



## PRIMER CHART 3\_DOCTRINE OF SCRIPTURE

TOPIC	MEANING	TEXTS
<p><b>WHAT DOES THE BIBLE TEACH ABOUT ITSELF?</b></p>	<p><b>AUTHORITIES OR VOICES</b> are constantly vying for our allegiance. Everyone listens to “some” authority, (i.e., someone who commands our allegiance to act a certain way for some reason or another). The Bible is calling for our allegiance as well.</p>	
<h3>SECTION 2 THE AUTHORITY OF SCRIPTURE</h3>		
<p><b>WHAT IS A DEFINITION FOR THE AUTHORITY OF SCRIPTURE?</b></p>	<p><b>FIRST DEFINITION</b> of authority is: <i>the authority of Scripture means that all the words in the Scriptures are God’s words in such a way that to disbelieve or disobey any word of Scripture is to disbelieve or to disobey God.</i><sup>1</sup></p> <p><b>SECOND DEFINITION</b> of authority: “...the Bible, as the expression of God’s will to us, possesses the right supremely to define what we are to believe and how we are to conduct ourselves.”<sup>2</sup></p> <p><b>MOST CHRISTIANS</b> agree that the Bible is our authority in some sense. But in what way does the Bible claim to be our authority? How do we become convinced that the words in the Bible are true and thus binding?</p>	
<p><b>WHAT IS MEANT BY “ALL THE WORDS IN</b></p>	<p><b>THE OLD TESTAMENT VIEW OF AUTHORITY</b> is commonly seen with the introductory statement, “<i>thus says the Lord</i>” which appears hundreds of times <b>in the Old Testament</b>. Prophets alone spoke this way declaring to their hearers</p>	

## SCRIPTURE ARE GOD'S WORDS"?

that *their words were the absolutely authoritative words of God*. Hence, what the prophet says, God says.

When the prophets spoke, using this formula and spoke in God's name, every word spoken had to come from God or they would be a false prophet.

(Num.22:38;  
Dt.18:18-20;  
Jer.1:9; 23:16-22)

## WHAT IS THE NEW TESTAMENT'S VIEW OF THE OLD TESTAMENT?

**THE NEW TESTAMENT VIEW OF THE OLD TESTAMENT** is a supremely high one seen in the writings of Paul, Peter, ...

**PAUL'S VIEW:** In his second letter to Timothy we read, "*All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.*"

(2 Tim.3:15-16)

**THE TERM SCRIPTURE—*graphe*** in Greek is the plural form for the sacred writings of the OT.<sup>3</sup> When the NT writers How do we come to this deduction? Whenever ***graphe*** is used in the NT (fifty-one times), it always means the OT written Scripture. In verse 15 Paul refers to these Old Testament Scriptures as "*sacred writings*"

(Mk.12:24)

**THE TERM INSPIRED—*theopneustos***—*God breathed* or breathed into by God, inspired. According to rabbinical teaching with which the early church was in accord, the Spirit of God rested on and in the prophet. Thus, when the prophets spoke, God was really speaking through them, and when they wrote, it was God the Holy Spirit moving through them.<sup>4</sup>

In other words, these OT Scriptures are "*breathed out*" by God while using human agency—the prophets—to accomplish the task. The Bible can be said to be "***the words of God, in the words of men***".

**PETER'S VIEW:** In his second epistle Peter writes, "*for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God*". Peter is neither denying human volition nor human personality in writing Scripture—*men spoke*, but his emphasis is that the *ultimate source* of these writings is the Holy Spirit's action in the prophet's life.

(2 Pet. 1:21)

**HOW WAS THIS DONE?** How the Holy Spirit accomplished this we don't know, but it does explain the belief that all the OT prophecies were "spoken by God", God's very words and thus were divine in origin.

