “bear” or carry (in a very wide application, literally and figuratively, as follows): — be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.
- (EBR) *For not, by will of man, was prophecy **brought in**, at any time, but, as, by Holy Spirit, they were **borne along**, spake, men, from God.*
- (YLT) *for not by will of man did ever prophecy **come**, but by the Holy Spirit **borne** on holy men of God spake.*
- (NIV) *For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were **carried along** by the Holy Spirit.*

2 Peter 1

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when **there came such a voice to him from the excellent glory**, This is my beloved Son, in whom I am well pleased. 18 And **this voice which came from heaven** we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy **came** not in old time by the will of man: but holy men of God spake as they were **moved** by the Holy [Spirit].

2 Tim 3:16

2 Timothy 3:16

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

- g2315. **θεόπνευστος**
- **theo_pneustos**



The naive model of verbal dictation may linger on in the fantasy of fundamentalism. But it is an error to be dispelled. Most Christians have made their peace with the genuinely human activity involved in the social and literary processes that produced the inspired Scriptures. They would agree with the Second Vatican Council's teaching about the biblical writers being 'true authors' who 'made use of their own powers and abilities' (*Dei Verbum*, 11).



A bulla of Baruch ben Neriah.
The fingerprint (not noticeable in the photograph)
is located in the highlighted area.



Photo © The Israel Museum, by Dr. Jean-Luc Pilon, Canadian Museum of Civilization

Seal impression on clay: "[belonging] to Gemariah son of Shaphan".

City of David, Jerusalem

7th century BCE

Clay

Israel Antiquities Authority Collection exhibited at The Israel Museum, Jerusalem

Jeremiah 36:10

“Then read **Baruch** in the book the words of Jeremiah in the house of the Lord, in the chamber of **Gemariah** the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord 's house, in the ears of all the people.”

“1 David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 2 The Spirit of the LORD spake by me, and his word was in my tongue”. (2 Samuel 23:1-2)

Matt 22:43	David in Spirit...
Mark 12:36	himself by the Holy Spirit ..
Luke 20:42	David himself saith ...
Acts 1:16	Holy Spirit by the mouth of David ...
Acts 2:25	David speaketh ...
Acts 2:30	... being a prophet ...
Acts 4:25	by the mouth of Thy servant David hath said ...
Heb 3:7	as the Holy Spirit saith ...
Heb 4:7	saying in David ...

Matthew 10

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, **take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.** 20 **For it is not ye that speak, but the Spirit of your Father which speaketh in you.**

Acts 2

1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Spirit, **and began to speak with other tongues, as the Spirit gave them utterance.**

1 Corinthians 14

1 Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy. **2** For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries. **3** But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort. **4** **He that speaketh in an *unknown* tongue edifieth himself**; but he that prophesieth edifieth the church. **5** I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. **14** For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. **15** What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. **16** Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? **17** For thou verily givest thanks well, but the other is not edified. **18** I thank my God, I speak with tongues more than ye all: **19** Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

The Word of Truth

1. The word spoken

2. The word written

3. The Word lived

4. Reading the word effectively

5. Hearing and obeying the word.

Caiaphas

John 11:49 “And one of them, named Caiaphas, being the high priest that same year, said unto them, **Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.**”

“The case of Caiaphas, the high priest, in his public counsel to the Sanhedrim, may serve as an example. He said it was necessary that Jesus should be put to death to prevent the whole nation perishing. John tells us, “ **This spake he not of himself, but *being high priest that year, HE PROPHESIED* that Jesus should die for that nation** ” (Jno. 11:51). In his official capacity as Aaron's descendant and head of the Mosaic service, the Spirit of God made him say a thing that he conceived very differently in his own heart. The saying was Caiaphian in complexion, and yet it was a form of words shaped by the Spirit.” RR.