	<p><b><u>MATHEW'S VIEW:</u></b> In the Gospel of Mathew he affirms the divine origin of the OT during Jesus' temptation in the wilderness as he addresses the devil, "<i>Man shall not live on bread alone, but by every word that proceeds from the mouth of God</i>". Jesus quotes Deuteronomy to combat every temptation and "<i>every word that proceeds from the mouth of God</i>" <b>is the written Scriptures of the OT.</b> Jesus himself views the OT as divinely originated texts.</p>	(Mathew 4:4)
<p><b>DOES GOD BREATHED-GRAPHE APPLY TO THE NEW TESTAMENT WRITERS?</b></p>	<p><b><u>PETER'S ACCOUNT/VIEW OF PAUL</u></b> affirms that the NT writings are considered to be God-breathed even as the OT scriptures are. Consider: "<i>and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you,<sup>16</sup> as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.</i>"</p> <p><b><u>THREE CONCLUSIONS:</u></b> 1) <b>Paul's writings are on par with the Old Testament sacred writings;</b> 2) <b>Peter was aware that Paul's Letters were circulating among the churches;</b> 3) <b>Early on Paul's letters</b> were considered to be God's written word by the churches on par with the Old Testament Scriptures.</p>	(2 Pet. 3:15- 16)
<p><b>WHAT ABOUT PAUL'S ACCOUNT FROM LUKE'S WRITINGS?</b></p>	<p><b>(1 Tim. 5:18)</b> <sup>18</sup> For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages." This where he quotes Jesus' words from <b>Deut. 25:4</b> "You shall not muzzle the ox while he is threshing and <b>Luke 10:7</b> "Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house." He calls these writings <i>Scripture</i>.</p>	(1 Tim. 5:18; Dt. 25:4; Lk.10:7)
<p><b>WHAT ABOUT PAUL'S ACCOUNT OF HIS OWN WRITINGS?</b></p>	<p>"...<i>what I am writing to you is a command of the Lord.</i>" The context has Paul regulating church worship at Corinth and gives these regulations the status of, "<i>commands of the Lord</i>"</p>	(1 Cor. 14:37)
<p><b>ARE PAUL'S COMMANDS</b></p>	<p><b>A COMMON OBJECTION AND MISUNDERSATNDING IS THAT SOME OF THE NEW TESTAMENT WRITINGS ARE NOT DIVINELY SANCTIONED.</b> This view comes from (1 Cor. 7:1-12) where Paul differentiates his words from</p>	(1 Cor. 7:1-12)

**FROM JESUS  
EQUALLY  
AUTHORITATIVE  
OR NOT?**

Jesus' words regarding his instruction on marriage and divorce.

(1 Cor.7:25)

**PAUL'S WORDS:** When he says; "*But to the rest I say, not the Lord...*" it can be interpreted to mean that God is not speaking through him in this portion! Instead, what Paul is making is a distinction. One between a previous teaching Jesus gave and one where he does not address the issue at hand.

To understand this we need to consider (1 cor.7:25) where he clarifies; "*Now concerning virgins **I have no command from the Lord**, but I give my opinion as one who by the mercy of the Lord is trustworthy.*" Paul here means that he **has not received any earthly instruction from the words of Jesus.**

That is, **the Lord had not previously taught** on this issue and it is also likely that Jesus himself had not given Paul any instruction personally on the matter.

(Mt. 5:32; Mk. 10:2-12; Lk. 16:18)

**JESUS' WORDS:** regarding the matter of divorce and remarriage (1 Cor.7:10) Jesus did address in the gospels. Thus, Paul had instructions on what to do from the Lord Jesus; "*But to the married I give instructions, not I but the Lord, that the wife should not leave her husband...*"(Mt. 5:32; Mk. 10:2-12; Lk. 16:18).

(1 Cor.7:12)

**PAUL'S WORDS:** "*But to the rest I say, not the Lord*" (1 Cor.7:12) Paul indicates he had no record of any earthly teaching of Jesus on the subject of a believer who is married to an unbeliever.

(1 Cor.7:25)

**FURTHERMORE**, when Paul says in (1 Cor.7:25), "I give an opinion as one who by the mercy of the Lord is trustworthy" he appears to indicate that his own instruction and judgment is on par with Jesus' authority and words on the matter.

(Jn. 14:26, Jn.16:13)

**HOW CAN THIS BE THE CASE?** Jesus promised his disciples that the Holy Spirit would help them remember all his words and guide them into all the truth

**THE SPIRIT'S WORK** is thus superintending the Apostolic writings and assuring an accurate written record without error. This is huge!!!!!!! **So, all the words in Scripture are God's words. The Bible makes this claim about itself**

## HOW ARE WE CONVINCED OF THE BIBLE'S CLAIM TO BE GOD'S WORD?

**WE MUST READ IT.** To say the Bible claims to be God's word is one thing, but *to be convinced it is*, well that's another thing. The first step to gain any body of knowledge is to explore the primary source documents. You must take up and read.

**WE NEED THE HOLY SPIRIT'S AID.** God's spirit speaks in and through the words of the Bible. He *teaches us what has been freely given to us*.