2 Peter 3

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also **according to the wisdom given unto him hath written unto you**; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Robert Roberts 1884

- “...how the Spirit of God could so guide men in their utterance that whilst the things said were the *ipsissima verba of inspiration*, they were at the same time **free utterances** of the men made use of, and characterised by **idiosyncrasies of speech** natural to their particular organisations”.
- “... His Spirit controlling and supervising their performance in a manner that secured the exhibition of His mind, **and His mind alone ...**”
 - *But in what sense could they be “free utterances”?*
 - *What evidence is there that the “idiosyncracies” were of the prophet rather than the nature of the message - we have no uninspired writings to compare?*

A better view of the “human element”

- And so it was not any man that God chose to be the vehicle of His Word, but only **pecially selected and prepared men, in whom the “human element” was itself formed by Him to be fit for His purpose, not distorting His Word but conforming to it.** How can it be maintained that God cannot give a perfectly true revelation of Himself through the agents He has chosen!

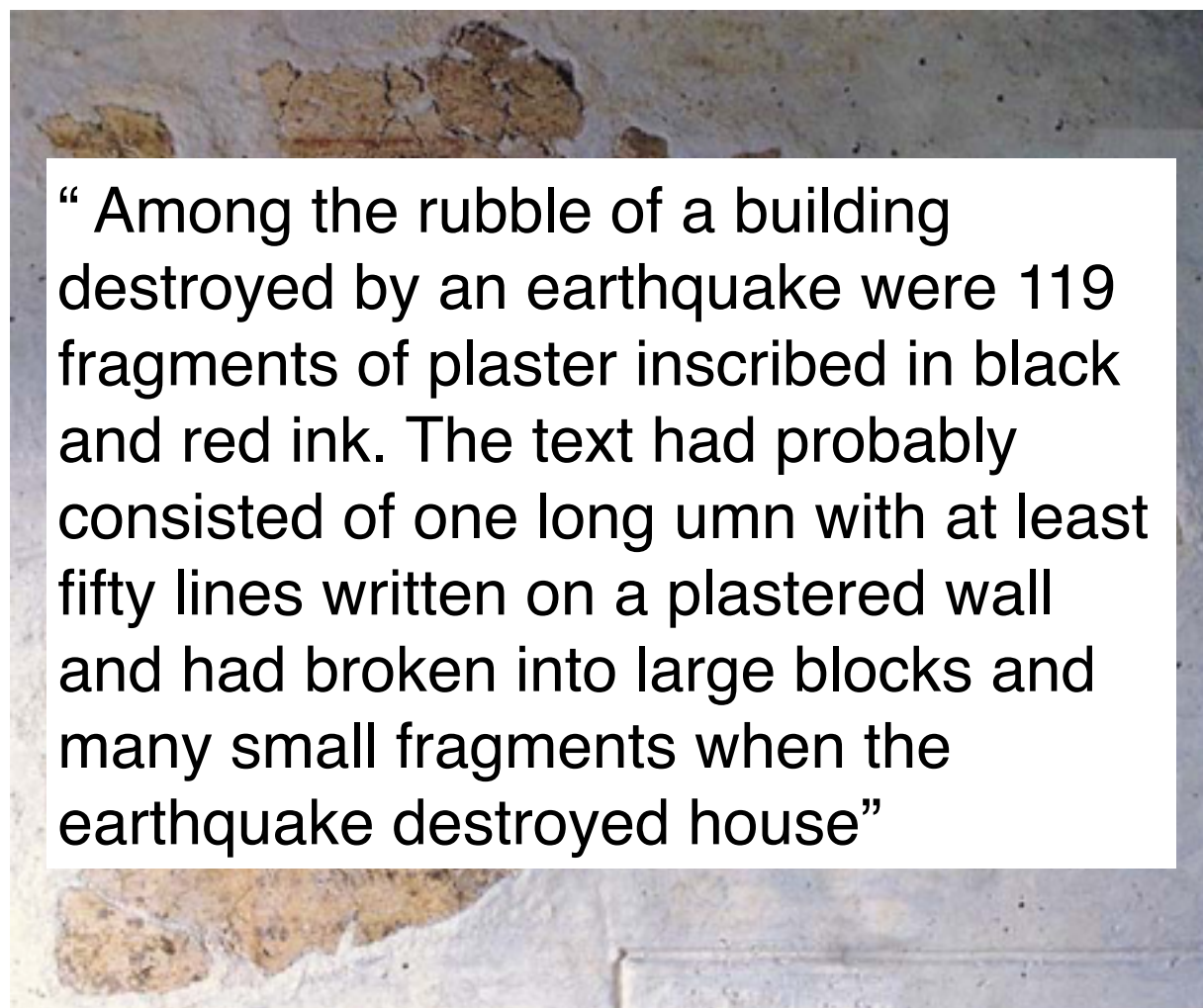
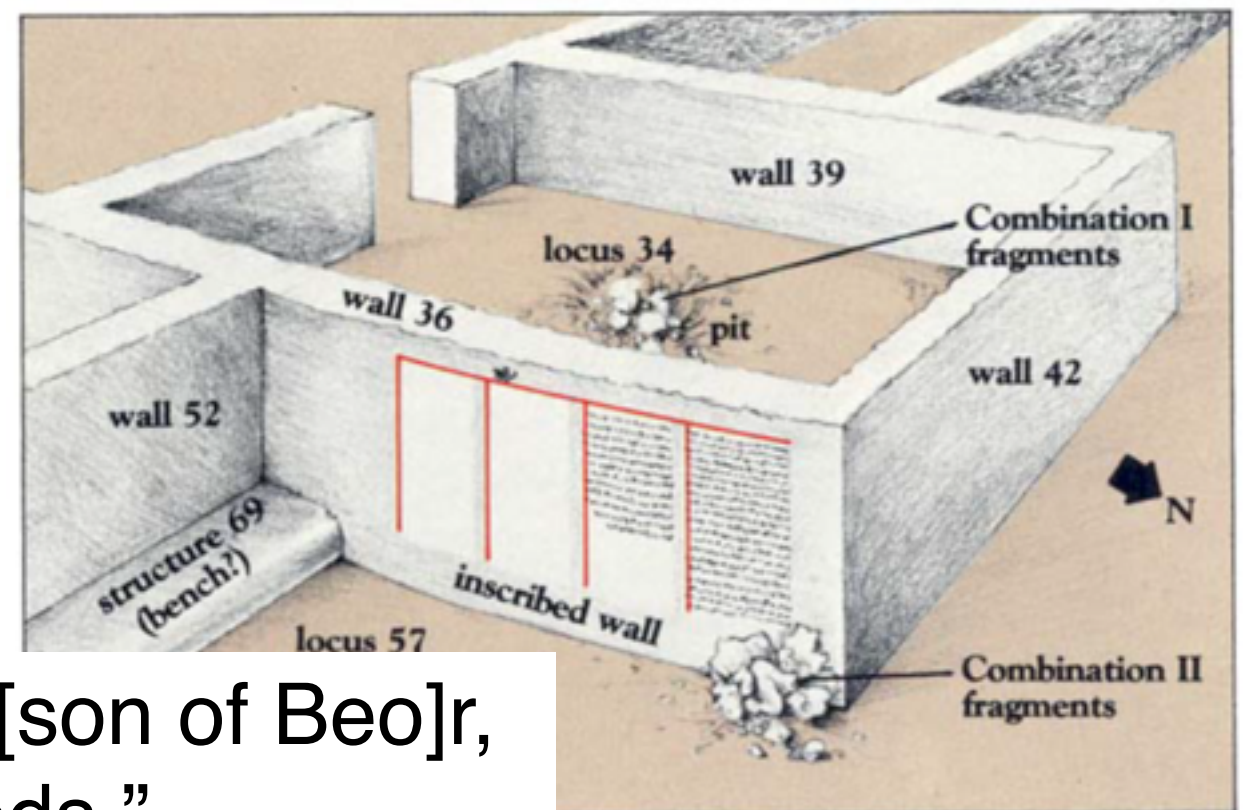
F T Pearce

Thoughts on the so-called “human element” of scripture.