*"Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God,<sup>13</sup> which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.<sup>14</sup> But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised."*

(1 Cor. 2:12-14)

**BRIEF EXPLANATION:** Paul here contrasts the regenerate/unregenerate person. The former **receives God's wisdom**, the latter **rejects God's wisdom (i.e., Christ's Cross)**.

**WHY?** First, because the former can see/understand God's wisdom and thus are enabled by the Spirit to receive it, while the latter can't. Second, the reason the latter reject this wisdom is because to them it is foolishness. Third, this wisdom from God can't be appraised—a proper judgment can't be realized without—the Spirit's help.<sup>5</sup>

**WHAT'S THE DIFFERENCE BETWEEN AN ABLE READER AND A WILLING RECEIVER.** This question is very important to understand and settle so that there's no confusion.

**An Able Reader** concerns a person's reading capacities. Some of us can read better than others (i.e., better=comprehension) and come to more clearly understand what a passage of Scripture teaches while at the same time **not believe that it's true**. It's foolishness to them —implying they understand the content. Many biblical scholars fit this description making a living from interpreting texts well, while rejecting their veracity.

**A Willing Receiver** is the person that may lack acumen as they read but nevertheless obeys and applies the understanding they do have because **they believe the truth**

Jesus said, “*My sheep hear my voice, and I know them, and they follow me*” (Jn. 10:27). Many little children can fall into this category.

(1 Tim.4:13)

**WE MUST HEAR IT.** As the Bible is read we are then able to *hear God speak*. It is the surest, clearest way to hear His voice on this side of eternity. I think that’s one reason Paul exhorted Timothy to continuously give attention to the public reading of Scripture.

### IS THERE A PLACE FOR USING EVIDENCES IN ORDER TO PERSUADE US?

**LOGIC AS A TOOL.** The proper use and application of logic is essential to being persuaded that something is true and real. Thus, logic is one critical tool that when properly used strengthens our assurance that we have the Word of God on hand.

**RESOURCE TOOLS.** Tools that help us learn about the *historical accuracy of the Bible*, for example be they *archaeological, philosophical or scientific* in nature are fine tools in this endeavor.

**TO KNOW AND TO SHOW.** A helpful distinction between knowing and showing Christianity to be true is:  
We **know** Christianity is true through the inward witness of the Holy Spirit.  
We **show** that Christianity is true through the use of evidences, or reason—logic.<sup>6</sup>

**AT THE END OF THE DAY,** unless the Holy Spirit convinces someone that the Bible is God’s word, no evidence will do. That **doesn’t mean** we don’t do our best to answer people’s objections and try to remove obstacles they stumble over.  
It just **means** that at the end of the day, *the final cause must be the activity of God the Holy Spirit*

### HOW ELSE HAS GOD COMMUNICATED HIS WORD TO

**HIS SON ULTIMATELY.** When we talk about that all the words of the Bible are God’s word, it refers to **the result** and not to the **manner** in which we received it. But as the writer of Hebrews says;

(Heb. 1:1-2)

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## US?

*“God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, <sup>2</sup> in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.”*

This means that Jesus of Nazareth was God’s final, ultimate, and last word to humanity.

**DICTATION:** God not only spoke through his Son, but also to his apostles. In the book of Revelation John is commanded to write: *“And to the angel of the church in Smyrna write...”* This is a clear example of dictation. Revelation 2:8

**GATHERING EYEWITNESS ACCOUNTS** is another way God used to get His word to us. Luke’s gospel begins: Luke 1:1-4

*“Inasmuch as many have undertaken to compile an account of the things accomplished among us, <sup>2</sup> just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, <sup>3</sup> it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; <sup>4</sup> so that you may know the exact truth about the things you have been taught.*

**VARIED OTHER WAYS:** visions, dreams, hearing the Lord’s voice, etc. God’s manifold ways of speaking to us demonstrates His creativity and desire to be known by his creatures

## WHAT ABOUT THE PERSONALITY OF THE WRITERS?

### PERSONALITY MATTERS

It’s important to state that God in his providence used men’s personalities, backgrounds and contexts to assure that what He wanted to be recorded was written.

## WHEN WE DISBELIEVE OR DISOBEY SCRIPTURE, DOES THAT MEAN WE DISBELIEVE AND DISOBEY GOD?

Jesus and the Apostolic writers seem to infer that to disobey and not trust their words is equivalent to disobeying and not trusting God himself. Both Old Testament and New Testament writings are included.