1. ‘literary style’ is an elusive concept, and few attempt to define it.
2. The view that literary style betrays the mind of the human writer can divert attention away from the message revealed towards speculations about the writer of little value and which can never be proved.
3. Scripture asserts that the prophets spoke what God wanted them to say.
4. Speaking God’s words did not diminish their role. They experience revelation and had to deliver the burden.
5. Their lives, personalities and characters if they come through the text are an integral part of God’s revelation.
6. When a prophet spoke in the first person this does not mean he was giving his view as opposed to speaking God’s words.
7. Prophets were prepared by God for their work so they could be in harmony with their message.
8. Prophets needed to study their own prophecies.
9. Spirit-gifted disciples speaking in tongues needed their own words to be translated before they could understand them.



“Inscription/text/book of [Ba]laam [son of Beo]r,
the man who was a seer of the gods.”



“ Among the rubble of a building
destroyed by an earthquake were 119
fragments of plaster inscribed in black
and red ink. The text had probably
consisted of one long umn with at least
fifty lines written on a plastered wall
and had broken into large blocks and
many small fragments when the
earthquake destroyed house”

March 17, 1967,
Dutch expedition led by Professor Henk J.
Franken of the University of Leiden was
excavating a mound named Tell Deir Alla in
the middle Jordan Valley, east of the river,
in Jordan.

The site lay halfway between the Sea of
Galilee and the Dead Sea, barely a mile
north of what was known in Biblical times
as the Jabbok River and now is called the
Zerqa, a tributary of the Jordan.

- The result is literature - scripture.
- Distinguish between the event and the record of the event.
 - 1 Corinthians 10:11 Now all these things **happened** unto them for ensamples: and they are **written** for our admonition, upon whom the ends of the world are come.
- Inclusion of error - rather inclusion of record of error
- Inclusion of secular material - e.g. Ezra

Inclusion of secular writing within scripture

Royal edicts and correspondence

- Ezra 1:2–4 Cyrus' edict
- Ezra 4:7–16 Letter to Artaxerxes from local rulers
- Ezra 4:17–22 Letter from Artaxerxes to local rulers
- Ezra 5:6–17 Letter to Darius from local rulers
- Ezra 6:3–12 Letter from Darius containing
 - Ezra 6:3–5 Decree of Cyrus
- Ezra 7:12–26 Letter from King Artaxerxes
- Neh 6:6–7 Letter from Sanballat

Memoirs

Ezra Memoirs (Ezra 7:27–9:15)

Nehemiah Memoirs (Nehemiah 1:1–7:5 13:4–31)

- “Ezra-Nehemiah advocates the primacy of the written word showing **the power of documents to generate events and shape history** ... Ezra-Nehemiah’s presentation of the events is **unique in the Bible and in antiquity** in the extent to which it employs reproduced documents to narrate the history of the period. Some 85% of the book is an overt amalgamation of documents”.

Oxford Encyclopaedia of books of the Bible, 2011

In the beginning <07225> God created

07225 **re'shiyth** from the same as 07218 **(ro'sh) - head**

AV-beginning 18, firstfruits 11, first 9, chief 8, misc 5;
51

1) first, beginning, best, chief

1a) beginning

1b) first

1c) chief

1d) choice part

Reshiyth = first - time, generation/harvest, importance

07225 **re'shiyth** from the same as 07218 **(ro'sh)** - *head*

AV-beginning 18, firstfruits 11, first 9, chief 8, misc 5; 51

1) first, beginning, best, chief

1a) beginning

1b) first

1c) chief

Colossians 1

17 And he is before all things, and by him all things consist.

18 And he is the **head** <2776> of the body, the church: who is **the beginning** <746>, **the firstborn** <4416> from the dead; that in all things he might have **the pre-eminence** <4409>.

John		Isaiah	55
1:1	the Word	so shall my word be	11
1:26, 31	water	Come ye to the waters	1
1:41	we have found	while he may be found	6
1:43	Jesus would go forth	that goeth forth	11
1:45	we have found	while he may be found	6
2:3	no wine	wine	1
2:9	water ... wine	water ... wine	1
3:5	born of water and the spirit	come ye to the waters	1

John		Isaiah	55
3:8	how can these things be	My thoughts are not your thoughts	8
3:12	earthly ... heavenly	heavens ... earth	9
3:13,31	came down from heaven	cometh down ... from heaven	10
3:26	come to him	come to me	3
3:31	cometh from above	cometh down ... from heaven	10
3:34	sent	I sent it	11

John		Isaiah	55
4:7	to draw water	come ye to the waters	1
4:8	buy meat	buy meat	1
4:10	gift of God	without money	1
4:10	give me to drink	ho every one that thirsteth	1
4:13-1	thirst	thirsteth	1
4:27	what seekest	seek ye the LORD	6
4:31	eat	eat	1
4:34	do the will	that which I please	11
4:35	field white	bring forth and bud	10
4:38	no labour	your labour	2
4:46	water wine	come ye to the waters	1
4:49	come down	cometh downdown	11

John		Isaiah	55
5:14	findeth him	while he may be found	6
5:24, 37	him that sent me	I sent it	11
5:24	heareth ... everlasting life	hear ... live	3
5:31-	witness	witness to the people	4
5:40	come to me	come unto me	3
6:5,45,65	come unto him	come unto me	3
6:5,7	buy bread	buy and eat	1
6:7	two hundred pennyworth	without money	1
6:25	they had found	while he may be found	6

John		Isaiah	55
6:26	seek	seek ye the LORD	6
6:27	labour not	your labour	2
6:29,39,40, 57	sent	I sent it	11
6:32	bread from heaven	from heaven ... bread	10
6:33-58	cometh down from heaven	cometh down ... from heaven	10
6:35	thirst	every one that thirsteth	1
6:51	bread	not bread	2
6:35-65	cometh to me	come unto me	1,3
6:35-58	bread of life	bread to the eater	10

John		Isaiah	55
7:16	my doctrine ... sent me	I sent it	11
7:18	seeketh	seek ye the LORD	6
7:34, 36	seek ... not find	seek ... found	6
7:35	Gentiles	a nation thou knowest not	5
7:36	if any man thirst	every one that thirsteth	1
	let him come unto me	come ye	1
	and drink	to the waters	1
7:42	David	sure mercies of David	3

Isaiah 55:1-3 The call of the Gospel

Ho, every one that **thirsteth**, **come** ye to the waters,
and he that hath no money;
come ye, **buy**, and **eat**;
yea, **come**, **buy** wine and milk **without money** and without price.
Wherefore do ye spend money for that which is not **bread**?
and your **labour** for that which satisfieth not?
hearken diligently unto me, and eat ye that which is good,
and let your soul delight itself in fatness.
Incline your ear, and **come unto me**:
hear, and your soul shall live;
and I will make an everlasting covenant with you,
even the sure mercies of David.

Isaiah 55:4-6 The call of the Gospel and inclusion of Gentiles

Behold, I have given him for a **witness** to the people,
a leader and commander to the people.

Behold, thou shalt call a nation that thou knowest not,
and nations that knew not thee
shall run unto thee because of the Lord thy God,
and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord **while he may be found**,
call ye upon him while he is near:

Isaiah 55:7-9 God's way not man's way

Let the wicked forsake his way,
and the unrighteous man his thoughts:
and let him return unto the Lord, and he will have mercy upon him;
and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts,
neither are your ways my ways, saith the LORD.

For as the **heavens** are higher than the **earth**,
so are my ways **higher than** your ways,
and my thoughts than your thoughts.

Isaiah 55:10-11 Born of the Word from heaven

For as the rain **cometh down**,
and the snow **from heaven**, and returneth not thither,
but watereth the earth,
and maketh it **bring forth and bud**,
that it may give seed to the sower, and bread to the eater:
So shall my word be that goeth forth out of my mouth:
it shall not return unto me void,
but **it shall accomplish that which I please**,
and it shall prosper in the thing whereto I sent it.