*“And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken!”* (Lk. 24:25)

*“Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will* (Jn. 15:20)

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also persecute you; if they kept My word, they will keep yours also.

*“that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles.”* (2 Pet. 3:2)

*“If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame.”* (1 Thess. 3:14)

## WHAT ABOUT THE TRUTHFULNESS OF SCRIPTURE?

### TRUTH GROUNDS AUTHORITY

When it comes to the truthfulness of Scripture, we must remember that to believe in the Bible is to believe in that which is **true**. If what is in the Bible is false, we’re doomed and we have no hope

*“Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, <sup>2</sup> by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. <sup>3</sup> For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, ...<sup>20</sup> But now Christ has been raised from the dead, the first fruits of those who are asleep.”* (1 Cor. 15:1-3, 20)

## WHAT’S THE ESSENCE OF THE AUTHORITY OF SCRIPTURE?

**THE GOD OF TRUTH HAS SPOKEN.** Scripture compels us to believe and obey its commands specifically because God’s character and person are its foundation. He’s the God of truth

**GOD DOES NOT LIE.** Scripture can be trusted because God does not lie nor is able to lie.

*“Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, <sup>2</sup> in the hope of eternal life, which God, who cannot lie, promised long ages ago,”* (Tit. 1:1-2)

*“...so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.”* (Heb. 6:18)

**CONCLUSION: All the Words of Scripture are Completely**

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**True and Without Error in Any Part.** The LORDS words are described as:

**PURE:** “The words of the LORD are pure words; As silver tried in a furnace on the earth, refined seven times.” That is, God’s Word is flawless, undiluted and without any imperfection. (Ps. 12:6)

**SOLID:** “Every word of God is tested; He is a shield to those who take refuge in Him.” God’s word is **solid**, not weak. (Prov. 30:5)

**SURE:** “Forever, O LORD, Your word is settled in heaven.” God’s Word is **sure**, not flippant. (Ps. 119:89)

**ETERNAL:** “Heaven and earth will pass away, but my words will not pass away” God’s Word is **eternal**, not temporary. (Mt. 24:35)

## SO WHAT IS THE ULTIMATE STANDARD FOR TRUTH?

**GOD’S WORDS ARE THE ULTIMATE STANDARD OF TRUTH.** Jesus says an earth shattering statement in his high priestly prayer: “Sanctify them in the truth, your word is truth.” Here Jesus does not use the adjective for truth in Greek, but rather the noun. He does not *describe* that God’s word is true—which it is, but he says that its *nature* is truth itself. (John 17:17)

**JESUS’ CLAIM IS ULTIMATE.** This statement claims that the Bible is the *final standard* of truth. Truth is finally what God says.

**CONCLUSION: Written Scripture is thus our Final Authority.** This authoritative word is in its *written form*. It’s this written form of God’s word that Moses placed into the ark of the covenant; It’s this written form of God’s word that is “God--breathed”—*graphe*; It’s this written form of God’s word that is to be *trusted* and *obeyed*. (2 Timothy 3:16)

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<sup>1</sup> Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, pg.73, © 1994 Wayne Grudem, Zondervan

<sup>2</sup> Erickson, Millard J., *Christian Theology: Unabridged One Volume Edition*, pg.241, (Grand Rapids, Michigan: © 1983, 1984, 1985 by Baker Book House).

<sup>3</sup> Louw, J.P. & Nida, E.A., *Greek-English Lexicon of the New Testament Based on Semantic Domains*, Second Edition Volume I, §33.54, (New York, United Bible Societies, 1988, 1989 United Bible Societies)

<sup>4</sup> Rienecker, Fritz/ Cleon Rogers, *Linguistic Key to the Greek New Testament*, Pg.647, (Grand Rapids, Michigan: 1980 the Zondervan Corporation)

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<sup>5</sup> For further study consult: Gordon D. Fee, "The First Epistle to The Corinthians," *NICNT*, Pgs.112-117, © 1987 by Wm. B. Eerdmans Publishing Company, (Grand Rapids, Mich.) and Anthony C. Thiselton, "The First Epistle to the Corinthians," *NIGTC*, Pgs.260-271, © 2000 by Wm. B. Eerdmans Publishing Company, (Grand Rapids, Mich.)

<sup>6</sup> Craig, William Lane, *Reasonable Faith: Christian Truth and Apologetics*. Crossway Books, revised edition, © 1994 William Lane Craig