Isaiah 55:12-13 The promise of the Kingdom

For ye shall go out with joy,
and be led forth with peace:
the mountains and the hills shall break forth before you into singing,
and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the fir tree,
and instead of the brier shall come up the myrtle tree:
and it shall be to the Lord for a name,
for an everlasting sign that shall not be cut off.

Deuteronomy 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. 17 And the Lord said unto me, They have well spoken that which they have spoken. 18 I will raise them up a Prophet from among their brethren, like unto thee, **and will put my words in his mouth;** and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto **my words which he shall speak** in my name, I will require it of him.

Deuteronomy 18

A. 15 The LORD thy God will **raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;**

B. 16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, **saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.**

B'. 17 And the LORD said unto me, **They have well spoken that which they have spoken.**

A'. 18 **I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth;** and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that **whosoever will not hearken** unto **my words which he shall speak** in my name, I will require it of him.

The Word of Truth

1. The word spoken

2. The word written

3. The Word lived

4. Reading the word effectively

5. Hearing and obeying the word.

A summary of principles

1. **Prophets** spoke the words of God through the Holy Spirit coming upon them.
2. **Scribes** recorded these words and the context narrative by direction of God and these documents were recognised and preserved as scripture by the Jewish nation and by the apostles.
3. The resulting **literature** is a selection and collation of material, sometimes including summaries, and set out in different literary forms.
4. The implications for understanding the Bible
 - Every word is chosen by God and therefore can be studied.
 - The Lord Jesus Christ was and lived God's Word and we have been given that Word to transform us.
 - Context is important but does not limit the meaning and purpose of scripture - 1 Cor 10:11.
 - Literary forms are given by God and need to be recognised if we are to grasp the flow of thought.

Proverbs 1:23

“Turn you at my reproof:

behold, **I will** pour out my spirit unto you,
 I will make known my words unto you”.

In this verse the parallel is signalled clearly by the repetition of the form of the statement -

“I will ... unto you”

SO

“pour out my spirit” =~ “make known my words”.

Three pillars of Bible Study

- A. The shape of the text and the flow of thought
- B. The verbal connections between texts
- C. Types and shadows

Deuteronomy 18

A. 15 The LORD thy God will **raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;**

B. 16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, **saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.**

B'. 17 And the LORD said unto me, **They have well spoken that which they have spoken.**

A'. 18 **I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth;** and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that **whosoever will not hearken** unto **my words which he shall speak** in my name, I will require it of him.

The Prophet like Moses

Gospel of John

- 1:21,25,45
- 3:34
- 6:14
- 7:17
- 7:40
- 8:26-28,38,47
- 12:49
- 14:10
- 17:8

“It is now generally conceded that **parallelism** is the fundamental law, not only of the poetical, but even of the rhetorical and therefore of higher style in general in the Old Testament” (Jewish Encyclopaedia).

“The identification of **parallelism** as a central defining feature of biblical poetry traces back to the *Lectures on the Sacred Poetry of The Hebrews* delivered by the English cleric **Robert Lowth in 1753**”.

Parallel of lines - poetry

Parallel of passages - quotations etc

Parallel of patterns - types

parallel of concepts - parables

Let love be without dissimulation.

Romans 12:9-21

Abhor that which is evil;
cleave to that which is good.

Be kindly affectioned one to another with brotherly love;
in honour preferring one another;

Not slothful in business;
fervent in spirit;
serving the Lord;

Rejoicing in hope;
patient in tribulation;
continuing instant in prayer;

Distributing to the necessity of saints;
given to hospitality.

Bless them which persecute you:
bless, and curse not.

Mind not high things,
but condescend to men of low estate.

Romans 12:9-21

Be not wise in your own conceits.
Be of the same mind one toward another.

Recompense to no man evil for evil.
Provide things honest in the sight of all men.
If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves,
but rather give place unto wrath:
for it is written, Vengeance is mine;
I will repay, saith the Lord.

Therefore if thine enemy hunger, feed him;
if he thirst, give him drink:
for in so doing
thou shalt heap coals of fire on his head.

Be not overcome of evil,
but overcome evil with good

Matthew 7:7-11

- (a) 7 **Ask**, and it shall be given you;
 - (b) **seek**, and ye shall find;
 - (c) **knock**, and it shall be opened unto you:
-
- (a') 8 For every one that **asketh** receiveth;
 - (b') and he that **seeketh** findeth;
 - (c') and to him that **knocketh** it shall be opened.

In 1949 Bro LG Sargent wrote an article in the Christadelphian Magazine about poetic parallelism in Matthew 7:6 -

Give not / the holy thing / to the dogs
Neither cast / your pearls / before swine,
Lest they trample them under their feet,
And having turned they rend you.

Bro Sargent pointed out that **“the parallelism appears to show a crossing over of the sense (technically a chiasmus), the fourth line being the counterpart of the first, and the third of the second.** That is, it is the dogs who rend, and the swine who trample”.

A. 23 But the **hour cometh**, and now is,

B. when the true **worshippers** shall **worship** the Father in **spirit and in truth**:

C. for the Father seeketh such to **worship him**.

D. 24 God is a Spirit:

C'. and they that **worship him**

B'. must **worship him** in **spirit and in truth**.

A'. 25 The woman saith unto him, I know that Messias **cometh**, which is called Christ: **when he is come**, he will tell us all things.

The Word of Truth

1. The word spoken

2. The word written

3. The Word lived

4. Reading the word effectively

5. Hearing and obeying the word.

How did the canon of Scripture come into existence?

- Deuteronomy 31:9, 24-26
- Joshua 1:8, 24:26
- 1 Samuel 10:25

1 Peter 1:23-25

A. Being born again, not of corruptible seed, but of **incorruptible**,

B. **by the word of God, which liveth and abideth for ever.**

C.i. For all flesh is as **grass**,
ii. and all the glory of man as the **flower of grass**.

C'.i. The **grass** withereth,
ii. and the **flower** thereof falleth away:

B'. **But the word of the Lord endureth for ever.**

A'. And this is **the word** which by the gospel is preached unto you.

2 Peter 3:10-13

A (10) But the day of the Lord will come as a thief in the night; in the which the **heavens** shall pass away with a great noise, and **the elements shall melt with fervent heat**, the **earth** also and the works that are therein shall be burned up.

B (11a) Seeing then that all these things **shall be dissolved**,

C (11b-12a) *what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God,*

B' (12b) wherein the heavens being on fire **shall be dissolved**,

A' (12c-13) and **the elements shall melt with fervent heat?**

Nevertheless we, according to his promise, look for **new heavens and a new earth**, wherein dwelleth righteousness.

John 13-17 is a unit of Scripture because ...

- Book-ended by “**the hour has come**” - 13:1, 17:1
- It takes us from the upper room to the Kidron valley
- it records an intimate conversation between Jesus and the disciples
- It begins with Jesus setting an example and ends with Jesus' prayer for the disciples
- Judas leaves the upper room 13:30 and is considered lost in 17:12
- it has a symmetrical literary structure

Gospel of John 13-17

A. Jesus set the example for the disciples - Judas leaves into the night - 13:1-30

B. Jesus to go to prepare a place for the disciples - 13:31-14:14

C. The promise of the Holy Spirit - 14:15-31

D. Abide in Jesus the vine, and bring forth fruit -15: 1-17

C'. The promise of the Holy Spirit - 15:18-16:15

B'. Jesus is going to come back - 16:16-28

A'. Jesus prayer for the disciples - Judas lost to the world - 17:1-26

Do you agree?

"The fourth evangelist has his own very distinctive style, which colours not only his own meditations and comments but the sayings of Jesus and John the Baptist".

"What he (Luke) allows himself to reveal of his character he does naturally and artlessly, and we learn of him rather by comparing him with others. How many authors show the gentle affection that Luke has for the womenfolk with whom he comes into contact ... ?".

“Luke is the only gospel writer to introduce himself, but tells us nothing about himself. So, immediately we know that we walk with a modest man ...”

“ ... We feel in his Gospel his intense concern for fallen humanity, in such graphic accounts as the parable of the Good Samaritan, the Lost Sheep and the Prodigal Son ...”

Luke 1

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

A very different and better perspective!

“Luke had been given a perfect understanding of all things, and acknowledgement of this makes us pause to consider divine inspiration. God had chosen Luke as a human vessel, and God chose the words which Luke was to write: all of them. After the manner of Baruch, the scribe of the Lord so many years before, “He pronounced all these words unto me with his mouth, and I wrote them with ink in a book” (Jeremiah 36:18). “Every word of God is pure” (Proverbs 30:5), and although Luke is not among those who were eyewitnesses of the passion of Christ, the words of his Gospel record are the precise and exact words of the Father, who had seen all things”

- 1 Forasmuch as many *[well meaning but not Spirit -guided men]* have taken in hand to set forth in order *[by collating the brief Spirit-given revelations of Christ's ministry]* a declaration *[written gospel record]* of those things which are most surely believed among us,
- 2 Even as they *[the apostles and New Testament prophets]* delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- 3 It seemed *[I thought it]* good to me also, having had perfect understanding of all things from the very first *[from above as a Spirit gift for memorizing revelations]*, to write unto thee in order *[a Gospel record]*, most excellent Theophilus,
- 4 That thou mightest know the certainty of those things, wherein thou hast been instructed *[by word of mouth]*.

Bro Edward Whittaker

Luke 22:44

“And being in an agony he prayed more earnestly: and his sweat was *as it were* **great drops of blood** falling down to the ground”.

1 Corinthians 7

1 Now concerning the things whereof ye wrote unto me...

6 But I speak this **by permission, and not of commandment.**

10 And unto the married **I command, yet not I, but the Lord,** Let not the wife depart from her husband:

12 But to the rest **speak I, not the Lord:** If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

25 Now concerning virgins **I have no commandment of the Lord: yet I give my judgment,** as one that hath obtained mercy of the Lord to be faithful. 26 **I suppose therefore** that this is good for the present distress, I say, that it is good for a man so to be.

40 But she is happier if she so abide, **after my judgment: and I think also that I have the Spirit of God.**

2 Timothy

A. Don't be ashamed of the gospel or Paul 1:1-18
(**come and see me**)

B. My Son - endure hardship - Jesus was raised, Paul endured 2:1-13

C. Timothy focus on **scripture** 2:14-26

D. Last days false teachers 3:1-9

B'. Paul endured and was delivered 3:10-12

C'. Timothy focus on **scripture** 3:10-4:2

D'. Last days false teachers 4:3-5

A'. Paul in prison about to be executed 4:6-21
(**come and see me**)

1 Tim	Timothy	Levites	Numbers
1:3,5,18 4:11,5:7, 6:13,17	charge	keep the charge	1:53,3:7 etc
1:18, 6:12	war a good warfare fight the good fight	war the warfare	4:23, 8:24
4:6	be a good minister	they shall minister	1:50
4:14	laying on of hands	put their hands upon the levites	8:10
4:15	give thyself wholly to them	they are wholly given	3:9

2 Tim			Ezra
1:6	the gift of God	Elnathan ... Nathan	8:16
1:6	putting on of hands	the good hand of God upon us	8:18
1:12	that which was committed keep	keep them	8:29
1:12	I am not ashamed	I was ashamed	8:22
2:2	commit thou to faithful men	Sherebiah, Hashabiah	8:24
2:7	understanding	men of understanding	8:16,18
2:15	<i>study (Spoudazo - speed)</i>	<i>ready (Mahir - quick)</i>	7:6
2:20	vessels of gold and silver	the silver, and the gold, and the vessels	8:25
2:21	sanctified	vessels are holy also	8:28

An appeal

- Wake up to current challenges
- Check, monitor and regulate and restrict our use of technology
- In regard to our children - we must put in restrictions
- Identify addictions and deal with them
- Develop and share wise advice
- Prepare answers to challenges that our young people will face
- Continue the work of teaching the scriptures to our children and ourselves with zeal
- Pray without ceasing
- Be an example of discipleship of Christ